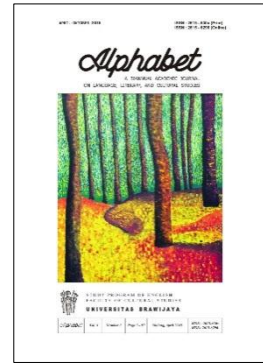


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Satire Narrative of Environmental Issues in Jostein Gaarder's *The World According to Anna*

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Abstract

This paper aims to present of how climate problem and literature in Jostein Gaarder's *The World According to Anna* is portrayed, argued, and related to each other. Approaching through Ecocriticism, the result of the analysis shows that there are several environmental issues appearing in the novel. These are concerning oil vanishing, plant and animal extinction, drought and famine. Gaarder presents the environmental issues both in a satire and connects it with a political and economic system as well. Whereas Gaarder inclines to accept commonsense in Orientalism outlook in his way to describe the Middle East and Europe, the novel uses the Aladdin's letter and his ring in terms of the ethical messages. In such a way, both are considered as the inheritance to the next generation in an effort of preserving biological diversity.

Keywords:

climate, ecocriticism, social criticism

Global warming is one of the environmental problems caused by emissions from fossil fuel uses. Based on OMICS International (2017) "the burning of fossil fuels produces around 21.3 billion tones (21.3 gigatonnes) of CO₂ annually, however, it is estimated that natural processes can solely absorb concerning half that quantity", so there is an increase of unabsorbed carbon dioxide that will harm nature.

Jostein Gaarder took this issue in his novel entitled *The World According to Anna* (2013). It tells about the Earth condition in the year of 2012 and 2082, comparing the dream and reality, and how to cope with the damaging condition and save the next generation. This paper is an attempt to elaborate the environmental issues that appear in the novel. Ecocriticism is appropriate to address this problem.

DEFINING ECOCRITICISM AND ENVIRONMENTAL ISSUES IN SATIRE NARRATIVE

According to Glotfelty, *Ecocriticism* is defined as a study of the relationship between literature and the physical environment, which takes "an earth-centered approach to literary studies" (Glotfelty & Fromm, 1996, p. xvii). The term "physical environment" seems very general, but despite that broad scope, ecological criticism "shares the fundamental premise that human culture is connected to the physical world, affecting it and affected by it". So, "the world" that is mentioned in literary works, is not only about the society, or economics or culture, but it includes the entire ecosphere.

Furthermore, *Gersdorsmf* (1996) hopes to push ecocriticism's theoretical and conceptual

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limits towards a more rigorous investigation of nature, and not just as a concept that reinforces, but something that challenges established cultural, political and ethical normativity.

She strongly supports ecocriticism as a methodology that "re-examines the history of ideologically, aesthetically, and ethically motivated conceptualization of nature, of the function of its construction"... "and of the potential effect on these discursive", ... "as well as the natural and cultural environment" (Gersdorf & Mayer, 2006, p.10).

Global warming seems like a cliché in this age. Many people talk about global warming no matter they care or not. Jostein Gaar possibly an environmental activist, campaigns for the environmental reform in his work entitled *The World According to Anna* (2015) by using satire narrative to pressure individual, corporation, government or society into improvement.

Spacks (in Quintero, 2007) argues that actually satire work will not change the world. Yet, the satirist is still able to hope that personal change will happen. The personal changes will lead to social changes. It will change public opinion and perspective even though it will not change the world. At least it will inspire people to "rage against the machine". In this case, the readers should be more critical of the work and not just take the description offhand. In a section entitled "Understanding Satire" of the book, Quintero explains that:

Readers of satire are expected to suspend disbelief, to play along with the game, but not ever to surrender sanity or sound judgment. And satirists may employ fiction for seeking truth but not establishing falsehood. The satirist, in seeking a re-formation of thought, expects readers to engage the satire by applying their reasoning, moral values, and taste to the subject. (Quintero, 2007, p.5)

After reading *The World According to Anna*, I found several satirical issues especially in criticizing against environmental distraction, especially climate change. Those problems are:

OIL VANISHING

In Anna's dream, the world is set in the year of 2082, adding 70 years to Anna's real life in 2012. In 2082, oil reserve in the world has already run out and has changed human civilization.

In 2082, the Middle East and North Africa are covered up by desert and the cities are no longer inhabited. That is why the Middle-Eastern migrate to the North, settling on the north-western coast of Norway.

While the Middle Eastern suffer from their country condition, the Europeans are still using electric bus and car. For instance, in The Hague, the gas station is changed into rechargeable port where people can recharge their cars. It is contradictory in the way Gaarder describes Europe and Middle East.

The change of the transportation in the Middle East and Europe are caused by oil scarcity. Anna describes it as caused by overuse of fossil fuel. Since it is a non-renewable source of energy, once it runs out, it cannot be reproduced anymore. Using fossil fuel also increases carbon level in the atmosphere leading to an extreme climate change as well as and plant extinction.

"All the carbon stored in fossil fuels – oil, coal and gas – has been "parked" and withdrawn from the cycle for millions of years. But this delicate balance ..." Anna plucked the words from his mouth: "... this delicate balance has been upset by burning oil, coal and gas, which pumps carbon dioxide into the atmosphere." ... "The greenhouse effect could get out of control and, worst-case scenario, the world's temperature could increase by six to eight degrees" (Gaarder, 2015, p. 21 – 22).

Then, Gaarder seems to blame the rich people and also the oil corporations that have exploited oil. He also mentions that the oil price is too cheap. The Middle East is known for its oil and natural gas resources. Even though the Middle East is a desert but beneath that infertile land there is the so called "treasure" that is

the fossil fuel. It has increased the economy of many countries and made people rich for several generations.

My great-great-grandfather used to travel by camel. My great-grandfather drove a Mercedes and my grandfather flew across the world in a jumbo jet. But now we're back to camels.' He looks at her thoughtfully and adds: 'Oil was a disaster for my country. We become rich overnight, but now we're poor. How can we be rich when we can no longer live in our own country?' (Gaarder, 2015, p. 66)

This excerpt talks about why the Arabian—since Gaarder never discloses what country they are from and only mention the Middle East and North Africa—have to migrate to Norway. It is said by the Arabian boy who meets Nova, Anna's great granddaughter in the dream. The boy explains how his family used to be poor, but because of oil their life has changed. However, after the oil is gone they have become poor again.

The boy also mentions about the family transportation modes. Once they used camels, and then they turned to Mercedes and Jumbo Jet. Mercedes and Jumbo Jet are expensive vehicles, so they indicate exclusiveness and wealth. Only those who are very rich can buy the car and the private jet. Unfortunately, he and his family have to return to camel because oil is not available anymore and their country, including their houses, school, and cities everything, is buried under the desert.

However, it is the people's greed, and not the oil, that is to blame for the fall. Gaarder analogizes the oil as the genie in Aladdin's magic lamp. People are benefited by oil with luxurious houses and vehicles. It is human greediness that deteriorate the nature. Gaarder accuses rich people for their greediness, and he also condemns the greedy generation, including oil-producing nations who manipulate the oil production to make it as the most profitable commodities. This is shown in this excerpt:

But the world can't agree on reducing CO2 emissions. Oil-producing nations can't bear to leave their oil alone. The

rich are unwilling to renounce their privileges. And the longer we wait for them to mend their ways, the more the damage is going to cost us (Gaarder, 2015, p.208)

The excerpt is a statement of Ester Antonson, Dr Benjamin's daughter, when she is on a phone call with Anna. It tells that there is some awareness that oil will not last forever, but the oil company and the rich do not want to give up the profitable commodity. The companies are the motor of the oil industry, but they refuse to understand that people have the duty of preserving the natural resources and protecting the environment.

This description suggests that Gaarder also criticizes some oil-producing countries, like those in the Middle East, North Africa and also his own country, Norway. Those nations, he argues, are responsible for the increasing global temperature because of the excessive use of the fossil fuel.

PLANT AND ANIMAL EXTINCTION

The second problem that appears in the novel is about plant and animal extinction. Many researchers predict that climate change will cause widespread global-scale loss of plants and animals, and the widespread loss is depicted in *The World According to Anna*.

Everything is different in 2082. There is no ice in the Arctic Ocean. Many of the old coral islands are already under water. Gorillas and red orang-utans from Borneo and Sumatra are extinct. Everything is changed into holograms. People are still able to go to the zoo, but the zoo only has hologram animals and plants. In one occasion, Nova and her Arab friend go to The International Zoo in The Hague. It is on the UNESCO list of World Heritage sites. Nova and her friend see savannah, lion, tiger, marsupial, apes, birds and many more, then she realizes that these are just images made of laser beams, without real flesh, bones, or blood.

The living models for the animal in the zoo have vanished from the surface of the Earth, along with the terrain and the eco-systems in which they thrived. The vegetation in the zoo is also virtual. Many

of the bushes, trees and shrubs are extinct. Only the grass they walk is real (Gaarder, 2015, p.175).

Based on the excerpt, the only thing that is real in the zoo is the grass. To fill in the absence of the natural objects, people use technology. Gaarder describes a more futuristic Europe in this novel. He mentions about electronic buses, rechargeable cars and the hologram zoo. However, this solution is not always successful since people still realize that a hologram zoo will not be able to make up for the real plants and animals that used to exist. The generation cannot save nature and then put their hope on technology. Technology is good but it cannot replace the real natural resources. It can make everything seem real, but it is not the real thing. It is magnificent but contains an irony. Everything Nova sees in the zoo is just artificial. For instance, when she wants to touch a tiny greenfly, thinking that it is perhaps alive, it is difficult to tell since it is only a mirage.

In the last part of the subchapter, the Arabian boy asks a question whether the zoo will give them pleasure or just an awful reminder. Then Nova said "*It's an unpleasant but necessary reminder – we must never be allowed to forget*". By that statement, Nova thought that going to the zoo is not anymore a pleasant activity as several decades before her generation. Otherwise, it becomes the reminder for her not to forget that the earth where they live was once a beautiful place and the degradation is owed to them by their previous generation. Animals and plants have already gone and cannot be replaced again.

Long before Nova and the Arabian boy come to the International Zoo, she was upset with Anna. Nova could not enjoy the world as Anna had at her age. Nova wants to enjoy the nature but it could never be the same again.

GAARDER BIAS TOWARD THE ORIENT

In this novel Gaarder seems bias when he describes the condition of Europe and Middle East. Everything that appears in Europe in the year of 2082 seems futuristic, while Middle East is the opposite. Since Gaarder is a Norwegian, does he belong to Orientalism adherent who believes the stereotype that the West is always better than the East?

It may start with the Orientalism. Singh (2004) states that Orientalism is a pattern of certain generalizations about the East. It also becomes a political vision that promotes the difference between the West as the familiar and the East as the strange. However, that generalization is just a stereotype produced by European thought that the truth is cannot be legitimated. Yet, many people commonly accept and consider the stereotype as the truth.

If it is referred to the interpretation of Orientalism above, Gaarder seems have the tendency to believe the stereotype about the Middle East and North Africa. In Orientalism those two are called the orient. The orient Gaarder describes seems old-fashioned while the culture in Europe is so sophisticated. When much natural resource including fossil fuel, plants and animals are destroyed European still live in a good civilization. With the help of technology people is still able to go to a zoo in that situation. Then, they still have a terribly good transportation. In contrast with Middle East, when everything is gone then people should migrate because their country cannot be inhabited anymore. And people return with camel as their transportation. Here the unbalanced description is seen. If the technology spread rapidly at that age, why the technology development in Middle East progresses slowly?

Whereas, if Middle East is compared with Norway for their energy-industry, for instance,

then it will show that Middle East is far richer because they dominate the list of the biggest per-capita fossil fuel producers.

Middle Eastern Countries dominate the list of the biggest per-capita fossil fuel producers, making up half of the top 15. Again, there is a lack of European countries, with only Norway appearing in the top 20 (Wilson, 2014, para.20).

So here, in the book, after everything is collapsed because of climate change, Gaarder pictures Norway as a more civilised or richer country. Gaarder describes the culture of Middle East as caravans. And he calls them as climate refugees. That group of people who are riding camel is depicted as wanderer. They live in open nature and have a huge bonfire. They also sell lamb kebabs and hot drinks then it bartered with gold coin. Some other are selling rain gear, woollen blankets, strings of beads and sachets of spices too. They're so traditional. Gaarder also writes about a man who leading the convoy beats a drum made of camel skin and a girl dances back and forth, plying a bamboo flute.

A LETTER TO A GENERATION

Anna also writes and sends an electronic letter to her great-granddaughter in the future 2082. It is Gaarder's typical. In his previous works, he often does the same thing. He always put "letter" on his works. It appears in *Sophie's World*, *the Orange Girl*, *the Solitaire Mystery* and etc.

Here, it is seen that a letter Gaarder makes has an important purpose. The letter is an interesting point, why does Anna write a letter to Nova? George Orwell, the pen name of British novelist and essayist Eric Blaire, once wrote an essay entitled "Why I Write?" (1946). He demonstratively described four reasons why people write. Those reasons are: sheer egoism (desire to seem clever), aesthetic enthusiasm (perception of beauty in the external world), historical impulse (for the use of history), and political purpose (push the text into a certain

direction). Anna seems have the last two reasons why she writes the letter. On his essay Orwell explained the detail definition about the last two terms.

(iii) Historical impulse: Desire to see things as they are, to find out true facts and store them up for the use of posterity.

(iv) Political purpose — using the word 'political' in the widest possible sense: Desire to push the world in a certain direction, to alter other peoples' idea of the kind of society that they should strive after. Once again, no book is genuinely free from political bias. The opinion that art should have nothing to do with politics is itself a political attitude (Orwell, 1946, para. 9).

The first is historical impulse. This is what Anna does; she wants to make a contact with her posterity. That is why she writes. She talks about social condition she faces. She confesses what struggle she has with her generation and criticises them. She also hopes her next generation to not do the same mistake as her generation have done. That is why she writes a letter for the use of her next generation.

And the second is the political purpose. As Orwell mentioned: "no book is genuinely free from political bias," following that statement, *The World According to Anna* unfortunately has a lot of it. Environmental issue is the main point, of course, yet Anna still criticizes such as economic, social and political system as well as the ethical principle through her letter. It is because word has the power to shape thought; language is the currency of politics, forming the basis of society from the most common everyday interaction to the highest ideals. So, she writes letter in order to make the reader—it is might not only segmented to Nova—aware and changes their perspective into a certain shape she wants: do not neglect those who will inherit this planet.

Then, why it is a letter and not another device? Here Gaarder chooses the right device. Letter is the most possible media to communicate with person who is cannot be met right

away. Anna put the letter on her blog in the internet. It is very possible because she addresses the letter to her future generation. They live in a different time yet both Anna and Nova lives in a world of sophisticated technology where everything can easily be found in the Internet. And the Internet has cloud storage. Once it published it will never disappear unless the account administrator removes it. It is a public medium.

So it is presumed that Anna wants to send the letter not only to Nova but everyone. That is why it is the best way to use the electronic letter because it will be read by someone who-ever, wherever and whenever without any boundaries. Yet, the letter still needs feedback, whether the reader want to change their habit or not.

THE EARTH WE INHERIT

One thing that appears in the book that is also important too, is about Aladdin's ring. What does it mean? It is Anna's birthday gift that is presented in one day before her birthday. The ring is inherited from her Aunt Sunniva.

Back to the Aladdin's ring, John Fiske (1986, 398) argued that jewel can operate at least three different uses and meanings: economics, taste, and gender, and the combination of those three uses can suggest *class*. In the discourse of gender, for instance, jewel is female commodity and when she wears it, it constructs her as a sign that she is having a relationship with male, for instance her husband, or fiancé.

But in this case, the ring interlocks a heritage. Like when Anna has the ring for her birthday presents. She inherits the ring. It goes through generation. And it becomes her family heritage. And many other people have it too; people have their own cultural heritage. But, do people really conscious that they also inherit the Earth and other resource on this planet to the future generation? Just like the ring Aunt Sunniva once used, this planet will be descended to the next posterity. Human belong to the earth they live on. That is the significant part of their identity.

Some might say modern human beings have been shaped by their cultural history, by the actual civilisation that has nurtured them. They have a cultural heritage, indeed. But they firstly also have been formed by the biological history of the planet. They also pass on a genetic inheritance. They are the primates, they are vertebrates. And it took several billion years to create them.

There is a 'golden rule' or the principle of mutual ethic which is mentioned in the book: "Do unto others as you would have them do unto you". It appears on an article Anna once read. Golden rule says the same thing as Immanuel Kant's universal law of morals. The moral law explains how someone has to behave in all situations because it applies to all people in all societies at all times. Jostein Gaarder, in his *Sophie's World* (2007), mentions that Kant formulates the moral law as a categorical imperative. It means that the moral law is 'categorical' or it applies to all situations. It is, moreover, 'imperative' which means it is commanding and therefore absolute authoritative.

Kant formulates this categorical imperative in several ways. First he says: "Act as if the maxims of your action were to become through your will a Universal Law of Nature" (Gaarder, 2007, p.330) by this people will be acting in accordance with the moral law within them. Kant also formulates the 'categorical imperative' in this way: "Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but always at the same time as an end" (Gaarder, 2007, p.331). So people must not exploit other to their own advantage.

According to Kant, the law of morals is just as absolute and just as universal as the law of causality. When Kant describes the law of morals, he is describing the human conscience. Both of the law of causality, of morals, and human conscience are cannot be proved, but people cannot deny them, nevertheless.

In another hand, Gaarder might want to revise Kant's moral law and also the maxim of golden rule. Gaarder adds that 'the others' doesn't only refer to horizontal line, in other

words a ‘we’ and ‘the others’ it also must include the vertical dimension. It means the next generation. He writes:

We are beginning to realise that the principle of mutual respect also has a vertical dimension: do to the next generation as you would have had the previous one do to you. It is that simple. You should love your neighbour as yourself. Which, naturally enough, should include the next generation (Gaarder, 2015, p.52).

The fact is, all of mankind does not live on earth at the same time. People have lived here before, some are still living here now and some will come after. Those who come after are fellow human too. People have to treat them as they would want them to have treated themselves – if they had been the ones who had inhabited this planet first. But if people treat this planet badly, for instance, burn the forest or highly consume the non-renewable resources, do they allow the next generation to do the same mistake? The answer which Gaarder want to tell is: No! That’s why Gaarder, through Nova, wrote the letter because he doesn’t want someone doing the same mistake as Anna’s generation have done.

THE WORLD ACCORDING TO ANNA

Anna, a nearly 16 years-old girl, is depicted as the one whom aware the most about this world. She is still in the first year of high school but she sees the world is in danger. She believes her dream and her vivid imagination as a sign of something. She believes that she is in a mission to save the world. But her family thought she has a psyche problem instead and persuade her to have a chat with a psychiatrist.

Jostein Gaarder often shows child or teenager as the main character on his works. Those main characters often depicted as a curious and like to question something, just like Anna. Then, why adult, have to read about children while they are no longer at that age anymore?

For children, this world and everything inside is something new, something that arouses their curiosity. It is probably their nature. Such

thing makes children different from adult because mostly adult just accept this world as something that common and righteously like this. Adult get used to this world and only taking for granted. They stop questioning something, they keep busy with their personal things.

While children are always be an extraordinary character, because they can easily wonder and curious about something. They will try to answer those curiosities by questioning and doing experiment by themselves. This is like what philosopher does. Even, Gaarder states that children and the philosopher thus have an important faculty in common. He said: “throughout his life a philosopher remains as thin-skinned as a child” (Gaarder, 2007, p.20). The word “thin-skinned” is a metaphor to refer the sensitive sense that is owned by both child as well as philosopher especially in seeing the world.

Even though Anna is not a child anymore, in fact that she is a teenager, but she likes to wonder and has a lively imagination. Yet, she is more mature in thinking rather than her friend, Jonas, who appears in the novel. It is because she believes that this planet has to be hired to the next generation. She wonders anything. She is like a philosopher.

The World According to Anna compares between dream and reality. It is the same with the works of Baroque period in 17th century when most of the poets were comparing life to dream. In *Sophie’s World*, Gaarder explains about Spanish dramatist Calderon de la Barca who writes play entitled *Life is a Dream*. On that play he says: ‘What is life? A madness. What is life? An illusion, a shadow, a story, and the greatest good is little enough, for all life is a dream ... ’ (Gaarder, 2007, p.216). Actually, says Gaarder, this theme is rooted from the old Arabian tale *One Thousand and One Nights*, and also other eastern tale from India and China.

In *The World According to Anna*, Gaarder seems influenced by the story of *One Thousand and One Arabian Nights*, where Anna is faced with her dream and it carries to her gigantic project to save the earth. Moreover, Gaarder also mentions several iconic things from the

old story starting from the Aladdin's ring Anna has as her birthday present, the analogy about oil and the magic lamp Aladdin's once had, and a similar name of an article about environment that is titled *One Thousand and One Species of Plants and Animals*.

In an excerpt of the novel there is a state when Anna confuses herself. She keeps thinking about Nova, her great-grandchild that appears in her dream. In an occasion she meets Nova in her real world. She is surprised. And then she calls Dr. Benjamin, a psychiatrist, and questioning whether she is really ill, likes her mom worry, or not.

'I still dream I'm my own great-grandchild... And now I've seen her in the flesh. Are you sure I'm not ill?

'You're not ill, Anna. Besides...'

'Yes?'

'Perhaps you're healthier than most. Perhaps more people should be like you.'

'How come?'

'We have to get better at visualising our heirs, better at recognising those who will inherit the world (Gaarder, 2015, p.188-189).

Perhaps Dr. Benjamin is right; more people should be like Anna. More people should think about the importance of those who will inherit this world. He even said that Anna is might healthier than most others. In another word, he said that most people do not really know themselves. Or maybe the word 'healthier' is indicated that Anna is more concern about that thing, while the other people are lack concern indeed.

Anna admits that all people in the world are connected not only with other people but with all the creatures including plants, animal, and nature. People belong to the earth they live on. Moreover, she said that people should not only think about horizontal ethic but also a vertical relation that includes those next generations. That is why it is not only the global responsibility to maintain life on this planet, but it is a cosmic responsibility. Cosmic responsibility means that human are responsible to save nature not only in our own nation or global nation

but it includes the entire universe. It happens because human beings are possibly the only living creatures in the universe with universal consciousness.

How can a teenager who is still in the first year of high school has that state of thought? Some might say; it is just fiction, anyway. But, what if Gaarder has another intention? And perhaps he intends to say that; "even a little Anna knows about climate change and she acts, while the adult just keep busy with their business." It is also probably what is on Gaarder's mind, his anxiety, and he takes Anna as his replica of himself. Only Gaarder knows, this study is just groping for a proper argumentation. Then it is presumed that is why the novel is named *The World according To Anna* because this is what Anna sees, feels, and learns from her dream. It is her very own perspective toward the world she lives. Even though it is just a dream, but Anna believes that it has a sign of something.

At the end of the story Anna finally turns into 16 years. She has a phone call from Ester Antonsen who is finally liberated. Anna tells Ester that someday she wants to work in the same field like her as an aid in organization named Nature and Youth. She wants to continue her mission. Even though it seems really hard to complete her mission to save the world, but at least one must imagine Anna happy.

CONCLUSION

The World According to Anna is a satirical novel that talks about climate change. It presents how the world faces disarray in the age of 2082. But here Jostein Gaarder, as the author, not only underlines the environment but also political and economical issue. There are several environmental issues depicted in the novel. First, Gaarder describes about oil vanishing. Gaarder points out the effect of high consumption of non-renewable energy resource phenomenon. Besides, he also argues that oil is one cause that makes the global temperature become increase. That is why he put Norway and Middle East as the centre of the story because the countries are part of oil-producing nation.

He describes that on the age of 2082 the oil reservoir already run out and he blames the rich who rule the oil company and also the politic leader who denied climate change and just keep on drilling fossil fuel to earn more and more money.

The novel also describes about plant and animal extinction. Europe still has a zoo that is not made of flesh and blood animal or the real plants yet of laser beams of hologram technology. Here Gaarder seems satirises modern society who always invents sophisticated technology but do not very aware with their own planet. And the hologram zoo could be interpreted as the failure of modern society to save nature as the posterity to the next generation. Then, the novel also mentions about famine in Somalia. It is assumed that it is based on true condition because in 2010 – 2012 Somalia has a famine and some western aids were being held.

Several implicit meanings are also found while generating meaning of the novel. For instance, this study found that Gaarder has a tendency to believe the Orientalism stereotype. It is traced from the contrast description on Europe and Middle East condition he made. Gaarder is a Norwegian writer and he describes Europe in a sophisticated technology while the Middle East seems very old-fashioned.

This study also analyzes the letter that Gaarder always use in most of his work. At this book, it means 'the reminder' to the next generation to save the nature. If it is connected with the essay that is wrote by George Orwell, there are two reasons why Anna writes the letter. The first is historical impulse; because she wants to her great grand-daughter know the actual condition of her society. And the second is political purpose, since Anna want to change the readers' perspective about the environmental issue, politic, and economic. She underlines those problems because she wants to criticise them.

Then, nature and everything inside this planet is kind of descendent things. The next people will inherit this earth in the next period.

Since people do not live in the same time that is why they have to remember the next future to give them the opportunity to enjoy this earth as well as our generation have it. There is a golden rule that is put inside the book, "Do unto others as you would have them do unto you" it is a kind of reciprocal thought. But if people treat this planet badly, for instance burn the forest or highly consume the non-renewable resources, do they allow the next generation to do the same mistake? The answer is: No! That is why Gaarder wrote the letter because he does not want someone doing the same mistake as Anna's generation have done. Anna's generation is the first generation that effect on climate change. And everything that is done will never be undone. Even though Gaarder brings the kind of magic such as Aladdin's ring but it will not affect, because there is no help in supernatural to undo everything. There is no second chance.

This study also explains why Anna is always questioning and wondering anything. This is like what philosopher does. Even Gaarder, in his another book, states that both children and philosopher have the common faculty: that is the sensitive sense in seeing the world. Anna is not a child anymore, but she like the philosopher who is always curious about the world. It also talks about the way Gaarder compares between dream and reality. It remains the baroque period and also the story of *One Thousand and One Arabian Night*. It is presumed that the novel is influenced by the story because it mentions several iconic things of *One Thousand and One Arabian Nights* such as Aladdin's ring, the magic lamb, and also there is a similar name of an article within the book entitled *One Thousand and One Ways to Save Plant and Animal*.

It cannot be denied that human, whoever they are, are part of this cosmic. Everything that people do now will influence the future. There are so many little strings attached to every choice everyone makes. That is why people should be wise in treat this planet. And *The World According to Anna* tries to do that. It uses philosophical questions to wake reader's consciousness against the annihilation.

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