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A RESEARCH PROJECT ON

**Exploration of Eco-critical Perspective in
Amitav Ghosh's Select literary works**

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MS. Subarnarekha Ghosh

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DR. SHWETA KAPOOR

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CERTIFICATE

This is to state that the work incorporated in the project on "*Exploration of Eco-critical Perspective in Amitav Ghosh's Select literary works*" submitted by *Subarnarekha Ghosh* of M.A. (English) Roll Number **8634** for the academic year **2022-23** is original. The material obtained from other sources has been duly acknowledged in the project.

Subarnarekha Ghosh

Research Student

Dr. Shweta Kapoor

Research Faculty

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Abstract:

*In the 21st century, people are running after ultra-modernization by making the capitalist world more and more developed and mechanical through industrialization and citification but at the cost of destroying nature. This destruction is creating a serious ecological crisis. It has been a long time since literature was the subject of aesthetic pleasure but nowadays literary critics and writers have started concentrating on the human-nature relationship as it is in danger due to human activity. Nature is plagued by ecocide and now it is causing pollution and climate change etc. and this sudden imbalance provokes serious problems in human society such as refugee issues, pandemics, death toll, etc. Although some writers and researchers from the literary genre have focused on Ecocriticism mostly a large area of this remained unexplored as we don't find a lot of work regarding this. The main concern of this paper is to carry out research analysis on the ecocritical perspective of Amitav Ghosh's books *Jungle Nama: A Story of Sundarban*, *Gun Island*, and *The Great Derangement: Climate Change and the Unthinkable*. In these books, the author has given very vivid imagery of nature and ecological issues by portraying the human and nature relationship nicely. The paper describes the human and nature interconnections and what could be the impact of the Eco crisis not only on people living in Sundarban but also on the whole world in broader aspects which attracts the readers. His works on climate fiction highlight the historical and political context of the climate crisis and also help one to understand the root causes of these issues.*

Keywords:

Ecocriticism, Environmental imbalance, social ecology, Eco-crisis, Climate Change, Ecocide, Ecosophy, Refugee Problem, Subaltern issues.

Chapter 1: Introduction

Ecocriticism studies Literature, environment, and Ecology from an Interdisciplinary perspective. This is a very new literary genre that started emerging in the 1970s. In the romantic era writers were so much focused on nature, climate, and every natural objects that most of the writers adored and exaggerated the beauty of nature in almost every line of their poems, they were so mesmerized by the beauty of nature that they often equated their beloved with the natural objects; for example, we can take the words of Robert Burns who said – “ O my Luve is like a red, red rose / That’s newly sprung in June”. Because that was the time when they not only fall for their beloved but also fall in love with nature and the environment so deeply with their whole heart. But time has changed, now nobody falls in love with nature rather than destroying it in the name of industrialization, economy, and social growth. By the time too much of this industrialization, as well as urbanization, started affecting the Climate and Nature. Dr. Suresh Fredrick observes that “ Human beings always knew that wild forests are inhabitable and that is why they looked down upon wild forests. That is why forests are destroyed to make way for fields that would field grains. The animals are also left out”.(Frederick.2018). In the name of urbanization, we are destroying our nature.

Cheryll Glotfelty in the introduction to her 1996 book “The Eco-criticism Reader: Landmarks in Literary Ecology, seems to be arising a serious concern about the Ecological issues nowadays this Ecological destruction is becoming an irresistible Global issue due to increasing

population, extreme industrialization, carbonization, etc. and its impact can be seen in every corner of the world from the greenhouse effect to increasing sea level to devastating natural disaster like earthquake (that devastation we recently seen in Turkey). So, it is becoming a general interest of scholars to speak about this global crisis of nature and climate, the impact of that can be seen in literature also. Many writers started holding their pens to mirror the world and what is happening around them. Among those writers, a South Asian author Amitav Ghosh is an illuminating star in the sky of Eco-Criticism who is spreading the ray of knowledge among the readers about the climate, nature, and people through his literary works Such as *Jungle Nama: a Story of The Sundarban*, *Gun Island*, *The Great Derangement: Climate change and un-Thinkable*.

Ecocriticism is a newly emerged literary movement, which has brought a sweeping change over humanity over the last few decades. The word 'Ecocriticism' is derived from 'Ecology' and 'criticism' among which 'Ecology' can be divided into two parts 'Eco' and 'logy'; 'Eco' came from the Greek term 'oikos' which means earth or household and 'logy' came from 'logos' which depicts logical discourse. Together it suggests the criticism of the house as well as the environment as represented in literature. As Cheryl Glotfelty observes this is a literary movement that links literary theory and criticism with ecological issues by studying the relationship between the physical world and literature. The term eco-criticism was first coined in 1978 by William Rueckert in his Scholarly article "Literature and Ecology: An Experiment in Ecocriticism." Rueckert Says "the application of ecology and ecological concepts to the study of literature because ecology (as a science, as a discipline, as the basis for human vision) has the greatest relevance to the present and future of the world" (1996: 107). In his work, he has examined the relationship between literature and the natural world with ecological

concepts. Ecocriticism therefore studied the former interconnections between literature and environment to find out the common grounds between man and nature to present their co-existence in various ways which addresses the literary concerns about environmental issues as it has become a major global issue nowadays.

The rising consciousness about the environment and ethical as well as aesthetic dilemmas asserted by the environmental crisis forced literary scholars to understand the crucial role of literature and criticism to acknowledge the position of human beings in the ecosystem. Eco-literary discourse presents how literature articulates the voice of silent natural beings; it explores the circumlocutory manipulated world of nature in the literary field. In this context critic Sumati A. Yadav observes that “Interestingly, thanks to the spread of eco-prefixed inquiries like eco-criticism, the modern literature, especially fiction has also started to be seen as environmentally informed. Adam Trexler argues that the novel has become an essential tool to construct meaning in an age of climate change.”(Yadav.2015).

He described this place as “In between the sea and the plains of Bengal, on the easternmost coast of India, lies an immense archipelago of islands. Some of these islands are vast and some no larger than sandbars; some have lasted through recorded history while others have just washed into being. These are the Sundarbans - the beautiful lands.” (Harper Collins, 2004). But this beautiful land has faced so many ecological issues nowadays due to the climate crisis which increasing the number of refugees, death, and poverty issues in this area. Ghosh’s concern vulnerable people of this area who always become victims of nature’s fury as well as the victim of industrialization and urbanization in the Sundarban seems provoked the writer to bring these issues in his literary work. In the selected texts although the major focus is the

social issues due to eco-crisis the texts also present the ecosophy, ecocide, and ecofeminist perspective in different ways.

Scope and objectives

The paper aims to study the portrayal of the rural or refugee people who leaves in the delta area of Sundarban as presented in these three books by exploring a bond between humans and nature, trying & to make us aware of the folk rituals and superstitious beliefs among people and also draws a parallel between the rural people of Sundarban, their everyday struggle for leading their life and the upper-class people of Bengal and their lifestyle who just goes for a visit there. And makes us aware of the way of survival of the people living in this particular area where natural disasters can occur at any time, any time they can get attacked by wild animals. This research also carries significant value as it helps one to understand Amitav Ghosh's contribution to Eco-criticism as a South Asian author. According to him " climate change casts a much smaller shadow within the landscape of literary fiction than it does even in the public arena is not hard to establish." (Ghosh, 2016. P.9).

This research provides a vast scope for future research in the field of Ecocriticism as this genre is very new to literature.

- A comparative study can be done regarding the climate issues, presented in Amitav Ghosh's work and the writings of other contemporary cli-fi writers.
- A case study can be done about the impact of climate change upon the subaltern, indigenous people in the post-apocalyptic dystopian situation, and their traditional practices for their survival.

- It also provides a scope for studying the role of literature in making people aware of climate issues and its effect on people in the affected area.

Hypothesis

This paper hypothesizes –

- The examination of the literary techniques using which Amitav Ghosh making the readers aware of the climate change in the Sundarban area and its result in '*Jungle Nama: A Story of Sundarban*', '*Gun Island*', and '*The Great Derangement: Climate Change and the Unthinkable*'.
- A Critical Study of the post-apocalypses as well as the dystopian form of nature presented in these three literary works by Ghosh.
- The problem of marginalized people and refugees due to the sudden change of climate.
- The reason behind this eco-crisis from the point of view of Ghosh.
- The Eco philosophy and the dominance of superstitious beliefs in the rural area of West Bengal and how it the effect

Chapter 2: Literature Review

Many writers have explored climactic issues or environmental problems and their causes and effects on humans and society in literature such as Jeff Goodell's "Water Will Come", Kim Stanley Robinson's New York 2140, "The Drowned World by J.G. Ballard" etc. But it seems there is a lack of exploration regarding climate issues in the literary field, the reason could be, it is a very new literary genre that has been introduced to literature so we find only a few

writers there. Another notable point in most of them talked about the climactic issues related to European countries in India we find fewer authors writing about our ecological issues in literature. This research tries to minimize this gap by exploring three literary texts by Amitav Ghosh – *Jungle Nama: A Story of Sundarban*, *Gun Island*, and *The Great Derangement: Climate Change and Unthinkable*.

Jungle Nama tells the story of Sundarban, its people, their beliefs, and lifestyle throughout the book. In *Gun Island*, we get the actual flavour of the climate crisis and its impact on the people of the remote places in Sundarban. And *The Great Derangement* talks about the cultural and political issues and the barrier to climate. By exploring these three literary works the research will bring an insightful impact of climate and the issues regarding this in literature and its impact on literary tradition. Apart from these three, the researcher has also focused on other writings of Ghosh such as “*The Hungry Tide*” and “*The Flood and Fire*” and other critical writings of renowned authors who have explored this ecocritical perspective in their writings. Among them, Vishwa Bhushan, Supriya Choudhury, Dr. Marufha Ferdous, Suhasini Vincent, and Sumati Yadav are especially noteworthy. Their writings can help one to understand Ghosh’s Point of view in these books. And while one comes to the context of ecocriticism none can help mention Suresh Frederik’s “Interspecific Relationship in the select poems of Charles Harpur”, Greg Garrard’s “Eco Criticism”, Kim Robinson’s “New York, 2140”, Lawrence Buell’s “The future of environmental criticism: environmental crisis and literary imagination”, Murray Bookchin’s “What is Social Ecology?” Which has a huge contribution to studying as well as understanding Ecocriticism.

Many other citations from various journals and publications have also been done by the researcher to get information regarding the eco-crisis and its impact on people in the particular place, among which Jstor, MDPI journal, JTIR, Academia.edu, Gate journal, Oxford University Press, Routledge publication, Penguin Random House publication are notable.

Chapter 3: Research Methodology

To develop this research three methods will be chosen by the researcher–

- Qualitative research method – to pursue this eco-critical research on climate fiction here the researcher tries and understands the beliefs of people, their experience and behaviour as well as the socio-political and cultural issues regarding climate change as it is portrayed in the three books named *Jangle Nama: A Story of Sundarban*, *the Gun Island* and *The Great Derangement: Climate Change and Unthinkable* by Amitav Ghosh.
- Descriptive research method- The plot of these three books somehow is set in Sundarban also moving around the same rural people and telling their stories differently, So, to portray the people and nature together in the same place in the same environment the researcher will do a descriptive study as well as a close reading of the texts to identify the literary technics which conveys the message of the writer about climate crisis upon these three books.
- Comparative research method – the researcher could do a comparative study between the three books of the author to identify the similarity and differences in the climate issues.

Chapter4: Idea of Social Ecology

Murray Bookchin in the 1960s first coined the term 'social ecology'. Murray Bookchin created the distinctive school of green philosophy known as social ecology in the 1960s. Bookchin developed this unorthodox school of thinking as a political philosopher and activist to criticize anti-ecological developments in capitalist and state society. Anti-humanist and technophobic themes in other kinds of ecology, such as neo-Malthusianism and primitivism, are also critiqued in social ecology.

Although sometimes overlooked, Bookchin's contributions have shown to be foresighted throughout time. Many environmental and political developments, such as the greenhouse effect, the need to invent decentralized and renewable forms of energy, the potential of automotive technologies to replace human labour and provide post-scarcity abundance, and the need to reject both the state and capitalism, he predicted long before they became widely accepted. Corporate forms are organizational modes.

In his book "The Ecology of Freedom: The Emergence and Dissolution of Hierarchy," Bookchin discusses the relevance of social ecology and how it might help to create a more sustainable and fair society. This school of thinking emphasizes the interdependence of social and environmental challenges, as well as the necessity for communities to collaborate to achieve a more equitable and sustainable future.

So, it is quite evident that social ecology offers a distinct viewpoint on environmental challenges and continues to impact green thinking and activity today. In the 1960s, a heterodox school of green thinking called social ecology arose as a critique of anti-ecological developments in capitalism and state society. It also sought to criticize anti-humanist and

technophobic tendencies in other types of ecology, such as neo-Malthusianism and primitivism. Murray Bookchin, the term's coiner, predicted many environmental and political developments long before they became common knowledge, such as the greenhouse effect, the need for decentralized and renewable forms of energy, and the potential of automotive technologies to replace human labour and provide post-scarcity abundance.

Bookchin argued for bottom-up and participatory forms of direct democracy and horizontal federation to replace political and economic organizations. He emphasized the significance of deploying distributed types of cutting-edge technology in non-ecocidal situations. William Morris's utopian novel *News from Nowhere*, which depicts a decentralized ecotopia in early 21st-century London, is a fine depiction of social ecology's objectives. The state has been dismantled, official administration has been eliminated, and communities have been transformed into self-governing direct democracies. Even money has vanished. Morris's work and the alternative it provided to statist and industrialist socialism was lauded by Bookchin.

Social ecology arose from the larger ethical-political tradition of social anarchism, which emerged in the nineteenth century as socialism's anti-authoritarian side. As a solution to social, political, and economic issues, social anarchism criticizes all kinds of hierarchical power and argues for a decentralized self-organizing society of autonomy. Bookchin was a Marxist at first, but he later denounced Marxism as dictatorial. Beyond a "working class versus bourgeoisie" concept of social strife, economists are contemptuous of social concerns. He predicted that ecology would grow in importance as a political issue on the left.

Bookchin's theories and social ecology have grown in importance over time, with increased attention generated by the development of an enclave of directly democratic communities in

Rojava-Kurdistan, which was inspired in part by Bookchin's political ideals via Kurdish leader Abdullah Ocalan. This has resulted in a highly active online presence and an excellent opportunity to sift through Bookchin's theoretical corpus for more interesting advances.

Connor Owen in her critical work regarding socio ecology mentions that “non-anarchist thinkers like Lewis Mumford and Hans Jonas, replaced the conventional philosophic dichotomy between "nature" and "culture" with one of "first nature" and "second nature", in an attempt to get people to think of society as an extension of the natural world Unlike other green philosophies, social ecology is pro-technology and supports decentralizing technics down to a human scale to restore balance with ecosystems and provide well-being for humans, exerting a partial influence on the key figure of green economics, EF Schumacher and his book *Small is Beautiful.*" In *Post-Scarcity.*”

A theoretical framework that recognizes the connection between social structures and natural processes is known as social ecology. It contends that the tyranny of the environment and the oppression of marginalized human groups are inextricably linked and cannot be handled effectively in isolation. The social ecology movement seeks to establish a decentralized, democratic, and environmentally sustainable society by deconstructing power structures in all aspects of life. The concept of "libertarian municipalism," which advocates for the formation of grassroots democratic assemblies at the local level, is one of the basic foundations of social ecology. These assemblies would be in charge of administering their communities' affairs and would be federated together to form broader governmental organizations based on direct democracy. The importance of decentralization and localization in economic and technical systems is also emphasized. This involves the promotion of decentralized and community-

controlled renewable energy sources, as well as the development of sustainable agriculture practices that prioritize human-scale labour and ecological preservation. Social ecology recognizes the importance of intersectionality and attempts to address all types of oppression, including those based on race, gender, sexuality, and class, in addition to its ecological and political focus. It recognizes that various types of oppression are linked and that none can be fully addressed until the others are addressed as well. So, it seems that social ecology provides a complete and holistic approach to social and ecological transformation, based on decentralization, direct democracy, and intersectionality principles.

● **Ecosophy:**

“Ecosophy or Eco philosophy (a portmanteau of ecological philosophy) is a philosophy of ecological harmony or equilibrium. The term was coined by the French post-structuralist philosopher and psychoanalyst Félix Guattari and the Norwegian father of deep ecology, Arne Næss.”(Wikipedia)

Ecosophy is a philosophical viewpoint that emphasizes individual ideas and behaviors in relation to the environment. It is usually referred to as "ecological wisdom" and is linked to other environmental ethics such as deep ecology and bioregionalism.

Arne Naess, a Norwegian philosopher, is credited with developing eco-philosophy, an organized type of inquiry that investigates nature and our connection with it. Naess characterized it as a philosophy-like discipline based on analytical thinking reasoned reasoning, and thorough analysis of assumptions. He distinguished ecosophy from eco-philosophy, describing it as a "personal philosophy" that governs human behaviour about the

environment. Ecosophy refers to a collection of views about nature and people that differ from person to person and are influenced by personal conventions and assumptions. He has proposed his Eco philosophy as a model for individual Eco philosophies, emphasizing nature's inherent value and the importance of cultural and ecological variety. Other ecosophical conversations revolve around similar ideas. Several environmental philosophers contend that all life has intrinsic worth irrespective of human viewpoints and actions and that it should be disturbed only when essential for survival. They argue that the human population increase endangers other life systems and calls for considerable reductions in human numbers as well as changes in attitudes and activities to integrate people into the wider system in a harmonious manner.

● Ecocide

The destruction or devastation of the natural world due to human activity is known as ecocide. The term 'ecocide' emerged in the 1970s by Arthur during the Vietnam War. The term came from the Greek word 'Oikos' means home and 'cadere' means kill. Although it started in the time of war in a later period of industrialization, carbonization, and deforestation have increased it so much. We are now living in the 21st era where ecocide is a major threat to human beings in the whole world. Global warming and climate change is increasing so rapidly that ecologists are in fear that they may end up destroying us someday. According to the critics, it is the main cause of the climate crisis. According to Wikipedia "Ecocide can threaten a people's cultural and physical existence, and several studies have shown that ecocide has genocidal dimensions. Destruction of the natural environment can result in cultural genocide by preventing people from following their traditional way of life. This is especially

true for Indigenous people. Ecocide resulting from climate change and resource extraction may become a primary driver of genocide worldwide. Some Indigenous scholars have argued that ecocide and genocide are inextricable.” (Wikipedia.2023).

Amitav Ghosh's *Jungle Nama: A Story of Sundarban, Gun Island, and The Great Derangement Climate Change and Unthinkable* are all these novels, which are related to the notion of ecosophy and ecocide. philosopher Arne Naess coined the term ecosophy to describe a philosophy or paradigm that emphasizes the connectivity and interdependence of all living beings and the world of nature. It also aims to encourage sustainable living habits and a better awareness of environmental challenges.

Ghosh reconstructs the narrative of the Sundarbans, a large mangrove forest that straddles India and Bangladesh, in *Jungle Nama*. The book delves into the complex link between mankind and the environment, emphasizing the influence of human activities on the ecosystem and the importance of safeguarding the environment. Ghosh invites readers to acquire a love of the Sundarbans via his evocative illustrations of its flora and animals.

Ghosh urges the readers to better appreciate the natural world and recognize the significance of biological diversity through his evocative descriptions of the Sundarbans' flora and fauna. He narrates the tale of Gun Merchant who travels to the Sundarbans and becomes entangled in a mystery involving climate change, migration, and displacement in *Gun Island*. The novel investigates the impact of environmental deterioration on human cultures and the necessity for long-term solutions to these problems. Ghosh seems asking the readers to take a comprehensive approach to tackle the environmental difficulties or the ecocides by emphasizing the link connecting social and environmental problems.

Ghosh investigates climate change's cultural and political elements in *The Great Derangement*. According to the novel, the failure to address climate change is based on a deeper cultural and intellectual problem that stresses individuality and consumption over the preservation of the environment. Ghosh advocates for re-evaluating cultural and societal norms to foster a more sustainable and environmentally sensitive way of living.

Ghosh's works are generally emphasizing the necessity of ecosophy to understand and manage environmental challenges. He urges readers to take a more comprehensive and sustainable approach to environmental protection by encouraging a greater appreciation for the natural world, emphasizing the link between environmental and social challenges, and questioning social and political conventions.

Chapter 5: *Jungle Nama: A Story of the Sundarban* – Portrayal of climatic imbalance

As per the observation of critic Dr. Marufha Ferdous The rivers named Ganga, Brahmaputra, and Meghna together have created a huge delta area called Sundarban in West Bengal plunging the sea Bay of Bengal. This delta area comprises so many residential lands spreading over thousands of square kilometers between India and Bangladesh. Upamanyu Pablo Mukherjee mentions in his book that “It is one of those areas of the world where the lie of the land mocks the absurdity of international treaties, because it is virtually impossible to enforce border laws on a territory that constantly shifts, submerges and resurfaces with the ebb and flow of the tide. Most of these islands support mangrove trees.” (Mukherjee, 2021, p.108) To describe this delta area Ghosh writes :

“Many great rivers rise in the Himalayas

The Ganga among them, and Brahmaputra.

...

Thousands of islands rise from the rivers’ rich stilts,

Crowned with mangrove, rising on stilts.

This is the Sundarban, where laden waters give birth;

To a vast jungle that joins Ocean and Earth. (Ghosh. 2021.P.1)

Jungle Nama: A Story of Sundarban by famous author Amitav Ghosh is a retelling of the story of the conventional legend of Sundarban, The Bon Bibi Johurnama which is about Bon Bibi, Dokkhin Rai, and Dukhey, was written by Munshi Mohammad and Abdur Rahim Sahib. In the story, the reader gets that Bon Bibi, the Goddess, and her brother Shah Jongoli, a warrior sent by Allah from Arab to save the people of Sundarban from the attack of a nonhuman agency called Dokkhin Rai who is a demon-like creature that hunts people in disguise of a tiger in the Jungle of Sundarban, he doesn’t allow any stranger in his realm so he tried to show his rage to them but ultimately got defeated by Shah Jongoli who draws a line between the Dokkhin Rai’s area and the area of human beings to save to locals. As Ghosh mentions-

“What they wanted to end his tyranny,

This they did by confining him to a boundary.

They drew a line, to mark a just separation,

Between the forest, and the realm of humans” (Ghosh.2021.P.6)

But later we find greedy rich Dhona wanted to become richer so he thought that he will go to the jungle to collect the wild treasure he asks his brother Mona but he rejects his words and asks him not to show much greed because wild treasure one should get as per need and when they have enough wealth why is he showing much greed? He also makes him aware of the mighty spirit Dokkhin Rai that if he gets the smell of greed, it could be dangerous –“ Those who enter the forest should go out of need/ or they’ll court danger; tigers know the smell of greed”(Ghosh. p,10).

But greedy Dhona was determined to go to the jungle so Mona arranges everything for him there was a shortage of one Laskar on the ship so Dhona takes one of his distant nephews with him luring him that if he goes with him, he will get the money that will help to improve his impoverished status. Poor Dukhey gets tempted and without listening to his mother’s words goes into the jungle with Dhona but there in the jungle, Dokkhin Rai asks Dhona to Offer Dukhey as an oblation. The thought of getting rich made Dhona so provoked that he agrees to Dokkhin Rai’s proposal and leaves Dukhey in the jungle to become the prey of Dokkhin Rai. Helpless Dukhey chants the ‘Dwipodi-Poyar’, the prayer of Ma Bon Bibi. After listening to his poor cry, she comes and saves poor Dukhey from the Mighty spirit of Dokkhin Rai and taught him a good lesson. Dokkhin Rai here presented as an oppressive landlord who demands soul in offerings; to get something from his realm people have to give some offerings to him. Bon Bibi is here the protector of the living beings, who came from Arabia to Sundarban with her brother to save the people. The fight between Dokkhin Rai and Shah Jongoli represents the fight for the land which metaphorically suggested the fight between the exploiter and the leader of the Exploited class.

In this book, we find a kind of interconnection between human beings and the land. Ghosh has given vivid imagery of the people who live in the delta area of Sundarban by portraying how their sustaining in this land of forest and river depends on fishing, collecting honey, woods, and wax. The forest of Sundarban is known for Royal Bengal Tiger, venomous snakes, and so many creatures, in the rivers also there are crocodiles.

The locals have to deal with all these creatures to earn their livelihood. Many people die even in this jungle while collecting wood or wax etc by the attack of tigers. It is the belief of the people here that Goddess Bon Bibi is their saviour. If someone chants the “Dwipodi-Poyar” while attacked by a tiger she will come to save the person, as we find Dukhey here got saved by Bon Bibi after chanting the mantras. Intellectuals may call it a kind of superstitious belief but for the people of that area, it is the only way through which they can get saved from the carnivorous animals as well as from the rage of natural disaster. While reading *Jungle Nama: a Story of Sundarban* one can discuss Bon Bibi’s character from the point of view of ecosophy. For thousands of years, man has been indulged in making a better society through developing industrialization, carbonization, and urbanization but the world of nature often rejects this Western ideology. It is a notable fact that everything in this world is related to the ethics of the value of human beings. Social thinkers always prioritize the “social, emotional and economic behaviour of humans.” (Anantrao, p.116)

Dr. Banerjee mentions in her article that “It is in the lives of farmers, fishermen, herdsman and those who live attached to the land, that we can renew our Earth. Ghosh says that the locals of Sundarbans believe in a culture that requires a balance to be maintained between the needs of the natural world and those of humans. Their practice and belief system emphasize the

importance of limiting greed which Ghosh states is an important lesson for the rest of the land in times of climate change. Bon Bibi, the forest goddess, is the protector of all, irrespective of religion, caste, and community. The local people who depend on the forest for their livelihood respect her and pray to her in times of need, and she is benevolent to everyone.” (2022, V.9).

But there are also people like ‘Dhona’, out of their greed who always wants to suck the jungle to become richer. This metaphorically suggests the exploitation or destruction of nature by men in the name of economic development, which affect the human-nature relationship and that is the ultimate cause of climate change as well as ecological imbalance. As Ghosh writes :

“An uncanny feeling, a bristling in the air,
a section that caused a prickling in the hair.

All at once the levels began to move and tremble,
As if shaken by a force, potent yet spectral;”

It is suggesting the sudden climate change, the advent of a powerful storm for which the level of water is uprising and shaking everything. This is a dangerous thing that people in Sundarban have to deal with. Due to climactic imbalance anytime the water level rises higher and as the Bay of Bengal is nearby so most of the cyclones pass through this delta region which often destroys the households of the inhabitants here. As Ghosh mentions

in “*The Hungry Tide*” “The tides reach more than two hundred miles inland, and every day thousands of acres of mangrove forest disappear only to re-emerge hours later. For hundreds of years, only the truly dispossessed and the hopeless dreamers of the world have braved the

man eaters and the crocodiles who rule there, to eke a precarious existence from the unyielding mud.” (Harper Collins, 2004).

By connecting this myth with today’s situation somehow the author is trying to alert us about the impact of the exploitation of nature which can be devastating. Although in this particular novel, he is giving a slight imagery of climactic imbalance through the character of Dukhey and his mother he has presented the lifestyle of the locals here. How they have to fight with both man (upper-class people so to speak the capitalist) and nature’s fury. The actual essence of these issues regarding climactic imbalance can get in another novel *The Hungry Tied* by Ghosh. Where due to the sudden change in the climate the central character of the story Piya gets thrown from the boat in the crocodile full of the river when a fisherman named Fokir comes to save her. This is very common among the fishermen living in Sundarban. Natural disasters can occur anytime anywhere for which they have to stay prepared always, sometimes they survive and sometimes lose their lives. According to Donald Worster, “We are facing a global crisis today, not because of how ecosystems function but rather because of how our ethical systems function. Getting through the crisis requires understanding our impact on nature as precisely as possible, but even more, it requires understanding those ethical systems and using that understanding to reform them. Historians, along with literary scholars, anthropologists, and philosophers, cannot do the reforming, of course, but they can help with the understanding.” (Worster. *The Wealth of Nature: Environmental History and The Ecological Imagination* 1994,27).

While speaking in the context of Bon Bibi in her ecocritical work regarding “*The Hungry Tide*” by Ghosh Sumati A. Yadav mentions that “What Ghosh tells of the myth of Bon Bibi

holds for the various mythological elements permeating the whole narrative: “the Bon Bibi legend uses the power of fiction to create and define a relationship between human beings and the natural world. Nowhere does a term equivalent to ‘Nature’ figure in the legend of Bon Bibi, yet nowhere is its consciousness absent.” (WF) What Ghosh tells of the myth of Bon Bibi holds for the various mythological elements permeating the whole narrative: “the Bon Bibi legend uses the power of fiction to create and define a relationship between human beings and the natural world. Nowhere does a term equivalent to ‘Nature’ figure in the legend of Bon Bibi, yet nowhere is its consciousness absent” (WF) (Sumati A. Yadav. 2015).

Chapter 6: Representation of climatic issues in *The Great*

Derangement: Climate

The Great Derangement: Climate Change and the Unthinkable was published in 2016 by Amitav Ghosh, a book that talks about the issues related to environmental imbalance related all over the world and its impact on human society. In earlier eras, literary works used to teach us how to behold natural beauty, and how to enjoy nature but as time got passed our shake of happiness, how we are destroying this nature, and this environment that we become careless about it. We often do not consider it as a loss even, do not think twice, do not say enough let it get stopped rather we run after more and more development, more and more artificial progress. We often forget that these things are ultimately pushing us toward our destruction.

This crucial global issue has been examined by Ghosh in this novel. He also asks the question: why is it that to make people aware of these issues we have to think in a fictional way apart from when the authors in literary works want to explore this as a major issue to make people aware of it, nobody appreciates it specifically the serious literary journals. However, Ghosh

has considered this serious problem and brought it up in his Sundarban Trilogy to make people aware of the facts. How much the violence could be and what is going to happen in our distant future he is short of examining here. How people become helpless when nature starts changing its course, he has presented through his lens how floods, droughts, storms, and heatwaves have increased in recent years.

The book is divided into three parts. In the first part, the author is giving a kind of framework regarding climatic issues mentioning stories of various apocalypses, their sudden outrage, and their terrible consequences connecting different seas all over the world. In the next part he named history and the third part named Politics where the author argues about the changed nature of global structure and politics. As Meera Kumar observes, “Ghosh argues that contemporary culture has largely failed to confront climate change, partly because of the acceptance of one monolithic paradigm of European modernity, which has become the only standard of development. Ghosh warns us that ordinary life today is “...not guided by reason; it is ruled, rather, by the inertia of habitual motion. If society is to change, then decisions will have to be made collectively, within political institutions, as happens in war-time or during national emergencies.”(Kumar,2016). In this novel, he focuses on global environmental issues to raise a kind of consciousness among the mass. Here he has spoken about how global warming, earthquake, tornado, cyclone, or rising levels of water swallowed the land at a sudden moment and turned people into poverty-stricken refugees who belonged to the civilized society, and that happened so suddenly that he witnessed the toll of death even. He has given an example of his own family to justify this social eco-crisis due to climate change “My ancestors were ecological refugees long before

the term was invented...One day in the mid-1850s the great river suddenly changed course, drowning the village; only a few of the inhabitants managed to higher ground. It was this catastrophe that had unmoored our forebears.”(Ghosh. *The Great Derangement*.2016.P.4). And he also mentioned how 24% of “arable land” in India is turning into desert due to rising temperature. While speaking about the Delta in Bengal he mentioned How it was destroyed in 1971 in the “Vola Cyclone” which killed 3,00,000 people. As this area is situated confluence of the River Ganges, Brahmaputra, and Meghna as well as it is very near to the sea. There always a threat remains that if the water level rises or the cyclone comes again this area will get washed away which will turn the residentials into refugees. In another book, *The Hungry Tide*, he mentioned about this kind of monstrous storm in Sundarban which caused the death of people. In chapter 9 of the first part of *The Great Derangement*, he mentioned the sudden rising apocalypses like tsunamis and earthquakes in Andaman and Nicobar Island and people’s helpless situation there – “they had been very badly hit: many settlements had been razed... had been reduced literally to its foundation: of the houses only the floors were left, and here and there the stump of the wall. It was as though the place had been hit by a bomb that was designed specifically to destroy all the humans.” (Ghosh. *The Great Derangement*. 2016. P.45,46).

He also examines the reasons behind it and speaks about the progressive industrialization, modern structure of civilization, a continuous economic upswing, capitalism, imperialism, etc. Seema S. R in her ecocriticism on “*The Great Derangement*” has presented how Ghosh has seen the threat that is slowly overshadowing the people of Mumbai and Kolkata. As Ghosh mentions People have always loved to build their civilization beside the river but they always feared building a huge mansion on the sea shore due to fear of a tsunami, storm, and any

unpredictable disaster. But People have started following modernization blindly but people forget that adopting the same kind of life pattern everywhere is often impossible and if people try to make it happen by applying new technological things it causes apocalypses. For example, he speaks about the civilization that developed on the seashores. He mentions “cities like Bombay, madras, New York, Singapore, and Hong Kong, all of which are sited directly on the ocean. I understood also that what I had seen in the Nicobars was but a microcosmic expression of settlement that is now dominant around the world... a seafront location is a status symbol; An ocean view gallery increases the value of the real estate.” The city of Mumbai was originally an archipelago of seven islands with a natural harbor before the British developed it by reclaiming the land in the seventeenth century. The British encouraged Parsi merchants and laborers from Gujarat to settle in Bombay and established it as a major commercial centre, particularly for cotton export to Europe and the opium trade with China. The city's population grew rapidly, and after independence, Mumbai continued to expand unchecked, leading to environmental issues such as poor drainage, industrial waste, and urbanization.

Although Mumbai is located on the west coast of the Indian Ocean, which is less prone to cyclones and seismic sea waves than the east coast, it has experienced devastating storms in the past, and climate change is likely to increase cyclonic activity in the Arabian Sea. The changing climate and poor urban planning have led to environmental degradation, such as the loss of mangrove forests, wetlands, and salt pans, which can act as natural defenders against storms and flooding. Despite the risk to the city's nuclear facilities, the government has not taken adequate measures to protect them from rising sea levels and floods. Although there occurred dangerous storms in the year 1680, 1740, 1783, and 1854 causes the death of many people even with a huge loss after that for a long time there we do not find any evidence of

such calamity but in “between 1998 and 2001, three cyclones had crushed into the Indian Subcontinent to the north of Mumbai: they claimed over 17000 lives. (P.54) Then the in 2009 another. Ghosh observes, “2015 was the first year in which the Arabian Sea is known to have generated more storms than the Bay of Bengal.”(P58).

Apart from this She also mentions in her study that the rise in temperature and storm surges, geologists have recently uncovered a fault in the Arabian Sea that was previously unknown and likely very active. This fault spans 800 km and faces the west coast of India. As a result of this discovery, there will be a re-evaluation of the risk of earthquakes and tsunamis in the north western Indian Ocean. In the event of a tsunami, it would affect everyone equally, regardless of their social status or wealth. Even those who live in tall buildings near the shore would be impacted. On another note, the COVID-19 pandemic has been a great equalizer, creating a sense of calm in the city that never sleeps.

She also mentions Ghose’s concern about the vulnerability of Kolkata, the capital city of the West Bengal state in India, to natural disasters such as cyclones and floods due to its location near the Bay of Bengal and its deltaic settings. The city was founded during the colonial era as a port city and became a commercial capital for the British, who exploited its resources without considering the impact on the environment and the people. After India gained independence, the rapid urbanization and the growth of hazardous factories continued to damage the river and the environment. The passage also mentions the increase in the frequency of cyclones in recent decades due to human-induced hydrologic temperature rise in the atmosphere. The Intergovernmental Panel on Climate Change's Fifth Assessment report warns that by the 2070s, Kolkata is at high risk of coastal deluge due to population growth and asset

exposure. The passage concludes that precautionary measures and rehabilitation of millions of residents are humanly impossible, and the development of a value system to live on needs and not wants is necessary to prevent future catastrophes. (Ghosh. *The Great Derangement*. 2016. P.48,49).

He is short of criticizing the modern life pattern here. Throughout the book, he has portrayed a picture of the desperate world which is heading us toward our disastrous end. According to Gopal Gandhi, “ *The Great Derangement* is a book on our burning planet for those who are burning it and are being burnt with it. Ghosh gives us, in scalding anguish, a masterpiece that reflects the Buddha’s Adittapariyaya sutta or “ The Fire Sermon” which T.S. Eliot so pungently reaffirmed in “The West Land.” (Gandhi.????)

In this book, the author has brought out a major issue that has shaped the history of civilization, it does stick to a particular place or society, it affects the whole human civilization and culture all over the world. He is expressing a strong urge to understand and diminish man-made ecological destruction through literary and political frameworks. In his book *The Great Derangement*, Ghosh has made the general ecological and environmental approach to his vision which is quite obvious. An attempt has been made to ensure that the novel is accurate, is examined in light of ecocritical research, and helps one to see things through a sharp mirror. Ghosh has done a great contribution by bringing the discussion about this global crisis and by increasing mass awareness about our perilous situation.

He made us question the “genealogy of the carbon economy” which advances studies on postcolonialism, environmental justice, and modernity while aptly diverging from usual

thought. In contrast to Naomi Klein, Ghosh contends that it is not capitalism in and of itself that has led to the world's dysfunction but rather the unequal processes of civilization.

As per the observation of Benedetta Vistalli “We are living at the 12 times of the Great Derangement, when art and literature are almost completely concealing the world outside, thus hindering people from acknowledging the “realities” of the planetary crisis (11). Because of this “imaginative and cultural failure that lies at the heart of the climate crisis” (8), the humanities are the right venue to understand why “contemporary culture finds it so hard to deal with climate change” (9). Just as Nature has been considered outside history, so has the cultural matrix against which the novel arose banished “improbable” environmental phenomena from the realm of serious fiction, which is instead concerned with “the everyday” (16). (Vistalli.2021)

Chapter 7: A surrealistic portrayal of Eco-crisis in Gun Island

Gun Island, another greatest literary work by Amitav Ghosh was published in 2019, the sequel of “The Hungry Tide” by Ghosh which is a great contribution to the branch of eco-critical studies. Like the other two texts “Jungle Nama” and “The Great Derangement” this book also speaks about Eco-crisis, migration, and refugee problems and regarding this increasing geopolitical crux of different countries, etc. centering the Sundarban region of West Bengal. The extensive plot, the narrating style, and the prominent characters have made this text a great masterpiece which has upheld the Mansa devi and Gun Marchant’s myth and also intensified the question of climate change through the major character Dinanath Dutta in short Deen and other minor characters Piya, Cinta, Tipu, Rafi, Gisa and so on. It is a long narrative fiction that

as if answering all the questions that arouse by the author regarding the global eco-crisis and climate change in *The Great Derangement*.

Critic Sutanuka Sarkhel in her critical work regarding Ghosh's literary work mentions that *Gun Island* is also a reminder of the argument that deep ecologists have always maintained i.e., both human and non-human being life on earth have intrinsic value on earth. If we delve deep into the novel then we would find that Ghosh has presented such situations where human beings are not allowing the plant and animal kingdom to be in harmony and is continually disturbing the ecological balance. Deep ecologists have identified the anthropocentric dualism of humanity /nature as the ultimate source of anti-ecological beliefs and practices.”

The book builds time-space continuities that represent the current climatic catastrophe by drawing on theoretical works on time, place, and spatiality as well as Ghosh's theoretical framework. The Anthropocene, the current geological period in which human activities have significantly impacted the Earth's ecology, is better understood with the help of these continuities. It is evident from a detailed examination of the novel's spatialities and temporalities that the plot is successful in establishing a feeling of continuity between the past and the present, myth and reality, and several locales. The lives of individuals who reside in the Sundarbans are still impacted by the mythology of “*Bonduki Sadagar*”, which is both a historical artifact and a contemporary narrative. The novel's blending of many spatial and chronological dimensions emphasizes how interrelated people and human agency shape the environment. Finally, *Gun Island* shows how literature may provide a distinctive viewpoint on the Anthropocene and the nuanced interactions between people and the environment. The

novel's inventive use of space and time draws attention to the need for a more comprehensive knowledge of the planet and the effects of human activity on it.

Although the story enigmatically moves around Sundarban and its people it also covers various places all over the world including various countries such as Kolkata, Venice, New York, California, Los Angeles, etc & giving their historical and political background and also giving a kind of imagery how all these countries are affected in ecological imbalance, global warming, pollution; when somewhere tornado or cyclone is presenting its fury with its full power in another place flood is washing away the civilization or wildfire is burning away miles after miles of lands and for that not only people are suffering other ecological objects also suffering. As people are becoming refugees for natural disruption animals, birds, and other floras also migrating and changing their places or accepting their death as they are finding less chance of survival for example, we can see how the dozens of dolphins were throwing themselves in the river bank in Sundarban to end their life – “ Soon more dolphins appeared, dozens of them. They were swimming not in their usual meandering fashion but almost in straight lines, heading directly for Garjontola... So many of them, throwing themselves up on the shore. I've heard some of the cetaceans doing this but never Orcaella.”(Ghosh, Gun Island 2019. P.179).

Additionally, when he mentioned about migration of other objects as this story moves around the myth of Mansa Devi he mentions the migration of snakes also that the yellow belly sea snakes migrating to California are not supposed to be there, and in order to give example he writes “The snakes generally lived in warmer waters, to the south, but sightings in southern California had become increasingly common: their distribution was changing with the

warming of the oceans and they were migrating northwards.”(Ghosh, Gun Island 2019. P.134).

And while talking about the situation of people and their suffering he has portrayed a very vivid imagery of the people who are the victim of natural calamity and become obliged to migrate and become refugees, specifically the people from the Delta area of West Bengal and Bangladesh. In the text, Nilima Devi and Piya run an NGO in Sundarban named ‘Badabon Trust’ which helps the people of Sundarban in various ways. Nilima Devi is the main thread who has fastened Deen with Sundarban and also with the myth of Gun Merchant. After visiting Sundarban he gets indulged in the myth as well as the people of Sundarban so much that he started hallucinating the things and as the story proceeds, we come across that how everything is connected historically, politically as well as ecologically, like ‘Bhuta’ as the author mentions which is existing today was there earlier also. He is particularly speaking about the migration of people here specifically in Sundarban, and their life crisis in Sudden natural disruption. In The Jungle Nama, the author mentioned this when Dhona and Dukhey were in Jungle, and again in The Great Derangement he has spoken about how his own family was uprooted from the Delta area of Sundarban due, to climatic disruption and moved to Kolkata, India like a refugee and here in Gun Island he tells the story through Lubna’s experience that how they became refugee, “there came a huge cyclone, a fearsome tufa. The winds were so strong that they carried off the roof of our house. Then the water began to rise. It kept rising till it was halfway up the walls. We had no choice but to take shelter in a tree. Some of my brothers managed to get all of us into the branches. But then we discovered that the tree was full of snakes; they had climbed up to get away from the water just as we had. My brothers drove some of them off, with a stick, but one of them was bitten. He fell into the floodwaters and we

never saw him again...But after that, we knew we could not live in that village anymore. We sold our land and moved to Khulna.”(Ghosh. Gun Island.2019.P.160,161).

Although it was an inland migration in the case of Lubna’s family, in the case of the author, Piya, Tipu, Rafi, and Bilal it was different as they migrated to Western countries. Piya and the author himself migrated for the betterment of their life, in academic purposes, they went through passports, visas, and all legal procedures but in the case of Rafi, Tipu, Bilal, and the other people, the refugees from Afghanistan, Ethiopia, Bangladesh, Somalia, Sudan is very difficult. Rafi and Bilal describe how they get treated like animals by ‘Dallas’ who helps them to migrate to different countries illegally even after taking huge money. They do not provide enough food to eat or a good place to stay and whenever they demand extra money it has to get paid otherwise either they torture the refugees brutally or cut organs and sell even sell the people as a slave as Bilal mention his experience that when he first tried to migrate from Bangladesh he along with his friend was sold as a slave and there he got paid very less, got beaten and tortured and used to get ‘only one bread to eat’(P.192) and they had given their labour from morning to night and later somehow their managed to escape from there and reached to Venice but lost his friend in the midway. Rafi and Tipu were migrating from Sundarban after a cyclone washed away the shrine of Bonduki Sodagar. They were migrating to Venice via Pakistan, and Turkey to Venice experiencing the worst like Bilal, Kabir, and other migrators.

There are two similarities among these migrants, that most of them have suffered ecological disruption and after losing everything they are migrating hoping for a better life but the exotic land never accept them as its own rather they get the tagline of illegal refuge who has to lead

a poverty-stricken life and has to lead their life doing low paying jobs has to lead a life of fear of getting uprooted from there even.

According to critic Marica Felici “In Gun Island, Ghosh portrays the displacement and migration of humans and how difficult life is for those who need to leave their countries and families behind in particular, this crucial topic and its various implications are displayed by the story of Tipu and Rafi.” (Felici.2021). And the magical fact is all things are moving enigmatically entering Deen, Tipu to existing character and Gun merchant who is a nonhuman agency but the eye-witness of everything that is happening today and what has happened earlier as recalls the Turners painting “La Salute”(Ghosh.P.222)

Till the end, Deen and Cinta untangled all the hidden truth regarding Gun-Merchant and Captain Ilyas, their journey through Egypt, Sicily, Venice, Goa, etc, and till the end Sundarban, West Bengal after overcoming various difficulties and building the shrine of Mansa Devi. As if Tipu and Rafi metaphorically stand for the character of Gun-Merchant and Captain Ilyas as the protector of the shrine who was earlier unknown to each other but the cobra and the author have been brought together in the next life. As they face so many ups and downs in their journey the narrator and his friend Cinta and Piya also experience difficulties due to the climate crisis which was often life-taking. Like When they were on the way to rescue Tipu from the blue boat the weather was fine but suddenly Tornado appeared which appeared in a monstrous form that was destroying everything and they got saved by chance. Not only this time several times we get to know about the appearance of the destructive storm and not only storm the author also mentions about Draught, epidemics, Flood, and the little ice age due to eco-crisis and people suffering in the great plague, their death, etc. According to critic Pranav Khocche

“Such insights about lesser-known facets of Indian ecology make the novel acutely ecocritical in stance.” (Khoche. 2021)

Chapter 8: The Effectiveness of Ghosh's Novels in Raising Awareness of Climate Change and Ecological Imbalance

Gun Island, Jungle Nama, and The Great Derangement are just a few of Amitav Ghosh's works that have received attention for their subtle explorations of environmental concerns, notably ecological issues, and climate change. While Ghosh's writings have been successful in bringing attention to ecological imbalance and the need for community action, his philosophy of environmentalism has also drawn criticism from other ecocritics. Some detractors contend that Ghosh's emphasis on specific persons and their experiences obscures the more significant structural problems that lead to climate change. For instance, Rob Nixon criticizes Ghosh's depiction of climate change as a single event, stating that it misses the gradual violence of environmental degradation and its effects on marginalized populations. Other reviewers have pointed out how romanticizing nature and portraying indigenous populations as timeless and immobile are common in Ghosh's works. Postcolonial ecocritics disagree with this viewpoint, contending that indigenous practices and knowledge should not be romanticized but rather seen as dynamic cultural systems that are always changing. For instance, Share Deckard criticizes Ghosh's depiction of the Sundarbans in Gun Island in Paradise Discourse, Imperialism, and Globalisation, claiming that it promotes colonial-era clichés of the "exotic" and "other."

Nevertheless, Ghosh's work has significantly influenced the conversation about climate change and environmental action. His non-fiction works and novels emphasize the need for group efforts, systemic transformation, and social fairness in addressing the ecological imbalance. Furthermore, Ghosh's work highlights the need for a new literary and cultural paradigm that may aid in our comprehension of and response to environmental difficulties by underlining how cultural and historical elements have led to our current climate catastrophe.

Even though other ecocritics have criticized Ghosh's method of environmentalism, his writing continues to make an important contribution to the discussion of global warming and environmental activism. His nonfiction work and novels have successfully brought attention to ecological imbalance and the need for collaborative action and structural change. In the study of critic Sutanuka Sarkhel, "The novelist throws light on maintaining a perfect ecological balance between the world of Anthropocene and Mother Earth. Ecocriticism has emerged as a rhizomatic movement that has considered all the environmental issues and the different stories of environmental degradation and destruction in one single form. The genre has opened up new environmental perspectives like Deep Ecology, Environmental ethics, Environmental Justice, etc. Ecocriticism is most popularly defined as" the study of the relation between literature and the physical environment". (Glotfelty xviii). Ecocriticism deals with the artistic feedback which claims to explore the correlation between writing and earth. It covers the investigation of writing, human studies, social science, brain research, and so on, and endeavours to consider the state of mind of humankind in the environment. Ghosh claims in his nonfiction book *The Great Derangement: The Climate Change and the Unthinkable* that how art and fiction have ignored such catastrophic problems. This intended for me to write a paper that is very urgent and necessary. Though some cli-fi fiction like Jenson's *The Rapture*,

Frank Schatzing's eco thriller *The Swarm*, or two Hollywood disaster cl-fi epics like *The Day After Tomorrow* and *Geostorm* have been produced and are added to the oeuvre of climate fiction still there is a lot to work on and strict actions are required to be enforced on it. Therefore, this paper intends to bring out an in-depth study of the interrelationship of myths, legends, climate change, and ecocritical reading of Ghosh's novels."

Chapter 9: The Impact of Climate Change in the Lives of Subalterns

Presented by Amitav Ghosh

Amitav Ghosh a famous Indian writer, has explored the ecological imbalance precisely the impact of climate change on the lives of the marginalized community in his literary works. In his book *The Great Derangement: Climate Change and the Unthinkable*, he argues that environmental repugnancy is a phenomenon that effects people of all classes, but it is the subalterns who bear the brunt of it the most.

Although we do not get much of it in *Jungle Nama: a story of Sundarban* but there also one can find how is the situation of Dukhey and her mother. How they lead their life in extreme poverty. In this particular text, Dukhey and his mother are portrayed as the representative of the marginalized society. *The Hungry Tide* is also set in the Sundarbans, a coastal region in West Bengal, India that is experiencing the effects of rising sea levels and increasingly frequent storms. In this novel, we see that when the devastating storm arrives coincidentally Piya gets saved but Fokir dies and it is not unknown to the readers that he belonged to the lower-class subaltern community. Another novel *Gun Island* depicts the struggles of marginalized communities in the face of climate change. Here the names we find that became refugees Tipu, Bilal, and Rafi all belong to the lower class. As if the author questions through these characters

why is it so that nature is throwing them from the center of civilization by bringing these apocalypses and why they are always destined to accept all these oppressions.

All these texts somehow became the mouthpiece of the marginalized people who become victims of double oppression in this delta region; once by the upper caste society and then by this sudden climatic disruption. We get the image of the 'Aila' and 'Vola' cyclones and their powerful fury in this area and not only these two, many more storms and floods have vandalized this Delta region of India and Bangladesh several times. Upper-class people survive and get resettled, it is the subalterns whose scream doesn't reach anybody, they become proletariat at a sudden moment by losing their home, and their land in the natural calamity, some of them die and some of them survives and become the burden of civilized society, become 'refugee'.

This is not the problem of Sundarban only this is the problem of the whole world, this is a major global issue, it is like 'A great wave of suicides had swept the world;'(Ghosh. Gun Island.P.122.). No country wants to give shelter to these helpless people, because they choose to migrate and take shelter in the other country just crossing the barbed wire illegally because they have already lost everything, they do not have money to buy food then how will they make passports? To cross the border, they had to suffer a lot but after reaching the new land some countries show them the black flag and order them to get returned, many of them get caught and then get imprisonment and whoever survives they just lead their life somehow like Rafi and Bilal.

Amitav Ghosh's work, notably presents how he analyzes the brutality and imbalance of colonial interactions using a material ecocritical perspective. The paper studies how Ghosh's

work emphasizes the significance of more intimate stories of resistance, which are frequently ignored in more expansive ideological viewpoints. *Jungle Nama*, *Gun Island*, *The Great Derangement*, *The Hungry Tide* and *River of Smoke*, two of the books in the Ibis Trilogy, depict the material desires of colonists, the seizure of land and natural resources, and the alteration of the landscape. Ghosh emphasizes the colonized perspective over the colonizers through a polyphony of subaltern voices, showing how displaced communities must contend with hostile natural forces and callous governments that overlook human survival efforts in the name of progress in preserving the planet's larger ecological challenges. The research also emphasizes how Ghosh's literary endeavours work as a spark for activism and the development of exploratory literary analysis into a fully formed form of active cultural critique.

According to Nicola Pilia, "The eradication of the refugees has been upheld by the author in the backdrop of ecological issues which has played an important role in the context of village of Morichjhpri which was defined as an unlawful trespass on a State Forest Reserve and on territory allocated for Tiger preservation by Jyoti Basu, who was West Bengal's Chief Minister at the time in 'The Project Tiger.'" (Pilia,2020) She further mentions the quote of Ross Mallick that Mallick "estimates as many as 17,000 deaths among the refugees and, despite the scarcity of proof, Annu Jalais claims that only one in four refugees survived. The refugees, having resettled to India from Bangladesh in waves after Partition in 1947 and then, in increasing numbers, after the 1971 Bangladesh War of Independence, were mainly Dalits who had tried to resettle from situations of cultural and physical displacement." (Mallick.????)

And here is the context of "Environmental racism". The 'other' kind of treatment towards the marginalized as per the observation of ecological thinkers. It contains oppression, absorption,

and exploitation of the lower-class people. The term depicts that the class which is impoverished face discrimination economically as well as socially because that is how a society is made where the rich become richer and the poor die in utter poverty. According to the Study of Anantrao, “The cause of this kind of discrimination and injustice can be race, gender, caste and class of the region or the state. Another perspective argues that there are four factors leading to environmental racism: cheap land, lack of political power, lack of mobility, and poverty. All these factors are noticeable in the novels of Amitav Ghosh. One of the important aspects of environmental racism includes the impact on the health of the communities. Various factors that can cause health problems include exposure to hazardous chemical toxins in landfills and rivers. Ghosh has also highlighted the problems of coolies working on the plantation. He has also put our attention on the poor working condition in which they were working. Environmental racism was brought forward in narrating the description of the hazardous situation in which they were working. These displaced laborers are made to work in environmentally hazardous conditions.” (Anantrao.2019).

Conclusion

Being a contemporary South Asian author Amitav Ghosh specially deals with ecological matters in his literary works. Since the start of civilization, man has been destroying and exploiting nature which has reached an extreme level now that it has become a boomerang to human society. The paper specifically highlights all the harm and destruction human beings did to the natural world and humans are now paying back for that. The research work helped to find out such issues which got captured through Ghosh’s lens which is giving a kind of spine-chilling experience by making us aware of what is our situation now. This paper helps

to raise awareness about the climate crisis and its devastating impact on the marginalized community and this may also influence people to protect nature and climate is somehow influencing the writers that they started talking about it in their literary works. So, in that context in literature, the impact of the climate crisis so to speak ecological imbalance and its impact on human beings is a very new and essential area to explore in research which is becoming popular at the time. As literature is a great source to spread awareness among the mass regarding this major problem.

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