

RALPH WALDO EMERSON'S PRINCIPLE ON ENVIRONMENTAL ETHICS

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ARTICLE INFO	ABSTRACT
Received: 06-03-2021 Accepted: 19-06-2021 Published: 30-06-2021 Volume: 5 Issue: 2 DOI: https://doi.org/10.33019/lire.v3i2.110	This paper aims at examining Ralph Waldo Emerson's view on the principle of environmental ethics as reflected in his essay entitled "Nature." The study of this research applied to content analysis. The writer intended to explore, understand and capture the messages of the work art. So, the writer built explored conception (environmental ethics) before coming into a work of art. The main result displayed six environmental ethics: respecting nature, cosmic solidarity, love and caring for nature, no harm, simplicity and harmony life with nature, and moral integrity. It is concluded that Emerson's work has reflected the author's care on the American social context of the 18 th century at the era of industrialization that exploited their environment to enlarge their economic development
KEYWORDS <i>America, Ethic, Ralph Waldo Emerson, Nature</i>	

1. INTRODUCTION

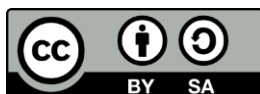
Environmental damages have been a global issue over countries. Not only have developed countries concerned about those serious damages but also developing countries which have lower industrial achievements. This serious environmental problem is indicated by the increasing of world temperature by more than two degrees Celcius. Therefore, the world will experience a disastrous environmental consequences, including oceanic warming, snow and ice melt, sea level rise, and atmospheric greenhouse gas concentrations. (Park, 2015) Thus, Environmental issues become both discursive and practical movements. The environmental issues have sacredly appeared since 1970, with the spreading of the "club of Rome" report. However, the increase of awareness of environmental crisis has appeared since the celebration of Earth Day. The initiative is a yearly ceremony in the United States held on April 22 to raise public awareness of environmental issues. Every year, hundreds of individuals assemble all over the world to clear away garbage, condemn environmental risks, and celebrate success in reducing emissions.



(Britannica, 2020a) In the meantime, many educational institutions celebrate by planting trees, addressing climate change such as energy recovery and pollution prevention, and motivating students to care for the planet. (Sibley & Kurz, 2014)

Without a doubt, the assessment on the worldwide yearly surface temperature increase concluded that human actions, namely greenhouse gas emissions, are the dominant contributor to the temperature increase since the mid-twentieth century. Furthermore, the bulk of other factors that contribute to global warming and climate change have been altered by human activity. (Wuebbles et al., 2017) Thus, the natural and environmental damages were caused by humans who exploited nature for their life needs. More specifically, it was caused by behavior, spiritual condition, and basic paradigm toward nature. Many cases of filtering and destroying the sea, forest, atmosphere, water, and many others are based on irresponsible human behavior, uncaring, and selfish character. Breaking out of population, urbanization, industrialization, modernization of life, especially motorization, and employing chemical material brought favor and many problems. (Keraf, 2002).

The recent environmental crisis should be solved by changing the fundamental of humans' paradigm and their attitudes toward nature. A matter that was needed is a new pattern or lifestyle that involves not only individuals but also social culture. It means we need environmental ethics which direct human being to interact in the universe. (Naess, 1993) Conceptually, it develops broad and abstract principles and then applies them to specific cases and situations, resolving disagreements over practical policies by returning to theoretical agreement on principles. Thus, environmental ethics are beneficial because they can aid in the comprehension and resolution of specific management issues. Meanwhile, it is more problem-oriented in practice and uses theories as a means of comprehension. (YANG, 2017) Therefore, a global environmental crisis that we know today was based on the fundamental philosophy of understanding the self, nature, and human place in the entire ecosystem. Next, it causes disorder of human attitude's pattern of life. This is the beginning of environmental disasters, which we feel nowadays. Therefore, the reconstruction must involve humans' paradigm and their ethics to nature, interaction with human beings, and ecosystem elements.



Ethics is a term from the old Greece language, *Ethos*. In singular form, it has many means; custom, tradition, moral, character, the attitude of feeling, and way of thinking. While *Ta etha*, in plural form, has meant a customary law. These terms were being a background of “ethic” form. Aristotle (384-322 BC) used its term to explain moral philosophy. (Bertens, 1993) Besides, Kattsoff said ethics is a branch of axiology, which talked about problems of value’s predicates; “right,” “wrong,” and “ethic,” “not ethic.” Definition of ethic was often used at two different means; Ethic as a unity of knowledge about human’s deed assessment. Moreover, ethics is a predicate, which differentiates certain matters and deeds from others. (Kattsoff, 2004) Thus, axiology is synonymous with ethich, which discovers its proper home within axiology, in the domain of axiology's contents as articulated in various empirical and historical ethical attitudes. Thus, axiology is an aspect of the ethical dimension. It exists as a result of the existence of an ethics or as a result of the existence of a standard of human behavior oriented toward the good or the rejection of evil. (Trincia, 2015).

In the meantime, on the first Earth Day, in 1970, activists began encouraging philosophers to collaborate with environmental groups to discuss environmental ethics, known as environmental ethics. It arose as a reaction to the situation in the 1960s when people realized that industrial society was creating an environmental catastrophe. In the last few years of the 1960s, the publication of two articles in Research, Lynn White's "The Historical Roots of Our Ecologic Crisis" (March 1967) then Garrett Hardin's "The Tragedy of the Commons" (March 1968), began to create an academic atmosphere. Meanwhile, Henry David Thoreau and Jhon Muir were the forerunners of the environmental ethics debate. (Callicott, 2018).

Some anthropocentric philosophers viewed environmental ethics as a philosophical discipline. It talked about how humans should have an attitude toward the environment. Environmental ethics was being understood as a science that talked about values and norms, regulating human behavior in nature. (Keraf, 2002) Environmental ethics also put all creations of non-human beings into the attention of humanity’s morality. In other words, non-human being creation does not become a moral agent, but it is viewed as a moral subject, so human beings properly pay it attention. (Silvan & Bennet, 1994)



In the history of environmental ethics theories, we can differ many environmental ethics theories, which can determine humans' attitudes concerning the environment. We can differ three models of the environmental ethic theory. These are Shallow Environmental Ethics, Intermediate Environmental Ethics, and Deep Environmental Ethics. (Silvan & Bennet, 1994) These terms are popular as Anthropocentrism, Biocentrism, and Eco-centrism. On the other hand, Sonny Keraf introduced nine principles of environmental ethics: respecting nature, moral responsibility for nature, cosmic solidarity, caring for nature, "no harm," simple and harmonious life with nature, justice, democratic principle, and moral integrity. (Keraf, 2002).

Ralph Waldo Emerson (1803-1882) was a prominent figure in American thought and literature development. He was a renowned philosopher, essayist, critic, poet, orator, and essayist. Emerson combined elements from the past to create literature that influenced later American writing. Henry David Thoreau, Herman Melville, Walt Whitman, Emily Dickinson, Henry James, and Robert Frost affected him. On the other hand, Emerson's essays are easily linked to impressions, maxims, proverbs, and parables. Confucius, Marcus Aurelius, Michel de Montaigne, and Francis Bacon are all considered part of the "wisdom literature" culture. (Britannica, 2020b). Emerson developed a moral philosophy focused on hope and Individualism through personal difficulties. Emerson explored his feelings about the state of environmental degradation at the time in his essay "Nature." Although at that time, environmental ethics' discourse still did not emerge yet. As a philosopher, Emerson wrote about human attitude and the precise formulation of ethical concepts to conserve natural resources. (Merriman, 2007).

In this paper, the researcher assumed that Emerson's essay, nature, contained environmental ethics. The writer was interested to learn Ralph Waldo Emerson's principle on environmental ethics as reflected in this essay. The writer also intended to know how the American people's attitude toward environmental conservation in Ralph Waldo Emerson's time was the American revolutionary industry's time.



2. LITERATURE REVIEW

The writer found many articles, journals, and papers discussing Emerson's philosophical view of other object studies, religion, politic, economy, or transcendentalism. The paper entitled *The Aesthetic Foundations of Religious Experience in the Writing of Jonathan Edwards and Ralph Waldo Emerson* written by J. August Higgins (2017), has attempted to contextualize a major vein of the North American theological and spiritual tradition concerning the intersection of aesthetics and the human experience of God. On other hand, Benjamin E. Park's work (2014) *Trancendental Democracy: Ralph Waldo Emerson's Political Thought, the Legacy of Federalism and the Ironies of America's Democratic Tradition*, aims at explaining three goals. At beginning, it situated Ralph Waldo Emerson's political thought within the context of Emerson scholarship by demonstrating the dominant interpretation. Second, it argues that principles and tensions from the Federalist Party lingered long after the demise of the organized group. Finally, the article explores how the ironies of these two previous points flesh out the paradoxical and dynamic nature of America's democratic tradition. Furthermore, the article under the title *Context Mediated: Ralph Waldo Emerson's Political Economy of Plagiarism* written by Benjamin Pickford (2017) studied Emerson's Emerson's relation to historical, cultural, and intellectual situatedness with respect to the general paradigm of capitalism in its early global phase. The article emphasized throughout the false appellation as the logic of capital operates on the basis of a rejection of contextualization in general.

Many other literatures about Emerson discovered about Emerson's biographies in American historical facts, but no one implicitly studied the connection of his thought with the new discourse, such as environmental ethics. Besides, many works limited the study of Emerson's effects in American history. Such as *Individualism and Its Discontents, Appropriations of Emerson, 1880-1950* by Charles E. Mitchell (1997), *The Emerson Effect; Individualism and Submission in America* by Christopher Newfield (1996), *Emerson and The Climate of Political History* by Eduardo Cadava (1994) and *The Emerson Museum; Practical Romanticism and The Pursuit Of The Whole* by Lee Rust Brown (1997).



3. METHODOLOGY

The study of this research applied content analysis technique. The writer intended to explore, understand, and capture the messages of the work art. So, the writer built explored conception (environmental ethics) before coming into a work of art. In this case, the writer tries to discover symbolic means of environmental ethics covered in the work art. Thus, the researcher will focus on the terms; words, phrases, and sentences that implicitly or explicitly discussed values of ethics in regard of natural life to find author principle of environmental ethics. The processes of this research, including the following steps:

3.1 Providing Data.

a. Unit analysis decision

The writer proved work art data by reading Emerson's essay "Nature" of 1836 edition accurately and repeatedly. This reading helps the writer to prove data into a small unit. Then, the writer classifies the data related to the object of research- the principle of environmental ethics- into cards of data to make it easy to analyze.

b. Recording and Noting Data

Recording of data was accompanied by selection and reduction of data. i.e., leaving the data which are not related by the object of study. Meanwhile, the related data were noted in the card of data.

3.2 Inferring and Analyzing Data

a. Inference

The Inference is based on the symbolic meaning of work art. The form of inference is a thematic abstraction of work art. The abstraction must be represented for the whole of phenomena. The Inference will be the basis of analyzing explorations.

b. Analyze

The analysis includes presentation and studying by qualitative-conceptual. The context and construction analysis must relate to the analysis of data. The context is related by something of the



work of art structure. Meanwhile, the construct was formed on analyzing concept building. So, the construct is a frame of analysis.

4. RESULTS AND DISCUSSION

“Nature,” unlike many of Emerson's essays, is incredibly long, with such an introduction and eight chapters or parts. Those chapters are including Introduction, Nature, Language, Beauty, Discipline, Idealism, Spirit, and Prospect. This essay was founded on Emerson's early lectures and the profound perspective he gained in Paris. This work established him as an exemplar of self-awareness and social renewal in the twentieth century. Emerson began by defining nature as “NOT ME,” He paved the way for many Americans, including Henry David Thoreau and John Muir, to turn to nature for self-reflection. (Robinson, 2015).

Through this essay, Emerson intended to describe his vision about the complex relationships among man, Nature, and God. Although diffusely, he started the conceptions about the relation between man and nature by “NOT ME,” which means nature was not us, but he did many to ensure that in the end, American people would back to nature to reflect on his life. He wrote, “every natural fact is a symbol of some spiritual fact.” Emerson often depicts streaming, swirling currents of water, particularly rivers and air, in his “Nature” paintings (sometimes equated with water). His more direct references are traditional examples that are easily converted into metaphorical statements about man-nature similarities (or correspondences) through spirit. (Woodlief, 1978).

Emerson has formulated his understanding of means and the state of nature. He has explained several definitions and states of nature in the relationship with human beings and God. Several definitions of Emerson's views are:

1. Nature is a medium of melting for all aspects of life. The aspects were positioned in contradictive poles. Nature equally composed its pluralisms into a harmony of beauty. He wrote: “Nature is a setting that fits equally well a comic or a mourning piece. In good health, the air is a cordial of incredible virtue.” (Emerson, 1836, p. 9) In contradictive poles, life's aspects symbolized an equal position between delight and sorrow (comic and mourning piece).



Emerson viewed nature as a space for gathering all complexity of human being's realities in this conception. Kindliness and badness, bliss and misery, sincerity and falsehood have lied on equal position for making harmony of natural beauty (health).

2. Nature is a neutralizer for humans exhausted after they experienced frenzy life. Emerson said in his essay that "Nature is medicinal, and it restores their tone. The tradesman, the attorney, comes out of the street's din and craft, sees the sky and the woods, and is a man again. In their eternal calm, he finds himself. The health of the eye demands a horizon. We are never tired, so long as we can see far enough." (Emerson, 1836, p. 17) This statement described Emerson's view. He depicted human being's life with their works or activities, by the symbols of tradesman and attorney who attempted to free themselves from the hectic world.
3. Further, he described a human being's effort to free themselves with a reflection on nature. He symbolized the eye's need to see the sky, sea, water, river, or wood. We concluded his conception about nature as a place of the human being is coming back in their hopelessness until they find life's essentials.

This kind of thought was relevant to the social condition of the United States at that time. The United States was in the industrial revolution, which caused technology's progress and the economic side's development. The advanced industry has formed a materialistic climate, exploitation, and destruction of natural resources, these all conditions keeping human being life away from divine (God) values. The critics toward its conditions were the background of Emerson's thought about transcendentalism.

The largest incident of that century was well known as the "Gold Rush." The incident happened in the United States in August 1850. At the time, almost 150 000 American indigenes lived in mountain ranges and forests of California. They lived peacefully for centuries as hunters, farmers, and many others after James Marshall found a gold nugget by 1849 in the American rivers, Coloma, and North California. And then, the white skin of American people comes to be exploitative on a large scale. They drove indigenous people out of their lands. Thousands of Indians were killed, their lands were taken over. Up to 1870, only amount 30 000 indigenes still



survived. Consequently, many rivers and pools were contaminated by 7600 tons of mercuries, and the bandits acted violently. All Californians had the obsession to be rich till their healthy was forgotten. (Starr, 1999; Sucheng Chan, 2000).

The evolution of ethics happened in the United States since the 18th century. It started from individual ethics advanced to family, states, nations, and humankind grew up to ethics toward mammal's animal and all biotic creation. The most terrible recent population is not a demographic population. Despite this, the population of thought and the human idea is most terrible. (Daldjoeni, 1985).

Emerson also explained his view about the concept of beauty in the context of human being's appreciation of nature. His beauty view was based on old Greek philosophy, which he called the world beauty. He wrote:

The ancient Greeks called the world beauty. Such is the constitution of all things, or such the plastic power of the human being eye, that the primary forms, as the sky, the mountain, the tree, the animal, give us a delight in and for themselves; a pleasure arising from outline, color, motion, and grouping. This seems partly owing to the eye itself. (Emerson, 1836, p. 16)

In this part, Emerson has interpreted nature beauty as a systematic way and regularity of natural law, which has been obtained in the universe. It was reflected in the sky, sea, wind, tree, water in the sky, and the stones within its exotic color. These all-pleasured human beings' eyes and delivered calmness after the landscape and reflected their lives by nature. Emerson also acknowledged; the exotic nature could deliver calmness for himself. He wrote in his essay: "I please myself with the graces of the winter scenery and believe that we are as much touched by it as by the genial influences of summer. To the attentive eye, each moment of the year has its beauty, and in the same field, it beholds, every hour, a picture which was never seen before and which shall never be seen again." (Emerson, 1836, p. 19) To make the explanation clearer, he distributed the beauty of nature into three manners.



1. The simple perception of nature's forms is a delight.

The most straightforward understanding of nature substantial is gladness. In this manner, Emerson simplified his view about the form of nature as a delighting manner. Despite the simplicity, nature and its elements were needed by a human being as a microcosmos of nature. Nature acquitted his body and mind from the trap of his daily work. On the other hand, Emerson also views nature as the entity, which satisfied a human being's life with its lovely and without accounting for material benefits. The beauty aspect of this point is the delight of climate for the human being.

2. The presence of a higher spiritual element is essential for its perfection. The highest degree of unique beauty is measured by the degree of the beauty of spiritual elements.
3. Beauty becomes an object of the intellect. The beauty can be uncovered or expressed when we do intellectual activity within inspiring toward natures deepest. Emerson introduced various themes, which can be found in the essay. It is including the theme of the chain that binds together all of nature.

As reflected in the essay entitled "Nature," environmental ethics principles were proposed as a moral principle relevant to American people's attitudes toward their environment when this essay was written. It also becomes a human being's guidance to preserve natural resources. Furthermore, it could be signed for a particular government to reform its policies of social-politic aspects, reformation of policies to be more considerate and overcome the ecological crisis, which has a source from the mistake of human being's paradigm attitudes. Thus, the principles of environmental ethics have departed from both views: *First*, the community's moral was not only limited to social or human being's community. But including all ecological communities. *Second*, human beings' reality was not only surrounding as a social creation but also as ecological creation. (Keraf, 2002)



Based on the study on Emerson's essay, the reflected principles of environmental ethics, including as follows:

1. Respecting the Nature

The three theories of environmental ethics; Anthropocentrism, Biocentrism, and Eco-centrism, have acknowledged the obligation of respecting nature. The differences have lied on Anthropocentrism theory, which respects nature by assuming that human beings' interests were hanged on genuine eternity and its integrity. It is different with both biocentrism and eco-centrism, that supposed human being possessed moral obligation to respect nature and its contents, by the assumption that human beings were being part of nature, and nature has valued at itself. (Brennan, 2020) Therefore, the ecological community was also the moral community. So, as a peer of this community, the human being has responsible for respect to nature.

The significances of such principle are considered from the challenge of problems appeared in environmental life:

1. The development of population and society
2. The development of natural resources and the environment
3. The development of technology and space of culture
4. The development of the international environment. (Salim, 1986, p. xv)

Frans Magniz-Suseno (1991) said this principal stated that every person should show a respectful attitude to the other according to the class and position in his conversation and personality. Therefore, nobody should develop an ambitious spirit, competition for each other. Instead, everybody should satisfy with his condition and doing their task as well as possible.

Thus. Respecting nature is a fundamental principle for a human being as part (microcosmos) of the universe. Respecting nature contained people's obedience and loyalty toward natural law and toward governmental constitution, which occurs in humans' social communities—especially the constitution, which is related by human's best relation toward their nature.



Nature, in its ministry to man, is not only the material but is also the process and the result. All the parts incessantly work into each other's hands for the profit of man. The wind sows the seed; the sun evaporates the sea; the wind blows the vapor to the field; the ice, on the other side of the planet, condenses rain on this; the rain feeds the plant; the plant feeds the animal; and thus, the endless circulations of the divine charity nourish man. (Emerson, 1836, p. 14)

Based on Emerson's view, the principle of respecting nature is viewing nature not only as of the material but also as the process of life. Furthermore, Emerson viewed nature as the process of life's cycle, which has a vital role in human life. He argued that the natural cycle processes, sun, wind, rain, and plants, are essential for the continuity of human life.

Because of this understanding, the change of human paradigm toward nature is not merely material, which can be served as a human need, to be respectful to nature. Because of the life cycle is especially important for their life self. Emerson assumed that human being's benefit is a reason for the human's obligation to respect nature. He wrote:

But there is no need to specify particulars in this class of uses. The catalog is endless, and the examples so obvious, that I shall leave them to the reader's reflection, with the general remark, that this mercenary benefit is one which has respect to a farther good. A man is fed, not that he may be fed, but that he may work. (Emerson, 1836, p. 14)

Hence, if such principles existed in the human paradigm, of course, they would serve well nature where they live. They will not be cruel by exploitation and without consideration of the natural damage. They will take care, protect, and conserve nature and contains.

Emerson described that the gigantic delight sensation for him, about nature, is an impression from the relation between the human being and the plants. Mutual relation, take and give of relation, was based on the principle of respecting each entity. This phenomenon was



represented by the relation between man and plants that nodded each other. He means a respecting attitude. Then he wrote in his essay:

The greatest delight which the fields and woods minister is the suggestion of an occult relation between man and the vegetable. I am not alone and unacknowledged. They nod to me, and I to them. The waving of the boughs in the storm is new to old and me. It takes me by surprise and yet is not unknown. Its effect is like that of a higher thought or a better emotion coming over me when I deemed, I was thinking justly or doing right. (Emerson, 1836, p. 11)

In a legal context, this value is consistent with the notion of humanity's shared inheritance. A notion developed by international law to ensure the sustainability of nature through the establishment of international organizations. This approach is aimed at the preservation of nature and the control of knowledge. Additionally, this system was designed with respect for the ocean bottom and the Antarctic. This is not to say that people are not permitted to utilize nature for their own purpose in the same way that wildlife do. (Kersten, 2017)

2. Cosmic Solidarity

The principle of cosmic solidarity appeared from the concept that humans and nature are an integral part of the universe. This principle extended solidarity to eco-solidarity, which views humans as ecological beings and implies that humans are inherently and inescapably part of ecological ecosystems, being in relationship with them and mindful of the connections within and among communities that mediate relationships with one another. Furthermore, human beings have an equal position with nature and all the creatures in this universe. (Thompson, 2019) This concept produced the feel of solidarity with nature and all the creatures inside. Then, they can feel what other creations felt; they can be sad and ill when facing sympathetic realities in the form of natural destruction or extinction of creation. Emerson ever said "...All other men and my own body, must be ranked under this name, NATURE..." (Emerson, 1836). Emerson understood to man and



nature's unity through the philosophical conception that the universe was contained in nature and soul.

Herein is especially apprehended the unity of nature - the unity in variety - which meets us everywhere. All the endless variety of things make an identical impression. Xenophanes complain (Thompson, 2019)ed in his old age that, look where he would, all things hastened back to unity. He was weary of seeing the same entity in the tedious variety of forms. The fable of Proteus has a cordial truth. A leaf, a drop, a crystal, a moment of time is related to the whole and partakes of the perfection of the whole. Each particle is a microcosm and faithfully renders the likeness of the world. (Emerson, 1836, p. 43)

In this part, cosmic solidarity meant that the human position in the universe is only one of microcosmos, including plants and animals, that we are obligated to survive their existence. The principle of cosmic solidarity pushed human beings to save their environment, to keep all human life in this universe because nature and all living things have an equal value with human life. Cosmic solidarity also restrained human beings from damaging the wilderness and all its living things. Cosmic solidarity functioned as a moral leader to harmonize human behavior with all ecosystems.

The cosmic solidarity also pushed every human being to take pro-natural policies or against every destructive action. Mostly, it forced every human being to curse and against every misery action for specific animal or actions, which caused the annihilation of a specific animal. This value highlights the key role of humans in nature conservation and the significance of incorporating diverse viewpoints into environmental policy making in order to accomplish future ecosystem sustainability objectives. (Farjon, Dammers, & Zeijts, 2018) Emerson supposed that the primary causes of recent natural damage were caused by the human view that supposed their self were separated, were not united by natural existence, where they lived. Emerson claimed that "they could not be a naturalist" till they can satisfy all their life needs by exploiting nature.



In the most serious, humankind's unity and love were as far as their satisfying of life need. Distinctly he said, there is not perfect entity without others. Here, cosmic solidarity was needed.

The reason why the world lacks unity and lies broken and in heaps is because man is disunited with himself. He cannot be a naturalist until he satisfies all the demands of the spirit. Love is as much its demand as perception. Indeed, neither can be perfect without the other. In the uttermost meaning of the words, thought is devout, and devotion is thought. Deep calls unto deep. But in actual life, marriage is not celebrated. (Emerson, 1836, pp. 73–74)

3. Love and Care for Nature

As a member of the ecological community, the human was awakened to love, be a pity person, and take care of nature without discrimination and domination. Love, pity, and taking care are one direct moral principle, without hoping for the reward. It was not based on personal or individual interest but merely for natural importance.

Emerson exposed the frailty of our love for nature. Emerson thought that contemporary people had a weak perspective of nature. He employed the dawn sign, which only shone up to an adult human's eyes. It did not contact their spirits. Thus, the expansion of nature did not unify love emanating from the mature human soul. Emerson also maintained the view that people are foreigners to the surrounding natural world. Similarly, to humanity's separation from God. Moreover, the effects are that the human being could not understand the deep mean of love and harmony between a bird's nest, fox, and running sheep. Occasionally, we also do not know the use and the benefit of plants around us. The author said, "At least they have a very superficial seeing. The sun illuminates only the eye of the man but shines into the eye and the heart of the child." (Emerson, 1836, p. 8).

We are as much strangers in nature as we are aliens from God. We do not understand the notes of birds. The fox and the deer run away from us; the bear and tiger rend us. We do



not know the uses of more than a few plants, as corn and the apple, the potato, and the vine. (Emerson, 1836, p. 65)

Furthermore, Emerson idealized the true love of humanity whenever they were babies. The sincerity of love, which is not covered by material tendencies. He described that sunrise would not stop their rises on the baby's eyes, but instead penetrated the deep of their heart and then created nature and humankind's unity. Emerson has seen the honest love shined by nature to us. Love appeared without tendencies of material benefit. The beauty of morning up to this set and the beautiful afternoon's landscape that he always sees were being the symbol of natural love for us. he wrote:

But in other hours, nature satisfies by its loveliness and without any mixture of corporeal benefit. I see the spectacle of morning from the hill-top over against my house, from daybreak to sunrise, with emotions which an angel might share—the long slender bars of cloud float like fishes in the sea of crimson light. From the earth, as a shore, I look out into that silent sea. (Emerson, 1836, p. 16)

The concept of love and care for nature is defined as a profound affection and concern for nature that involves an understanding of nature's inherent worth and a personal feeling of duty to preserve it from damage. (Perkins, 2010) Meanwhile, honest attention is self-acceptance, without hoping to reward, even must sacrifice themselves. Caring earth is the presence of our true inner. However, the greed one always covers our good deed, despite the spread of terrible deed in our life. Distinctly, he declared his love statement toward eternal nature's love as his closest friend.

The name of the nearest friend sounds then foreign and accidental: to be brothers, to be acquaintances - master or servant, is then a trifle and a disturbance. I am a lover of uncontained and immortal beauty. In the wilderness, I find something more dear and connate than in streets or villages. (Emerson, 1836, p. 10)

According to those Emerson claims, lover of humankind to nature is covering these characters:



1. Having outward and inward sense inside his body is unable to protect their relation to nature.
2. Able to defense their spirit and honest infant love in their old age.
3. Able to create a balanced life among immanent and transcendent intercourse as their daily attitude.

The lover of nature is he whose inward and outward senses are still truly adjusted to each other; who has retained the spirit of infancy even into the era of manhood. His intercourse with heaven and earth becomes part of his daily food. In the presence of nature, a wild delight runs through the man in spite of real sorrows. Nature says, - he is my creature, and maugre all his impertinent griefs, he shall be glad with me. Not the sun or the summer alone, but every hour and season yield its tribute of delight, for every hour and change corresponds to and authorizes a different state of mind, from breathless noon to grimmest midnight. (Emerson, 1836, p. 9)

According to the deep ecology perspective, when we love nature, we will be richer and realize ourselves as personal of ecology. Humans are increasingly growing together with nature, with all their character and their quiet, peace, and full of personal love. (Harding, 2015). When the honesty of humankind's love and their care toward nature like what Emerson idealized are realized, then evil and destroying the environment will never be occurred. With sincere love, a human will feel suffer if their environment was destroyed. Furthermore, all human beings will protect dan from taking care of nature with their love.

4. "No Harm."

This principle means that every human will not harm nature as it is unneeded by human future generations. That is why humans are obligated to protect every single living thing in-universe the. Thus, people must no longer destruct and threaten the existence of creatures in the universe. Emerson confirmed that human is the main actor of every destroying and the ruin of living things around them. Human beings did not feel guilty after many having sins against nature with their behavior.



A man is a god in ruins. When men are innocent, life shall be longer, and shall pass into the immortal, as gently as we awake from dreams. Now, the world would be insane and rabid if these disorganizations should last for hundreds of years. It is kept in check by death and infancy. (Emerson, 1836, p. 71)

This statement claimed that human is the primary source of environmental damage. According to Emerson, human beings have no trust in nature; they lost empathy. Moreover, they did not know the limit of natural capacity, without reservation, to serve human life essentials. Because human being mostly does not know how to renew their natural resources. Thus, everyone working in the alliance must sign the code of conduct. In this way, people committed to an idea of the "no harm" alliance and worked according to a set of core rules for every action, which was (1) assessing the risk, (2) developing and following a plan and (3) just doing something you are capable to accomplish. (Love, Teo, Morrison, & Grove, 2016) Emerson said:

We distrust and deny inwardly our sympathy with nature. We own and disown our relation to it, by turns. We are, like Nebuchadnezzar, dethroned, bereft of reason, and eating grass like an ox. But who can set limits to the remedial force of spirit? (Emerson, 1836, p. 70)

We are learning from the experience of developed countries that have succeeded in raising national income. If it rises, the side effect of development has appeared in pollution and natural damage. Here the questions, can we develop our nation without destruction? To answer the questions, Salim reminded three matters that the human should:

1. Recognize the essence of the natural problem caused by the development.
2. Formulate the development policies with natural consideration. (Salim, 1986)

Singer (1995) said human beings were allowed to benefit from nature's insides, including animal and plants to fulfill their life need. However, this matter must be done wisely. We must still respect animals and plant's right to live, and we do this if to fulfill human's life need which most vital. So, fulfilling the luxurious need of our life and the abnormal need, out of proper limit, are



opposed. Because it can lose the creature's life need out. Therefore, using an animal for experiments or mode of clothes, shoes, and bag was rejected.

5. Simplicity and Harmony Life with Nature

The advancement of technology and the competition of products in the United States market have delivered a massive production model. Thus, the commodities and services were produced in substantial numbers. Consequently, natural resources were exploited in this condition to shore up the profuse consumption model. (Salim, 1986) Therefore, simplicity and harmony emphasized the values, qualities, and right manner of life. Rather than wealth, facility, and material standard. It has not emphasized greed or covetous in amassing the property. Finally, the most important one is a higher quality of life.

The simplicity and harmony of life with nature are vital; it directs people on how humankind should understand the means and symbols of life around us our simple attitude through the feeling of love to the truth dan the sincerity of communicating without loss. Even though the attitude of ambition to the rich, pleasure, and power was attached in the human spirit, of course, human communication will not be composed.

A man's power to connect his thought with its proper symbol, and so to utter it, depends on the simplicity of his character, that is, upon his love of truth and his desire to communicate it without loss. The corruption of man is followed by the corruption of language. When the simplicity of character and the sovereignty of ideas is broken up by the prevalence of secondary desires, the desire of riches, of pleasure, of power, and of praise, - and duplicity and falsehood take place of simplicity and truth, the power over nature as an interpreter of the will, is in a degree lost; new imagery ceases to be created, and old words are perverted to stand for things which are not; a paper currency is employed, when there is no bullion in the vaults. (Emerson, 1836, p. 29)

The luxurious and consumptive lifestyle is dangerously supporting perennial development. This lifestyle has had a decreasing effect on natural resources and supported social restless. Meanwhile, natural thrifting resources are the pattern of the simple life. Moreover, it can be measured quantitatively and objectively. (Soemarwoto, 1985) This principle is fundamental because



an ecological crisis occurred when anthropocentrism saw the nature or environment only as an object of exploitation or satisfier to human's life interest. The ecological crisis also occurred because of human's modern lifestyles; consumptive, greedy, and voracious. It does not imply that we were not permitted to use nature for our good. However, the human must take benefit from it precisely.

The special conference of the United Nations (UN) by June 1972, which was attended by delegates from all governments of the world, agreed to conservative environmental life by each nation, and they were in cooperation to develop a harmonious environmental life on the world. (Salim: 1986: x) Therefore, the human need to massive movement community to change their lifestyle. Despite materialistic, consumptive, and exploitative behavior, we implement a moral principle of the simple life.

Yet it is certain that the power to produce this delight does not reside in nature, but in man, or in a harmony of both. It is necessary to use these pleasures with great temperance. For, nature is not always tricked in holiday attire, but the same scene which yesterday breathed perfume and glittered as for the frolic of the nymphs is overspread with melancholy today. (Emerson, 1836, p. 11)

6. Moral Integrity

This principle of moral integrity is meant to prosecute to possess an esteem attitude and morals. Also, to hold moral principles, which secure public interest. The human was strived to have high care toward social interests. Human must not deviate their power for self-interest or their community, which lose out the social interest.

According to Emile Durkheim, there are three elements of wisdom:

1. Discipline, for this element, the wise attitude is a self-adjustment to the present rules. The wise attitude and action of the wise are the same as obeying the rules of law.
2. The substance of morals is a network characteristic of the group of society. So the moral action is an action that is intended for the togetherness of life interest. The moral will be presented when it was positioned in a particular human group.



3. The autonomy of human's will, it demanded appreciation for human, although human is a product of surrounding life. Nevertheless, the human must not be the slave of moral consciousness. (Muhni, 1994)

Based on the above note, moral integrity is a wise spirit, which is inclusive of receiving the influences. It has been shined by nature because a wise spirit will not exploit nature and will not squeeze the rich and its contained secret. Then, when human possessed its principle, of course, there are not any afraid of natural damage.

The stars awaken a certain reverence because though always present, they are inaccessible; but all natural objects make a kindred impression when the mind is open to their influence. Nature never wears a mean appearance. Neither does the wisest man extort her secret and lose his curiosity by finding out all her perfection. Nature never became a toy to a wise spirit. The flowers, the animals, the mountains reflected the wisdom of his best hour, as much as they had delighted the simplicity of his childhood. When we speak of nature in this manner, we have a distinct but most poetical sense in mind. We mean the integrity of the impression made by various natural objects. (Emerson, 1836, p. 7)

Based on Javanese philosophy, the wisdom spirit is a claim of self-adaption to the social environment, and of fulfilling an obligation, the wisdom catches the best for them were harmony life with the moral rules, even they have to against desires, passion and have to acquiesce to do not fulfil short phase interest. (Magniz -Suseno, 1991) Hence, Moral integrity was meant as a caring attitude and obeying permanent law systems. If not humankind do not respect natural law's permanency, there will be natural instability.

The frivolous make themselves merry with the Ideal theory if its consequences were burlesque as if it affected the stability of nature. It surely does not. God never jests with us and will not compromise the end of nature by permitting any inconsequence in its procession. Any distrust of the permanence of laws would paralyze the faculties of man. Their permanence is sacredly respected, and his faith therein is perfect. The wheels and springs of man are all set to the hypothesis of the permanence of nature. (Emerson, 1836, p. 48)



5. CONCLUSION

The Essay “Nature”, written by Emerson in 1836, reflects his thoughts about saving natural environments. As reflected in the essay, environmental ethics principles could not be separated from America’s social context in the 18th century, when the revolutionary industry happened. It was the progressive condition of the economy, the technology that caused massive environmental damage. The writer concluded that Emerson’s apprehension to this condition is the background of his essay entitled “Nature.” At that time, the people of America were uncaring about the existence of their nature. It was caused by industrialization that exploits their environment to enlarge their economic development.

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