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## APPENDIXES

### The Previous Studies and the Research Gap Tabel

#### APPENDIX 1

NO	CONCEPT	PREVIOUS STUDY	ANALYSIS
1	<p><b>Biophilia Concept</b></p> <p>Biophilia is a concept that states that humans have a natural tendency to love and feel connected to nature and living things around them. This leads to the understanding that the relationship between humans and nature is essential for human well-being and happiness. Thus, biophilia emphasizes the importance of maintaining biodiversity and the natural environment to balance ecosystems and human life. This concept was first introduced by biologist Eric Fromm (1964). "The Heart of Man". New York: American Mental Health Foundation Books and Edward O. Wilson. (1984) "Biophilia." Harvard University Press.</p>	<p>1. Candiotto L. (2022) <b>Loving the earth by loving a place: A situated approach to the love of nature.</b> This paper by Candiotto L. (2022) expands the active account of loving in romantic relationships to the love of nature. He argues that the universal conceptualization of the love of nature fails to explain the differences inherent in nature. Instead, the author proposes an explanation that lies in loving a place as participatory common sense making. Using panpsychist and enactive conceptual tools, this paper explores how to communicate with the other of humanity through the concept of "being indigenous" and the generative tensions that arise in the dialectic of encounter when a</p>	<p><b>1.Candiotto L. (2022) Loving the earth by loving a place: A situated approach to the love of nature.</b></p> <p>The concept of Biophilia and Candiotto's research have a fundamental meeting point in discussing the relationship between humans and nature. If Biophilia emphasizes the innate human tendency to connect with nature, Candiotto's research deepens this understanding through an "enactive account" approach to how love of nature is formed. Both recognize the importance of this human-nature relationship in the context of contemporary environmental crises and emphasize the ethical dimension of the relationship.</p> <p>Both the concept of Biophilia and Candiotto's research recognize that the human-nature relationship has a deeper dimension than just physical interactions. Fromm and Wilson talk about the intrinsic tendency of humans to connect with nature, while Candiotto develops this idea further through the concepts of "participatory sense-making" and "enactive listening." Both also emphasize the ethical aspects of this relationship – Biophilia sees it as a moral responsibility</p>

<p>According to Gregory Bateson, with <i>Ecology of Mind</i>, Bateson suggests that the human mind is fundamentally related to a larger ecological system. He argues that ecological consciousness is an integral part of the mental structure of humans, similar to Wilson's basic premise of biophilia about the innate human tendency to connect with nature</p>	<p>shared language does not exist. The authors argue that the fundamental differences experienced in dealing with the rest of humans are generative to building a human-Earth relationship if we allow each other to be listened to. They describe the ethical dimension of "active listening" at the heart of nature's love story, emphasizing its importance in addressing environmental crises and promoting community-based local interventions to preserve the Earth. The paper concludes by highlighting the relationship to participatory mind-making as defined by De Jaegher and Di Paolo, and a broader understanding of participatory mind-making that includes the rest of humans, introducing a new concept of "active listening."</p> <p>2. <b>Amanda J. Baugh in her book "Falling in Love with Nature: The Values of Latinx Catholic Environmentalism"</b> (NYU Press, 2024) presents a new perspective on environmental activism among the Spanish-</p>	<p>to preserve life, while Candiotto sees it as a catalyst for environmental activism. The main difference lies in the methodological approach and the focus of the analysis. Biophilia, especially in Wilson's view, emphasizes the biological and evolutionary basis of man's love of nature. Meanwhile, Candiotto's research uses a panpsychist and enactive approach, focusing on the phenomenological and experiential aspects of the human-nature relationship. Candiotto also specifically introduced the concept of "enactive listening" as a way to communicate with the "other-than-human," an aspect that is not explicitly addressed in Biophilia theory.</p> <p>These two perspectives, although different in their approaches, make important contributions to our understanding of the human-nature relationship. If Biophilia provides a theoretical foundation for why humans have a natural tendency to connect with nature, Candiotto's research offers a practical framework for how this relationship can be strengthened through "situated love" and "enactive listening." In the context of the current climate crisis, the combination of these two perspectives can provide a more comprehensive understanding of how to build and maintain meaningful relationships with nature.</p> <p>2. <b>Amanda J. Baugh in her book "Falling in Love with Nature: The Values of Latinx Catholic Environmentalism"</b> (NYU Press, 2024) Both texts discuss the manifestations of love for nature, but with</p>
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		<p>speaking Catholic community in the United States. The study aims to uncover how simple conservation practices such as gardening, limiting consumption, and reducing waste – which are often overlooked because they are done by working-class immigrant communities – are tangible forms of environmental concern. Its findings suggest that minority communities are not only victims of environmental problems, but also active agents who express love for nature through family traditions and close ties to the land, even though their values are often overlooked in global discourse, grassroots movements, and the hierarchy of the U.S. Catholic Church.</p> <p>3. <b>Satish Kumar, Radical Love: From Separation to Connection with the Earth, Each Other, and Ourselves. (Parallax Press, 2023).</b> The book "Radical Love: From Separation to Connection with the Earth, Each Other, and Ourselves" written by Satish Kumar and published by Parallax Press in 2023 aims to share the</p>	<p>different approaches and contexts. If in the analysis of "The Monkey Wrench Gang", Biophilia is expressed through radical action and direct resistance, Baugh's research shows that the Latinx Catholic community expresses their love for nature through conservative everyday practices such as gardening and limiting consumption. Both illustrate how love for nature can manifest in various forms of action, both dramatic and simple.</p> <p>The main similarity between the two texts is the recognition that the relationship with nature is not just an abstract concept, but is manifested in real action. Both the activists in "The Monkey Wrench Gang" and the Latinx Catholic community have a deep connection to nature that drives them to take environmental conservation action. Both also challenge the dominant narrative of environmentalism – one through radical action, the other through traditional practices that are often overlooked.</p> <p>Significant differences lie in the approach and method of struggle. While the analysis of "The Monkey Wrench Gang" focuses on dramatic acts of resistance and sabotage, Baugh's research illustrates a more subtle and integrated environmentalism in the daily lives of the Latinx Catholic community. Moreover, if the characters in Abbey's novel act against alienation from nature in the context of modernity, the Latinx Catholic community maintains their traditional connection to</p>
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		<p>message about the importance of the transmission of love as a path to peace. Kumar, an environmental activist and founder of Schumacher College, explains how love in many forms — from romantic love to love for the planet — can be a transformative force to address ecological crises, conflict, and scarcity. Its conclusions show that through an approach based on exceptions (including Jain aparigraha principles), generosity, and continuous learning, we can achieve harmony with nature, security, and argumentation, while expanding our understanding of universal love.</p> <p>4. <b>Sumartini Sumartini, Agus Nuryatin, Ida Zulaeha, and Yusro Edy Nugroho (2023) "Characteristics of Environmental Love in a Child in Particle Novel by Dewi Lestari: An Ecofeminism Study"</b> written by Sumartini Sumartini, Agus Nuryatin, Ida Zulaeha, and Yusro Edy Nugroho, published in the</p>	<p>nature through practices that are passed down from generation to generation.</p> <p>Both texts expand our understanding of how Biophilia can manifest in a variety of social and cultural contexts. Baugh's research provides an important perspective on how environmentalism can emerge from the traditions and daily practices of minority communities, while the analysis of "The Monkey Wrench Gang" shows how a love of nature can trigger more explicit acts of resistance. Both challenge us to rethink the definition of environmentalism and who can be considered an environmental activist.</p> <p>3. <b>Satish Kumar, Radical Love: From Separation to Connection with the Earth, Each Other, and Ourselves. (Parallax Press, 2023).</b> Both texts offer perspectives on the relationship between humans and nature, but with different approaches. If in the analysis of "The Monkey Wrench Gang", Biophilia is expressed through acts of resistance and sabotage, Kumar offers a more holistic and spiritual approach through the concept of "radical love" which includes love for oneself, others, and nature. Although they differ in their methods, both recognize that the human-nature relationship requires transformative action to address the ecological crisis.</p> <p>The fundamental similarities between the two texts lie in the recognition of man's alienation from nature in modern society and the need to re-establish those connections. Both the characters in "The Monkey</p>
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		<p>International Journal of Multicultural and Multireligious Understanding in 2023 aims to uncover how the character of environmental love in children in Particle novels based on the theory of ecofeminism. This qualitative research with a phenomenological approach found that literary works, especially the novel Particles, have a strategic role in increasing public awareness about environmental conservation through the depiction of attitudes that are in accordance with the principles of the ecofeminist movement, which is shown through the formation of the character of Particle who loves the environment and nature.</p> <p>5. <b>Simone M. Blom, Claudio Aguayo, and Teresa Carapeto (2020)"Where is the love in environmental education research? A diffractive analysis of steiner, ecosomaesthetics and biophilia"</b> written by Simone M. Blom, Claudio Aguayo, and Teresa Carapeto, published in the Australian Journal of</p>	<p>Wrench Gang" and Kumar see that the environmental crisis is rooted in the disconnection of human spirituality and emotional connection with nature. Both also emphasize the importance of radical action – albeit in different forms to transform the human-nature relationship.</p> <p>The main difference lies in how to respond to the ecological crisis. While "The Monkey Wrench Gang" depicts a confrontational and destructive response to systems that destroy the environment, Kumar offers a more constructive and inclusive approach based on universal love and the principle of simplicity (aparigraha). Kumar sees ecological transformation as part of a broader spiritual transformation, while the characters in Abbey's novel focus more on resistance to systems that destroy nature.</p> <p>Both texts enrich our understanding of how Biophilia can be embodied in the environmental movement. Kumar shows that love of nature is inseparable from love of others and oneself, while "The Monkey Wrench Gang" illustrates how love of nature can trigger radical acts of resistance. The combination of these two perspectives suggests that the environmental movement requires both internal transformation (as advocated by Kumar) and external action to protect nature (as depicted in Abbey's novel).</p> <p>4. <b>Sumartini Sumartini, Agus Nuryatin, Ida Zulaeha, and Yusro Edy Nugroho (2023)</b></p>
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		<p>Environmental Education in 2020. The aim of this study is to explore the concept of love in environmental education research (EER) and question whether there is potential to reconceptualize the idea of love through different theoretical positions. The findings of this study show that love is often thought of as an emotion that leads outward, towards nature, and is less interpreted as an internal movement that leads to humans as part of nature. Using diffraction analysis, the author also seeks to understand the relationship between humans and the non-human realm, as well as invite readers to reconsider the role of love in EER.</p>	<p><b>"Characteristics of Environmental Love in a Child in Particle Novel by Dewi Lestari: An Ecofeminism Study".</b> Both texts discuss how literary works can be a medium to describe and express man's relationship with nature. If in "The Monkey Wrench Gang", the concept of Biophilia is manifested through the radical activism of adults, the research on the novel Particle focuses on the formation of environmental love characters in children through the approach of ecofeminism. Both recognize the important role of literary works in fostering environmental awareness, albeit with different target readers and approaches.</p> <p>The main similarity between the two texts lies in the recognition that a relationship with nature needs to be instilled and formed as part of human character. The concept of Biophilia in "The Monkey Wrench Gang" shows that love for nature is a natural tendency that needs to be expressed, while the novel Particle describes the process of forming a character of love for the environment in children. Both use literary narratives as a medium to illustrate how an emotional connection with nature can develop and influence a person's actions.</p> <p>The fundamental difference lies in the approach and context. "The Monkey Wrench Gang" depicts the manifestation of Biophilia through radical acts of resistance and sabotage, while the novel Particle uses an ecofeminism approach to foster a love of the environment in children in a more gentle and constructive way. The research context of the Particle</p>
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		<p>novel is also more focused on character formation from an early age, in contrast to the analysis of "The Monkey Wrench Gang" which discusses the response of adults to environmental damage.</p> <p>Both texts enrich our understanding of how literary works can play a role in fostering environmental awareness. While "The Monkey Wrench Gang" demonstrates the potential of literary works to inspire radical environmental activism, research on Particle's novel shows how literature can be an educational tool to shape environmental love characters early on. This shows that literary works have a strategic role in fostering environmental awareness at various age levels and through various approaches.</p> <p><b>5. Simone M. Blom, Claudio Aguayo, and Teresa Carapeto (2020)"Where is the love in environmental education research? A diffractive analysis of steiner, ecosomaesthetics and biophilia"</b> In general, Simone's research text and the concept of Biophilia show a strong relevance in understanding the relationship between man and nature through the lens of love. These two texts seek to explore the complexity of human-nature relations in response to the environmental crisis and alienation experienced by modern society. Despite using different approaches, both recognize the importance of developing a deeper understanding of how humans connect with their natural environment, which can provide the basis for positive changes in human-nature interactions.</p>
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		 <p>The fundamental similarities between the two texts lie in the way they position love as a fundamental element in the human-nature relationship. Both Simone's research and the concept of Biophilia emphasize that the human-nature relationship requires a more complex approach than a superficial view. Both also use a variety of theoretical perspectives to understand the complexity of this relationship – abstract using diffractive analysis, while the concept of Biophilia combines the theories of Fromm and Wilson. In addition, the two are working to find ways to repair the broken relationship between humans and nature.</p> <p>However, there are significant differences in the approach and focus of the two texts. In her research Simone takes a more theoretical academic approach using diffractive analysis and focuses on environmental education, while the concept of Biophilia is more applicative and narrative with an emphasis on activism and direct action. The position of humans is also seen differently, Simone's research criticizes the humanist paradigm that separates humans from nature, while the concept of Biophilia emphasizes more on man's innate tendency to connect with nature. The manifestation of love in the abstract is discussed as a theoretical concept in environmental education, while in the concept of Biophilia it is depicted through concrete actions such as environmental activism.</p> <p>The implications of this comparison cover a variety of important aspects. In the context of environmental</p>
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			<p>education, the integration of these two perspectives can result in a more holistic approach, combining theoretical understanding with a drive to action. For environmental practices, the combination of both views can help develop more effective strategies in addressing environmental crises. In the field of research, this blend opens up opportunities for further study of the integration of theoretical understanding with concrete actions in environmental conservation. As for policy development, this comprehensive understanding can help create environmental policies that consider both educational aspects and practical aspects of human-nature relations.</p>
2	<p><b>Biocentrism Concept</b></p> <p>Biocentrism is a view of environmental ethics that places all forms of life at the center of moral consideration. Taylor argued that every living organism has inherent value and a right to be respected, regardless of its benefits to humans. He emphasized that humans are not superior creatures, but an integral part of the</p>	<p>1. <b>Yanrui Jin (2022) Retracted: The Ecological Consciousness of Natural Writing in British and American Romantic Literature.</b> The article, written by Yanrui Jin of the Foreign Languages Department, Shanghai University of Finance and Economics Zhejiang College, China, and published in the Journal of Environmental and Public Health in 2022, examines</p>	<p>1. <b>Yanrui Jin (2022) Retracted: The Ecological Consciousness of Natural Writing in British and American Romantic Literature.</b> The general relevance between Taylor's concept of Biocentrism and Yanrui Jin's research lies in his critique of the anthropocentric view and the emphasis on the harmonious relationship between man and nature. Both of these works highlight the importance of changing the human perspective of nature from a controllable object to an entity with intrinsic value. Jin's research explores how romantic writers view nature as an organic system with spiritual and aesthetic value, which is in line with</p>

<p>community of life on Earth. This theory proposes that each species has its intrinsic purpose and value, so humans have a moral obligation to respect and protect all life forms. As such, Taylor's biocentrism demands a fundamental change in how humans perceive and interact with nature, advocating a deep respect for all living organisms as the basis of environmental ethics. Paul W. Taylor (1986). "Respect for Nature: A Theory of Environmental Ethics," Princeton University Press. According to Holmes Rolston III, his work "Environmental Ethics" (1988), strengthened Paul's biocentric perspective by developing the concept of systemic value in nature. Rolston argues that value exists not only in individual organisms but also in larger ecological systems. His opinion complements Paul's theory by providing a stronger philosophical foundation for how intrinsic values are spread across the web of life</p>	<p>ecological consciousness in British and American romantic literature. This research aims to explore how romantic writers express the relationship between man and nature through three main aspects: the aesthetic and spiritual significance of nature, simple ecological awareness, and the "community of life" in romantic ecological literature. The main findings of the study show that romantic writers view nature not as an object to be controlled, but rather as an organic system that has spiritual and aesthetic value, with an emphasis on the importance of harmony between humans and nature, a critique of industrial civilization, as well as an understanding that humans are an integral part of it. nature, not its ruler.</p> <p>2. <b>Yohanes Hasiholan (2022) Global Capitalism as a Root of Criticism of Environmental Ethics.</b> The research, written by Yohanes Hasiholan Tampubolon and Dreitsohn Franklyn Purba from the Theology Study</p>	<p>Taylor's view that nature has an intrinsic value that must be respected.</p> <p>The striking similarities between these two perspectives can be seen in the understanding of the position of human beings in the community of life. Taylor emphasizes that humans are part of a community of life on Earth, not superior to other living beings, which is very much in line with Jin's finding that romantic writers view humans as an integral part of nature, not its rulers. Both also criticized instrumentalist views of nature – Taylor through his concept of biocentrism and Romantic writers through their critique of industrial civilization.</p> <p>The main difference lies in the approach and focus of the analysis. Taylor developed a systematic theory of environmental ethics with four main components focusing on the moral value and ethical obligations of humans to nature. Meanwhile, Jin's research focuses more on the aesthetic and spiritual aspects of human-nature relations through the analysis of romantic literary works. Taylor builds philosophical arguments about the intrinsic value of all living things, while the romantic writers Jin researches express an appreciation for nature through artistic approaches and spiritual experiences.</p> <p>The implications of these two perspectives complement each other in an effort to build deeper ecological awareness. Taylor's theory of biocentrism provides a strong ethical and philosophical framework for</p>
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		<p>Program, SAPPI College of Theology Ciranjang, Indonesia, and published in the journal <i>Societas Dei, Journal of Religion and Society</i> in 2022, aims to assess the impact of environmental ethics on environmental damage in the context of the current environmental crisis. This study intends to test whether environmental problems only stem from a person's bad ethics or if there are other factors that affect it. The main findings of this study reveal that environmental damage does not only come from a person's bad ethics, but is also influenced by other factors such as global capitalism, where capitalism as a means of production and consumption is identified as the main actor of environmental damage, so a moralistic approach alone is not enough to overcome the environmental crisis.</p> <p>3. <b>Annie Frodeman (2020) Aridity in the Literature of the American West: Water in Stagner's Angle of Repose and</b></p>	<p>changing perceptions of nature, while Jin's study of romantic literature shows how these values can be internalized and expressed through artistic and spiritual mediums. The combination of Taylor's ethical foundations and the artistic expression of romantic writers can be a strong foundation for developing a more comprehensive ecological awareness in the face of environmental crises</p> <p>Contemporary.</p> <p>2. <b>Yohanes Hasiholan (2022) Global Capitalism as a Root of Criticism of Environmental Ethics.</b> The general relevance between Taylor's concept of Biocentrism and Yohanes Hasiholan's research lies in their attention to environmental crises and efforts to find solutions through ethical approaches. These two works acknowledge the existence of fundamental problems in the way humans treat the environment and propose the need for a paradigm shift in the view of human-nature relations. However, both have different views on the effectiveness of a purely moral approach in addressing the environmental crisis.</p> <p>The similarities between these two perspectives can be seen in their critique of the anthropocentric view that has dominated man's relationship with nature. Taylor through his biocentrism and Hasiholan through his research both identify that a perspective that places humans as the rulers of nature has contributed to environmental damage. Both also emphasized the importance of considering broader factors in environmental conservation efforts.</p>
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		<p><b>Abbey's The Monkey Wrench Gang.</b></p> <p>The study was conducted by Annie Frodeman of the University of Vermont in 2020 with an unexplicitly stated title. The aim of this study was to analyze how water scarcity has influenced and shaped the narratives in the literary works "Angle of Repose" by Wallace Stegner and "The Monkey Wrench Gang" by Edward Abbey, as well as how these two works have shaped the discourse on water in the American West. The research findings show that literature plays an important role in our cultural understanding, where descriptions and narratives about water are essential in the face of social challenges, alongside scientific and historical facts. Stegner presents a narrative of Western development that reflects man's desire to change the environment, while Abbey provides a counter-cultural perspective that emphasizes the importance of ecological balance</p>	<p>The fundamental difference lies in the approach to the solutions offered. Taylor emphasized the importance of moral and ethical transformation through the concept of biocentrism that places all life at the center of moral values. Meanwhile, Hasiholan and Purba take a more critical position by stating that a moralistic approach alone is not enough, and identify global capitalism as a structural factor that needs to be addressed in overcoming the environmental crisis. Hasiholan's research shows that environmental damage is rooted not only in poor individual ethics, but also in the broader economic-political system.</p> <p>The implications of these two perspectives lead to the need for a more comprehensive approach to addressing the environmental crisis. While Taylor's concept of biocentrism provides an important philosophical foundation for building environmental ethics, Hasiholan's research reminds that moral transformation needs to be underpinned by structural changes in global production and consumption systems. The combination of these two perspectives suggests that effective solutions to environmental crises require change both at the individual (ethical and moral) level and at the systemic (economic-political) level.</p> <p><b>3. Annie Frodeman (2020) Aridity in the Literature of the American West: Water in Stegner's Angle of Repose and Abbey's The Monkey Wrench Gang.</b> The general relevance between Taylor's concept of Biocentrism and Graig Uhlin's research lies in his</p>
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		<p>and nature's inherent right to exist.</p> <p>4. <b>Graig Uhlin (2020) MonkeyWrenched Images: Ecocinema and Sabotage.</b> Article by Graig Uhlin of the Department of English, Oklahoma State University, Stillwater, OK, USA and published in 2020 in the New Review of Film and Television Studies. The article was published online on September 8, 2020. The purpose of this study is to analyze the concept of "monkeywrenching" (ecological sabotage) as an aesthetic practice in activism and film. This study specifically examines how sabotage techniques such as "tree spiking" are represented in cinema and investigates their relationship to the ethics of non-intervention against nature. Researchers used film analysis approaches and ecocinematic theory to examine how ecological sabotage is shown as a formal strategy in film. Through an in-depth analysis of several film works, including Artie Vierkant's</p>	<p>critique of the exploitation of nature and the attempt to establish a more ethical relationship with the environment. These two works explore alternative ways of viewing and representing the human-nature relationship, albeit through different approaches. Taylor does so through a philosophical-ethical framework, while Uhlin examines it through an analysis of aesthetic practices in film and environmental activism.</p> <p>The similarities between the two perspectives can be seen in their rejection of anthropocentric and exploitative views of nature. Taylor developed the concept of biocentrism that rejects the superiority of humans over nature, while Uhlin's research analyzes how the technique of "monkeywrenching" and the aesthetic of "ugliness" in film serve as a critique of the exploitation of the environment by commercial cinema. Both encourage a rejection of human domination over nature, albeit using different mediums – Taylor through moral philosophy and Uhlin through the analysis of aesthetic practice.</p> <p>Significant differences lie in the approach and strategy analyzed. Taylor emphasized the importance of recognizing the intrinsic value of all living beings and developing a systematic ethical framework for respecting nature. Meanwhile, Uhlin explores more radical and disruptive strategies through an analysis of ecological sabotage in the film, including how temporal and aesthetic delays in depictions of non-human nature can be a way to express a non-interventional ethical</p>
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		<p>digital video "Exposure Adjustment on a Sunset" (2009), the study found that the monkeywrenching technique in film results in an aesthetic of "ugliness" that deliberately interferes with mimetic representations of nature and criticizes the exploitation of the environment by commercial cinema. Other findings suggest that temporal or aesthetic delays in depictions of non-human nature can be a way to express non-interventional ethical relationships with the world.</p> <p>5. <b>Luca Valera, in his article titled "Loving God, loving nature? Intrinsic values, stewardship, and reverence for nature" (2024),</b> discusses the relationship between intrinsic values, love for nature, and religious views in environmental ethics. This article aims to explore whether love or respect for nature is necessary to consider it intrinsically valuable, as well as how the relationship between God and nature influences that view. His findings include three cosmological</p>	<p>relationship with the world. Uhlin's approach focuses more on the aesthetic and representational dimensions of environmental struggles.</p> <p>The implications of these two perspectives show the complexity of trying to build an ethical relationship with nature. While Taylor's biocentrism provides a philosophical foundation for respecting nature, Uhlin's research shows how this struggle can be articulated through aesthetic practice and visual activism. The combination of these two perspectives suggests that the fight for environmental preservation requires various forms of expression and resistance – from the construction of ethical frameworks to aesthetic interventions that challenge conventional ways of representing and treating nature.</p> <p>4. <b>Graig Uhlin (2020) MonkeyWrenched Images: Ecocinema and Sabotage.</b> In general, there is a strong relevance between Taylor's concept of Biocentrism and Frodeman's research, especially in the way they both view the relationship between humans and nature. Frodeman's research using the deep ecology approach is in line with Taylor's principle of biocentrism which emphasizes the intrinsic value of nature. Both of these perspectives oppose the anthropocentric view that sees nature solely from the point of view of usefulness for humans. This is evident in Frodeman's analysis of Edward Abbey's work which emphasizes the importance of ecological balance and the right of nature to remain in its natural state.</p>
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		<p>paradigms: pantheism, theism, and the teleological view. Pantheism emphasizes the sanctity of nature as part of a community more than humans, theism sees humans as stewards of God's creation, and the teleological view considers life to have an intrinsic value and human responsibility arising from these values and their impact on the environment.</p>	<p>The striking similarity between these two thoughts lies in the emphasis on the intrinsic value of nature. Taylor developed the concept of "good of its own" which states that each organism has its own intrinsic goodness, while Frodeman's research uses the theory of deep ecology that judges nature for its own benefit. Both also emphasize the importance of changing the human perspective of nature, which is reflected in Frodeman's analysis of Stegner's work that depicts man's desire to change the environment, and Abbey's work which offers a more ecological counterpoint perspective.</p> <p>The main difference lies in the approach used. Taylor develops a systematic theory of environmental ethics with four main components that focus on philosophical and moral aspects, while Frodeman uses a literary analysis approach to explore narratives about water and the human-nature relationship in the American West. Taylor focuses more on the construction of a comprehensive ethical framework, while Frodeman uses literary works as a lens to understand ecological issues, particularly related to water scarcity.</p> <p>The implications of these two thoughts are particularly relevant to the current context. Frodeman's research shows how literary works can play an important role in shaping cultural understandings of environmental issues, while Taylor's biocentrism provides the philosophical foundation for such a change in perspective. The combination of Frodeman's narrative approach and Taylor's ethical framework can provide a</p>
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		<p>richer understanding of how to deal with contemporary environmental challenges, particularly in the context of water scarcity and natural resource management. Both offer perspectives that can help in the development of more sustainable and ethical environmental policies.</p> <p><b>5. Luca Valera, in his article entitled "Loving God, loving nature? Intrinsic values, stewardship, and reverence for nature" (2024).</b> The general relevance between these two ideas lies in their focus on the intrinsic value of nature and life. Both Taylor and Valera explore the philosophical basis for respecting nature beyond mere human interests. Taylor through his biocentrism emphasizes that every living thing has an intrinsic value, while Valera analyzes how various theological and cosmological views can be the basis for appreciation of the intrinsic value of nature. Both seek to provide a philosophical justification for why humans need to respect and protect nature.</p> <p>In terms of similarities, these two ideas both reject the anthropocentric view that only sees nature in terms of its usefulness for humans. Taylor emphasizes that humans are part of a community of life and have no inherent superiority, in line with Valera's view of pantheism where humans are seen as part of a "super-than-human community". Both also emphasize that respect for nature must be based on the recognition of its intrinsic value, not just its instrumental value.</p> <p>The main difference lies in the approach used. Taylor builds her argument from the point of view of secular</p>
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		<p>environmental ethics with a focus on the value of life itself, while Valera explores the religious and metaphysical dimensions of viewing nature as sacred. Valera questions whether religious views (such as pantheism or theism) are necessary to appreciate the intrinsic value of nature, while Taylor does not associate respect for nature with the divine dimension.</p> <p>The implications of these two thoughts complement each other in building an ethical foundation for environmental conservation. Taylor's biocentrism provides a strong secular ethical framework for respecting life, while Valera's analysis of various theological views can enrich our understanding of how the spiritual and religious dimensions can support environmental ethics. The combination of these two approaches can help build a more comprehensive environmental awareness, both for those with religious and secular views, in an effort to protect and respect nature.</p>

## APPENDIX 2

### The Intertextual Analysis of The Monkey Wrench Gang and The Biophilia and Biocentrism Concepts

No	Concept	Novel	Analysis
	<p><b>1.Biophilia concept</b></p> <p>Biophilia is a concept that states that humans have a natural tendency to love and feel connected to nature and living things around them. This leads to the understanding that the relationship between humans and nature is essential for human well-being and happiness. Thus, biophilia emphasizes the importance of maintaining biodiversity and the natural environment to balance ecosystems and human life. This concept was first introduced by biologist Eric Fromm (1964) . "The Heart of Man". New York: American Mental Health Foundation Books and Edward O. Wilson. (1984) "Biophilia." Harvard University Press</p>		<p><b>1. How do the four characters in the novel come to the same commitment to preserve nature in the ecologism perspective?</b></p> <p>It's started when 4 characters accidentally meet at a trip down the Colorado River, and they have a conversation started by Dr. Sarvis and Ms. Bonnie, the first people who realized that their nature was being destroyed, and Dr. Sarvis started to talk about environmental damage caused by government projects that destroy nature, such as the as the Colorado River. George, who was temperamental, and Smith heard the conversation and immediately joined in and strongly criticized the projects. They were mad and didn't accept their nature was being destroyed, then made plans to destroy these government's machines. Accidentally, they realize their perspectives aligned because of a reason that's before they met at the same trip and had the same perspective; factually, they have the same experiences of doing something to protect nature. The first are Dr. Sarvis and Ms. Bonnie, who have the same habit of having</p>





		<p>long done small stunts like burning billboards. Based on their opinion, action is needed to stop environmental damage. The second is Hayduke, who was very loyal to protecting his native nature in the desert; unfortunately, that case made him remembered and mad with the changes humans have made to their natural habitat in his homeland, such as the dome of delirious blue becoming a dump for the gaseous garbage and a smudge of poisoned air overhung. And the last is Smith, who is a venturesome man with his own hobby, enjoying the freedom of adventure in the realm of liars, but government projects limit his space to do nature adventures. From some experiences of the four characters, that makes them have the same perspective and the same commitment to protect, respect, and love nature. Where, based on the ecologism perspective, there are 2 concepts that become a strong reason why the four characters have the same commitment; these are the biophilia concept by Eric Fromm (1964) and Edward O. Wilson (1984) and the biocentrism concept by Paul W. Taylor (1986).</p>
	<b>-Biophilia Characteristics</b>	<p><b>-Abzug, Hayduke, Smith and Sarvis.</b></p> <p>The intertextual analysis reveals strong alignment between the concept of protective love and territorial attachment and the novel</p>

<p><b>I. Protective Love and Territorial Attachment.</b></p> <p>The primary characteristic of biophilic individuals is their ability to develop protective territorial bonds with natural environments. Biophilic individuals do not merely protect nature passively, but develop emotional ownership and protective responsibility toward specific ecosystems. They view nature as a "home" that must be defended from threats, even when such protection requires firm or controversial action. Their love for nature is complex, encompassing admiration, possessiveness, and the drive to protect.</p>	<p>They lay on their stomachs on the warm sandstone, under the soft and pearly sky, and peered down seven hundred vertical feet and half a mile by line of sight to where the iron dinosaurs romped and roared in their pit of sand. There was love in neither head nor heart of Abzug, Hayduke, Smith and Sarvis. No sympathy. But considerable involuntary admiration for all that power, all that controlled and directed superhuman force.</p> <p><i>In Chapter 6, "The Raid at Comb Wash", Page 47.</i></p> <p><b>-Hayduke</b></p> <p>"For the night and the wilderness belong to us. This is Indian country. Our country" Or so he assumed.</p> <p><i>In Chapter 6 "The Raid at Comb Wash" page 52</i></p> <p><b>-Ms. Bonnie</b></p> <p>Bonnie Abzug was twenty-eight years old. A dancer by training, she had first come to the Southwest seven years earlier, member of a college troupe. She fell in love at first sight with mountains and desert.</p> <p><i>In Chapter 4 "Origins IV: Ms. B. Abzug" page 25</i></p>	<p>excerpts. The characters' narratives reflect the concept of biophilic individuals developing protective territorial bonds and viewing nature as a "home" that must be defended. Although the first excerpt states there is no conventional love, the presence of "involuntary admiration" toward the threatening "iron dinosaurs" demonstrates a more profound protective concern. Hayduke's statement, "For the night and the wilderness belong to us" explicitly demonstrates the territorial attachment and emotional ownership that form the concept's core. Bonnie's experience of "She fell in love at first sight with mountains and desert" with the landscape illustrates instant bonding that develops into long-term protective commitment. These three excerpts show the complete spectrum of protective love from defensive admiration, territorial claims, to emotional attachment, confirming that the concept and novel excerpts align in depicting biophilia's complex and protective characteristics.</p> <p>The concepts of biophilia and protective attachment are reinforced by the research of Stephen Kellert (1993), who identified nine fundamental values, including "naturalistic value" and "aesthetic value." These values are seen in the narrative of characters who experience an aesthetic admiration for nature,</p>
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			which develops into a protective commitment.
	<p><b>2. Empathy and Connectivity.</b> Biophilic individuals have a strong sense of empathy for their fellow human beings and all forms of life; they also understand and feel the interconnectedness of all living things, such as nature around them. Examples include participating in social action. Biophilic individuals will be involved in social movements that fight for environmental justice, show empathy for the damaged environment caused by some major government projects, suggest being more just, and care for nature so as not to change the original form of natural beauty.</p>	<p><b>-Doc. Sarvis</b> The crawler-tractors pushed them all over with nonchalant ease and shoved them aside, smashed and bleeding, into heaps of brush, where they would be left to die and decompose. No one knows precisely how sentient is a pinyon pine, for example, or to what degree such woody organisms can feel pain or fear.</p> <p><i>In Chapter 6 "The Raid at Comb Wash" page 47</i></p>	<p>Intertextual analysis reveals exceptionally high relevance between the biophilic concept of empathy and connectivity and Doc Sarvis's narrative quotation. The biophilic concept emphasizes profound empathy toward fellow humans and all forms of life and understanding the connectivity of all living beings. The quotation "The crawler-tractors pushed them all over with nonchalant ease and shoved them aside, smashed and bleeding, into heaps of brush" demonstrates the narrator's empathetic sensitivity toward the suffering of plants personified through the diction "smashed and bleeding," reflecting the biophilic capacity to feel empathy toward all forms of life. The key sentence "No one knows precisely how sentient a pinyon pine is, for example, or to what degree such woody organisms can feel pain or fear" explicitly exhibits biophilic characteristics in questioning and acknowledging the possibility of sensitivity in non-human living beings. This narrative aligns with the biophilic empathy concept that involves "social movements that fight for environmental justice" and "show empathy for the damaged environment," where the</p>

			<p>narrator demonstrates profound concern for environmental damage caused by industrial activities, reflecting authentic connectivity and empathy toward nature as an entity capable of experiencing suffering.</p> <p>That statement above is also aligned with Stephen R. Kellert (2012), the Yale University professor who developed the concept of biophilia. He argues that direct interaction with nature can increase empathy, concern, and connectivity to the environment. Ryan Lumber (2017) also agrees with his statement that the Biophilia concept creates two measures of connectedness with nature: the nature-relatedness scale and the love and care for nature scale.</p>
	<p><b>3. A Sense of Awe and Appreciation for Natural Wonders.</b></p> <p>Biophilic individuals have a deep sense of admiration for nature's beauty and complexity. They often feel joy and admiration when interacting with nature. Examples include enjoying small details in nature. Biophilic individuals often notice and admire small details in nature that others may miss, such as patterns on leaves, the texture of tree bark, or the colors of insects.</p>	<p><b>-Doc. Sarvis</b></p> <p>This was the forty-fifth trip down the Grand for Smith, and so far as he could measure, its pleasure was not staled by repetition. But then no two river trips were ever quite alike. The river, the canyon, the desert world was always changing, from moment to moment, from miracle to miracle, within the firm reality of mother earth. River, rock, sun, blood, hunger, wings, joy this is the real.</p> <p><i>In Chapter 5 "The Wooden Shoe" page 37</i></p>	<p>Intertextual analysis reveals a strong relevance between the biophilic concept of a sense of awe and appreciation for natural wonders, and the narrative quote by Doc Sarvis. The biophilic concept emphasizes an individual's ability to feel profound awe for nature and to capture small details that others might overlook. The quote, "This was the forty-fifth trip down the Grand for Smith, and so far as he could measure, its pleasure was not staled by repetition," demonstrates a sustained appreciation for natural wonders even amidst repeated experiences. The narration, "no two river trips were ever quite</p>

			<p>alike... from moment to moment, from miracle to miracle," reflects the biophilic characteristic of being sensitive to subtle variations and dynamics in nature. The climax, "River, rock, sun, blood, hunger, wings, joy, this is the real," is a concrete manifestation of authentic awe. Thus, Smith's representation shows a high degree of coherence with the biophilic concept, where the character can maintain emotional intensity and sensitivity to the subtle changes in the natural environment, reflecting the actual characteristics of biophilia. Smith's enduring reverence for the natural beauty of the Grand Canyon fits perfectly with Rachel Carson's (1956) concept of awe as a fundamental emotional response that nurtures our relationship with nature.</p> <p>Carson argued that "if I had any influence on the good fairy who should preside over the baptism of all children, I would ask that his gift to every child in the world be an indestructible awe so that it will last a lifetime, as an unfailing antidote to the boredom and disappointment of the years to come."</p>
	<p><b>4.The Tendency to Look for Win-Win Solutions.</b> Biophilic individuals tend to seek solutions that benefit all parties, including</p>	<p><b>-Dr.Sarvis,Smith and Hayduke.</b> "I been thinking about that dam for a long time," Smith said. "And I got a plan. We get three jumbo-size houseboats and some dolphins --" "Hold it!" Doc said, holding up a</p>	<p>Intertextual analysis reveals a significant connection between the concept of tendency to look for win-win solutions and a quote from the novel, albeit with a deeper interpretation. The biophilic concept, which</p>




<p>the environment, rather than approaches that are competitive or detrimental to one party. Examples include inclusive urban design. If involved in urban planning or development projects, they may propose designs that integrate green spaces, community facilities, and affordable housing, creating a favorable environment for people and nature.</p>	<p>big paw. A moment of silence. He looked around, into the darkness beyond the firelight. "Who knows what ears those shadows have." They looked. The flames of their little campfire cast a hesitant illumination upon the bush, the boat half grounded on the sandy beach, the rocks and pebbles, the pulse of the river. The women, all asleep, could not be seen. "There ain't nobody here but us bombers," Smith said. "Who can be sure? The State may have its sensors anywhere." "Naw," Hayduke said. "They're not bugging the canyons. Not yet anyhow. But who says we have to start with dams? There's plenty of other work to do." "Good work," the doctor said. "Good, wholesome, constructive work."</p> <p><i>In Chapter 5 "The Wooden Shoe" page 41</i></p>	<p>emphasizes the search for solutions beneficial to all parties, including the environment, is reflected in the dialogue of three characters planning sabotage actions against a dam and environmentally destructive infrastructure. Although this may seem destructive on a surface level, their plan represents an effort to seek a win-win solution in the context of protecting the canyon ecosystem and river from the damage caused by unsustainable development. When Hayduke suggests, "There is plenty of other work to do," and Doc refers to it as "Good, wholesome, constructive work," they demonstrate a perspective that their actions are not merely destructive but rather a reconstruction of the balance between human interests and nature. This dialogue reflects the characteristics of biophilic individuals who focus not only on human gain but also on preserving and respecting natural life processes. Thus, the concept and the quote have coherent relevance in the ecological struggle that seeks holistic solutions for the coexistence of humans and nature.</p> <p>That is similar to Fromm's opinion, which emphasizes that biophilia involves understanding the interconnectedness of all life. In problem-solving, it is defined as a more holistic and systemic approach, considering the broad impact of each solution.</p>
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		According to Dr. David Strayer, biophilic characters also tend to show that their love for nature can increase creativity and problem-solving abilities by up to 50%, as this cognitive psychologist states in Sam Pyrah's article in 2023.
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	<p><b>2. Biosentrisme concept</b></p> <p>Biocentrism is a view of environmental ethics that places all forms of life at the center of moral consideration. Taylor argued that every living organism has inherent value and a right to be respected, regardless of its benefits to humans. He emphasized that humans are not superior creatures, but an integral part of the community of life on Earth. This theory proposes that each species has its intrinsic purpose and value, so humans have a moral obligation to respect and protect all life forms. As such, Taylor's biocentrism demands a fundamental change in how humans perceive and interact with nature, advocating a deep respect for all living organisms as the basis of environmental ethics. Paul W. Taylor (1986). "Respect for Nature: A Theory of Environmental Ethics," Princeton University Press</p>		
	<p><b>-Biocentrism Characteristics</b></p>	<p><b>-Ms.Bonnie</b></p>	<p>Intertextual analysis reveals a coherent alignment between the theoretical concept of</p>

	<p><b>1. Voluntary Moderation.</b></p> <p>Biocentric individuals often adhere to a simpler, more sustainable lifestyle, reducing their consumption and ecological impact. For example, when it comes to transportation, a biocentric person would prefer to walk, bike, or use public transportation rather than own a private car.</p>	<p>She was a walker too, that girl. In lug-soled boots, army shirt, short pants and bush ranger's hat, she marched along, alone, through Albuquerque's only mountains, the pink Sandia range, or tramped about over the volcanoes west of town. She didn't own a car but on her ten-speed bicycle sometimes pedaled all the fifty miles north to Santa Fe, pack on her narrow back, and from there up into the real mountains, camping alone for two or three nights at a time.</p> <p><i>In Chapter 4 "Origins IV: Ms. B. Abzug" page 31</i></p>	<p>voluntary moderation in biocentrism and its literary manifestation in the character of Ms. Bonnie. The conceptual framework establishes that biocentric individuals consciously adopt sustainable and straightforward lifestyles by reducing consumption and ecological impact, specifically through transportation options prioritizing walking, cycling, or public transportation over private car ownership. This theoretical construction is precisely embodied in Ms. Bonnie's characterization, where her identity as a "pedestrian" becomes a fundamental element of her biocentric lifestyle. The narrative shows his rejection of environmentally damaging modes of transportation by not owning a car, while embracing low-impact alternatives such as extensive hikes in the Sandia mountains and a fifty-mile bike ride to Santa Fe in camping gear. The textual details of "lug-soled boots", "ten-speed bicycle", and solitary camping expeditions create a vivid portrait of voluntary moderation that goes beyond theoretical obedience into an integrated way of life. Intertextual relationships operate not only at the level of behavioral correspondence but also extend to philosophical grounds, where the choice of traveling alone through natural landscapes on foot or by bicycle reflects a biocentric ethic that values direct</p>
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		<p>engagement with the environment rather than comfort-oriented consumption patterns. Literary representations serve as illustrations and validate theoretical concepts, showing how Voluntary Moderation is an authentic expression of biocentric consciousness that makes conceptual frameworks and textual evidence mutually reinforcing and congruent. This aligns with Naess's (2003) opinion that biocentric individuals will choose a simple lifestyle as a form of responsibility to minimize negative impacts on the environment and maintain the balance of the global ecosystem. Moreover, the manifestation of voluntary moderation in the character of Mother Bonnie is strongly supported by Naess's concept of "Self-Realization" which emphasizes that proper ecological awareness arises when individuals understand the fundamental relationship between the self and nature, so that the act of caring for the environment becomes a form of self-care (Naess, 1988). Mother Bonnie's choice to walk and cycle is not just a transportation preference, but an expression of a deep understanding that personal well-being is inseparable from the health ecosystem.</p>
	<b>2. Advocacy for Nature Rights.</b>	<p><b>-Hayduke, Ms. Bonnie and Smith</b></p> <p>Intertextual analysis shows the complex relationship between the theoretical concept</p>



	<p>Biocentric individuals often support legal rights to nature, such as rivers, forests, and other ecosystems. For example, a biocentric will support and participate in movements that fight for the legal status of rivers, forests, or other ecosystems.</p>	<p>They went on, quickly and methodically now, from machine to machine, pouring sand into each crankcase and down every opening which led to moving parts. When they had used up all their Karo syrup, they dumped sand into the fuel tanks, as an extra measure. All the way, into the night, Hayduke, Smith, they worked their way to the end of the line. Now one, now the other, would relieve Bonnie at the lookout post so that she too could participate fully in field operations. Team work, that's what made America great: teamwork and initiative, that's what made America what it is today. but somebody was due for headaches in the morning when the sun came up and engines were fired up and all those little particles of sand, corrosive as powdered emery, began to wreak earth's vengeance on the cylinder walls of the despoilers of the desert.</p> <p><i>In Chapter 6 "The Raid at Comb Wash" page 55</i></p>	<p>of natural rights advocacy and literary representation in the characters of Hayduke, Ms. Bonnie, and Smith. The theoretical framework emphasizes legal advocacy through legal and legislative channels, while literary representations feature a more radical approach through sabotage of the industrial machinery to protect desert ecosystems. Although the methods are different, the two approaches share the same philosophical foundation: nature has rights that must be protected. The description of their actions as "revenge of the earth" suggests that these characters serve as agents of nature, asserting their rights. The collaborative nature of their operations reflects the collective movement aspect within a theoretical framework, albeit through extralegal means. Literary representations expand theoretical concepts by exploring alternative advocacy when legal pathways do not adequately address direct ecological threats.</p> <p>The radical approach taken by the characters of Hayduke, Ms. Bonnie, and Smith in defending the rights of nature through industrial sabotage is theoretically justified by the concept of "Earth Jurisprudence" developed by Cullinan (2011), which states that when an anthropocentric legal system fails to protect the earth's communities, direct action to defend the rights of nature becomes</p>
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			<p>a legitimate moral imperative. Cullinan argues that nature has an intrinsic right to exist and thrive, so actions to protect those rights even through extralegal means can be justified as a form of "Defense of the Earth" that restores the balance of the legal system biased to human interests.</p>
	<p><b>3.Appreciation for Natural Aesthetics.</b></p> <p>A biocentric individual has a deep appreciation for the beauty of nature in its various forms. For example, a biocentric person will choose to spend their free time doing activities that allow them to enjoy the beauty of nature, such as hiking, birdwatching, or nature photography.</p>	<p><b>-Smith, Hayduke, Ms. Bonnie and Doc. Sarvis.</b></p> <p>"Time to make camp, folks," Smith announced, sculling for shore. Hayduke pitched in. Close ahead, on the right bank, lay a slope of sand, fringed by thickets of coppery willow and stands of tamarisk with lavender plumes nodding in the breeze. Again they heard the call of a canyon wren, a little bird with a big mouth. But musical.</p> <p><i>In Chapter 5 "The Wooden Shoe" page 37</i></p>	<p>Intertextual analysis shows a coherent relationship between the concept of appreciation for natural aesthetics and novel quotes describing biocentric characters with a deep appreciation for natural beauty. The concept explains that biocentric individuals spend their free time doing activities such as hiking, bird watching, camping, or nature photography to enjoy the beauty of nature. The novel's excerpts show camping activity through "Time to make camp, folks." In contrast, the detailed description of "slope of sand, fringed by thickets of coppery willow and stands of tamarisk with lavender plumes nodding in the breeze" shows a deep aesthetic appreciation, not just mentioning the elements of nature but describing visual beauty poetically. Phrase "Again they heard the call of a canyon wren, a little bird with a big mouth. But musical" shows the aspect of bird watching as well as an appreciation of the beauty of natural auditory, where the sound of birds is described as something musical.</p>



		<p>Novel quotes are very much in line with the concept because they demonstrate how the characters experience and appreciate the beauty of nature through activities that are in harmony with the surrounding environment. The aesthetic appreciation contained in the novel's excerpts through detailed descriptions of the landscape and the sounds of the wren canyon reflects the concept of aesthetic appreciation of nature developed by Carlson (2009), which states that an authentic aesthetic experience of nature involves a scientific and ecological understanding of natural objects, not just superficial visual perceptions. Carlson argues that biocentric aesthetic appreciation arises when individuals understand the ecological context of the beauty they witness, such as the understanding that the "musical" sounds of the canyon wren are part of species communication and broader ecosystem function.</p>
	<p><b>4. Ecological Citizenship.</b> This characteristic reflects the understanding that each individual has responsibilities related to nature's health. For example, a biocentric person will actively participate in the democratic process, supporting candidates and</p>	<p><b>-Ms.Bonnie</b> She was a walker too, that girl. In lug-soled boots, army shirt, short pants and bush ranger's hat, she marched along, alone, through Albuquerque's only mountains, the pink Sandia range, or tramped about over the volcanoes west of town. She didn't own a car but on her</p>
		<p>The concept of ecological citizenship shows a coherent relationship with the representation of characters in the novel. Ms. Bonnie embodies a biocentric dimension through a minimalist lifestyle that rejects environmentally damaging technologies (not owning a car, cycling long distances, hiking in nature), reflecting individual responsibility</p>

	<p>policies prioritizing environmental protection.</p>	<p>ten-speed bicycle sometimes pedaled all the fifty miles north to Santa Fe, pack on her narrow back, and from there up into the real mountains, camping alone for two or three nights at a time.</p> <p><i>In Chapter 4 "Origins IV: Ms. B. Abzug" page 31</i></p> <p><b>-Smith, Dr. Sarvis and Hayduke</b>          "I hate that dam," Smith said. "That dam flooded the most beautiful canyon in the world." "We know," Hayduke said. "We feel the same way you do. But let's think about easier things first. I'd like to knock down some of them power lines they're stringing across the desert.          And those new tin bridges up by Hite. And the goddamned road-building they're doing all over the canyon country. We could put in a good year just taking the fucking goddamned bulldozers apart."</p> <p><i>In Chapter 5 "The Wooden Shoe" page 41</i></p>	<p>for nature's health through consistent personal actions. Instead, Smith, Dr. Sarvis, and Hayduke displayed explicit political activism by expressing hatred of the dam's destructive "most beautiful canyon in the world" and plotting to sabotage infrastructure such as power lines, bridges, and bulldozers. These two representations intertextually reinforce the concept of ecological citizenship, showing how responsibility for nature can be realized through eco-friendly living practices and radical political activism, creating narrative coherence between environmental protection theory and practice.</p> <p>Taylor (1986) emphasized that biocentric individuals should avoid actions or policies detrimental to the environment and ecosystems. It can be realized through a more sustainable lifestyle, reducing the ecological footprint, and actively supporting policies protecting nature from damage. In the role of ecological citizens, biocentric individuals will feel obligated to prevent the exploitation or destruction of ecosystems. Aligned with Taylor's opinion, Bryan G. Norton (2005) emphasizes that biocentric individuals who consider themselves ecological citizens must actively participate in adaptive ecosystem management. He argues that biocentric individuals have an ethical responsibility to ensure that their actions safeguard the long-</p>
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			term sustainability of ecosystems. For Norton, ecological citizenship demands proactive behavior in protecting and managing natural resources responsibly.
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## APPENDIX 3



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4. Judul Tugas Akhir : The Discourse Analysis of Ecocriticism on Edward Abbey's  
The Monkey Wrench Gang
5. Dosen Pembimbing : Dr. Tirmidi
6. Konsultasi :

TANGGAL	MATERI BIMBINGAN	KETERANGAN KONSULTASI/ARAHAN	PARAF
9 Sep 2024	Draft Proposal		Tm
16 Sep 2024	— " —		Tm
23 Sep 2024	chapter 1		Tm
7 Okt 2024	chapter 2		Tm
29 Okt 2024	chapter 2		Tm
4 Nov 2024	chapter 3		Tm
16 Des 2024	chapter 3		Tm
30 Des 2024	chapter 4		Tm
13 Jan 2025	chapter 4		Tm
27 Jan 2025	chapter 4		Tm
17 Feb 2025	chapter 4		Tm
10 Maret 2025	— " —		Tm
29 April 2025	chapter 5		Tm
19 Mei 2025	chapter 5		Tm
26 Mei 2025	Revisi keseluruhan		Tm
16 Juni 2025	— " —		Tm

7. Bimbingan telah selesai pada tanggal 16/06/2025 :  
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## APPENDIX 4



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