

The Relationship Between Elephant and Human in the Novel Rahasia Pelangi by Riawani Elyta and Shabrina WS

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ABSTRACT

This study examines the human-elephant relationship in *Rahasia Pelangi* by Riawani Elyta and Shabrina WS through an ecocritical lens, using Greg Garrard's framework. Employing a descriptive qualitative method, it explores how the novel presents elephants as part of an endangered ecosystem and reflects environmental issues such as habitat loss, power imbalance, and animal protection. Data were gathered through close reading of narrative structures and character dialogues, then analyzed using themes of wilderness, animals, and ecological justice. The analysis reveals two contrasting relationships: harmonious, based on empathy, non-violence, and traditional mahout training; and disharmonious, marked by exploitation, injustice, and ecological destruction driven by human greed. This research highlights the ethical dimensions of interspecies relationships in literature, showing how narrative can foster environmental awareness and compassion, thereby contributing to ecocritical discourse and advocating for just, sustainable coexistence between humans and wildlife.

INTRODUCTION

The unavoidable interaction between humans and elephants – a protected species in Indonesia – often triggers conflicts that dominate headlines. Yet, behind the noise of such conflicts, the survival of elephants remains an undeniable necessity. The natural ecosystem in which they live plays a vital role in supporting the continued existence of this species. These wild landscapes have long served as a rich source of inspiration for literary writers, opening the door to boundless creativity (Arbain, 2020; Padju et al., 2021; Al-Suhaibani & Al-Qahtani, 2023; Nahdiyah et al., 2023). In their works, nature's beauty is brought to life through vivid language, creating new realities, distinctive characters, and deep ideas. Literature is not merely a product of language (Sukmawan, 2015); it reflects collective creativity where the beauty of nature and the power of words merge. In this harmony, literature becomes not only a product of imagination but also a reflection of nature's wonders – timeless and ever-inspiring (Muhsyanur et al., 2022).

Every writer aspires to create meaningful and compelling work (Ernest & Nurgiyantoro, 2018). That's why, aside from being inspired by the wonders of nature, many literary authors also reflect on environmental issues that threaten our surroundings. In doing so, they explore harmful human impacts on the environment. Literature becomes a vessel of various discourses that, through different interpretive lenses, offer readers rich insights and understanding (Yoesoef, 2020). This has given rise to literary works that not only move readers emotionally but also raise awareness of the urgent need to protect the natural world we share. Through literature, nature is not only celebrated for its beauty – it also becomes a voice calling attention to the environmental challenges we must confront. A clear example of this can be found in the novel *Rahasia Pelangi*, published in 2015. In this novel, authors Riawani Elyta and Shabrina WS portray the rich flora and fauna of Tesso Nilo National Park, which also serves as the story's main setting. They also thoughtfully highlight a range of pressing environmental issues facing the park today.

Illegal logging, land burning, land-use change, and human-elephant conflict are among the major environmental problems woven into the novel's narrative. However, the novel gives particular focus to the complex relationship between elephants and humans. Tesso Nilo National Park is a conservation area and natural habitat for Sumatran elephants, but the environmental threats mentioned above have led to shrinking elephant territories. The park can no longer support the elephants' full roaming space, causing herds to frequently enter human settlements and create chaos. The authors explore in depth how this conflict impacts both sides and creates a narrative rich with tension, moral dilemmas, and a struggle to coexist and preserve the shared ecosystem.

Previous studies by Arbain (2020) and Padju (2021) have explored the relationship between humans and nature in various literary works, though they didn't specifically focus on one key component of the ecosystem. In *Rahasia Pelangi*, elephants take center stage. Their role in the narrative touches on social, cultural, and environmental issues that are deeply relevant to current debates around conservation and wildlife protection. In this novel, elephants are not just

part of the backdrop—they become powerful symbols representing the challenges faced by Tesso Nilo National Park.

Looking more closely at the human-elephant relationship makes this study both meaningful and engaging. As portrayed in the novel, elephants and humans represent two parties that must learn to coexist and adapt within the same ecosystem. Dewi's (2015:3) metaphor of two magnetic poles on the same coin perfectly captures their dynamic—each with its own unique force and influence. This prompts a fundamental question: how can humans and elephants live side by side and support each other in conserving the ecosystem they share.

The aim of this study is to examine and analyze the relationship between humans and elephants in *Rahasia Pelangi*, with a focus on the environmental issues presented, the moral dilemmas involved, and the messages the authors aim to convey. This research hopes to offer deeper insight into how literature can serve as both a mirror and a voice—raising awareness about real-world environmental challenges and delivering a meaningful message about preserving the Sumatran elephant and the ecosystem in which it lives.

THEORETICAL REVIEW

Environmental issues such as pollution and ecosystem degradation have become major concerns across various fields, including literature (Nayar, 2009; Garrard, 2004). In this context, ecocriticism emerges as an approach to analyze the representation of nature and the relationship between humans and the environment in literary works (Rueckert in Junquera, 2010; Garrard, 2004). Initially focused solely on nature as an object, ecocriticism has evolved to encompass the complex interactions between humans, nature, and related social issues (Sukmawan, 2016; Zulfa, 2021).

Through ecocriticism, literature becomes a medium for reflection and protest against environmental destruction. For instance, the short story *Menari di Puncak Beringin* portrays the Dayak people's dependence on nature and criticizes the conversion of forests into industrial palm oil plantations (Wijanarti, 2019). The poem *Membaca Tanda-Tanda* illustrates nature's wrath as a consequence of human greed (Visiaty et al., 2020), while the novel *Si Anak Pemberani* highlights the conflict between economic interests and environmental preservation (Putri et al., 2023). Thus, literature not only presents engaging narratives but also invites readers to reflect on the human role in maintaining environmental sustainability.

METHODOLOGY

This research employs a qualitative method using an ecocritical approach. Qualitative research is a method used to explore and understand social phenomena from the perspective of a particular social group (Darmoko & Pramaditra, 2022). Ecocriticism, as an approach, examines how nature is represented in literary works (Nayar, 2009; Kiviat, 2021; Juraszek, 2023; Nahdhiyah et al., 2023; Pérez-Gil, 2023). At the core of ecocritical studies is the idea that irresponsible human behavior toward nature disrupts life systems and ultimately threatens human existence on Earth (Sulistiyo & Wiyatmi, 2020). One of the most influential figures in the development of ecocriticism is Greg Garrard.

In his work, Garrard (2004) emphasizes key environmental themes such as pollution, wilderness, disaster, dwelling, animals, and the Earth.

The primary data source in this study is the novel *Rahasia Pelangi* written by Riawani Elyta and Shabrina WS. The data consist of narrative structures and character dialogues related to the issues being examined. The data were collected through close reading and identification of relevant narrative elements within the novel. Once identified, the data were recorded, categorized, and analyzed using Greg Garrard's ecocritical framework. This process was conducted to address the research questions, particularly to understand the forms of relationship established between elephants and humans as a result of their interaction in the novel *Rahasia Pelangi*.

RESULTS AND DISCUSSION

Based on the data collected, the relationship between humans and elephants in the novel *Rahasia Pelangi* reflects both harmonious and disharmonious aspects, depending on the context and the actions involved.

Harmonious Relationships

The harmonious relationship between humans and elephants depicted in the novel *Rahasia Pelangi* illustrates a positive interaction in which both parties coexist without becoming adversaries. Humans and elephants share their habitat and natural resources in ways that support the sustainability of both. Consequently, such harmony fosters a win-win dynamic that promotes not only mutual benefit but also the conservation of the elephant species and their ecosystem. Below are several examples of harmonious relationships between humans and elephants as portrayed in the novel.

Conservation

Conservation efforts prioritize individuals and groups that demonstrate respect for nature, in contrast to those who merely seek to exploit it (Sandhage-Hoffman et al., 2022; van de Water et al., 2022; Ba et al., 2023; Nguyen et al., 2023). A key aspect of conservation is the restoration of wildlife populations, reflecting the commitment to protect and rehabilitate ecosystems through the involvement of those concerned with environmental preservation (Ba et al., 2023).

Aku menahan napas hingga kukenali benda yang berada di depanku itu adalah seekor bayi gajah. Namun, proses ini belum selesai karena bayi gajah itu tidak bergerak sama sekali. Sebagian tubuhnya masih berselimut selaput putih. (Elyta & W. S., 2015:37).

"I held my breath until I realized that the object in front of me was a baby elephant. But the process was not yet complete as the baby elephant remained completely still. Part of its body was still covered in a white membrane." (Elyta & W. S., 2015:37)

A central goal of conservation activities is to prevent the extinction of endangered species (Torres-Romero et al., 2020; Chapple et al., 2021; Kyrkjeeide et al., 2021). The Sumatran elephant is one such species currently facing extinction (Cooke et al., 2020; Gatti & Velichevskaya, 2020). The excerpt above describes the successful birth of a Sumatran elephant calf within Tesso Nilo

National Park – an event that symbolizes the effectiveness of conservation efforts led by mahouts and park authorities. These measures are crucial to ensuring that endangered species like the Sumatran elephant survive and do not disappear from our planet.

Selain Gajah, tempat ini juga merupakan tempat konservasi satwa liar seperti harimau, tapir, rusa, siamang, dan beruang madu. Juga terdapat banyak jenis burung, ikan, reptil, dan serangga. Maka, keberadaan tim termasuk dokter hewan menjadi sangat penting. Mereka tak hanya turun tangan saat ada hewan yang sakit, tetapi juga secara rutin memantau kondisi kesehatan hewan-hewan, dan segera bertindak saat ada yang terkena penyakit menular. (Elyta & W. S., 2015:55).

“In addition to elephants, this area also serves as a conservation site for other wildlife, such as tigers, tapirs, deer, siamangs, and sun bears. Numerous species of birds, fish, reptiles, and insects are also found here. The presence of veterinarians is essential – not only to treat sick animals but also to routinely monitor their health and act swiftly in cases of contagious disease.” (Elyta & W. S., 2015:55)

Beyond species protection, conservation areas also bear the responsibility of preserving biodiversity (Huang et al., 2020; Ulimboka et al., 2022; Li et al., 2023; Wu et al., 2023). In Tesso Nilo, veterinary care plays a vital role in maintaining the health of both elephants and other animals. These efforts contribute to the overall stability of the ecosystem and the survival of various species within it.

Sejauh perjalanan ini kami tidak mendapati adanya tanda-tanda gajah-gajah liar. Beberapa penduduk yang kami temui juga tidak melaporkan tentang adanya kawanan gajah liar. Itu artinya, patroli tidak perlu terlalu jauh memasuki desa. (Elyta & W. S., 2015:96).

“Throughout this journey, we saw no signs of wild elephants. Some locals we spoke with also reported no recent sightings. This meant the patrol would not need to venture too far into the village.” (Elyta & W. S., 2015:96)

In the novel, elephant handlers (mahouts) form a patrol unit called the Flying Squad. This team is tasked with preventing wild elephants from entering residential areas, thereby reducing the risk of human-elephant conflict. Trained elephants assist in these efforts. This strategy not only protects human settlements but also minimizes disturbances to the elephants, which are often provoked by human activity (Sulistyawan et al., 2017; Withanage et al., 2023). Additionally, the Flying Squad monitors for illegal resource exploitation in the national park.

Aku menghela napas. “Salah satunya yang bisa kami lakukan, ya, melalui patroli tim Flying Squad ini. Sehingga kami bisa segera tahu di lokasi mana dari hutan iniyang dijarah. Selanjutnya akan kami dokumentasikan untuk dilaporkan kepada pihak berwenang. Tetapi, sejauh inipengawasan terhadap hal ini memang masih lemah. Aku juga tidak tahu apakah semata-mataluas hutan ini yang sangat besar sehingga sulit diawasi atau ada hal-hal lain lagi di luar itu.” (Elyta & W. S., 2015:95).

"I sighed. 'One thing we can do is through patrols like this one with the Flying Squad. That way, we can immediately identify areas of the forest that have been exploited. We document these findings and report them to the authorities. However, supervision remains weak. I'm not sure if it's because the forest is simply too vast or if other factors are at play.'" (Elyta & W. S., 2015:95)

Protecting natural resources is essential to preserving the environment and biodiversity. Through surveillance and prevention of illegal activities, the patrols contribute to the protection of ecosystems that serve as homes for elephants and numerous other species.

Seingatku, ini rapat yang paling banyak dihadiri selama aku bekerja di sini. Pembahasan paling utama adalah rencana sosialisasi kepada warga sekitar tentang bagaimana bisa hidup berdampingan dengan gajah. Terutama bagi yang tinggal di perlintasan gajah liar. Bagaimana cara mengusir mereka tanpa harus melukai dan merugikan kedua belah pihak. (Elyta & W. S., 2015:261).

"To my knowledge, this was the most well-attended meeting since I started working here. The main agenda was community outreach – teaching locals how to coexist peacefully with elephants, especially those living along elephant migration routes. How to repel them without causing harm to either party." (Elyta & W. S., 2015:261)

Conservation extends beyond physical protection to include vital social components. The Tesso Nilo National Park administration conducts educational programs for nearby communities, raising awareness about the importance of elephant conservation and teaching respectful coexistence. With greater understanding of elephant behavior and ecology, locals are more likely to develop empathy toward the species and actively support coexistence initiatives. These efforts promote both environmental sustainability and community welfare.

Responsible Tourism

Ecotourism integrates nature-based experiences with education and awareness (Flower et al., 2021; Ni'am & Jongerden, 2021; Kunjuraman et al., 2022; Yasin & Woldewariam, 2023). In this context, responsible elephant tourism fosters understanding and appreciation of elephants without exploiting them.

Pada akhir pekan, apalagi liburan sekolah, beberapa kegiatan di Tesso Nilo bisa berlangsung bersamaan, membuat acarapun menjadi sangat padat. Hanya saja, pihak TNTN memang membatasi jumlah pengunjung, terutama yang berinteraksi dengan gajah demi kenyamanan gajah-gajah tersebut. Biasanya pengunjung dari jauh tak ingin melewatkan satu aktivitas pun. Takhanya ingin melihat bagaimana gajah makan, mandi, dan berlatih, tapi mereka juga penasaran dengan pemanfaatan kotoran gajah, baik yang diolah menjadi kertas maupun menjadi pupuk. (Elyta & W. S., 2015:133).

"On weekends and during school holidays, multiple events often take place simultaneously at Tesso Nilo, making the schedule quite packed. However, the park strictly limits the number of visitors who interact with the elephants to ensure their well-being. Most visitors are eager to observe the elephants feeding, bathing, and training.

Many are also curious about how elephant dung is processed into paper or fertilizer.” (Elyta & W. S., 2015:133)

Here, elephants serve as ambassadors for conservation. Visitors not only learn about their dietary habits but also explore sustainable uses of their waste, such as organic fertilizer and eco-friendly paper production. Importantly, these elephants are not exploited. The park management carefully regulates tourism to ensure the animals' comfort and safeguard the ecosystem.

Gajah Tesso Nillo sama sekali tidak dilatih untuk keperluan semacam itu. Jika pengunjung ingin naik gajah, itu artinya mereka akan ikut melakukan patroli menjelajah alam, keluar masuk hutan. Kami ingin menunjukkan bahwa gajah juga bisa menjadi sahabat manusia, bukan gajah yang berfungsi sebagai hiburan di arena sirkus dan kebun binatang semata. Tapi, benar-benar bisa hidup berdampingan dan diajak bekerja sama dengan tetap memberikan rasa nyaman dan memenuhi hak-hak mereka (Elyta & W. S., 2015:134).

“Tesso Nilo’s elephants are never trained for performances. If visitors want to ride an elephant, they must join a forest patrol. We aim to show that elephants can be companions – not merely entertainers for circuses and zoos. We want people to see that they can coexist and collaborate with elephants, all while respecting their rights and comfort.” (Elyta & W. S., 2015:134)

This approach contrasts sharply with exploitative entertainment practices. Visitors engage with elephants in meaningful, conservation-oriented activities like forest patrols. Elephants are not reduced to tools for amusement, but treated as intelligent beings deserving of freedom and dignity. Such programs promote a reciprocal, respectful bond between humans and elephants.

Disharmonious Relationships

In *Rahasia Pelangi*, disharmonious relationships between humans and elephants are depicted as interactions that are detrimental to both sides. These conflicts—whether caused by elephants harming human settlements or by human actions threatening elephant habitats—result in mutual loss. Such antagonism jeopardizes the survival of elephants and heightens the risk of human-wildlife conflict, which can lead to crop destruction, resource depletion, or threats to human safety. Below are several examples of such disharmony as portrayed in the novel.

Agricultural Conflict

Conflicts between humans and wildlife often arise due to competition over limited resources and territory (Ridwan et al., 2023). Deforestation and land-use change, particularly the conversion of forests into agricultural land, are major drivers of conflict between humans and elephants (Kitratporn & Takeuchi, 2022; Ba et al., 2023; Thant et al., 2023; Yang et al., 2023).

Kerusakan itu ternyata cukup parah, sekian puluh batang sawit yang hancur, terentang dalam jarak beberapa ratus meter. Dan, masih menurut petugas kebun yang menemani kami, apa yang kami saksikan itu belum semuanya.

“Apakah ada yang melihat langsung kejadiannya? Waktu gajah-gajah itu mengamuk dan menghancurkan pohon-pohon kecil ini? Tanya pak Bima. (Elyta & W. S., 2015:116-117). “The damage was quite extensive – dozens of oil palm trees destroyed across several hundred meters. And according to the plantation worker accompanying us, what we saw was not even the full extent of the destruction. ‘Did anyone witness the incident when the elephants rampaged through and destroyed these young trees?’ asked Mr. Bima.” (Elyta & W. S., 2015:116–117)

This excerpt illustrates a scenario in which a herd of wild elephants entered an oil palm plantation and caused significant destruction. The underlying cause of this behavior is explained in the following passage.

Melihat pemandangan ini, rasa miris muncul tanpa kuundang. Mungkin saja, gajah-gajah itu tak berniat merusak tanaman yang dianggap emas hijau ini. Tetapi, daerah ini adalah wilayah perlintasan mereka, dan hutan ini dulunya adalah rumah mereka apa yang kau pikirkan tentang hewan saat mereka melihat tanaman yang begitu segar? Tentu, tidak ada alasan bagi mereka untuk tidak memakannya. (Elyta & W. S., 2015: 141).

“Seeing this scene, I felt a pang of sadness. Perhaps the elephants had no intention of damaging what humans consider ‘green gold.’ But this area lies within their traditional migration route, and the forest was once their home. What do you expect from a wild animal when they see such fresh vegetation? Of course, they have no reason not to eat it.” (Elyta & W. S., 2015:141)

This passage reveals the root cause of the conflict: elephants require vast areas to forage for food (Prayoga et al., 2022; Gunawan et al., 2023). As herbivores, their consumption of oil palm crops is a natural behavior, not an act of aggression. However, the reduction of their habitat due to agricultural expansion forces them into human territories, making conflict almost inevitable.

Illegal Poaching

As previously noted, elephants are a species at risk of extinction. In addition to habitat conflicts, illegal poaching is one of the leading causes behind the population decline of Sumatran elephants. Research by Sahlawati and Nuhmadi (2021) indicates that poaching is driven largely by the high market value of elephant ivory on the black market, where it is used in luxury goods and carvings. This illicit trade makes elephants easy targets, leading to further population decline and reflecting a deeply exploitative human behavior.

Bangkai gajah yang ditemukan di sekitar desa Patani itu, dari posturnya terlihat kalau ia adalah gajah yang sudah berusia minimal dua puluh tahun. Ketika kami sampai, warga desa setempat telah ramai mengerumuni. Gajah itu berada dalam posisi miring dan dari tubuhnya mulai mengeluarkan bau tak sedap. Belum diketahui penyebab kematiannya,

tetapi satu hal langsung menarik perhatiankudan Ebi bahwa gajah itu, telah kehilangan kedua gadingnya. (Elyta & W. S., 2015:121).

"The elephant carcass discovered near Patani village, judging by its size, appeared to be at least twenty years old. When we arrived, villagers had already gathered around it. The elephant lay on its side, its body beginning to emit a foul odor. The cause of death was unknown, but one thing was immediately clear to me and Ebi – the elephant's tusks had been removed." (Elyta & W. S., 2015:121)

This passage strongly suggests that the elephant was a victim of poaching, its tusks removed for profit. Although the cause of death is not explicitly confirmed, the absence of tusks points to illegal hunting as a likely motive. This scenario highlights how human greed and indifference toward environmental preservation can lead to devastating consequences for endangered species. As Sulistiyo and Wiyatmi (2020) argue, such acts reflect an egocentric human tendency to prioritize personal gain over ecological responsibility and biodiversity protection.

Elephants in the Entertainment Industry

The use of elephants in the entertainment industry – particularly in circus performances – is a common yet controversial practice. Increasingly, experts and public opinion recognize such shows as forms of exploitation (Stevens, 2019; Fennel & Sheppard, 2020). These performances often require elephants to behave in ways that are unnatural and stress-inducing, far removed from their native habitat and instinctual behaviors.

Alih-alih ikut bertepuk tangan dan bersorak sorai, napasku terasa sesak, dan gendang telingaku mulai sakit. Apa yang dilakukan hewan besar itu membuatku takut. Ketakutan yang menjelma genggam eratkan pada ujung kemeja bapak. Kaki gajah itu tinggal melangkahi satu orang lagi, tiba-tiba seekor anak gajah yang semula hanya diam dipinggir arena, datang mendekat. (Elyta & W. S., 2015:2)

"Rather than clapping and cheering, I felt suffocated, and my ears began to hurt. What the massive animal was doing frightened me. I clung tightly to the edge of my father's shirt. The elephant was only one step away from stepping over someone. Suddenly, a baby elephant that had been standing quietly at the edge of the arena approached." (Elyta & W. S., 2015:2)

This scene demonstrates that circus performances impose artificial behaviors on elephants. In the wild, elephants engage in natural behaviors such as foraging, socializing, and roaming freely. In contrast, trained circus acts often require elephants to perform tricks and routines that are physically and psychologically unnatural. These behaviors are learned through coercion rather than instinct, highlighting the exploitative nature of such training.

Dia menjalankan instruksi dengan rasa takut. Mungkin karena dulu dia adalah gajah sirkus, jadi perasaan tertekan itu masih ada. Berlatih menjadi gajah sirkus bukan hal yang mudah. Dia pasti lelah melewati banyak tahap yang melelahkan. Dia harus yakin kalau

di sini, dia lebih bebas dan akan mendapatkan kembali dunianya meski tidak utuh (Elyta & W. S., 2015:206).

"He followed commands with visible fear. Perhaps because he was once a circus elephant, the trauma still lingered. Training for circus life is no easy task. He must have endured long and exhausting sessions. He needs to believe that here, he is freer – and that he can reclaim a part of the life he once lost." (Elyta & W. S., 2015:206)

This reflection reveals the long-term psychological impact of exploitation. Although the elephant is now in a more humane environment, the trauma from past abuse remains. The passage underscores how the training and performance routines in the circus can leave deep emotional scars on animals. The elephant's journey toward recovery symbolizes the broader ethical concern: that animals, like humans, can suffer psychological distress from mistreatment. This narrative invites readers to consider the moral implications of using animals for entertainment and to advocate for more compassionate forms of coexistence.

CONCLUSIONS AND RECOMMENDATIONS

Based on the harmonious relationships between humans and elephants as depicted in *Rahasia Pelangi*, it can be concluded that such interactions become mutually beneficial when humans engage with good intentions – not to harm or exploit the elephants. The elephants portrayed as capable of engaging positively with humans in the novel are those that have undergone prior training by mahouts. Harmony between humans and elephants can be achieved through mutual understanding, gentle approaches, and communication grounded in goodwill.

On the other hand, the novel also suggests that, within its narrative framework, humans often emerge as the true antagonists to elephants. The interactions depicted are frequently detrimental to the elephants, reflecting conflict and a power imbalance in which humans tend to exploit or endanger these animals. In this context, the relationship is marked by disharmony, and the elephants' struggle to preserve their lives and rights becomes a central theme – highlighting injustice and conflict between humans and animals. This portrayal underscores the importance of animal protection and the need to uphold their rights in fostering more ethical and respectful human-elephant relationships.

FURTHER STUDY

This study acknowledges several limitations that may influence the findings and conclusions drawn. First, the limitation of data sources presents a significant constraint, as the analysis focuses solely on a single novel, *Rahasia Pelangi* by Riawani Elyta and Shabrina WS. As a result, the insights gained are specific to this work and cannot be generalized to other literary texts, which may portray environmental conservation in different ways. Second, the researcher's subjectivity is an inherent limitation. The use of an ecocritical lens, along with personal preferences, may affect both the selection and interpretation of data. Therefore, it is essential for the researcher to critically reflect on their positionality and theoretical approach to maintain objectivity and research credibility. Third, understanding the novel's representation of environmental conservation

requires careful consideration of the social context and environmental issues relevant at the time and place of its writing. Without this contextual awareness, certain aspects of the narrative may be misinterpreted or overlooked. These limitations should be taken into account when assessing the reliability and scope of the study's outcomes.

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