



Reframing ecological ethics through green literature: An interdisciplinary ecocritical perspective

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ABSTRACT

Background: This article discusses green studies literature in general. A specific analysis of green studies in Antoine de Saint-Exupéry's novella, *Le Petit Prince*, with the theory of ecocriticism. For nowadays, humans should have a high level of respect for nature. Nature is a provider that must be respected and protected, one way to do this is through green studies literature. Unfortunately, the results of this study are limited to that point and do not examine green studies comprehensively. **Methods:** This study employed a literature review with content analysis of secondary data, then presented narratively. The theories employed include ecocriticism, ecolinguistics, ecodramaturgy, and the anthropocene. The online language translation tool, Google Translate, was used. Google Docs was used for grammar correction. **Findings:** These findings indicate that green studies has been shown to raise human awareness to restore the balance of nature so that future generations can still enjoy it. Through language as a means of conveying messages. Green literature always gives people space to breathe, think clearly, and act wisely so that environmental destruction does not occur. Even if nature has been damaged, through the study of green literature and interdisciplinary studies, efforts to heal nature are possible. This is in line with changing human thought patterns and actions. Ultimately, to restore balance to the universe, humans, as movers and users, must first restore their own balance and eliminate all greed and all acts of violence, no matter how small. **Conclusion:** Green Literature emphasizes human responsibility toward nature by fostering ecological awareness, ethical reflection, and intergenerational justice through language and literary expression, positioning ecolinguistics and narrative forms—both verbal and nonverbal—as powerful tools to interpret environmental realities, critique exploitative power, and inspire collective action to protect and restore the earth sustainably. **Novelty/Originality of this article:** This article offers an original interdisciplinary contribution to ecological discourse by situating literary analysis within broader green studies frameworks and connecting narrative ethics to contemporary environmental challenges.

KEYWORDS: antoine de saint-exupéry; ecocriticism; ecocide; ecolinguistics; green studies; *le petit prince*.

1. Introduction

Amidst increasingly massive modernization and globalization, the world is increasingly filled with uncertainty. As technology becomes more sophisticated and ambitions grow stronger, humans are lulled by convenience and instant gratification that obscure their eyes. The glittering world, apparently, comes at a high price and cannot be easily reversed. Nature is the victim of human momentary pleasure. Human activities increasingly impact marine life and habitats (Ademola, 2024). The universe is exploited to fulfill humankind's limitless desires (Langer et al., 2021). Our planet is losing biodiversity at unprecedented rates due to

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land-use change, direct exploitation, climate change, pollution and the invasion of exotic species (Cardinale et al., 2012; Tilman, 1999).

In Western countries, for example, this loss had started already in the second half of the 18th century, with the onset of industrialisation and modern agriculture (Krausmann & Haberl, 2002; Lambin & Geist, 2008; Ulloa- Torrealba et al., 2020). Ecosystems and their biodiversity contribute to human wellbeing and the functioning of societal subsystems in various ways. There is conclusive evidence that biodiversity loss is harmful for ecosystem functioning (Cardinale et al., 2012; Schmid et al., 2009) and consequently for nature's contributions to people (Díaz et al., 2015, 2018), as the anthropological side of the entangled nature–culture (Barad, 2007; Haraway, 2016).

Priority machines do exist, but humans also compete with each other. The human desire to be the best and be the center of attention makes humans use all means to oblige the universe to fulfill them. Unfortunately, humans think and assume that the natural resources used to fulfill their needs are unlimited. In fact, the universe has its own balance. Meanwhile, humans are reckless in consuming it. Green literature is one solution to addressing humanity's flawed perspectives and returning it to the right path. This article discusses how green literature has a significant impact on raising collective human awareness, enabling it to always respect nature and other living creatures, wherever they are, and strive to maintain their balance. Meanwhile, literature plays a role in conveying moral messages and logical analogies through imaginative fiction. Through literature, humans can predict what will happen to the earth through logical, imaginative analogies. This imagination can prevent the continuation of human greed. Nature in fiction would thus not be understood referentially – as a sign of nature – but far more as a “prop,” one type of entity among many others that populate fiction and lend it a sense of concretization (Piper, 2022).

Nature in fiction serves a symbolic function and is outside the scope of empirical observation. (Warodell, 2025) Literature acts as a breaker of the chain of greed through the art of rhetoric that softens the soul. Ancient myths and narratives have been essential to build our norms and values (e.g., rejecting hybris), also in relation to how we refer to nature (Vineis, 2025). Fiction has the power to change prejudices and biases for the better (Goffin & Friend, 2022). It is undeniable that interdisciplinary discussions are necessary, and collaboration is necessary for peace and the well-being of nature. Literature serves as a language of protection, and language serves as a bridge between goodness and truth, enabling all elements to connect, both those who agree and those who oppose. Thus, wisdom is realized because all the results are the result of consideration of scientific disciplines.

This article also specifically discusses a classic literature with the theme of love for nature, with a child character. It explores how simple logic is incomprehensible to adults due to their complex perspectives. It emphasizes that environmental sustainability must be protected, and the method is actually simple by seeing things with the heart. The novella is *Le Petit Prince*, or *The Little Prince*, by Antoine de Saint-Exupéry. This novella is a children literature, intended for children. But the uniquely is that the writer sent this book to adults. Children's mindsets are still simple and fresh enough to be taught about the goodness and truth about the balance of nature that must be respected, maintained, and preserved. Therefore, this green literature has a significant impact, channeled through children's literature but with a strong satirical power for adults to save the nature.

Previous research by Yujuan (2021), on the analysis of one specific theory, ecocriticism, in the novella *Le Petit Prince* by Antoine de Saint-Exupéry, found linguistic observations regarding the lack of point of view between children and adults through the use of diction by the each of age-phase and the influence of other factors, namely age and life-experience about being adults to interpret a green viewpoint of the continuity of natural changes of the nature. Unfortunately, the results of Cao Yujuan's study are limited to that point because the data is limited since this novella is quite short and so do not examine green studies comprehensively. Another paper was by Yu (2022), titled “Translation Criticism on Children's Literature in the New Era from the Perspective of Eco-translatology—— With an

Illustration of Chinese Translation of *The Little Prince*” makes a translation criticism on the childlike language in Zhou Kexi’s Chinese translation of *The Little Prince* based on the perspective of the three-dimensional transformations in Eco-translatology. The purpose is to analyze the professional quality of excellent translators and combine it with the new requirements for translators in the new media era. It is expected to provide reference for the work of translation beginners, translation scholars and translation educators. It was because in the new media era, the translation ecology of traditional children’s literature translation has changed a lot as children’s language learning, aesthetic taste and psychological development presented new multidimensional characteristics.

This paper is about language, it discuss about translation but different from the type of language in literature that discuss metaphor and the other poetic device. Eco-translatology was used here. Eco-translatology was put forward by Chinese scholar Hu Gengshen. As a brand-new paradigm of translation, it focuses on the overall ecology and is based on the approach to Translation as Adaptation and Selection. The third paper by Zhang (2022), titled “Philosophical Thoughts from the Perspective of Ecological Literature: A Case Study of *The Little Prince*” discuss about the work’s philosophical thoughts from the perspective of ecological literature by adopts the comprehensive application of the literature research and case analysis. It was because the novella give people ways to learn some philosophical thoughts on life, environment, love, and humanism. In this paper, we can know that ecological literature and philosophical thoughts are also synthetic. According to the little prince’s experiences on different planets, the readers can put themselves into practical situations, and profoundly understand the warmth and coldness of human feelings—the relationship between people, between people and society, and between people and nature. This paper a similarity to my research but this paper only talks about the philosophical theme.

1.1 Ecocriticism

The theory used is ecocriticism. Ecocriticism is one of at least 12 specific theories of English Literature. Ecocriticism is the interdisciplinary study of the connections between literature and the environment. Ecocriticism (environmental criticism) focused on reevaluating Romantic and nonfictional representations of nature as part of a green tradition of deep ecological thinking (Tait, 2021). It draws on contributions from natural scientists, writers, literary critics, anthropologists and historians in examining the differences between nature and its cultural construction.

Ecocritical literary theory examines human interactions with nature as found in literature, such as novels, short stories, poetry, and theater. Ecocritical theory first emerged at a meeting of a group interested in the literature of the American West called the Western Literature Association in the 1970s. Ecocritics dismiss the idea that everything is psychologically or culturally constructed. Nature is not silent; it is at work, unnoticed by humans because they simply don’t pay attention to the phenomena. To be ecocentric, one must believe that Earth’s ecosystems, including water, soil, air, atmosphere, and all living things within them, have value that must be respected and protected, with the full awareness that humans have no control over them, that they cannot use them as resources.

The ecocritical lens emerged as a solution to various negative human activities that are greedy towards nature. These include uncontrolled bio-social capitalism, excessive exploitation of nature that makes it difficult for nature to maintain a balance sufficient to sustain life, and the deviant definition of what is called development. After discussing environmental destruction, ecocriticism addresses its consequences, namely the dangers that result from its negative treatment of nature. The task of this ecocritical lens is to raise awareness through its studies, particularly regarding the politics of development and the construction of nature.

Ecocritical theory encompasses analytical practices that show us the contours of the real world and its protection from ecocide (ecocide, defined as a planned attempt to destroy an ecosystem or part of an ecosystem according to the Great Indonesian Dictionary). The

contours of the real world referred to here are what is known as the rhetoric of the times. These include its characteristics and all its elements, which have the potential for good and evil depending on how humans manage them, such as war, disease, development, family, education, health, sexuality, and the nation. Ecocriticism helps end ecocide or its symptoms by examining the politics that influence development carried out by a handful of humans. This development is aimed at fulfilling their desire for power, not sufficient to meet their basic needs: eating, educating, and reproducing. Ecocriticism safeguards the construction of nature. What can be done after greedy humans take control is to awaken others who have lost focus or simply do not yet understand the evil that is currently plaguing them. It may seem imperceptible, but when the time comes, a series of natural disasters will strike. Ecocriticism focuses on the material context of industrialization, development, pollution, and at its most extreme, ecocide. Ecocriticism elaborates on the basic ecological principles, that the natural purpose of the planet is to be served.

Ecocriticism plays a role in answering the "how" question: how to understand how humans respond to and interact with the natural world and the impact of human actions on the environment. Ecological analysts consistently prioritize interpreting writing from an ecocentric perspective to understand the biosphere. They use environmentally focused terms such as sustainability, balance, energy, development, restoration, protection, prevention, and excess, wealth, or power, as well as their opposites, exploitation, destruction, or waste. William Wordsworth (April 7, 1770 – April 23, 1850), an English Romantic with Samuel Taylor Coleridge, who helped launch the Romantic Age in English literature with their joint publication *Lyrical Ballads* (1798), chose the natural environment as the absolute setting for his poetry to hone his emotional sensitivity. He is arguably the pioneer of "nature" writing.

The perception of humans toward nature is a concept extensively studied in the field of environmental psychology. For example, the 'biophilia hypothesis' by Kellert and Wilson states that people have an innate connection to nature and that positive feelings ('biophilia') and negative feelings ('biophobia') are the products of a complex, adaptive, bio-cultural learning process that is linked to the early humans' experience with nature and continuously built up over time. The biophilia theory sets the foundation for several research branches exploring human perception of species, particularly looking at humans' basic emotions manifesting from the perception of specific species or species groups, which can either be positive (happiness and surprise) or negative (fear, disgust, anger and sadness). Recent studies found empirical evidence that the emotions toward species are among the underlying factors that influence people's contribution to species conservation. Thus, human perception collectively (i.e. public perception) represents the general view of society and can influence public contribution to species conservation in many ways, including environmental attitude, public awareness and attention for species, willingness to fund conservation, organizational choice of species to promote or protect and targeted contribution to species research and knowledge (Nguyen et al., 2023).

The last, it is important to emphasize that anthropocentrism and the desire to transcend boundaries are the bane of ecocriticism. Big ideas and dreams are often anthropocentric, and over time, our aspirations tend to cause severe damage to our surroundings. All of this is a result of the breakdown of the human-animal bond. The way we think, teach, discuss, and create material phenomena is known as "nature culture," and it is as important as the land itself (Asenath & Santhanalakshmi, 2021).

1.2 *Ecolinguistics*

Ecolinguistics is the theory used in this research to study linguistics in literature within an environmental context. Ecolinguistics provides an appropriate framework for effectively analyzing the relationship between humans and their environment (Huang & Zhao, 2021). Ecolinguistics supports environmental conservation efforts because it prioritizes the sustainability of natural protection. Therefore, the use of ecolinguistic theory is considered essential and integral to uncovering linguistic phenomena related to environmental

sustainability in literature. Ecolinguistics, as a discipline, is not only highly topical in this matter but also a key tool to face the current climate crisis, with its power to shape social constructions of the world (Forte, 2024). Another functions of ecolinguistics I. another research, regardless of the language proficiency and educational background of the participants, the “ecolinguistically” styled text which “de-nominalised” verbs with human subject pronouns and used “human” as a noun modifier made participants feel as though humans affect the environment more than the traditionally “academic” style text. This finding that phrasing can affect the “construal” of responsibility has implications for the study of ecolinguistics and also for environmental communication more broadly (Drury et al., 2025).

The establishment of the new field of ecolinguistics has most widely been connected to the Norwegian-American linguist Einar Haugen. Applying the ecology metaphor to language about 50 years ago, he defined the ecology of language as “the study of the interactions between any given language and its environment” (Haugen, 1972). For Haugen, the environment of language is the society that uses language and includes the social and psychological environment of language, yet not the physical environment. Nevertheless, he compares the ecology of language to the ecology between animals and plants in their environment (Penz & Fill, 2022).

The physical environment (a country's climate or topography) and the social environment (ethical standards, religion, political organization) are most directly reflected in a language's vocabulary. The first use of the term ecolinguistics is attributed to the French sociolinguist Jean Baptiste Marcellesi (1975). Four years later, Salzinger (1979) emphasized the importance of encompassing the environment in which language is used and included psycho-, neuro-, and sociolinguistics in his definition (see Couto 2014: 124). American linguists Carl F. Voegelin, Florence M. Voegelin, and Noel W. Schutz Jr. applied the ecological metaphor to Arizonan varieties. In 1985, French linguist Claude Hagège coined the term *écolinguistique* (‘ecolinguistics’) and suggested that it should relate to the relationship between the physical world and the ecology of language (Hagège, 1985). The early review of ecolinguistics published by Fill (1993) reflected a very broad view of the field, studying the (inter)relations between languages in their social and natural environments and the role of language in intergroup relations. Emphasis was placed on the concept of ‘interrelation’ at all levels, such as language and conflict, language and gender.

A dialectical approach to ecolinguistics was developed by Bang et al. (2007), known as the Odense School of Ecolinguistics (now the University of Southern Denmark). The ecology of language, developed within this tradition since the 1970s, is characterized by a holistic view informed by Marxist theory and Eastern philosophies (Taoism, Hinduism, Buddhism). A theoretical framework was developed to study the dialectical interrelationships between language, ecology, and society.

The concept of interrelation in this theory is defined by dialectics. Mühlhäusler (2003) combines the application of ecological metaphors to language with an ecocritical approach, providing an introduction to linguistic tools that can be used to analyze environmental discourse. These tools include lexicon, grammar, metaphor, and narrative. Steffensen & Fill (2014) aim to unify these various fields by identifying four approaches to language ecology. These approaches are categorized as: 1) symbolic ecology, which studies the coexistence of languages in a given region; 2) natural ecology, which investigates how language relates to the biological environment and ecosystems (topography, climate, fauna, flora, etc.); 3) sociocultural ecology, which “investigates how language relates to the social and cultural forces that shape the conditions of speakers and speech communities”; and 4) cognitive ecology, which “investigates how language is made possible by the dynamics between biological organisms and their environments” (Steffensen & Fill, 2014).

A 2020 study by Istianah and Wihandono aimed to investigate the ideology underlying the evaluation patterns found in Kalimantan tourism texts from an ecolinguistic perspective. Data for this study were collected from official Kalimantan tourism websites, using keyword analysis using AntConc 4.0, and then qualitatively analyzed from their concordance lines. Quantitative and qualitative data were used to derive a framework of

evaluation patterns as a guideline. The findings indicate that evaluation patterns are manifested through a system of attitudes and gradations that shape readers' positive feelings of happiness and satisfaction due to the quality and quantity of Kalimantan's environment. Therefore, the ideology reflected in the evaluation patterns is the commercialization of natural resources and the threats to them. The analysis concluded that the words used in tourism promotions articulate an ambivalent discourse. The website promotes natural resources to raise public awareness of Kalimantan's role as the lungs of the world, but at the same time, it also encourages the objectification and commodification of nature in the tourism sector (Istianah & Wihandono, 2022).

Education can reduce the birth rate of consumerism because with a higher level of education, a person is able to control themselves and their desires. There is a unique attitude called growth. Growth is the desire for continuous growth, both in wealth and power. This is especially true because the earth has been dominated by capitalism, which carries out large-scale production without seriously restoring the natural balance of exploitation. The increasing birth rate also allows for high immigration rates and reduces food reserves.

Nature can satisfy human needs, but not human greed. One factor that also greatly affects the availability of natural resources is the influence of conflict and war. Most wars originate from the desire of a nation or its leaders to have more power, and especially a larger territory over which to exercise this power. "Always be a multiplier of the empire" (Always a multiplier of the empire) was one of the slogans of the Roman-German Empire. Every empire must expand, as illustrated by a song sung in Nazi Germany: "Heute gehört uns Deutschland, morgen die ganze Welt" ("Today we have Germany, tomorrow the whole world"). Most wars in Antiquity and the Middle Ages stemmed from the desire to expand empires (see Halliday 2001 [1990]). Both the First and Second World Wars stemmed from the leaders' desire to expand their territories. And human nature is insatiable, just as war is violent, and even the slightest coercion is violent. This war spread and transformed into other evils: manipulation and corruption. Structured corruption, a well-organized evil, like the concept of well-organized good, will inevitably produce consequences. Unfortunately, the consequences are massive evil. Widespread manipulation and corruption give rise to lies and neglect of those in power. This results in famine and social inequality, as well as environmental destruction. Ecolinguistics remains closely linked to the culture of European languages, especially English. Ecolinguistics in war plays a role in investigating the definitions of good and bad, regarding their contrast. In terms of the relationship between ecolinguistics and animals, the task of ecolinguistics in language or literature is to name animals, their natural characteristics, and their ability to interact with humans. For example, the word "friendly dog" is used. It is also used to classify the utility value of language related to animals, such as milk cows, honey bees, working animals, and hunting dogs.

Ecolinguistics functions as a channeling language to identify and claim a previously undiscovered or nonsensical job or characteristic related to animals and their interactions with nature and humans. Thus, it has meaning and purpose. This is continued to achieve good goals. The 'sustainable' narratives of Greenpeace, as they unfold in thousands of short videos retrievable from both YouTube and Greenpeace's official websites, are ultimately meant to engage more volunteers and donors. Accordingly, their affinities with some advertising languages are easily discernible, such as the use of topics that appeal to the public, for example idyllic natural settings. The multimodal composition of these videos deploys appealing film sequences of landscapes, alternately marked and unmarked by human interventions, whose meanings are reinforced through the lexico-grammar of the verbal level, which is notionally salient and rich in intertextual allusions. A major focus of attention is on the advertised visions of better worlds and the new stories we should live by, where nature is not to be used for profit but treated as the ecosystem that our lives depend on (Abbamonte, 2021).

Ecolinguistics can be used to examine oceanic discourse from an ecolinguistic perspective. For example, to critically explore the framings of marine-ecological-oriented

topics in selected US oceanic blogs, what they embody for ecological sustainability, and other forms of story employed to activate those frames (Ademola, 2024).

A 2020 study evaluating the language attitudes of ecolixicons on Indonesian tourism websites by Isti'anah found that the physical environment, comprising various domains, dominated the websites in terms of appreciation. The dominance of valuations on the websites suggests that Indonesia's natural environment is promoted in terms of its value. This entices potential tourists to admire the beauty of Indonesia's physical environment. The websites should be re-evaluated to promote not only the physical environment but also the social and economic environment through valuations. The lack of valuations should be considered by the government, given that tourism should be a good opportunity to teach the public how to respect nature, regardless of the joy of visiting a tourist destination (Isti'anah, 2020).

By using ecolinguistics, a constructed language, the language of Na'vi from the movie *Avatar* (2009) can create a commitment to environmentalism. Individual linguistic choices, such as learning a constructed language embedded in an ethic of environmentalism, might cause change in the real world. Changes in the Na'vi community overtime, as new films are released, might also contribute to the development of an ethic of environmentalism. *Avatar* uses the image of the Na'vi and their relationship with nature (constructed as either savage and violent or harmonious and interconnected) to put forward a message of environmentalism. The Na'vi have been constructed to dress, speak, and move like a homogenized Indigenous people (Lutkehaus, 2009), and their struggles against settler colonialism/neo-colonialism are made to seem strikingly similar to those of Indigenous peoples worldwide. Participants indicated that they were learning the language because it was fascinating or cool (n = 118), they were fans of the film (n = 93), they were interested in languages and linguistics (n = 77), for fun or as a hobby (n = 65), the language sounded beautiful (n = 40), the community of Na'vi learners was welcoming (n = 34), and it was a learning challenge (n = 30) (Schreyer, 2024). As one Na'vi learner said, after watching *Avatar*, and subsequently learning Na'vi, they became "more aware of the environment and the consequences of our choices as human beings on the environment". For these Na'vi learners, learning the language provided them the ability to change their actions here on Earth and connect to a community of like-minded individuals. Through analysis of Na'vi language learners, therefore, in this paper, Schreyer have argued that we can see a form of ecolinguistics in practice, where "new forms of language ... [can] inspire people to protect the natural world" (Stibbe, 2015).

In this paper, Schreyer also argue for the possibility that these Na'vi learners became brokers of the language, and the ethic of environmentalism, to others in their networks. Perhaps there was a Neytiri Effect, similar to the Greta Thunberg Effect, where one Na'vi speaker impacted how other people see the world through their use of a new language. Finally, as Schreyer write conclusion, in the summer of 2024, another wildfire has broken out in the Okanagan valley; it was "held" quickly, but climate change, and the need for climate justice, continues to be imperative across the globe. While it is difficult to know for certain, in my own ecotopia, Schreyer like to imagine that Na'vi learners, set in green ideals, have been helping to change the world, and might continue to change the world, with one word, one action, at a time (Schreyer, 2024).

In addition, images are a supporting and reinforcing instrument in literature. They can be used both in written literature as context enhancers and in movement literature in theatrical performances as props that serve as pointers to convey context. Writing and images are interconnected, either supportively, constructively, or destructively. Writing and images are supportive when the text can explain the meaning of the image. However, text and images can be destructive when there is a gap between them, such as text that does not explain the meaning of the image or is irrelevant. Except in certain forms of art, images and text that seem unrelated can serve as a form of satire or criticism. This is because art has metalevels of interpretation. However, in ecolinguistics, these boundaries are usually clear, so that interpretations of meaning are not based on guesswork. A research text on the rhetoric of Tualatin Hills Natural Park (the park), a 225-acre nature preserve that attracts

over 200,000 visitors annually. Located in the Pacific Northwest region of the United States, and in the heart of Beaverton, Oregon, the park draws many visitors. The research, using language to convey messages, rhetorically analyzes the possible narratives that the park's interpretive trail signs might communicate. The discourse of the descriptive signs demonstrates the ambivalent relationship between humans and non-human animals, alongside a pedagogy of walking, reading, and writing that embraces embodied knowledge rather than Platonic abstraction. Because everyday park signs mediate public understanding and interaction with non-human animals and the park environment, they merit rhetorical analysis. Local photographs of the park invite readers to trace the textual traces of the natural park and create their own narratives (May, 2024).

Eco-imagistics in ecolinguistics plays a role in green environmental campaigns. For example, a complete natural painting allows anyone to learn its instruments, or a strong satire in the form of a drawing or painting depicting forms of protest or satire. In eco-imagistics, the goal is still the same, namely to make people aware of the importance of protecting nature from all forms of exploitation. Pre-19th c. art provides an opportunity to explore the imagination of our predecessors: examining their art is a way to connect with the intimacy, daily life, and beliefs of their time. The integration of art in conservation biology and environmental education has mainly concerned post-19th century art. Pre-19th c. European art presents an untapped opportunity to participate in nature connectedness through aesthetic experience (Tribot et al., 2022).

2. Methods

2.1 Research methods

This research uses a qualitative descriptive approach with a library research method. The initial step methods of this research begins with assumptions and use of the interpretation that influences the research problems concerning the meaning of nature by humans or other creatures by language (its diction and metaphor of symbolization). Then, the humanities polemic in the reality is being intersected with the analogy of conflict based on the novella. The results is how humans detect problems by language of the nature that delivers messages about natural phenomena caused by human hands due to its complicated activities and to make the solutions by language to use it as an advocate, to change people way of thinking—to respect more and save the nature and how the metaphoric symbolization solve this problem by its satire in the art of literary works. This research uses *Le Petit Prince* novella as the primary source and ecocritical perspective.

The theories employed include ecocriticism and ecolinguistics. The online language translation tool, Google Translate, was used. The translation results from Google Translate are manually readjusted because the translation machine's diction sometimes does not match the context. By observing, assuming, writing, and concluding the causes and effects of all human interactions with nature, it was found that the language used in green literature brings significant changes to the sharpness of human thought that cares about nature. The thoughts change and develop to find solutions. With language (diction) and literature (metaphoric symbolization), humans detect phenomena and get the answer by reading text and understanding nature. One of which is through green text, can change the state of nature for the better by mobilizing humans massively using green literacy campaigns by advocating society to increase their awareness of their thought patterns so that they produce action.

2.2 Research parameters and data analysis

Lawrence proposed four parameters for determining the environmental awareness of a text: First, the non-human aspect, implying the integration of human and non-human dimensions, is an actual presence in the novella. Next, human benefits are not prioritized above all else. Third, the novella portrays humans as responsible for the environment and

points out any actions that damage the ecosystem. Finally, the atmosphere or the nature is not a static state but a dynamic one. The data analysis method in this article is to identify the language-diction functions used in defining concepts, causes and effects of human interaction with the nature, and the results of environmental evaluation studies. Furthermore, the data-analysis method used is to provide meaning about nature from the literary rhetoric and the diction contained in environmental-themed literary works. Through the evaluation of moral values, conflicting relationships between the nature and humans can be further understood, along with all the complexities that follow as a result of globalization, modernization, and consumerism.

3. Results and Discussion

3.1 Human and nature

Before 13.8 billion years ago, there was no space or time. The Big Bang theory—proposed by Belgian cosmologist Georges Lemaitre in 1927—states that the universe originated from a single, extremely hot and dense singularity, which then exploded and expanded 13.8 billion years ago, forming space-time, matter, and energy. The dense singularity exploded, releasing energy and particles (protons, neutrons, electrons), which over time cooled, forming atoms, nebulae, stars, and galaxies. Humans were formed from chemical elements that evolved from the remains of the first stars, confirming humanity's close connection to the cosmos. In addition, according to the Theory of Evolution, the universe is constantly evolving, continuing to expand and cool to this day. And the term biodiversity was already in the air in the mid-1980s (Sarkar, 2021).

Therefore, humans also emerged from nature, namely from a singularity, evolving from stars. Therefore, in this sense, humans are also part of the core of nature. However, the way humans communicate with nature is different. Humans can understand nature through observation, observing the laws of cause and effect, through research, and by reading nature's character through the phenomena it creates. Humans are distinct from nature, yet humans are part of it. Historically, nature has been said to be the source of human life.

3.2 Green literature in the novella *the little prince* by antoine saint de exupery

Le Petit Prince (The Little Prince) was written by Antoine de Saint-Exupéry in 1942 while in self-imposed exile in New York during World War II. This book was being written down, conceived as a consoling, nostalgic distraction from his distress over the war, his failed marriage, and his inability to fly, serving as a plea for humanity, love, and childhood innocence. This book was chosen because the theme of ecology and the awareness of nature-exploitation relates to the ecological humanities. Scholarship on ecocritical studies in this novella often highlights this novella as an environmental allegory or fable for sustainable living, focusing on the tension between stewardship of nature and the destructive tendencies of modern consumerism as the effects of globalization and modernization.

Language is inseparable from literature, just as language is inseparable from a laboratory. Language is used as a driving force to provide answers to commands. Therefore, this article discusses the use and function of language in literary works and in green studies research as an environmental education tool. That the text is being used to teach children and adults about environmental ethics and responsibility. *The Little Prince* is a classic novella about children literature. It tells the story about adventure in planets. As the green literature's aspects that focusing on studying the natural phenomena from its smallest thing, diction. The diction starts from describing and narrating the characterizations. Such as animals, plants, planets, atmosphere, or sands. And then lead it to discuss ethics. Green Literature discussed the green plot, about the green moral values of how we should always respect and keep the nature and how we see the disaster as a phenomena and that we

should resolve. We can also learn from the style of the language by its diction style—of the rhetoric, metaphor, symbolization, and type of the genre.

The novella's content tells about an aviator whose plane is forced down in the Sahara Desert encounters a little prince from a small planet, who relates his adventures in seeking the secret of what is important in life, that is nature. About love, life, and friendship. Some simple things called "nature" that adults often forget. That the adults are only focus on "number" and not about how to preserve nature. After much conversation with the Little Prince, the character "I" finally learned that The Little Prince came from another planet no bigger than a house. If a child told this story to an adult, they would not believe it. That is the content of the character I's sarcasm. However, if the child said that The Little Prince's planet of origin was Asteroid B-612, only then would the adult be convinced. From the character I's perspective, that is the character of an adult who cares too much about the form of numbers he can see, and not combined with conviction from his heart.

Uniquely, the narrator is the friend of The Little Prince, who is the main character. The Little Prince's adventure, 'adventure' means not only the place that had been visited but also the viewpoints of The Little Prince and The Narrator developing. And The Little Prince is the savior of his own environment. Every planet has its own character and conclusions. And because the genre of this novella is parable or allegory. We can find there are several characters from animals or plants as it is the identity of green literature.

And who is The Little Prince? The Little Prince was a little boy who lived on a planet and moved from one planet to another until the seventh to make a journey. Every planet had been occupied by unique characters from animals or plants. There are The King, The Vain Man, The Drunkard, The Businessman, The Lamplighter, The Geographe, The Railway Switchman, The Salesclerk, The Turkish Astronomer. Every character had their own activities on their own planet, bad or good. And The Little Prince learn from every character in every planet he visited. As The Geographe who cares about the planet. The Geographe concerns that every explorer's moral character, the planet would be broken if being visited with the bad moral characters because they will do bad things.

From this novella, we can now understand that language can deliver suggestions or criticism. The differences in perspectives from people to people give rise to new solutions through the transfer of information inherent in the "nature" of language. This may initially lead to incompatibilities or gaps in understanding, and the feeling of self-righteousness. When the character "I" drew an elephant and then asked the adults if he was afraid of it, they said, "Why be scared of a hat?". In fact, his drawing was not a picture of a hat. It was a picture of a boa constrictor digesting an elephant. Then the character "I" drew the inside of the boa constrictor so the adults could understand. For the character "I" who was still a child at that time, adults always needed explanations. But there is truth to this: unwise adults often need to be "explained" why they should preserve something and not destroy it. Getting something good from an unwise person does require a communication approach to achieve the ultimate goal. However, this communication is often ineffective. This is due to the clash of "egos." Not all humans are able to accept critical messages. Often, a sense of power makes them unwilling to accept criticism that would actually benefit all parties. And the solution again lies in language, namely diction, or word choice, and then the tone of voice. A low, calm tone can reduce emotional tension. Furthermore, the timing also influences how good a message is received. And regarding human psychology, we are able to effectively accept criticism or suggestions when spoken to in personal way and with a polite manner. Conducting a green campaign by paying attention to these points can restore nature from within the human mindset.

The important character is the baobabs. The baobabs is the character as an harmless tree on Earth, but give great threat to smaller planets if it was left unchecked. It might have the significance in daily life that even something that does not have intentions or opinions, could probably represent grave danger that could befall people who did not care about the world around them. The baobabs trees represent environmental dangers, that if not managed early (through care and discipline), can destroy a planet. The main danger of baobab trees is their ability to grow into uncontrollable giants, which can destroy The Little

Prince's small planet (Asteroid B-612) with their roots. If not removed as early as possible while still a sprout, the baobabs will fill and explode the planet. Metaphorically, the baobab symbolizes two things. First, small problems that are ignored eventually grow into disasters that are too large to handle and require more resources. Second, regarding psychological management, bad habits or negative thoughts must be immediately eliminated or ignored and remain focused on positive energy and beliefs so that bad things do not take over and lead to bigger problems.

Actually, this story told the audience about several good things. About manner and behavior with heart, independent value, good-friendship, about exploring something new world without making harmful activities, about a character over unique people, and about being elastic. As humans, should not make the earth broken, as said in the story.

"The fox is feeling sad about humans hunting. 'have guns and they hunt. It's quite troublesome. And they also raise chickens. That's the only interesting thing about them."
(Antoine de Saint Exupéry, 1943)

The Little Prince goes around the planet by himself. He was brave enough and did it with his independent character, not depending on someone or something else, since living on another planet than The Earth is harder. At the beginning of the novella, the author dedicates his literary work to Leon Warth, but he corrects that it was addressed to Leon Warth as a child. It was for adults since we can read the line. "I ask children to forgive me..." The word forgive means that this book is not only for children but adults. That adults should reflect more.

This novella talks about childhood perspective versus adult consumption about materialism. Ecocritical studies contrast The Little Prince's "childlike" wonder with the materialistic, industrial mindset of adults encountered on other planets. (e.g., the Business Man). In every event we experience, without realizing it, what has happened will become what we carry with us to sustain our lives in the future. Whether it is good or bad. Therefore, teaching young children about saving the nature by its language is crucial. Young children are the primary target for every teaching. This is because young children's memories are in their golden age which is still very sharp, given their simple lives and it is their golden age that everything they see will be process perfectly in their brain until they are being adults. Young children represent hope and optimism. Any good we instill in them will be implemented into adulthood.

Every young child assumes that what they see is the absolute truth, even if it is a traumatic one. So, if negative events occur repeatedly, their logic will begin to think and conclude: is it true and good, or vice versa? And if the conclusion falls on bad, then the child's logic will shift to 'how'. Such as: "How could this happen?" and "How can this be resolved?" Young children have a stronger language called sense of empathy, if we introduce them to bad values and teach them how to overcome them, they will learn. They will evaluate. They will identify that it is a bad thing, then they will find a solution to prevent or address it. They will also campaign to others so the bad things never happen. They will defend the truth to the end, even if it means being alone. Thus, give a campaign to children about saving the nature is the best way to keep the nature massively from the beginning.

An interesting conversation between The Little Prince and The King teach us about "new language" called concerns of self-judgment. Becoming aware of what is truly happening in reality requires self-awareness or language of understanding. It involves understanding what we have done, what we should have done, and what we must do. This includes every detailed plan, from the smallest detail to the largest. That bad humans never done because they have lack of responsibility. The king answered,

"That is the hardest thing of all. It is much harder to judge yourself than to judge others. If you succeed in judging yourself, it's because you are truly a wise man."

"But I can judge myself anywhere," said the little prince (Antoine de Saint Exupéry, 1943)

The destruction of the universe may be due to the destruction of the universe being ignored. It is also possible that those who are not causing the destruction are unaware that the bad things resulting from the destruction of nature occur because someone is doing the destruction. They are unaware because they may not directly celebrate the effects. If they felt the impact, it would mean the damage was already very great. If they had felt and wanted to feel it, they would have acted. Taking preventative action to prevent further damage, or addressing it until the impact is completely eliminated.

That is the most important value we must possess: self-awareness. When humans fully recognize their contribution, and their sense of empathy has been honed (both from childhood and over time as they navigate life), they know what they should do, so they can live longer and prosper without sacrificing the nature. Unfortunately, many people today are caught up in unnecessary pursuits, buying more and more of their wants to make their life luxury until they fail to realize that many people out there still need help to fulfill their needs, the first basic needs: water. Furthermore, humans fail to realize that simply fulfilling their desires, which require vast amounts of natural resources, is eroding nature, and the impact is catastrophic.

The rose as ecosystem, The Little Prince's relationship with the rose represents a duty of care, where he treats the natural object as unique rather than just another resource. One day on Earth, The Little Prince found a garden full of roses. Flowers that were similar to the flowers on his planet. However, even though physically the two flowers were the same, according to the little prince, they were completely different. He had tamed and tamed the flower. A single flower on his planet was far more valuable than thousands of flowers on Earth, because he had guarded that one flower for a long time. From the story of the flowers, there is a meaning, said by the fox to the little prince, "Here is my secret. It's quite simple: One sees clearly only with the heart. Anything essential is invisible to the eyes." (p. 63). What is invisible to the eye, namely love and the bond of relationships. In relation to green studies, that only with the heart we understand what we have done to nature is equal or even unequal.

The desert as an ecological landscape, it can be analyzed that the desert setting as a symbolic space for finding essential ecological truths. For example, the value of water. The discovery of the well in the desert is viewed as a metaphor for finding life-sustaining resources through and for nature. Stories in literature are often facts that are then reinvented so that they can become new, imaginative things. That it seems as if the stories in literature are only fictional. In fact, there are many facts in life that have been recycled to become themes in the literary works, as an important poetic device in literature. That is because literature does function as a criticism.

3.3 *Green literature and its language by ecocritical analysis*

Ecocritical Analysis is an interdisciplinary approach to literary and cultural study that examines the relationship between literature and the physical environment. It explores how texts represent nature, the role of non-human beings, and how literature reflects or influences human attitudes towards the ecological crises of the Anthropocene. Green literature, for example, in Roman literature, includes numerous reflections on the overlaps and differences between time as perceived and experienced by humans and by trees. Trees can offer humans a way to conceptualize time spans far beyond their own lifetimes, even stretching back to antiquity, and to map more easily understood annual and generational cycles. Furthermore, trees offer particularly fertile material for thinking about more fluid representations of time in literature, memory, and imagination. The perspective is anthropocentric, but not without reflection, and the intersection between the observed and abstract worlds is examined from multiple perspectives (Armstrong, 2025).

What is needed to restore nature is education and culture by this rule: massively and effectively. With a focused and structured educational system, humans can wisely cultivate and manage natural resources. With commendable human nature, the universe will be helped to maintain balance and be friendly with humans without fear of natural resources

running out in the near future. And all education can be included as a moral value structured in green literature. Humans live interdependently, and language, as a means of skilled communication, is the connecting and unifying tool. Language serves as a bridge for human cooperation. Through the language of green literature, the intentions of the results of deliberations can be conveyed, and there is no social lack that hinders the establishment of order. Green literature is friendly to everyone, especially those who can read and understand. The crucial point of a language is its ability to serve as a benchmark for environmental sustainability. Currently, there are diverse languages spread throughout the world. And the existence of language is directly proportional to the abundance of nature. If a language is still preserved, its native speakers have not become extinct. Conversely, if a particular language, with a large number of speakers, has become extinct, it means that environmental extinction is occurring somewhere.

3.4 *Green literature in ecocide*

In green studies of ecocide, language is used to describe something and the effect of the bad lifestyle, for example "biotariat". The biotariat is the collective of all life on Earth enclosed as a resource by a totalized system of global accumulation and then exploited. (Collis, 2014; Walewicz, 2025) It is a consumerism in a city or other specific situation about the natural phenomena. When looked at through the ecosophy of world-ecology, it directly correlates to the appropriation and exploitation of "Cheap Things" in the Capitalocene. (Moore, 2015; Patel & Moore, 2017) Ultimately, all irresponsible exploitation of nature causes large-scale damage, leading to climate change, the impacts of which are even more dire on a large, global scale. Climatic events not only change the water temperature, they also cause severe changes in ocean circulation and currents. For example, let's choose fish. Although most adult fish can resist these changes, young individuals are more affected because their survival depends on the timing of algae blooms and zooplankton availability. (Anne & Paul, 2024)

Those who survived at the bottom of the ship, crammed together in conditions that made it impossible to breathe, were the ones who did not drown. Breathing does not make them survivors. It creates the context for not drowning. Breathing in conditions that do not allow for breathing is what we still do every day in the grip of racist, gendered, and discriminatory capitalism against people with disabilities. We are still trying not to drown. (Gumbs, 2020)

People who lack awareness of the rights of nature to exist, often treat the nature cruelly. They view them as something that should be spent for free to benefit their pockets. Greedy humans take over in the name of certificates. Language delivers the reality, capture it, and be the solutions. By explaining it in the newspaper that wars are raging everywhere, competing for dominance. Until humanity becomes a sea of blood, and the air turns black. Nuclear bombs are everywhere, until the land loses its ecosystem. To satisfy the greed of irresponsible individuals, scarcity is widespread. Crime rates are high, that it is the indication of what violence is, corruption. Nature is replaced by destruction under the guise of technological progress. But ultimately, what happens is a game of markets and money, underpinned by a weak political system.

After language delivers the reality through sentences or face expression, about the situation that is currently turning bad or good. Language make people make moves. People who are failed to respect nature and preserve it will kill each other in the name of luxury. And this is the language and literacy can do. To stop it the existence of journalism, by explaining in the satire form in the literary works, by poetry, by the short-story, or by the novella, the other else is from visual-exolaining in the film full of messages.

Do we need to construct "buildings" and other forms of "construction" as symbols of "modernity" which for some symbolize the era of progress? The answer is not necessary. If we continue to build buildings until thousands of them are built in a city, the result will be fewer roads. Access to mobility will become difficult. City planning may be good with the help of technology. However, groundwater becomes empty as the land is excavated

excessively under the pretext of building construction, which is supposedly used to facilitate human decision-making. In another green studies called ecodramaturgy, drawing on Elizabeth M. DeLoughrey's work on allegories of the Anthropocene, an article by Lonergan proposes that *Hadestown* should be understood as developing a 'recursive dramaturgy', relating that claim to Mitchell's intention of using *Hadestown* to think about the climate crisis – and to locate that crisis in a system of destructive human activities that includes capitalism, industrialisation, racism, and patriarchy (Lonergan, 2025).

Homer's *Iliad* is one of the oldest Greek epic poems, and its celebration of the heroic Bronze Age warfare around Troy in what is now northwest Turkey, involving a massive consumption of natural resources, has had an incalculable influence on subsequent culture. Hall's 2025 article examines the boundless idiom and depictions of reckless exploitation of nature that permeate the poem, focusing on wood and deforestation. Trees, particularly the pines of Mount Ida, are felled by the thousands to provide wood for bonfires, animal sacrifices, shelter, and military operations. The poem's obsession with metallurgy, particularly bronze weapons and armor and the forge of Hephaestus, obscures the massive deforestation necessary to fuel the furnaces where metal is processed. The imagery and Achilles's battle with the River Scamander evoke further forest destruction. Homer's heroes know the limits of the wood the Earth can provide them (Hall, 2025).

The nature, as the provider of life, will always be more valuable than the glitz of tall buildings. Beer, which is said to relieve stress and the pressure of work targets, will disappear if people wake up and know that when humans have water and food, it is enough. No more wasting energies. Humans must realize that nature is what must be helped and cared for with strict and structured care. The ecological and biodiversity crisis requires us to revisit our species-centric assumptions about wild animals and recognize their importance in the ecosystems that provide the foundation for our own existence. One way to do this is by critically analyzing and unpacking representations of wild animals and our relationships with them within symbolic systems.

Strategy reports from official environmental agencies can be a source of normative orientations for our understanding of nature. Thus, in order to understand how wild animals are constructed by the Swedish Environmental Protection Agency, Bellewes' study applies qualitative discourse analysis and ecocriticism to the 2018 wildlife management strategy report, paying close attention to the micro-discursive constructions of wild animal agency and passivation. The findings reveal a series of discursive themes that serve to suppress notions of wild animals' ecological role in ecosystems, question their presence in nature, and construct them as sustainable resources for entertainment and food. These findings highlight the importance of examining the interplay between these discursive formations. They also have significant nature policy implications regarding the possibility of rewilding in Sweden (Bellewes, 2023).

Green Literature reminds us of the various relationships and considerations between humans and green foliage or the blue sea. This interview, conducted by Astrida Neimanis, examines the shifting "hydro-feminist" values within critical theory and its potential value for considering the relationship between human thought patterns as encounters at the shoreline. Neimanis also comments on critical-creative practices, critiques of the Anthropocene, and how environmental and blue humanities meet the demands of the environmental crisis.

The Anthropocene is fundamentally an index of humanity's relationship to time, situation, and feeling. Its demands grapple with a new kind of temporality initiated by the Age of Humanity. The Anthropocene, the period of unprecedented human impacts on Earth's environmental systems (Butler, 2021). As humans in a world called modern by the influence of modernization, we have been burdened with the difficult task of living not only on the scale of our individual lives but also on the scale of human history, as moral agents larger than ourselves (Chakrabarty, 2009; Clark, 2012). The onset of the Anthropocene further exacerbates this dual demand: humans accustomed to Western cosmologies need to understand themselves on a timescale larger than human.

The rest of us have, of course, understood this long ago; an understanding of temporality beyond human time is part of other non-Western cosmologies, but Western modernists have largely missed that lesson (although Darwin's revelations of evolution do a crucial job of helping us understand ourselves beyond human time). The collision of history and the individual is already a kind of dizzying scale; now we must add the challenge of the Anthropocene, namely, the contradiction between the insignificance of our species from the perspective of the vastness of time, and its beginning as the beginning of an entire geological epoch. Our affective relationship with time becomes unsafe; are we really that small, and yet that big? How should we feel about it? (Bezan & Neimanis, 2022).

According to the Big Bang Theory, humans are distinct from nature, yet humans are part of it. Humans come from the same source of nature, namely from a thing called "the singularity point" that gathers stars. This theory concludes that nature is the source of human life. Nature is greater than humans. When nature speaks to humans through natural phenomena, humans are defeated. Humans can even perish due to natural phenomena. Meanwhile, nature continues to move, evolve, and restore itself to achieve natural balance. Humans are not the center of the nature; humans are part of nature. Humans possess intelligence and the heart to manage nature responsibly. Therefore, to meet human-needs, humans may consume nature, but as a reciprocal effort, humans must also contribute to maintaining the balance of the nature. If humans fail to understand nature and continue to act selfishly, humans will be willing to be destroyed by nature. Nature has its own way of healing itself: achieving balance.

Green studies covers a wide range of topics, from the smallest details from gesture until how humans should persevere the nature. The function of green literature in short Japanese poems, called haiku, is to convey messages, one of which is that nature is so calming. Haiku is a short, bound, traditional Japanese poetry genre, typically consisting of 17 syllables arranged in three lines in a 5-7-5 pattern. Haiku generally depict concrete moments in nature, relying on conciseness, and often including references to seasons (kigo) or pauses (kireji) to create a lasting impression. (Villirilli, 2025) In this way, it can remind people that the imagination created by reading words can increase empathy for nature. That there is something more luxurious than technology: the preservation of nature. As in the haiku poem by Paul Russell Miller below:

*Sunlight through his ears
but in-between each toe too,
a hare sits grooming (Miller, 2024).*

The beauty of the simplicity of language here reminds us that amidst the hustle and bustle of complex human beings demanding mentally stressful work targets, there is nature that soothes if we take a moment to pay attention. That's the function of language in literature: to soothe and calm. Without radiation. To enlighten.

Green studies also encompasses human interactions with other living creatures, which in turn impact other components, including the earth as their home. And the relationship between humans and nature as the provider of everything humans need to continue living: food, clothing that protects the humans' body, shelter that protects humans from the threat of wild animals or from natural phenomena. One key aspect of green studies is the diction and the metaphoric symbolization's role as a tool to advocate, raise awareness among all parties of the necessity of preserving nature so that human needs are met without having to bear the consequences of natural disasters caused by excessive human activity. It is because nature has its own rights, to evolve. And because of it, humans are strictly prohibited from exploiting nature, which could throw it out of balance. Furthermore, it is important that humans should ensure that nature could make its balance in a long-life and for the future generations to continue to preserve after experience the order of nature.

Through green studies, it is hoped that all humans should recognize that first, they should respect the existence of nature in a serious way and the second is strive to be

responsible for preserving nature from the smallest way to the biggest way. If nature has been damaged by humans, then humans are obligated to restore it. Even if nature remains undamaged, humans with its reasons and conscience are obligated to take action to prevent its destruction.

The primary component of green studies are literature and its language. As a whole, language is the most important thing that humans need to survive. Language make humans easier to express their needs to other humans, so that they are able to help each other, fulfill their needs, and reach agreements. Language is also used to solve any problems. By decide something after one thing happened. For example, ecocritical discourse analysis of advertising (including social and environmental awareness campaign posters) promoting the product used to purify or improve air quality. (Parmar & Parakh, 2024)

Here is ecolinguistics. Ecolinguistics is a subfield of linguistics that studies the complex, mutual relationship between language and the environment. Diction explores how language contributes to ecological issues, such as climate change and biodiversity loss, and analyzes how communication can promote sustainability or, conversely, support destructive behaviors. Linguists are a pillar of deterrence, protecting nature by writing instructional formulas and campaigning for their effectiveness. From Professor Suhandano, Universitas Gadjah Mada, language reflects speakers' worldviews about the environment and influences their ways of thinking and acting. And linguistic research should help address the environmental crisis currently faced by the planet's inhabitants. He urged linguists to continue producing and reproducing positive discourse that raises awareness of humans' role in the ecosystem. Language that encourages disregard for the environment should be avoided; instead, language in any discourse should foster public concern for environmental issues (Andriyani, 2025).

A linguist can explain the linguistic theories which see humans as part of the ecosystems that life depends on and use them to address key ecological issues to advocate. From climate change and biodiversity loss to environmental justice. As learners, we have a duty to save the nature and reading. Humans with a lot of literature can save the nature perfectly. And most importantly, to adopt a healthy lifestyle within reasonable limits. As humans, we can be reminders and encouragement to one another to keep and save the nature. We must always remember that there is still one day. Tomorrow is long. So, humans need to make sure that the nature is still in their healthy life. Meanwhile, nature is limited if exploited extensively without equal reciprocity. What is can be defined from language is in explaining a situation, as a narrative. Dictions lead humans to do something. Language is not limited to writing. It also includes body language or gestures, facial expressions, spoken language, written language, and paintings.

As well as increase cycling in fields such as sustainability, sociology, transport planning, and management. (Caimotto, 2020) The simplest form, we could examine of using the word "us" versus "them" and its meaning while we were on the road. And how its broader function to be a social while communicae to others while using the function of the road, and use it as a tool to mobility as a transport, and also to manage it so that we as society can be wise together to use it. A stone may not be able to engage in dialogue with the same language with humans. However, its existence indicates something. The stone is a sign, by observing the stone, we could know what is happening in the nature. And paying attention to the nature's phenomenon, we could know what is being need to the nature and what is wrong from the humans' activities.

The presence of a stone in a certain place, along with additional clues from other objects or situations, can reveal other things, both small and large, beyond it. Thus, when other evidence is received and verified, a new reality is discovered and may have special urgency. Its benefits may be immediately known or unknown at the time. The presence of a small stone may indicate that, if there is vegetation and water near the stone, there may be a river. If many stones are found in a river, then there may be more than one river flow. When a river flows more than one, a mountain may be found because the results of a volcanic eruption also scatter rocks. When a person is not yet able to speak, the reality seen by the eye is depicted through words or through a collection of eye language, mouth expressions,

and hand or foot movements, which constitute gestures. Through this collection of unified gestures, a person's intentions and goals can be conveyed. In written language, a collection of words becomes a sentence. A narrative sentence interprets conclusions from these realities. For example, the condition of a city seen with the eye or captured by a camera can then be described through language, whether body language or language from a particular language family, or from a particular regional language. In this case, language explains a situation and its reasons.

Literary works is the next level in the art of survival. Literary works can be a subtle satire for those who thirst for power. Literature is a vital tool for conveying a bigger and complicated messages, especially when those messages are important and urgent for global. We know that this world is full of political games. And literature can convey its messages safely. Literature has artistic value by its poetic devices that can draw people to read it with joy, until they are awakened by the beauty of logical rhetoric. We can say that literature absolutely can awaken awareness. And literature is connected to the nature. One thing is certain from the basic: to spread literary works, a paper from trees is needed. And not just a single sheet. If we want to talk about the condition of the earth and all its elements, others will surely be saddened by the facts on the ground. But don't say that, because that is what causes others to despair. Let's be people who heal! This begins with optimism through calming words and kindling the fire of enthusiasm. That we can protect and make moves for the earth together. That we can fight corrupt and wasteful power that makes the nature sad. That we are capable if we do not always have to follow our every desire. Fulfilling every desire is the gate to destruction. And time is the passageway to the gate. Whether we will head towards the gate of prosperity or destruction is our choice. A choice based on awareness of all consequences.

Surprisingly, some people insist on fulfilling their own desires under the guise of fulfilling their needs. Unfortunately, this is done excessively. Economically, human needs are unlimited, while the means to fulfill them are limited. Humans take for granted that nature must always fulfill their needs. They often, unconsciously or consciously, glorify their egos, thus making themselves the center of attention. These cruel humans not only forget but also deliberately force nature to overdo it, resulting in scarcity. Degradation of the natural world and loss of animal habitats and massive species extinctions. Animal studies, an interdisciplinary field that captures one of the most important topics in contemporary society: how can humans rethink and reconfigure their relationships with other animals? (Kalof, 2017)

Scarcity of basic food is the root of destruction. With scarcity of basic food, humans compete with each other, leading to conflict and hatred. This conflict escalates into criminal activity. And with this, humans are divided and hurt each other. For one thing: their rights. In fulfilling these scarce rights, another crime arises: injustice. Colonialism brings harm, both to nature and to humans. For example, indigenous communities lost their customs and culture due to colonialism. The diverse lifestyles of indigenous communities often possess a wealth of local wisdom in nature conservation. For example, the analogy of insect infestation, which seems like colonialism because physiologically, food will slowly deteriorate, indigenous communities are more than just stereotypes about insect infestation; they are also targets of extermination within racist and settler-colonial mindsets (May, 2024).

Conservation practices carried out by the *Anak Dalam Jambi Tribe* (ADJT), a minority group on the verge of extinction who live nomadically on Sumatra Island, Jambi Province, Indonesia, are related to four aspects that they apply to maintain environmental harmony: ideology (as a guide to life), biology (as a reference for fulfilling basic needs), sociology (as a reference for regulating interactions between humans, humans and gods, and humans and forests), and culture (as a reference for guidelines for traditional ways of caring for forests through customary law, rituals and oral literature). (Prastio et al, 2023) Stibbe assumes that linguistic patterns point to an underlying ideology, which he defines in the following way: "Ideologies are belief systems about how the world was, is, will be or should be, which are shared by members of particular groups in society" (Stibbe, 2015; Rohmer, 2023)

Humans who have become cruel are those who have lost self-control. As a result, they are unable to control something greater than themselves, namely the nature. All of this evil stems from the human desire to always have everything granted, even though it can be simplified like the mathematical equations we once learned about fractions. The clothes used to protect the human body can be chosen from good materials without being wasteful. The goods humans use do not have to be luxurious and expensive, as long as they fulfill their function. Not a few landowners and capitalists who have official certificates manage nature wildly. And the bad news is, there are always loopholes. That in order to become the center, bad humans are willing to cooperate in theft. As a result, those who suffer are not only the landowners and capitalists, but also other humans, animals, and plants and all of the nature who are unaware of the ins and outs of the matter. Because everything is a global-political game. And we can awaken from all of this bads, from the literature and language to save the nature.

This is a very different kind of experience from the understanding we gain from fairy tales and other cultural and religious stories, which are important because they impart valuable lessons about the world. Scary stories tell of what can happen in dark forests, teaching caution so that children do not have to learn the hard way about nature's indifference. But alone in nature, experiencing the world directly with all our senses, such stories easily fade. That is, experiences in nature can allow us to let go of the meanings that other humans have created for us. We can listen to the inner voice of quiet intuition (Hourdequin, 2024).

Table 1. Summary of research findings: green literature, language, and ecocritical analysis

Aspect	Key Findings	Key Concepts	Implications
Human & Nature	Based on the Big Bang Theory and Theory of Evolution, humans originated from the same singularity as the rest of the universe. Humans are part of nature, not its center.	Anthropocentrism, Singularity	Philosophical foundation for human responsibility toward nature
Green Literature	The novella employs allegory, symbolism, and diction to critique modern consumerism and promote environmental ethics. The baobab, rose, and desert serve as ecological metaphors.	Stewardship, Sustainable living	Children's literature as an effective medium for environmental education
Role of Language	Language is not merely a communicative tool but a transformative force. Diction, metaphor, and tone influence human perception and behavior toward the natural world.	Rhetoric, Symbolization	Appropriate language choice in environmental campaigns enhances message effectiveness
Ecocide	Consumerism and capitalism (Capitalocene) cause ecocide. The concept of 'biotariat' describes all living beings exploited as resources. Climate change disrupts marine food chains.	Cheap Things, Global accumulation	Need for collective awareness and regulation to prevent global ecosystem collapse
Environmental Education	Children are the primary target for environmental education due to their golden age of memory. Green literature instills ecological empathy and awareness from	Golden age, Green campaign	Integration of green literature into school curricula is urgently needed

	an early age that persists into adulthood.		
Ecolinguistics	Linguistic patterns reflect human ideology toward nature. Linguists serve as deterrence pillars against environmental damage through the production of positive discourse.	Ideology, Discourse analysis	Linguistic research must be directed toward addressing the global environmental crisis
Literature & Nature	From Japanese haiku, Homer's Iliad, to the musical Hadestown, literature across cultures and eras records and critiques the human-nature relationship.	Recursive dramaturgy, Deforestation	Cross-genre literature functions as a universal socio-ecological critique
Self-Awareness	Self-judgment is the most critical value. Humans who understand their contribution and impact on nature are able to act more responsibly and prevent ecological destruction.	Self-judgment, Responsibility	Personal and empathetic approaches are more effective in conservation campaigns

4. Conclusion

This study demonstrates that green literature serves as a powerful medium for conveying ecological awareness through the function of language, particularly as examined in Antoine de Saint-Exupéry's *The Little Prince*. Through ecocritical analysis, the novella reveals how literary elements — including diction, metaphor, allegory, and symbolism — effectively communicate environmental ethics and the moral responsibility of humans toward nature. The baobab trees, the rose, the desert, and the various planetary characters collectively construct a narrative that critiques anthropocentric and materialistic behaviors while advocating for stewardship, empathy, and sustainable coexistence with the natural world. Language, in this context, is not merely a communicative tool but a transformative force capable of reshaping human attitudes and behavior toward ecological preservation.

Furthermore, this research affirms that ecolinguistics and green literature are interdisciplinary pillars essential to environmental education, particularly for younger generations whose formative years represent the most receptive period for instilling ecological values. The convergence of literary language, ecocritical frameworks, and environmental discourse — from haiku to ecocide studies — confirms that language reflects and constructs human relationships with nature across cultures and historical periods. Therefore, integrating green literature into educational curricula and public discourse is not merely an academic endeavor but a critical and urgent strategy for addressing the global ecological crisis, fostering a generation of environmentally conscious individuals who are equipped to protect, restore, and sustain the natural world for future generations.

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Author Contribution

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