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Eco-critical Awareness in John Steinbeck's *The Pearl*

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Letter of Recommendation

Dinesh Tharu has completed his thesis entitled "Eco-critical Awareness in John Steinbeck's *The Pearl*" under my supervision. He carried out his thesis from August 2018 to July 2019 A.D. I hereby recommend his thesis to be submitted for viva voice.

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Letter of Approval

This thesis entitled "Eco-critical Awareness in John Steinbeck's *The Pearl*"  
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Tharu has been approved by the undersigned members of the research committee.

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## Eco-critical Awareness in John Steinbeck's *The Pearl*

### *Abstract*

*This research paper examines the mutual relationship between human beings and nature in John Steinbeck's *The Pearl*. Furthermore, it expands the eco-critical awareness in the protagonist Kino when he forgets his Mexican ecological awareness: respect, devotion, responsibility to protect the nature (*Pearl*) and departs to American individualism to satisfy his/her materialistic desires: food, cloth, education, marriage and consumption of commodity which results unhappiness and ruin. For the analysis, this paper uses theories of biocentrism of Paul W. Taylor, Lawrence Buell, and William Rueckert. Likewise, the theories of life-centered system of ethics and reverence of life are by Paul .W. Taylor and Albert Schweitzer. The examination of these ideas concerning biocentrism, life-centered systems of ethics and reverence of life lead to a finding that Kino who forgets his Mexican Indian ecological awareness and departs to excessive individualism which leads him to face crisis to his family and lives. Hence, Kino regains his previous happy, peaceful, communal life, and tie with nature by showing deep respect, reverence, devotion and responsibility to nature. Through this paper, it examines the happiness and prosperity does not lie in American materialism. Rather, it lies in Kino's own Mexican Indian community, culture, ritual, moral values and ethics towards the nature.*

Key words: nature, anthropocentrism, reverence of life, ethics.

This research explores the clash of Mexican Indian ecological ethics with the American materialism in John Steinbeck's *The Pearl*. It expands the Mexican Indian Kino who loses his Mexican Indian community, culture, ritual, and ecological awareness: respect, devotion towards nature in search of American materialism for happiness, peace and prosperity. But, the longing of materialistic life brings

unhappiness and ruin. And the need of eco-critical awareness: respect, devotion towards nature (Pearl) helps Kino to regain his Mexican Indian community, culture, ritual and tie with nature. Kino belongs to a Mexican Indian fisherman community, exercises communal life, culture, and ritual with regard to nature: sea, pearl, sun, moon, light, dark and non-human beings. Kino's culture and ritual reflect the nature. Kino's ritual consists of "The Song of the Family". The song of the family includes the songs of nature: sea, pearl, sun, moon, dark, light, living and non-human beings. The pearl, sea, moon, light and dark are the symbols of nature, spirit and god for Mexican Indian. However, Kino transits from Mexican Indian ecological awareness, culture, and ritual to excessive individualism after he finds the pearl (nature). Kino demands fifty thousand pesos for the pearl in the market. Kino longs for materialistic desires: to have clothes for his family, and good food to eat. Kino's son is stung by Scorpion and his wife Juana uses nature based treatment using sea weed in the wound of Coyotito. It heals the wound of Coyotito. However, Kino is obsessed with money and thinks that only money can cure his son. So, he wants money for the treatment of Coyotito who is stung by Scorpion. Kino thinks to marry his wife Juana in a church and to arrange baptism of Coyotito. Kino is obsessed with Coyotito to send him to school. He desires to buy a harpoon and a Winchester rifle of his own. Kino tries to adopt materialistic life to gain happiness and prosperity but results in unhappiness and ruin of life and lives. Kino is hurt by unknown person who came to snatch the pearl. Kino hits his wife because she wants to throw the pearl into the sea after he gets hurt. The ware house and canoe are destroyed by unknown people to bring terror in Kino so that he will surrender the pearl. Even, Kino has killed unknown person who came to snatch the pearl. Again, Kino has killed three trackers who came to snatch the pearl. Kino also loses his son who is shot by tracker.

Finally, Kino regrets of his misdeed for longing materialism which brings unhappiness and ruin while forgetting his own Mexican Indian community, culture, ritual and ecological ethics. Kino decides to return the pearl (nature) into the Gulf of Cortez to regain its order and ecosystem. And Kino too regains his Mexican Indian community, culture, ritual and tie with nature.

Kino, a Mexican Indian, exercises communal life and tie with nature and ecological ethics towards nature. Kino practices his culture, and ritual which reflect nature. Kino practices his ritual "The Song of Family" which includes the song of nature: sea, pearl, sun, moon, light, and dark. Kino is a fisherman, circulates on the sea for his food and passes happy and peaceful life. Kino's profession is harmonious and devotional towards nature.

This research paper examines that a Mexican Indian Kino who loses his community, culture, ritual and Mexican Indian ecological awareness: respect, love, devotion, compassion towards nature (Pearl) and transits to American materialistic happiness and prosperity being greedy and self-centered. Kino's greed brings unhappiness and ruin in his family. Kino needs to preserve his Mexican Indian existence from being ruin by acquisitive behavior. So, Kino develops his deep respect, devotion, and responsibility to protect the nature that helps the pearl to regain its order and ecosystem. And Kino also regains his Mexican Indian community, culture, and tie with nature by returning the pearl to its position (Sea of Cortez).

John Steinbeck is a creative "realistic and imaginative" writer. He is the author of the novel *The Pearl*, published in 1947. His notable works are "Of Mice and Men", "The grapes of wrath" and East of Eden" and is considered as winner of Pulitzer Prize for fiction and Nobel prize in literature. He grows up in lower middle class values and has experienced Mexican and American cultures. Steinbeck is a native Californian

who is conscious and aware of how much "Mexico meant to the American culture" that surrounded him. Steinbeck seeks the meaning of wealth and result of an obsession with wealth and possible consequences to a community as well as to the identity of the person experiencing that wealth and fame. (Steinbeck xii)

Steinbeck shows his devotion and respect for the symmetry and sensibility of the natural world. He finds system of morality among poor than financially successful people. Steinbeck is disappointed and dissatisfied with American materialism that has oppressed the poor. Steinbeck presents the story of pearl which is a parable of materialism and dangers of prosperity in a culture that does nothing but killing for money.

Harry Morris in his article, "The Pearl: Realism and Allegory" argues that Mexican Indian Kino exercises communal and pastoral life. It projects Kino exercises happy and peaceful life in the nature that is evident in La Paz Mexico. He shares the scenario of communal life and opines in his article, "Kino is identified symbolically with low animal orders: he must rise early and he must root in the earth for sustenance but simple pastoral life has the beauty of the stars, the down, and the singing happy birds" (8). This scenario shows that Kino as a Mexican Indian exercises pastoral life. He is a simple fisherman who circulates and struggles himself fishing on the sea with his canoe. Kino's life is sustainable with his fishing profession in the La, Paz Mexico. Kino is harmonious with the nature. He is living happy and peaceful life, according to the nature. It shows Kino's existence and the way of surviving is harmonious and cooperative with nature.

Huei-hun Tsai in his article, "A Thematic study on John Steinbeck *The Pearl*" states that Kino belongs to Mexican Indian who possesses his Mexican Indian



ecological awareness: respect, love, devotion and celebration of nature (Pearl, Sea) in their culture, ritual which are harmonious to nature and nature based rituals. He states:

Daily events of Kino's family such as making cakes and caring the baby are not simply revealed as their duties but are granted the ritualistic significance which demonstrates the unity of Kino's family. Furthermore, as Kino people have songs of everything that has happened or existed and the songs are all in Kino and in his people, it is evident that there is the same tune of The song of the Family following deep in each fisherman's family. There inherent in the traditional and simple life of the Indian fisherman . . . . Kino's family therefore is the microcosm of the unity of the organism of the fishing village. (331)

This scenario portrays the culture and ritual of Mexico through the medium of Mexican Indian Kino's family that how they are exercising and practicing their culture and ritual that reflect the nature. Their culture shows, the nature is a way of life and the way of surviving. The fisherman Kino fishes in the sea and his house wife Juana works "grinding stone", preparing "the corn for the morning cakes" and taking care of the baby. These are the culture and ritual which signify the unity of whole Mexican fishing village. And, this fishing village constitutes in the harmony and devotion towards the nature through "The song of family". Kino's family and the whole fishing village practice "The song of the family". "The song of the family" is concerned with the songs of nature: "Pearl" "Sea," "Moon", "Sun", "Dark", and "Light". The Pearl, Sea, Moon, Sun, Dark and Light are the symbols of nature and god in the Mexican Indian culture. In this way, Kino's way of life, culture, ritual, fishing profession, the fishing village, and the songs of the family are intertwined and laced with the nature.

Similarly, Kino's people are "maker of songs" of everything that happened and existed. They have songs of both animate and inanimate: "Songs to the fishes", "to the

sea in anger," "to the sea in calm", "to the light", and "the dark", "the gray green water", "the little scuttling animals" and "the clouds of fish" and "the song of the undersea" (21). Kino's ritual of song portrays respect, devotion towards the living beings and non-human beings which represent nature. It shows Kino and his people are centered on the nature deeply. The Mexican Indian community has their own distinct Mexican Indian ethnic culture and tradition. Kino's community use of various songs sings on their different occasions "to reflect the strong emotional, social bond between human beings and nature (Sea, Pearl, Sun, Moon, Dark and Light) in their culture" and to show their deep regard and respect towards nature.

Louis Mendy's in his article, "The conditions of Unhappiness in John Steinbeck's *The Pearl*" states that Mexican Indian Kino loses his track of Mexican Indian ethics, culture and ritual and transits to self-centered when he discovers the pearl. Kino views the nature (Pearl) as a source of material value. He says that "wedding at a catholic church, having a proper house and especially giving their child the opportunities to be highly educated. Only a lot of money could make such dreams came true and the sale price of the pearl" (913). He talks about Kino who visualizes nature (Pearl) as monetary market value that can satisfy his needs. Kino celebrates the Pearl as a nature, and "The songs of family". The pearl indicates culture and ritual of his forefather, generation to generation which comes to him. Kino compares the nature (Pearl) with the value of money. However, Kino's devotion and respect towards the nature (Pearl) as a song, ritual and culture is changed into materialistic desires. When, Kino discovers the Pearl, he desires to utilize the money for the treatment of Coyotito who is stung by scorpion. Kino is obsessed with the worth value of pearl in a sense that he thinks that his son will be cured by money. In fact, his son is already cured by the assistance of "sea weed", a homemade natural treatment. Kino's greed

increases when he dreams for his family's happiness and peace. Kino desires to marry his wife Juana in church and to settle down in a comfortable house. Not only this, he thinks that the worth value of pearl will give opportunity for Coyotito to go to school. It portrays that Kino views the nature (Pearl) as a valuable object, to satisfy his needs. For Kino the nature (Pearl) is not a culture and ritual rather he perceives it from utilitarian perspective.

Stephen K. George in his article, "A Taoist Interpretation of John Steinbeck's *The Pearl*" argues that Mexican Indian Kino, a fisherman climbs to greed and excessive individualism for gaining materialistic happiness from the price of pearl (nature). He reflects that human desires are unfulfilled; their desires go on increasing. Kino is aware and conscious of utility from the value of the nature (Pearl). In his article he says that:

But all of this changes with the discovery of the "Pearl of the world,' For Kino now longs for new clothes; a harpoon to replace the one he lost, and even an almost unimaginable luxury: a Winchester rifle. As Kino's dream for material things grow . . . . also desires the wealth that could come from his magnificent gem". (94)

The discovery of the pearl (natural) brings the changes in Kino's attitudes. Communal values with relation to community, culture and ritual having ecological awareness: respect, love, devotion towards nature (Pearl) are forgotten after the discovery of the pearl. Kino has an intention to provide treatment to his son Coyotito who is stung by scorpion. Though, Coyotitio is cured by natural treatment using "Sea weed" from the sea. Kino is too worried with the money, that the only money can cure his son. Kino's greed determines the value of the pearl (nature) up to fifty thousand pesos. To Kino it is said that " . . . humans are never satisfied, that you give them one thing and they

want something more" (Steinbeck 29). So, it does happen to Kino too. Initially, Kino's desire is to provide treatment but the desires and dreams goes on increasing in Kino. Kino's longing for materialistic wealth aggrandizes: to have better clothes to his family, to maintain baptism of Coyotito and to marry Juana in a church. Kino thinks in that way because the worth value of the pearl is enough for the expenditure.

Not only this Kino expects to buy "a harpoon" when he had lost a year before and to buy a Winchester rifle. Kino thinks that material satisfaction he can gain only through materialistic wealth of pearl. Stephen's argument states that Kino's excessive individualism and greed are the results of pearl (nature). Kino perceives the nature (Pearl) as a "materialistic wealth" which he can receive happiness, security, peace, treatment, education, marriage, commodity and prosperity.

Again Stephen K. George opines that excessive individualism brings unhappiness, loss of life and destruction. He opines ". . . pain and sorrow can follow from Kino's choosing wealth over life. In the end, Kino "loses his real 'Pearl' in the world: his only son, Coyotito," a tragedy which will follow him for the rest of his life" (95). Kino approaches of understanding the pearl as a material wealth brings the greed among people that causes evil, murder, and destruction. Initially, Kino who is obsessed to cure his son with the materialistic wealth compels his son to become ill. The doctor's greed poisons Coyotito who is already cured, so, that, he would cure the baby to get the pearl as a cost of the treatment. Kino, who is attacked by unknown person, makes him bloodied to snatch the pearl. Kino beats his wife Juana for the cost of the pearl because Juana tries to throw it into the sea, saying, "The pearl is like a sin! It will destroy us". Kino changes his innocent behavior into murder- he murders the unknown person who attempts to snatch the pearl from him. Kino and Juana unwittingly bring about their own downfall because they have accumulated and

guarding the pearl. The greed of unknown people destroys the warehouse and canoe of Kino to bring terror in them so that they will surrender the pearl to them. Similarly, the greed of Kino to sell the pearl to the capital Loreto to gain fifty thousand pesos leads to the unfortunate death of his son. The tracker shots Coyotito which results the death and ruin of Kino's family because of greed. Likewise, Kino, too, kills the three trackers to protect the pearl and his family. Hence, it shows that Kino has lost his son which is valueless while searching the materialistic price of the pearl. Kino's greed towards the pearl has turned from something valuable and good into evil that has destroyed the peaceful and happy life of Kino's family.

However, Louis Mendy says that Kino has developed his awareness that one should not forget their existence, their Mexican Indian ecological awareness, culture, ritual and community's faith towards nature. Kino realizes his actual happiness, peace and security does not lie in materialism but lies in his own Mexican Indian community, culture, ritual and to his ecological ethics toward nature. He realizes his ecological ethics to respect, devotion and duties to protect the nature. He argues that "Kino returns to his former his status of poor fisherman, but not as somebody defeated. He has his real victory . . . final journey consisting in leading his community to awareness of their own identities and capacities"(921). By this statement, Mendy tries to examine that Kino has become conscious about his ecological ethics and values; he recognizes his Mexican ecological ethics that he should give devotion and respect to nature, neither, searching for materialistic wealth and happiness in the nature (Pearl). Thus, he develops the sense of duty and responsibility to return in his Mexican community and culture.

Another critic, Elyse Lord in his article, "In an essay for Novels for Students" argues that Kino's weakness to understand the nature (Pearl) as materialistic values

lead to destruction of Kino's lives and life. He insists that, ". . . the loss of his son, warehouse, canoe, would symbolize Kino's death, while return of the pearl to the bottom of symbolize Kino's rebirth." (13). The canoe and warehouse and his son belong to the components of Indian community. He states that the ruin of warehouse, canoe, and his son Coyotito symbolize Kino who is being apart from his community, fishing profession, culture, and ritual and departures to gain materialistic value. He forgets his position and nature. Kino being excessive individualism leads him to pain and sorrow. The canoe, warehouse are the parts of Kino's community and culture. The canoe and warehouse are intertwined with nature's harmony and devotion. Coyotito the only son of Kino also belongs to Mexican Indian community. Coyotito brings the sense of love, duty and protection from his parents Kino and Juana. The sense of love, duty, devotion and protection are the ritual of Kino's community towards the nature. Hence, the catastrophe of son, canoe, and home symbolize the unhappiness and ruin of his existence, culture, ritual and his regard to nature. At the same time, Kino's realization of his ecological ethics tends him to throw to its initial place which leads Kino to return and regain his culture, ritual, and his attachment to the nature.

Edward Boyer Sams in his article, "The Haunted Tree: Two versions of John Steinbeck's *The Pearl*" argues that Kino has departed to self-centered and greed towards the nature and it brings unhappiness and ruin. As soon as, Kino realizes the need of pearl for pearl sake, that is to protect the nature and to know his limitation. He argues that, "Kino false trail of missteps comes full circle in the death of a child, at this point Kino want the pearl for the pearl's sake" (192). Kino, who chooses the wrong track, after the discovery of the pearl (nature), Kino intends to gain wealth by selling it, and to have materialistic life because of excessive individualism and ignoring the life of nature. This leads him to destruction of life and lives. It is said

that, ". . . only through the surrender of the pearl can Kino regain his own true soul" (336). Kino realizes his Mexican ecological awareness: respect, love, devotion towards nature (Pearl) that leads him to surrender the pearl and return to the sea of Cortez which promotes Kino to regain his happy life, peace and community.

Again, Louis Mendy opines that Juana also promotes Kino to regain his ecological values. He states that, "By asking to Kino to throw it himself into the sea, Juana gives him a chance to recover his manhood and his jeopardized honor" (919). He argues that Juana plays vital role to realize Kino to throw the pearl because it brings unhappiness, ruin and loss of life. But, Kino denies her, saying that it is a way to gain materialistic wealth. Finally, Kino understands his moral ethics what is right and wrong and decides to return the pearl into the sea which represents the victory of Kino to know his Mexican ecological ethics of nature.

Stephen K, George puts on, "Kino has become aware of the true nature of men and his lonely fate. In their enlightened, inviolable state, Kino and Juana enter their village with no fear, no obsession, no anger" (99). Kino along with his wife rejects the materialistic life, after they recognize themselves as Mexican ethics and values. So, they return to their community without fear, obsession because Kino does not have any greed and materialistic desires toward the nature. Kino does not have any terror from anybody. Kino gains his previous life, ". . . By Throwing the pearl of the world back into the sea, Kino has recognized his peace, security, and most importantly has natural tie . . . . as a citizen of his own community which is only reality" (99). "The pearl of the world" represents nature and spiritual. As soon as, Kino returns the pearl to the sea, it shows the devotion towards nature. This helps Kino to regain his village, peace, security, happy life, fishing profession and his affinity to the village. Ms. K. Kanchana in her article, "Depiction of Moral Principles in John Steinbeck's Novel,"

writes ". . . by being moral, we enrich our lives of those around us" (2). Kino only enlivens and his communal life after his realization of ecological ethics and moral values, respect, devotion, towards community, ritual, culture, and nature.

Different critics have examined, interpreted and reviewed the novel *The Pearl* from various perspectives. The various scholars have approached this text differently and they have put their perspectives. The issue of environmental ethics, culture, ritual, anthropocentrism, greed and the need of reverence are mentioned in their point of views.

The above mentioned critics opine that the Mexican Indian Kino who exercises his native Mexican Indian culture, ritual which are harmonious, cooperative and devotional to nature. The way of life, food, caring, fishing profession, community and the ritual like "The song of the family" consists the song of nature: sea, pearl, moon, sun, dark, light and so on. The given critics argue Kino ascends towards the greed when he finds the pearl (nature) to satisfy his materialistic needs. Similarly, they also opine Kino's excessive individualism and greed bring unhappiness and ruin. The other critics have mentioned Kino who develops his sense of respect; reverence and duty to protect the nature (Pearl) that help him to regain the pearl to its order and ecosystem. And Kino also regains his Mexican Indian community, culture, ritual and tie with nature after throwing the pearl into the sea.

However, the research probes the Mexican Indian Kino who departs from Mexican Indian community, culture, ritual and Mexican Indian ecological awareness: respect, devotion towards nature (Pearl) to American materialistic happiness and prosperity being excessive individualism by selling the nature (Pearl). The Mexican Indian ecological ethics, culture and ritual incorporate to respect the nature: sea, pearl, sun, moon dark and light. Their ethics is embedded in their ritual "the song of the



family". However Kino intends to sell the pearl to get worth value to satisfy food, cloth, shelter, education, marriage and so on. Furthermore, it explores that Mexican Indian Kino is influenced and attracted towards American way of life, happiness and prosperity which brings unhappiness and ruin in his family. Moreover, the research examines Kino cannot survive being apart from his Mexican Indian culture, community, moral values and tie with nature. Hence, Kino realizes his ecological ethics, culture, ritual that helps him to regain his Mexican Indian way of life by ignoring the American materialistic happiness and prosperity.

Paul W. Taylor admits his ideas on human – centered approach and excessive individualism attitudes of human beings. He explains:

In designating the theory to be set forth as life centered. I intend to contrast it with all anthropocentric views. According to the later, human actions affecting the natural environment and its non-human inhabitants are right (or wrong) by either of two criteria: they have consequences which are favorable (or unfavorable) to human well- being or they are consistent (or inconsistent) with the systems of norms that protect and implement human rights. (404)

Anthropocentrism is the belief which is guided by excessive individualism, greed, exploitation for the welfare and benefits of human beings. Human desires are unfulfilled. It explores the so-called human beings having selfish in attitudes. Human beings consider excessively oneself advantage, pleasure, welfare and regardless to others. Not only this, they also longs for material gain to have food, money, status, cloth, shelter, and power. Human beings change to excessive individualism and desire to satisfy their basic needs such as food, cloth, security and so on. Human beings have self-centered point of view and they do possess greed and selfish which is part of

anthropocentric. Likewise, they desire to have good food to eat, cloth and security which are part of greedy and selfish.

Likewise, Steinbeck reveals that Kino is too greedy and selfish when he finds the pearl (nature). He wants the pearl as a medium of satisfying his materialistic needs. Kino views the pearl from the utilitarian perspective. He values the nature (Pearl) as a source of property and money that can satisfy his basic needs such as food, cloth, shelter, and comfortable life.

In the novel, the nature (Pearl) is a source of greed and selfishness for Kino to satisfy his needs such as food, cloth, and shelter are examined. It scrutinizes how the nature is compared with the value of money for Kino to satisfy his desire which is mentioned as, "its music of promise and delight, its guarantee of the future, of comfort, of security, and a wall against insult. It closed a door on hunger" (42). When Kino discovers the pearl which is a part of nature, then, Kino is too obsessed with the price of the pearl. Kino imagines that he can gain a commodity and service by selling the pearl. One can get service and comfortable life from the price or value of the pearl. He dreams the price of the pearl would provide him easy and comfortable life than that of his previous life of fisherman. Kino values the natural pearl as a source of "guarantee of the future" because the precious price of it would satisfy his needs. Similarly, he can gain security to his family from the price of the pearl. The price of pearl can provide protection and safety for Kino. Kino discloses that his family would get treatment in the case of illness. The pearl is taken as an eradication of starvation because the price of it can buy enough food to eat.

Similarly, it presents the greed of Kino which increases from one point to another. Kino possesses greed from the pearl which is mentioned as, "In the pearl he saw Juana and Coyotito and himself standing and kneeling at the high altar, and they

were being married now they could pay. He spoke softly, "We will be married – in the church" (28). Kino is obsessed of greed with the value of the pearl that the price of pearl will help them to achieve great position, prestige and respectable in the society. Kino is dreaming that the price is enough to afford the expenses so that he can marry in Church. It examines that unfulfilled desires can also be mentioned through assistance of money.

Kino's obsession towards the pearl leads him to dream to have comfortable clothes through the price of the nature (Pearl). Kino's materialistic desires are clarified as, ". . . In the pearl he saw how they were dressed – Juana in a shawl stiff with newness and a new skirt . . . himself was dressed in new white clothes. Coyotito was the one he wore sailor from the United States and a little yachting cap" (28). It examines Kino's greed determines to have decorated fine clothes for his wife Juana. Kino's family is poor and they are far from the reach of new clothes. However, Kino finds the natural pearl, compares it's worth value which he happens to offer new clothes for his family. Kino wishes to get married in newly clothes and shoes. It demonstrates that he doesn't want to carry hat of straw which symbolizes poverty, instead he needs fine black felt which refers richness and high altar. It presents that Kino can afford the "blue sailor suit" brought from the united states for his son Coyotito and a cap. Therefore, it examines Kino's greed is exposed through the medium of pearl which can provide affordable prices for the wearing and comfortable life of his family.

Albert Schweitzer talks about the human centered approach and the implications for consumption and utility. He opines:

. . . the circle of moral concern to include each living organisms as having 'value in itself', independently of human desires and appraisals. This life

centered ethics rejects human –centered (anthropocentric) ethics, the view that only human have inherent worth and that non- human life has value only instrumentally to satisfy human needs such as food and clothing. (48)

In the given lines, Schweitzer views that human beings are self-centered and excessive individualism towards nature in a sense that they utilize nature for consumption and utility because of their greedy desires. Human beings ignore the nature for their personal advantage. It shows that human beings are rational creatures and human centeredness. Human centered approach is an attitude, values and practices which focuses only on human interest or position rather than the interest of other non-human species in the natural world. Human beings think that they have right to manipulate nature according to their own needs, consumption and utility. Human centered approach concerns the non-human life as an instrument that promotes in satisfaction of human desires. Non-human life is always exploited for the welfare and sake of human beings. It regards the non-human life as a worth value for human beings but not worth life.

In the novel, Steinbeck focuses how the pearl (nature) is used as a consumption and utility through the protagonist Kino. Kino desires for the materialistic greed, demonstrated as, ". . . Then to the lovely gray surface of the pearl came the little things Kino wanted: a harpoon to take the place of one lost a year ago, a new harpoon of iron with a ring in the end of the shaft" (28). This analyzes that the nature (Pearl) has an instrumental value to buy harpoon which has lost a year ago. It examines the value of nature (Pearl) as an object or commodity which can be bought because of human centered. Kino represents his excessive individualism to buy rifle for the security of the family. Kino's instrumental desires are demonstrated as, "his mind could hardly make the leap-a rifle-but why not, since he was so rich. And Kino

saw Kino in the pearl, Kino holding a Winchester Carbine" (28). When Kino is a fisherman becomes a free man, happy with his profession and family. However, he is obsessed with the pearl and will become rich person. Being a rich man, he needs a rifle, a Winchester Carbine to protect himself and his family. He compels himself to think about the security because his life would be in risk being a rich man.

Similarly, Kino and Juana are dissolved in the greed of the pearl to that extent; they are lost in the dream of the pearl. Juana and Kino imagines those past days are returned and they should celebrate and put arrangement as a celebration. This arrangement and celebration can be thought with the wealth of the pearl as mentioned, ". . . Juana, considering the matter, threw caution to the winds, and she dressed Coyotito in the clothes she had prepared for his baptism, when there would be money for his baptism" (45). It explains that the pearl is taken a source of money that can be used for celebrations and arrangement. Juana considers she is going to perform the baptism of Coyotito because he has enough money for the preparation and celebration. She can afford the expenditure for ritual of her son. So, Juana and Kino are too obsessed with their dreams that she compares the selling day of pearl with, when the baby had been born. Hence, Juana and Kino likely to say, "It was two years before we sold the pearl," or, "It was six months after we sold the pearl". Why they imagine like this way is, they want to show they have enough money which they gain from the pearl and can afford any kind expenditure and celebrations. Kino's greed and excessive individualism present the pearl (nature) as a source of achieving education and to become literacy which is expressed in the quoted lines below:

. . . But Kino's face shone with prophecy. "My son will read and open the books, and my son will write and will know writing. And my son will make numbers, and these things will make us free because he will know and through

him we will know." And in the pearl Kino saw himself and Juana squatting by the little fire in the brush hut while Coyotito read from a great book. "This is what the pearl will do," said Kino. (29)

In the given lines, Steinbeck scrutinizes Kino's greed upon the pearl, and its worth value will be helpful to achieve education of his son Coyotito. Kino and his past generations are unknown about the education and it can be their poverty which they cannot send their children to school. But, the time has changed now. Kino does have the pearl, it possesses worth value. Kino dreams that his son can go to school and will read and open the books. Kino says, his son will know numbers in a sense that he will be aware of calculating. Kino and Juana desire to be a part of literacy by learning through their son. Finally, this examines that Kino and Juana are aware with the value of the pearl in a sense that it can change their whole life style through getting education. Kino's greed towards the pearl will assist them to achieve education.

Lawrence Buell admits about anthropocentrism, in relation to human beings.

Buell opines:

. . . Just as the metaphor of the web of interdependence is central to the ethical force of the contemporary ecocentric critique of anthropocentrism, so is the metaphor of apocalypse central to ecocentrism's projection of the future of a civilization that refuses to transform itself according to the doctrine of the web. Apocalypse is the single most powerful that the contemporary environmental imagination has at its disposal. Of no other dimension of contemporary environmentalism, furthermore, can it be so unequivocally said that the role of the imagination is central to the project; for the rhetoric of apocalypticism implies that the fate of the world hinges on the arousal of the imagination to a sense of crisis. It presupposes that, " the most dangerous

threat to our global environment may not be the strategic threats themselves but rather our perception of them, for most people do not accept the fact that the crises is extremely game. (157)

In the given lines, it talks about human beings possess excessive individualism towards nature. Being excessive individualism with regard to nature makes them greed and selfish. And the greed and selfish leads human beings towards the unhappiness and destruction. Human beings become greed and self-centered ignoring the nature and valuing the nature on the basic of money, market value, property, commodity and that leads them to apocalypse. Human beings face sudden damage, suffering and a disaster of their lives or civilization. And, the greed and being self-centered also cause damage towards the nature. Likewise, the human's self-centered, excessive individualism and greed cause destruction of their civilization, community, their belongings and sometimes tragic death. It examines that the greed is the main factor for the unhappiness and destruction in human beings.

In the novel, Steinbeck presents the greed of Kino is the main factor of unhappiness in his family and destruction of his belongings. Kino the protagonist who is too obsessed with the pearl (nature) that becomes the root cause of disaster of his existence. He departs from the ecological ethics towards materialism because of greed of the pearl. Hence, Kino's greed let him to forget his communitarian values and ecological ethics towards nature. The way Kino has left his devotion, respect, love, and responsibility towards the nature lead him to ruin. His behavior of greed and self-centered lead him to deprive from his community and his fishing post. His greed results the ruin of his ware house, his canoe and his existence. The greed in him towards the pearl causes death and attacks because the people are attracted with the

greed of the pearl. Steinbeck wants to reveal the Kino's self-centered and greed which results unhappiness and destruction as mentioned:

All the neighbor hoped that sudden wealth would not turn Kino's head, would not make a rich man of him, would not graft onto him the evil limbs of greed and hatred and coldness. For Kino was a well- liked man; it would be a shame if the pearl destroyed him "That good wife Juana," they said," and the beautiful baby Coyotito and the other to come. What a pity it would be if the pearl should destroy them all." (45)

The lines above give the clue of Kino's greed to satisfy his materialistic desires by selling the pearl (nature) that leads to ruin and unhappiness. The way he intends to sell the pearl in the market, he forgets his genuine profession as a fisherman. He destroys his existence with an expectation to become a rich man. When Kino is offered one thousand pesos but does not satisfied with it. Kino expects to get fifty thousand pesos, so he is planning to go capital Loreto to sell it to get appropriate price of it. But one night, Kino gets attacked by unknown stranger as mentioned, ". . . Blood oozed down from his scalp and there was a long deep cut in his cheek from ear to chin, a deep bleeding slash. And Kino was only half conscious" (57). It examines the pearl attract the greed of the strangers. As a result, the stranger comes to snatch the pearl to get the worth value. Firstly, the strangers hurt Kino so that they can get the pearl from him. The greed of the pearl has become the medium of pain and wound for Kino. It is disaster for Kino, explained by Steinbeck in the novel.

Similarly, Steinbeck also presents that Kino's greed towards the pearl causes murder. Kino can go to any extent to get the pearl is quoted as, "Hush, "she said." Here is your pearl. I found it in the path. Can you hear me now? Here is your pearl. Can you understand? You have killed a man" (63). It examines Kino can kill anyone



for the cost of the pearl because of his greed and excessive individualism for the pearl to satisfy his needs. Kino snatches the pearl while Juana tries to throw it in the sea. Kino is returning to his ware house, and then the stranger has attacked him to snatch it. Finally, Kino has killed the stranger and it is the only way to save the pearl from the Stranger.

Steinbeck also presents that Kino's inhabitants are destroyed by the stranger. The strangers have greed for the pearl. So, they want to frighten and shock Kino's family by destroying their inhabitants. Thus, they can achieve the pearl easily from Kino. The destruction of Kino's ware house and Canoe are presented as, "The canoe of his grandfather, plastered over and over, and a splintered hole broken in it" (63). It examines Kino receives only one gift from his grandfather. Kino uses it as a fishing purpose. However, the strangers destroy it making great hole so that Kino will not escape with the worth pearl. They destroy the boat because of their greed to get the pearl. Similarly, the strangers have ruined the warehouse of the Kino to get the pearl. It is stated as, "It was torn up and the floor dug –even the baby's box turned out, and as I looked they put the fire to the outside. The fierce light of the burning house lighted Kino's face strongly"(65). It examines that the strangers have destroyed the Kino's house to show their cruelty and terror so that they can easily snatch the pearl from Kino. The strangers are full-fledged of greedy and selfish. The destruction of house, canoe becomes the root cause of greed of stranger to get the worth pearl.

William Rueckert also talks about anthropocentrism and greed of human beings that causes possible unhappiness and destruction. He opines:

. . . Human precipitate tragic consequences by acting either in ignorance of or without properly understanding the true consequences of their actions, we are violating the laws of nature, and the retributions from the biosphere will be

more terrible than any inflicted on humans by the gods. In ecology, man's tragic flaw is his anthropocentric (as opposed to biocentric) vision, and his compulsion to conquer, humanize, domesticate, violate, and exploit every natural thing. (113)

Rueckert's proposition explains the human's anthropocentric notion that is greed, self-centered which leads to exploit the nature that causes unhappiness and ruin to human beings. Human beings try to utilize the nature for their personal benefit and consumption. In the novel, Steinbeck presents how Kino's greed tries to violate the nature. Thus, it brings tragic painful consequences to human beings because of their irrational anthropocentric point of view. The pearl signifies the nature and the ecosystem. Similarly, Kino indicates the greed and excessive individualism who tries to exploit the pearl for his own sake and welfare of his family. The greed of Kino has ruined his existence, family and has brought the disaster such as death and unhappiness. Kino develops his greed very knowingly. Kino is directed by greed to satisfy his materialistic desires, that causes the disaster is mentioned as:

He looked into his pearl to find his vision, "when we sell it at last, I will have a rifle," he said, and he looked into the shining surface for his rifle, but he saw only a huddled dark body on the ground with shining blood dripping from its throat. And he said quickly, "We will be married in a great church." And in the pearl he saw Juana with her beaten face crawling home through the night. "Our son must learn to read," he said frantically. And there in the pearl coyotito's face, thick and feverish from the medicine. (72)

In the given lines, Steinbeck explains how the greed of Kino turns into unhappiness and crisis of the family is mentioned. Furthermore, it focuses that greed; excessive individualism is the main root cause of the sudden disaster of the Kino's family.

Kino's greed wants to see the reflection of materialistic, happiness and prosperity life in the pearl. Kino's excessive individualism desires for the rifle to see vision in the pearl but he sees death and murder. He is made bloodied and hurt by the stranger in his ware house because of the greed of stranger towards the pearl. Kino desires to have security in which a rifle can provide him but the results are sad and disaster. Similarly, Kino desires to see the vision of conjugal happy life with his wife Juana in the pearl saying that they will get married in the church which can be succeed by the price of the pearl. Contrastingly, he views that Juana with her beaten countenance crawling home through night. It is the scenario when the stranger has revolved around the Kino's ware house during the night to snatch the pearl and has hurt Kino. So, Juana realizes that the pearl is evil and decides to throw the pearl secretly in the sea. But, Kino stops her and beat in her face, kicked her. Kino has a hope to marry with Juana in a church by the medium of worth pearl. It examines that Kino desires to make Juana happy by marrying her at church through the price of pearl. And it is Kino's greed towards the pearl in which he hurts his wife by beating her. Kino can do anything for the cost of the pearl.

Likewise, when Kino says Coyotito must read and write and wants to see this vision in the pearl. However, he sees the face of Coyotito's thick, feverish from the medicine. It examines that when Coyotito is stung by the scorpion and Coyotito is cured through natural treatment by using "brown sea weed" in the wound. Though, Kino is too obsessed from the greed of the pearl that he thinks that, the money can only cure Coyotito. In fact, Coyotito is already healed with the brown sea weed. The doctor's greed towards the pearl results the doctor to infect Coyotito with the poison and to start his treatment so that, the doctor can get the pearl as the price of treatment.

It concludes that it is the greed that makes the doctor to poison the baby to achieve the pearl.

Steinbeck also presents the greed which brings unhappiness and results death, murder, for the cost of the pearl (nature) as a worth value. When Kino is on the way to capital Loreto to sell the pearl with his family; the three trackers have tracked the Kino to snatch the pearl. It falls night during the journey. The three trackers and Kino's family are taking rest and are close in the steep mountain. Kino thinks that he should kill them before they kill his family, snatch the pearl. The scenario of murder and death is mentioned as, "The great knife swung and crunched hollowly. It bit through neck and deep into chest and Kino was a terrible machine now . . . he threw the lever of the rifle, and then he raised the gun and aimed deliberately and fired." (87). It examines that Kino has become cruel and ruthless to get the pearl. He killed those three trackers for the cost of the pearl. It shows greed of the pearl of Kino leads him to murder and death.

Kino loses his son Coyotito, on the way to capital to sell his pearl to the capital. It depicts the death and destruction of life which is stated as, ". . . And in the surface of the pearl he saw Coyotito lying in the little cave with the top of his head shot away" (89). It examines that the stranger has shot Coyotito to death when he hears the noise crying in the night. It explains the greed of Kino leads him to sell the pearl to capital and the greed of trackers have tracked Kino. The death of Coyotito is the cause of Kino's greed to get enough money to capital. Finally, it concludes that the human's self-centered and greed leads to unhappiness and disaster of human beings.

Paul W. Taylor opines about life centered system of environmental ethics for the well-being; welfare of non-human beings and nature. He states:

. . . If we were to accept a life centered theory of environmental ethics, a profound reordering of our moral universe would take place. We would begin to look at the whole of the earth's biosphere in a new light. Our duties with respect to the "world" of nature would be seen as making prima facie claims upon us to be balanced against our duties with respect to the "world" of human civilization. We could no longer simply take the human point of view and consider the effects of our actions exclusively from the perspective of our own good. We can think of the good of an individual non-human organism as consisting in the full development of its biological powers. (190)

In the given lines, Taylor views the need of environmental ethics for the survival of earth's biotic community. He opines that human beings should have prima facie, moral obligations that owed to non-human beings, plants, animals as the members of the earth's biotic community. It constitutes that we are morally bound with non-human beings and other creatures to promote for the sake of humanity. Along it regards that human's responsibility to respect the integrity of natural ecosystem and to preserve the endangered species and non-human beings. It affirms the harmonious and devotional attitudes towards the nature through respecting and reverence of nature. Life centered approach keeps apart the greedy, selfishness and self-centered attitudes of human beings.

In the novel, Steinbeck tries to show Kino has departed from anthropocentric to ecological ethics toward the nature. Kino who has lost his moral attitudes to respect, devotion and his responsibility to protect the integrity of nature because of his greed and self-centered behavior towards the nature. Kino's greed and excessive individualism ruin the family. So, Kino develops his awareness and moral ethics towards the nature which makes him happy, peaceful and achieves communitarian

life. Kino knows his awareness to know his limitation and existence towards the nature that helps him to return his warehouse and to his community, fishing profession and to his people. Life centered approach promotes to regain the pearl in the sea too. Hence, Steinbeck concludes that Kino has developed the ecological ethics, respecting towards nature by evacuating his greed and selfish hood towards nature. Thus, the sense of ecological ethics promotes aid in ecological balance and harmony of nature and human beings. Kino who develops his ecological ethics towards nature after the unhappiness is described in cited lines:

And when they came to the water's edge they stopped and stared out over the gulf. And then Kino laid the rifle down, and he dug among the clothes, and then he laid the great pearl in his hand for a moment and then she looked into Kino 's eyes and said softly," No you" and Kino drew back his arm and flung the pearl with all his might. Kino and Juana watched it go, winking and glimmering under the setting sun. They saw the little splash in the distance, and they stood side by side watching the place for a long time. (83)

In the given lines, Steinbeck portrays that Kino develops his self-realization and ecological ethics towards the nature. It is a glimpse that Kino remembers his Mexican Indian culture, ritual and ecological values to protect and respect the nature. Kino realizes the pearl as a ritual; Mexican Indian people have the ritual to sing a song of "The Song of the Pearl" from generation to generation. Kino knows his limitation and dedication towards the nature. Kino remembers he should maintain and conduct the harmony and co-operation with nature neither, he should ruin the nature. It describes Kino realizes that the pearl is not a market or materialistic value rather it is a culture, ritual, of his community which reflects the nature.

It describes the scenario after the death. Kino and Juana arrive on the sea shore with Coyotito's dead body along with pearl. Kino has replaced the pearl from the sea. As a result, the pearl is deprived of its existence, life, and ecosystem. Kino's sense of self-centered brings greed and selfishness among the people and to him that tend to bring murder, death, destruction, terror, boundless, lack of compatibility among family, lack of peace, violence, conflict, cruelty and lack of security and so on. As soon as Kino realizes the sense of realization of ecological ethics towards nature that he should respect and have the responsibility to protect the nature. Kino develops the moral guidance to protect the pearl (nature) by throwing into the sea. Kino's greed brings unhappiness and has created problem and Kino faces too. However, Kino becomes aware and decides to give up his greed and materialistic life and happiness. So, Juana plays significant role to convince Kino to throw the natural pearl in its place.

Finally, Kino throws the pearl to the Gulf of sea which is settled down in its natural place. Kino, a Mexican Indian fisherman shows his devotion, respect, and responsibility towards nature that helps him to regain his ecological ethics of nature and community. Kino develops his awareness to protect the pearl by throwing pearl into the sea to regain the order and ecosystem of the pearl and sea.

Kino realizes sense of reverence and gratitude for the life in preserving and promoting life of non- human beings: the pearl, sea. Kino projects the need of self-realization, love, and concern for the harmony and caring for the survival of the pearl in its ecosystem. Kino and Juana have increased generous, forgiving, and established higher standards of benevolence and justice by avoiding and cruelty towards the pearl. Kino realizes that all life including living and non- human beings have life in them. He perceives that all organisms are alike in having a will to live that is, innate

tendencies to survive and develop in the ecosystem. Kino responds to non-human beings with sympathy for the survival of them in their ecosystem.

Albert Schweitzer argues about reverence of life and moral perspective centered on self-realization, nature centered spirituality and ethical idealism towards the nature. He says:

Reverence for life, as an ethics of virtue, highlights how we expand and enrich our identities by relating to others in caring ways. Moral motivation increases as ethics emphasizes personal projects of love and caring in personal relationship work and ideal of service. These project define who we are and what we care about most deeply. Inspiration from others, who serve as moral exemplars as an additional impetus for compassion. So is a widened spirituality of reverence for all living creatures. (60)

In the given lines, Schweitzer mostly talks about reverence of life which meets with eco-critical awareness of Mexican Indian ecological ethics to nature: respect, love, gratitude, compassion and duty to promote the nature. He opines that human beings should encourage and maintain for the life and lives of non-human beings. He devotes special attention to fine moral codes and their corresponding virtues, authenticity, justice, peace and love making towards nature. Reverence towards nature promotes human beings to stay and understand their existence, limitation, culture, and ritual.

Kino possesses awareness and consciousness about the ecological ethics by the help of reverence, compassion and respect to nature. Juana is the agent who often alerts Kino of his moral limitation and ecological values and ritual, not to go against the nature. Finally, Kino develops his compassion and sacredness. Kino perceives his respect, awe and to preserve the nature. He takes the nature as integrated community of his own. Kino is highly inspired from his wife Juana who always helps him to regain his life by throwing the pearl into the sea. As a result, Kino regains his happy



life, peace, security, communal life and to his fishing profession. Kino throws the pearl in the sea in which the pearl dissolves into the sea and regain its spirituality and its ecosystem and inhabitants. Kino develops his reverence of life towards the nature (Pearl) to regain its order and ecosystem and life which is explained below:

And the pearl settled into the lovely green water and dropped towards the bottom. The waving branches of the algae called to it and beckoned to it. It settled down to the sand bottom among the fern-like plants. Above, the surface of the water was a green mirror. And the pearl lay on the floor of the sea. A crab scampering over the bottom raised a little cloud of sand and when it settled cloud of sand and when it settled the pearl was gone. (85)

In the given lines, Steinbeck presents that Kino develops reverence of life, respect and devotion to protect the nature which promotes to gain life and ecosystem of the nature (Pearl). The pearl regains its order under the bottom of the sea. The pearl (nature) which has lost its shining, enlivens with other species under the sea. The green water, the algae, fern plants, oyster, crabs and the pearl belong to the member and community of nature. They are intertwined and dependent with each other. The green water is pearl's home and life of the pearl which generates shining of the pearl. Hence, it is Kino's reverence of life that aids to promote the life and lives of the pearl.

To sum up, this research explores eco- critical awareness of Mexican Indian Kino in John Steinbeck's *The Pearl*. Kino belongs to Mexican Indian fisherman who transits from Mexican Indian ecological awareness: respect, love, devotion of nature (Pearl) to excessive individualism to satisfy materialistic fulfillment by selling the nature (Pearl). It examines Mexican Indian Kino is influenced to American materialism to achieve happiness and prosperity. Kino loses his Mexican Indian culture, community, ritual, and his devotion, respect towards nature when he finds the pearl (nature). Kino views the nature (Pearl) as a ritual, "The song of the Family", and

dedication to nature. He believes himself as a member of nature being fisherman. However, Kino becomes self-centered when he discovers the pearl (nature). He gives the market value to the pearl (nature). Kino's greed increases up to fifty thousand pesos for the price of the pearl. Kino is too obsessed in a sense that he thinks the only money can cure his son Coyotito who is stung by a Scorpion. But, his son is already cured by natural treatment using "sea weed" by Juana. Kino dreams the cost of the pearl will bring happiness, security, and prosperity through the medium of the pearl. Kino's greed desires: to buy new clothes for his family, to celebrate Coyotito's baptism because they have the capacity for the expenditures. Kino plans to send Coyotito to school and to have good food to eat. Kino sees the pearl's value for the arrival of the education in his family and against starvation. Kino dreams to marry Juana in a church and to buy harpoon which he had lost. Kino wants to buy a Winchester rifle so that, he can gain security and safety. In this way, Kino views the nature as a materialistic desire. However, his greed brings unhappiness and ruin in his family; he lost his canoe, home, and his son Coyotito. Finally Kino develops his Mexican ecological awareness for nature to: protect, respect and responsibility towards nature (Pearl). Kino shows his deep reverence to nature. Kino throws the pearl into the sea and to regain the order and ecosystem of the pearl. And he also regains his community, culture, ritual and his fishing profession. At the same time, Kino becomes successful to live happy life, peaceful and communal life in Mexican community. Hence, Kino who has approached to gain American materialism to get happiness and prosperity is collapsed. Rather, the happiness is situated in their own Mexican Indian culture, ritual and ecological awareness towards nature: to respect, love, devotion, duty and to promote for the welfare of nature (Pearl).

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