

CHAPTER V

CONCLUSION AND RECOMMENDATION

This is the last chapter of this research. In this chapter, the conclusion that is drawn from the previous chapter is presented. Furthermore, this chapter also suggests several recommendations that can be used for further research.

5.1 Conclusion

This research is conducted to thoroughly describe environmental conservation through indigenous perspective in *The Old Man Who Read Love Stories*. This novel is first published in 1989 by a Chilean writer named Luis Sepulveda. This multi award-winning author—Tigre Juan Award (1988) and Spring Novel Award (2009)—has brought up environmental issue as the main theme in many of his children books and young adults novels. In *The Old Man Who Read Love Stories* that is the object of this research, Luis Sepulveda—who has a half-mixed blood of indigenous decent—tries to emphasize indigenous peoples' knowledge and practices in the story. In order to profoundly explain indigenous peoples' perspective in the novel, Ecocriticism theory and Kincentric theory are used in this study. This research found that environmental conservations through indigenous perspective are reflected in their land management and hunting practices. Therefore, indigenous land management, sustainable hunting, and forest plants utilization will be the title of each main section.

First, environmental conservation through indigenous perspective is reflected in indigenous land management. By applying Ecocriticism and Kincentric theory, it is noticed that indigenous people manage their land for agricultural purposes. Their land base is cultivated to grow subsistence crops and plants such as sweet potatoes, corn, yams, manioc, and bananas. All of these types of crops are subsistence crops that are purposely planted for domestic consumption. Accordingly, it can be said that native peoples turn the rainforest land to agricultural land solely for livelihood. Furthermore, this research also found that traditional tools and burning practices of indigenous peoples pose beneficial effects to the environment. Agricultural tools such as spades, machetes, and digging stick turn to be beneficial for their ability to stimulate nutrients from the disturbed ground. Additionally, local peoples' burning practices in slash-and-burn agriculture pose valuable effects likewise traditional tools. From the above explanation, this research suggests that environmental conservation can be achieved from indigenous perspective on land management.

Second, sustainable hunting practices also reflect environmental conservation through indigenous perspective. The result of this study reveals that hunting practices of indigenous people is sustainable because there is a kin relationship between human and the animals. Native peoples believe that they are connected with some particular of animal species. Thus, the animals are perceived as their relatives. Since they share the same origin, certain animals are then prohibited to be consumed. In addition, local peoples practice hunting solely for fulfilling their protein intake. Besides subsistence

crops, they also hunt wildlife for their family needs of protein. They also use the furs, bones, and other parts of the animals for tools and ornament. The hunting practices of native peoples merely for their livelihood. In hunting their prey, indigenous peoples use traditional weaponry such as blowpipe, spears and pointed darts. This utilization of traditional hunting weapons makes the hunting activity more sustainable compared with the new hunting technologies. From a kin relationship between native peoples and wildlife, subsistence hunting of local peoples, and traditional hunting weapons, all of these can prevent them from over-hunting the animals. The population of the animals then maintains. For that reason, this research has proven that environmental conservation can be seen from indigenous hunting practices.

Third, environmental conservation through indigenous peoples can be noticed in their forest plants utilizations. Besides hunting activity, native peoples also supply their domestic consumption by utilizing forest resources. Among astounding amount of floras, 316 varieties of plants provide subsistence needs of indigenous inhabitants (Andres, 2010). This study points out the use of forest plants are for medicines, food, construction, hunting practices and ritual purposes. Most used parts of the plants are trunks, branches, leaves and fruits of wild plants and cultivated plants. Moreover, this research unveils that forest plants utilization by native peoples pose advantageous effects on the rainforest. Their uses of forest biomass ensure the health of the plants, vegetative reproduction, and new growth of the plants. Correspondingly, all of these indicate that environmental conservation is reflected in forest plants utilization.

Undoubtedly, indigenous peoples' perspective and practices that are discussed in this research can help conserve the environment. Based on the result of this study, indigenous land management, indigenous sustainable hunting, and indigenous forest plants utilizations ensure the sustainability of the biodiversity. The availability of rainforest resources remains diverse because indigenous peoples have a perception that human and nature are relatives. They believe that humans are connected with the natural world and are having a significant role in cycle of life. Hence, native peoples maintain the strong bond between their communities and the life surrounding them. This relationship has resulted a careful management and utilization of forest products by Native communities. They are aware that a large number of humans' needs depend on natural resources. Accordingly, they must preserve the Earth. Without realizing the role of humans in the web of life, the sustainability of biodiversity is not able to thrive for both current and future generations. Therefore, this research suggests that environmental conservation is viable when humans perceive themselves as relatives with the physical world. If humans diminish the relation with nature, the ecosystem is hardly survive and is not able to supply humans' fundamental needs. In other words, indigenous perspective can be implemented in way that humans can build a reciprocal relationship with nature to help maintain the sustainability of biodiversity.

5.2 Recommendation

This section covers several recommendations of theory that can be applied for compiling further research in the near future. According to the result of this research,

there are two recommendations of theory that can be used to develop more profound and more diverse analysis. The theories are Comparative theory in literature and Post-colonial Ecologies theory. Through these recommendations, it is expected offer new approaches for analyzing Sepulveda's *The Old Man Who Read Love Stories*.

The first recommendation is comparative theory in literature. A simple way to define comparative theory is that it studies the interrelationship between two or more literary works. Scholars and practitioners believe that literary works from any parts of the world have certain connection and inspire each other. Hence, comparative theory is coined to figure out the similarities and differences from the literary works. With regard to this, Chinua Achebe's *Things Fall Apart* that was first published in 1958 has certain similarities with Sepulveda's *The Old Man Who Read Love Stories*. Both of the canon of world literature deal with indigenous peoples' knowledge, practices, values and culture as their shared issues. However, there is also a distinct perspective that can be pointed out from both of the novels. *Things Fall Apart* tells about the stories of African indigenous peoples, whereas *The Old Man Who Read Love Stories* bring a story of Native American peoples. For that reason, comparative theory can be used to analyze the similarities and differences between the novels.

The second recommendation is post-colonial ecologies theory. Even though this theoretical framework newly emerge in the late twentieth century, many scholars and environmentalists such as Helen Tiffin, Susi O'Brien, Rob Nixon and the others have applied this perspective in examining literary works and essays. According to

various scholars' definitions, post-colonial ecologies theory is defined as a theoretical framework that questions the environmental damage as a result of colonial activities. The importance of setting place, or nature, has frequently been overlooked in terms of post-colonial effects. Along with post-colonial perspective and ecology perspective, thus, the biophysical issues can be discussed. In Sepulveda's *The Old Man Who Read Love Stories*, the Amazon rainforest has been deforested for the benefit of petroleum industries, gold-mining sites, and roadways development. Because of these colonial activities undertaken by colonizers and capitalists, the tropical rainforest is destroyed and exploited that will lead to environmental degradation. Therefore, the theory is recommended to analyze the perilous effects of post-colonial activities that harm both the civilization and the natural environment.

