



Social Ecology and Environmental Justice in Amitav Ghosh's Fiction: An Ecocritical Study of Human–Nature Relationships

¹Nagare Satyanarayan Nathaji and ²Dr. Suresh Kumar

¹Research Scholar, Shri Krishna University, Chhatarpur, Madhya Pradesh, India

²Professor, Shri Krishna University, Chhatarpur, Madhya Pradesh, India

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Corresponding Author: Nagare Satyanarayan Nathaji

Abstract

According to social ecologists, if we want to build peaceful communities, we need to change current political and economic practices. Humanity will be able to coexist with nature in these egalitarian, free-spirited communities where plenty and dignity do not dictate how people act. The behavior of individuals is being controlled by this system of class and hierarchy. Instead of focusing on where societal issues first emerged, this study examines how they have spread and are wreaking havoc on our planet's natural resources, posing new challenges to both people and the environment. Researchers will also analyze the background of the persons involved, their mentality, and the causes of these difficulties. The connection between individuals and the natural world may be better understood by looking at people's actual experiences.

Keywords: Ecocriticism, Cultural, Modern, Natural, Civilizations

Introduction

According to social ecologists, this was overlooked by deep ecologists, environmentalists, and naturalists. Conservation efforts have been fruitless because they have ignored the real causes of environmental degradation. That "the current environmental problems are largely of our own making and, are, in other words, a by-product of culture" is stated by Glotfelty in the "Introduction" to *The Ecocriticism Reader* with great clarity. An essential aspect of ecocriticism is the rejection of dualism between human civilization and the natural world. In the field of modern literary and cultural theory, Pramod Nayar penned:

Ecocriticism is a critical mode that looks at the representation of nature and landscape in cultural texts, paying particular attention to attitudes towards nature and the rhetoric employed when speaking about it. It aligns itself with ecological activism and social theory with the assumption that the rhetoric of cultural texts reflects and informs material practices towards the environment, while seeking to increase awareness about it and linking itself (and literary texts) with other ecological sciences and approaches.

By investigating the function of nature in literatures

primarily focused on human civilizations, a realistic ecocriticism might keep pressing the issue of dualism. Approaching the text with a focus on nature as a cultural-literary text and researching the function of culture in nature may achieve this goal. Research of this type is essential for elucidating the many ways in which natural disasters have altered the state of our planet. The development of culture is greatly influenced by society. In the *Ecocriticism Reader*, Glotfelty argues that Ecocriticism is best understood as:

Despite the broad scope of inquiry and disparate levels of sophistication, an ecological criticism shares the fundamental premise that human culture is connected to the physical world, affecting it and affected by it. Ecocriticism takes as its subject the interconnections between nature and culture.

Understanding how nature and culture constantly influence and construct each other is essential to an informed ecocriticism. As a critical stance, it has one foot in literature and the other on land. As a theoretical discourse, it negotiates between the human and the nonhuman.

Humans, in the view of an ecritic, are essentially an element of nature. Instead of limiting himself to rural or wilderness areas, he attempts to immerse himself in the

many ways in which human society interacts with environment. In his article "Ecocriticism" from *Beginning Theory*, Peter Barry describes the natural and cultural aspects of the outside world as interconnected and overlapping. What this implies is that these natural forces have changed human behavior and society. What this implies is that nature is fundamental in this context for cultural formation and transformation.

The core belief of social ecology is that all of the environmental problems we are facing today have their roots in underlying social issues. Some who hold this viewpoint argue that our civilization must be given the attention it deserves if we are to understand and address these environmental concerns in the future. The societally prevalent irrationalities and deviant behaviors may be better understood with its aid. Nearly all societal ills, whether they be of an ethnic, economic, cultural, or gender nature, have their roots at the base level. It is often believed that in order to cleanse the existing environment, it is always more beneficial to consider social issues rather than these environmental ones. Natural causes do not constitute the root of environmental concerns. Nature did not produce them. Humans have bestowed onto the environment a terrible boon in the form of all these issues. Therefore, one must examine social issues in order to cleanse these dangers to nature. Ecologists should focus on issues such as poverty, classism, casteism, education, land conflicts, and many more.

The attitude of protecting wildlife is the main ecological challenge, according to social ecologists. According to some environmentalists, although individuals are aware of social ecological concerns via preventive, preservation fails to shed light on these issues. The focus on preservation rather than prevention in the visible world has given rise to an anthropocentric worldview. Despite the fact that social issues and environmental devastation are interconnected, preventative actions are not aimed at reducing the former. Anthropocentrism, according to social ecologists, is the root cause of all the planet's issues. This environmental disaster is both caused by and contributed to by our civilization. We are reminded that societal considerations will mislead us about the planet's ecological future by the major oil spills, hydropower projects, widespread deforestation, etc.

True, it's impossible to grasp environmental issues without also grasping social ones. Class distinctions, social hierarchies, and human behavior-the same things that give rise to the concept of dominance over the natural world-will remain a mystery until we acknowledge and comprehend this. According to social ecologists, environmentalists point fingers at technological advancements or rising populations as the causes of environmental degradation. They do nothing more than stare at the superhuman faces that materialize before them. The current market society is based on the idea of intense competition, which environmentalists fail to recognize as a source of problems like trade for profit, the spread of industries to other countries for the sole purpose of making money, and the imposition of wars on weaker nations in order to gain environmental advantages.

An attempt at a critical examination of the metaphorical use and abuse of nature and land is made by social ecologists. In his critique of capitalism and contemporary technology, Murray Bookchin becomes the first philosopher to directly

connect an ecological perspective on society and its ties to non-human nature. Bookchin sees the capitalist society as a representation of how dominance and hierarchy have evolved through history. In a similar vein, Ghosh portrays Britain's economic motif-or capitalist greed-as the driving force for the colonization of Indian and Chinese territories in the book. Under the guise of free trade, they take advantage of other countries.

Literature Review

Reddy, A. (2024) ^[1]. In modern English literature, eco-criticism has emerged as a prominent multidisciplinary paradigm for investigating how environmental issues connect with literature. Examining the ways in which nature plays a key role as a storyline device in contemporary literature, this article explores the development and influence of eco-criticism. The research emphasizes the symbiotic link between people and the environment by evaluating major texts and highlighting the move from anthropocentric storytelling to tales that foreground ecological viewpoints. By delving into topics like ecological justice, climate change, and environmental degradation, this study reveals how writers use literary methods to call out unsustainable activities and promote sustainable ones.

Meeran, Dr. (2020) ^[2]. This study examines how writers like Margaret Atwood, Barbara Kingsolver, and Richard Powers portray nature in their works, arguing that it is more than just a setting; rather, it is a dynamic character with the power to shape human history and society. In addition, the article notes that ecocriticism has the potential to reveal the myths of anthropocentrism and pique people's interest in environmental justice. The article argues that contemporary literature may serve as a vehicle for environmental education and motivation by drawing parallels between fictional and real-world issues. If we take an ecocritical stance, we may see how literature can become a potent tool of environmental activism, changing the conversation about how important it is to save our planet.

Parui, Dr. (2022) ^[3]. The natural world has always served as an inspiration for writers. The flawless natural setting of the cosmos has been linked to many works of literature. Literary authors, in contrast to environmentalists, have very limited room to speak out against environmental destruction in their works. The lack of literary works addressing environmental concerns is mostly due to the fact that very few authors have made environmental themes central to their works.

Bhushan, *et al.* (2021) ^[4]. The significant interacting link between people and environment, which has been neglected up until recently, has recently attracted literary authors' attention. This connection sheds light on eco-critical reading and the field of ecology. In order to bring attention to the problems with the ecology, literary artists nowadays center their works on significant environmental topics. They include Amitav Ghosh. The Sundarbans, literally "Beautiful Forest," cover over 10,000 square kilometers and serve as the backdrop for his book *The Hungry Tide*, which details the traumatic history of the island of Morichjhapi's forced assessments. Some of the novel's main topics are destabilization and environmentalism. Every aspect of plant, animal, and human existence is interdependent in this book, with the physical environment serving as a metaphor for the

dynamic energy that links all three. This article will make an effort at an ecological analysis and eco-critical reading of *The Hungry Tide* by Amitav Ghosh.

Radhakrishnan, *et al.* (2025) ^[5]. Throughout history, literature has played a significant role in molding people's views of the natural world and their place in it. This article uses ecocritical viewpoints in contemporary English literature to investigate how literature could help spread environmental awareness. As a cultural and literary theory, ecocriticism looks at how literature deals with nature, how it portrays environmental topics, and how it impacts people's views on environmental sustainability. This critical analysis of contemporary English literature focuses on seminal works that address environmental issues such as global warming, forest loss, and humankind's insatiable need for natural resources.

Social Ecology

An interdisciplinary study of "complex problems of contemporary society which occur in the social and physical environment" is what social ecology is all about, according to Conceptual Social Ecology. Sociology is defined as "an approach to society that embraces an ecological, reconstructive, and communitarian view on society" in the web-article "What is Social ecology?" provided by Social Work Degree Guide.

Social ecology is defined as "the study of the relation between the developing human being and the settings and contexts in which the person is actively involved" in a 2001 publication called *A Handbook of Diversity in Parent Education*. Understanding the social concerns associated with environmental deterioration is the primary focus of the majority of the definitions provided here. The current effort places an emphasis on studying the chosen books in order to determine the source of the difficulties. The environmental impact of these challenges will also be examined in the endeavor. It will also investigate the connection between environmental deterioration and societal issues. In order to comprehend social issues and the connection between humans and their natural surroundings, social ecologists do research based on the concepts of social ecology.

The field of social ecology is based on six main ideas. As a rule, social ecologists will use these guidelines to confirm that a certain occurrence represents a social issue. Recognizing an occurrence as a social concern is the first and foremost premise. Social ecologists are unable to study and advance in their field unless they identify difficulties. They need to be familiar with the phenomenon in order to comprehend its social development. Second, we may look at the issue from several angles and analyze it using different methodologies. Following the discovery of phenomena, social ecologists will use a variety of analytical techniques to examine the issue from many perspectives. The third is to draw from the many theoretical frameworks that make up this philosophy; interdisciplinary research is a hallmark of this school of thought. The acknowledgment of human-environment interactions as living, breathing systems is the fourth step. Fifth, learning about where people came from is essential for understanding the cultural, historical, social, and institutional settings of people-environment connections. What gives them their origin? It's about real-life encounters and how people interact with their

surroundings. Researchers need to take a step back and look at people's daily lives-their jobs, where they live, how much money they make, and the amount of time they spend in nature-to fully grasp the nature of the link between humans and their environment.

The three tenets of social ecology are based on an examination of these foundational ideas. The first is that the physical environment is complex and includes many different elements, such as geography, architecture, and technology. On the other hand, a social ecological study necessitates a social context or milieu, which encompasses the ecological, communitarian, and ethical aspects of society. The second is that many approaches and levels of study are all part of the social ecology viewpoint. The social ecological approach is the final one. It takes into account ideas from systems theory, such as the interconnectedness of all things and the ever-changing relationships between humans and their natural surroundings.

The Problem of Habitation

Humans were once a part of the jungle when this earth was young. Animals shared their habitat with them. At the point when he began to interact with other humans, Man established a distinct social zone in the forest, which he dubbed a village. This is when the habitat and displacement problems began. As the concepts of progress and development emerged in the 18th and 19th centuries, humankind's reliance on natural resources increased. Now that he had their territory, he began slaughtering them using what he said was cutting-edge technology. Environmentalists and historians have compiled a lengthy list of human and animal displacements caused by civilization. The issue of housing is essential to the works of Amitav Ghosh and is relevant to this work since it affects both humans and animals.

In his book "Remaking Societies," renowned social ecologist Murray Bookchin makes the valid point that "nearly all ecological problems are social problems". Class, he added, is the dividing line in society, and that line impacts social ties and, by extension, humans' capacity to coexist with nature. The impoverished people are said to live in close proximity to nature and to rely substantially on it for their survival. However, the poor have to deal with the effects of environmental exploitation, which is carried out by the top class. Because of their lack of funds, they are left with little choice than to use the natural resources. Through Nirmal's writing and Piya's observations of the Sunderban and its flora and wildlife, Amitav Ghosh deftly reveals two sides of the current situation in *Hungry Tide*.

Aiming to preserve and repair natural systems while meeting fundamental human needs in sustainable ways is within the scope of bioregionalism, which holds that geographical units of relatively modest size are the best approach to foster such interaction. The topic of dwellings is also central to Ghosh's *The Hungry Tide*. The Marichjhapi people had their aspirations to build a village cut short, in contrast to the thriving Lusibari community. In an attempt to create a community free of trivial class inequalities, the Scotsman Daniel Hamilton purchased thousand acres of land in the Sunderban. It was on these islands that Lusibari and many more like it were created. His plans and his actions got the full support of the administration.

Marichjhapi, on the other hand, is a protected forest that is part of a mission to rescue tigers, so the unfortunate refugees are forced to leave when they attempt to set up camp there. The settlers were driven to leave Marichjhapi because it was a protected forest reserve. An outburst from one of the poorer settlers, Kusum, occurs as the settlers endure unnecessary agony and suffering. At long last, the Marichjhapi village is under siege; houses are set ablaze, boats go down with them, and women are raped and dumped into the sea. Here we have an example of unfair justice in action, where the strong and wealthy, like Sir Daniel Hamilton, have their way while the humble and powerless are pushed to the limit. Although Ghosh shows compassion for the plight of the refugees via Nirmal, he refrains from passing value judgments and instead exposes all sides of the issue. It was only with the intention of turning this undeveloped area into a commercial center that individuals like Daniel Hamilton bought the property. Neither the locals nor the environment are familiar to Daniel. Destruction is born from a lack of connection to nature.

Ghosh describes the complete animosity of animals and humans against land at the beginning of *The Hungry Tide*. The Malta River has altered its path by the time Kanai reaches Lusibari, a considerable amount of time has passed. Due to the drop in water level, individuals had a hard time getting about. Because the blowing muck was so enormous, Kanai saw the misery of the boat passengers. Before setting foot in the dirt, males roll up their pants and women knot their saris. When they tread into the muck, it encircles them to their hips and then vanishes "like a spoon vanishes into a bowl of very thick daal". They seem like another type of person, their upper bodies twisted in the dirt. The author subtly alludes to the ongoing opposition to a tourism project in the Sunderbans, even if she doesn't state it explicitly. Port Canning, an embankment on the River Malta, was the immediate cause of the alteration in the river's flow. A town with hotels, promenades, parks, and banks was to be constructed in the tide country as part of a tourism initiative, according to the government. In order to complete this project, the government cleared the mangrove vegetation. The novel's protagonist, rather than inanimate things, is nature, according to Ghosh. Not until a few years have passed does nature begin to resist this human contact.

For guys who suffer from animal phobia, this zoophobia is a nightmare come true. Tigers have a reputation for brutally murdering humans, so it's understandable that they would find it difficult to live peacefully with this predator. The islanders' daily phenomenological encounters with this animal aren't very fascinating or good, but they do have a strong connection to the mangrove forest and the natural world, which has allowed them to develop a distinct culture in the Sunderban.

Another major issue, the battle between humans and animals, which is almost the novel's fundamental theme, was born out of this land dispute. This Bengal tiger's native habitat was conquered by humans. This is a fight for existence, and the strongest will emerge victorious. The Sunderban environment is rife with regular incidents of man killing tiger and tiger killing man. Ghosh makes it very apparent right from the bat that the landscape is completely hostile. The forest's dense foliage is overwhelming to the

naked eye. It is more than just acting as a screen or wall. It works like a well-crafted optical illusion in that it deceives the human eye. Things get obscured and disappear into the maze of lines "like the hidden objects in children's puzzle" due to the abundance of shapes and forms in the forest. The indigenous people's innate dread of zoo animals, known as zoophobia, is understandable. The local fisherman, Horen, wants Nirmal to experience terror. Fokir believes Kanai should experience terror. Reason being, fear is your best defense and the reason you're still here, Saar. The risk increases double in its absence". Details concerning animal assaults are scattered throughout the tale. The nighttime stillness on the island of Lusibari is sometimes shattered by the low growl of a tiger.

The Glass Palace is another book that deals with the similar topic of relocation. Postcolonial people have always had to deal with the issue of land and relocation. One of the novel's protagonists, Raj Kumar, is always on the road throughout the book. His parents' deaths prompt him to relocate to Burma at the beginning of the book. The British went to war with Burma and ultimately defeated them while he was there. He eventually made his home in the Rangoon before relocating to Kolkata, India, during WWII. Ratnagiri was also the new home for Burma's monarch and queen on the parallel. Ghosh has brought attention to the hardships endured by the uprooted Indians who are enslaved by the British. The issue in this book is not a shortage of land but rather its overexploitation. British colonizers came to the area in search of teak timber. They battled for and conquered the forest area, and they saw commercial and economic value in the teak wood. They fell it and sell the lumber on the global market.

In the book *The Hungry Tide*, a clash between human nature is on display as the protagonists, despite the dire circumstances, go into the mangrove forest in search of sustenance during a severe famine. The villagers gave in to the animals even though they were trying to subsist off of windfalls and other forms of sustenance. Their hunger compels them to engage in hunting and fishing, which often leads to catastrophic outcomes. Despite appearances, this dispute is in fact a societal problem. Humans are getting closer to the jungle as the Sunderban population grows. A lot of trees were chopped down and the ground was leveled so people may live there. Land suitable for farming and agriculture is scarce. The tension begins with their reliance on the forest. People are venturing into the bush, where they die in fierce battles with wild beasts. Animals are making their way into human settlements in quest of food, while humans are encroaching on their territory. The author, Ghosh, has written;

Many of them died of drowning, and many more picked up by crocodile sharks. Nor did the mangroves offer much immediate value to human beings- yet thousand risked deaths in order to collect meager quantities of honey, wax, firewood and sour of the *kewra* tree. No day seemed to pass without news of someone being killed by a tiger, snake or a crocodile.

The Lusibari people live in harmony with Mother Nature. Bonbibibi is worshipped as the goddess of the Sunderban forest because of the profound impact nature has on their lives. The names of locations, individuals, and groups are sacred to them. The name Babodan was chosen for the trust

by Nirmal. "Badiya" means "desert" in Arabic, from where this name derives. The bada and bon, meaning woodland, are joined by this term. A sense of gratitude is evoked by this name. They have a special connection to the natural world via this.

The news that Kanai is heading to the Sunderbans reaches Nilima. She attempts to tell Kanai the truth about the killings in the Sunderban. The fact that Kanai, a Delhi resident, would not trust her is something else she is aware of. Kanai has never faced anything like this in his life, and she knows it. Attacks by tigers on humans are commonplace throughout the Sunderbans. When Moyana arrived to the guest home to deliver Kanai's tiffin, she was visibly frightened by the sight of the tiger. Echoes of a disrupted sound were audible to both of them. Kanai was about to say something about the animal whose howling had woken them up, but he restrained himself. "I should probably not say that word, should I?" he asks. No, Moyana responded. Is it not meant to be shouted out loud? During the night, the inhabitants of Sunderban avoided saying the name of this beast. Kusum had a similar sentiment when Kanai was a little girl: "No, you can't use the word - to say it is to call it". This animal's existence in the Sunderban was vividly described by Ghosh. "For the great cats of the tide country were like ghosts, never revealing their presence except through marks, sounds and smells", he says when describing the animals. The horror of being attacked by a tiger, even if Nilima is not one, is something she has gone through. She has been a resident in Sunderban for forty years, thus she is familiar with the area's terrain. Kanai dismisses her attempts to explain these facts. I realize that it's hard for you to picture yourself being attacked by a tiger in this day and age, in the twenty-first century," Nilima said. Unfortunately, nothing about it is unusual around here. This occurs many times weekly.

The fact that tigers murder hundreds of humans was proven to her. Nilima and Kanai debate whether Kanai should accompany Piya into the bush. Here, Nilima tries to persuade Kanai by telling him that tigers murder more a hundred people annually—and that this is just in the Indian portion of the Sunderban, excluding Bangladesh. She has preserved the documents over the years to demonstrate this. She claims that the figure will rise if she incorporates this documented data. The numbers show that a human person is murdered by a tiger in Sunderban at least once every other day, according to her. Kanai acted normally, raising an eyebrow, scratching his head, and responding. "Maybe it's related to the problem of overpopulation," he muses. Furthermore, habitat encroachments are another concern. This is the root cause of all animal-human conflict.

Population

Global population growth has ecological consequences. Countries like India and Bangladesh will have a hard time meeting their citizens' demands. The current state of affairs is being directly impacted by this need. Migrants and the high fertility rates in many developing countries are a major concern for environmentalists. The current rate of human migration is unprecedented. A large number of the migratory population sought better economic opportunities elsewhere. The ecology in every given area is negatively impacted by its population. Natural habitats are being

encroached upon as a result of the exponential growth in human population. There are several issues that arise as a result of population increase, including land pressure, soil and land degradation, habitat destruction, air pollution, deforestation, and loss of biodiversity. Reducing human population, according to deep ecologists, would slow Earth's deterioration.

The impact of human migration and population growth on natural ecosystems is a recurring theme in Amitav Ghosh's fiction. When Kanai leisurely descended from Canning's perch in *The Hungry Tide*. He surveyed the whole station. The current state of affairs was like a scene from a thirty-year-old film, he said. The first time he had visited here, thirty years ago, he recalled the hanging. Looking around at all the people shocked him. The reaction that Nilima provides is crucial in this case. This indicates that the Canning population has grown. A habitat for animals was taken from them by humans. As a result, there were assaults on both people and animals. Tigers and crocodiles, for example, turned into man-eaters as a result of the jungle's population boom. The only way to know that forests are deserted is from movies, she said.

There are densely populated areas comparable to Kolkata Bazar in *The Hungry Tide*, and on some rivers, the number of boats exceeds that of the trunks on the Grand Trunk Road. The rising demands of meeting human needs are placing an ever-greater strain on the natural world. A monument to excess may be found on the banks of every big river, according to Nilima. "Port Canning is the mighty monument of Malta," she went on to say. The result was a shift in the way the Malta River flowed. Despite Basonti being the once simplest path to Lusibari, Nilima insisted that Kanai take the longer and more circuitous route via Canning. He recalled the Malta as an expansive river, one of the most intimidating stretches of water he had ever laid eyes on, until she said that the river had transformed. Now that the tide was out, the river out in the distance was little wider than a ditch as it wound its way down the middle of a bed that was a kilometer wide. As she introduces these items to Kanai, Nilima feels despondent. She feels strongly about the issue of population growth and its impact on the environment.

The Malta River, Canning, is home to this massive monument that is always bustling with visitors. He interprets it as a threat to the river and its ecosystem. He saw hundreds of commuters cross the river daily while standing on the bank and watching the boats. Nirmal, Kanai's uncle, was discovered in a state of madness just here, where Kanai is standing. The chant "Malta will rise! The Malta will rise" erupted from his lips as he stood there. This threat to the river was hinted to by Ghosh. The river's state may have been crystal clear to Nirmal. One or more of the following may be the cause: climate change, damage, or globalization. The message he was attempting to convey to the populace was this. He had a better grasp of the situation than the other guys since he was a geology student.

The rising number of crabs has been well-mentioned by Ghosh. He expresses his fear that the environment of Tide Country is in jeopardy from the overcrowding of these species in a very courageous manner. Ghosh referred to them as the horrible hungers. The delicate boundaries of the Sunderban will be disturbed, according to Ghosh. Untold

numbers of crabs are barrowing into our bandh, he says. Now consider: how much longer can these huge predators-the crabs, the tides, the winds, and the storms-withstand this flimsy barrier?

These issues were brought up by Ghosh in relation to the refugees. They are refugees from Bangladesh who have no place to call home in India. The events of Marichjhapi, in which the police opened fire on an island inhabited by thousands of civilians, followed immediately thereafter. The events of Marichjhapi are brought to light by Nilima, who is the widow of Nirmal. According to her,

In 1978 it happened that a great number of people suddenly appeared in Marichjhapi. In this place where there had been no inhabitants before there were now thousands, almost overnight. Within a matter of weeks they had cleared the mangroves, built badhs and put up huts. It happened so quickly that in the beginning no one even knew who these people were. But in time it came to be learnt that they were refugees, originally from Bangladesh. Some had come to India after partition, while others had trickled over later. In Bangladesh they had been among the poorest of rural people, oppressed and exploited both by Muslim communalists and by Hindus of the upper castes.

This tragedy had an impact on the life of animals and the Sunderban, and Ghosh discussed it throughout *The Hungry Tide*. This happened in the wake of the Indian subcontinent's division. India and East Pakistan were separated by this Sunderban forest. Muslims and Hindus alike were subjected to brutality by the ruling elite in East India, today known as Bangladesh. After taking refuge in India, they were subsequently sent to dandakranya in Madhya Pradesh. Amitav Ghosh's work is a fictionalization of the same scenario. In addition, the book discusses issues related to refugees, land, and animals. In order to rebuild society, he makes advantage of these occurrences. The Sunderban was never an option for these displaced people, who were forcibly removed from their homes and forced to live in a remote region of the Dandkaranya forest as a result of partition. It was more like a jail at the resettlement camps where the government threw these people. Since they had grown up in the Sunderban, the land was very essential to them, and they had to live on Marichjhapi island in order to acquire it. Sheltered people on the islands construct houses, temples, schools, wells, pharmacies, salt pans, and more. It is clear that the migrants are capable and willing to keep fighting for their lives. The authorities then said that the refugee colony in Marichjhapi is unlawful and illegal. They are also informed that the settlement might disrupt natural balance and deplete forest resources.

According to Bookchin, social issues lead to environmental concerns. Sociologists like Ghosh have shown how society's hierarchical structure impacts the natural world. Ghosh uses the Marichjhapi event to try to show this point. According to Bookchin, gender, social status, and chronological age all play a role in establishing social authority. People at the bottom of Ghosh's class structure are the ones who suffer the most from the torment he inflicts. The settlers are deprived of food and water by the police. They deliberately rebelled against nature and were brutally murdered and tortured by the police. They were slaughtered mercilessly. Ghosh, like Bookchin, stresses the concept of human dominance over nature.

Conclusion

Oh, there is blessing in this gentle breeze
A visitant that while it fans my cheek
Doth seem half-conscious of the joy it brings
From the green fields, and from yon azure sky
(Wordsworth 122)

Through the lens of Ecocriticism, this study attempts to analyze five of Amitav Ghosh's books. Although it focuses mostly on literary depictions of nature, ecocriticism is an umbrella term for a broad variety of ideologies and fields of study. Following an in-depth analysis by ecocritics of the author's care for the Sunderban ecosystem, his or her shattered emotions, and the metaphors and symbols used in the author's works to convey these sentiments, the dissertation is completed. Additionally, they believed it was their ethical obligation to research the literature for the truth about the physical environment. Amitav Ghosh is only one of many environmentalists, both Indian and foreign, who have spoken out against environmental challenges. He has mostly written about his own state and hometown in his works. The author has written extensively on the physical environment in his books due to his early exposure to the post-colonial, globalized, and industrial impacts on the Sunderban ecosystem. Deep ecology, social ecology, ecofeminism, ecophilosophy, and ecocide are some of the environmental ideas that form the basis of the divides.

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