

## **THE GREAT DERRANGEMENT: CLIMATE CHANGE AND THE UNTHINKABLE- AN ANALYSIS IN THE CONEXT OF ENVIRONMENTAL HUMANITIES**

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### **ABSTRACT**

This paper explores the context of Environmental Humanities in relation to Amitav Ghosh's novel 'The Great Derangement: Climate Change and the Unthinkable' and its subsequent contrast with another contemporary work in Environmental Humanities, namely: Ursula Heise's 'Sense of Place and Sense of Planet'. The mentioned novel is an excellent piece of work with regard to mankind's interdependence on the changing face of Environment. Ghosh notes with great regret that how not much of literature in the form of either fiction or non-fiction has been dedicated to the changing façade of the Earth or 'Nature' as we have known it fondly in the works of Wordsworth, Coleridge and other notable writers. Further, he states how Bankim's novel 'Rajmohan's Wife' has drawn a mimetic ambitious sketch of the landscape which we view as mundane and traditional rhetoric stability. Ghosh has contradicted the 'gradualized approach' of Hutton and Lyell arguing that geological records show a high leap of the mass extinction and the advancement of our carbon footprint. Further, this study delves on how deranged a species we, the human beings are as Ghosh uses the examples of the Hurricane Sandy, the tsunami, 'microcosmic expression of pattern of settlement' and various other 'uncanny' signs that nature wishes to convey to us. In spite of the various red flags, the administration, the state-appointed engineers and policy makers have turned a blind eye to the age-old climatic concerns. Through this novel, Ghosh is instrumental in modelling the thoughts of future environmental humanists.

### **KEYWORDS:**

Climate Change, Uncanny frequency of weather conditions, red flags of nature, New administrative policies, Carbon Footprint, Derangement.

### **INTRODUCTION**

Environmental Humanities is a multidisciplinary field that combines History, Literature, Philosophy and Anthropology into the study of the Environment in the context of Climate Change, Ecocriticism, Environmental Hazards, human beings and their negative and positive interactions with the Nature (or Environment). It represents a huge umbrella of studies which cannot be studied or researched in isolation but needs a researcher to be adept in all areas to lead a fruitful conclusion and channelize the energies of humans in a conservative way, ensuring the safe keeping of the Environment so as to ensure a clean, safe place for the future generations of humans and other species.

The study is an attempt to use the tools of Ecocriticism, Deep Ecology and Cultural Criticism to analyse Amitav Ghosh's work 'The Great Derangement'.

### **RESEARCH METHODS AND TOOLS**

The research tools employed for conducting this analytical study is via the usage of Ecocriticism, Deep Ecology and Cultural Criticism. In order to evaluate the text of Amitav Ghosh in the light of Cultural Criticism, the literary fictional work of Ursula K Heise has been selected. The book titled 'Sense of Place and Sense of Planet- The Environmental Imagination of the Global' serves

as an insightful work for contrasting with Ghosh's novel 'The Great Derangement' in the scenario of Eco Criticism as well.

## ENVIRONMENTAL HUMANITIES IN THE CONTEXT OF AMITAV GHOSH'S NOVEL

The Environmental Sciences actually paved the way for the Environmental Humanities as the framing of appropriate literary pieces of work to present a cohesive idea of Environmental preservation in a digestible manner to the general public was as vital as having a healthy breakfast on your table. Even the very existence of mankind is dependent on the rightful preservation and functioning of the 'Nature' that provides for each of our needs. This is explored by many Environmental Humanists. Most notable amongst them is Amitav Ghosh, whose works 'The Hungry Tide', 'The Ibis Trilogy', 'The Great Derangement: Climate Change and the Unthinkable' and so on are pathbreaking literary pieces on the aspect of Climate Change.

In the words of the United Nations Secretary General U-Thant in 1971, 'As we watch the sun go down, evening after evening, through the smog across the poisoned waters of our native earth, we must ask ourselves seriously whether we really wish some future universal historian on another planet to say about us: With all their genius and with all their skill, they ran out of foresight and air and food and water and ideas'; the world is still at a worser situation than it was more than 50 years before. Several policies have been framed, demonstrations been conducted, thinkers have put across new strategies; however, mankind as a whole need to incorporate these in their day-to-day affairs and predispose their action toward the collective goal to forfeit the 'uncanny' manifestations of nature as explored by Amitav Ghosh in his novel 'The Great Derangement'.

Ghosh himself reveals that not much of work in fiction is present in the sphere of Climate Change

or Environmental Humanities. Most of these works are either non-fiction or those that account to be under the arena of fiction are hugely uninteresting to the commonplace readers who would prefer to curl up on their beds with a romantic novel or browse through short-statured verse than delve on something which is more taxing to the brain like fiction with a function of putting things right which man doesn't want to change for an issue whereby he has taken Nature for granted. This is quite evident in the situation when Ghosh reveals in his opening page of Part 1 'Stories' that his ancestors themselves were 'ecological refugees' who had taken the Padma River around which they had settled to be as non-existential as mere breathing. Ghosh points out that how each gulp of fresh air is actually derived in the way man has preserved nature. We know the famous quote by Franklin D. Roosevelt, former president who stated: 'Forests are the lungs of our land, purifying the air and giving fresh strength to our people'. Ghosh has further stated the case of how the Padma River had claimed the land which contained the village where his ancestors were settled. The violence with which the river bore upon the unsuspecting villagers can be equalled to the great cloud of carbon dioxide from Lake Nyos which rolled into the surrounding villages and killed 1700 people, animals and the like.

He further states the example of Sunderbans where the uncontrolled ecological process which happened at a slow, unnoticeable pace has now progressed to an increasing speed with which stretches of riverbank disappear and get substituted elsewhere. This is neither stable nor dependable as the shoreline keeps changing day by day and it carries the people and their possessions along with the sudden claiming of these lands. He further talks of the receding shorelines and how saltwater has affected agricultural growth. He accounts the examples of the cyclone of Dhaka and how a violent tornado had inflicted North Delhi during 1978 leaving around 30 people dead and several injured. This, he says, is the violent face of

Nature that has been vastly ignored by writers and people as certain ‘freakish’ once-in-a-while or seasonal occurrences. The seeming ignorance of book writers can be found in the London Review of Books, New York Review of Books and so on. He states that literary forms and conventions need to redesign their narratives to direct the world toward the alarming ‘accumulation of carbon in the atmosphere’ which has led to ‘a rewriting of the destiny of earth’.

Ghosh goes to the pessimistic mode stating that literary fiction hasn’t churned enough material to evoke a suitable environmental response from readers and critics. The problem doesn’t lie upon the level of information or understanding of the Environmental Humanist writers. It is actually ‘the imaginative and the cultural failure’ as people are unable to view the bigger picture of such writings if suitable remedial measures aren’t applied. He highlights the case of Arundhati Roy who is quite passionate and vastly informed of the climate change patterns, however in her fictional works, she has side-lined the impact or the role of climate change. Yet she has addressed these issues in her non-fiction works. Next, he states the example of Paul Kingsnorth, who is the author of ‘The Wake’. He says that though Kingsnorth founded the ‘Dark Mountain Project’ and has contributed several non-fictional works in global climate resistance movements, though he hasn’t written a suitable novel to this effect. He further quotes Dipesh Chakraborty from his essay ‘The Climate of History’ where he states that in this age of Anthropocene, humans have become geological agents who are engaged in changing the face of the earth. This spirals into the argument that Climate Change derives its roots from the apparent crisis of culture and is therefore a crisis of imagination. He uses the argument since culture via advertising and targeted marketing which creates the demands for vehicles, appliances, high rise buildings and apartments (which has led to deforestation) has translated to the increase in the carbon content of

the environment. The purchase of a luxurious car is more of a status symbol than its technical perfection, it has more to do with the image of the car being linked to our favourite showbiz personalities. Further, the power of advertising is such that it leads people to conduct unwanted trips to foreign destinations when the same serenity and nature’s beauty can be enjoyed at somewhere nearby, thus leading to the unwarranted use of airplane fuel. Culture is in reality tied to imperialism and capitalism which has founded the massive ecological calamity which has been termed as the Great Derangement, leading to the displacement of the human race as a whole.

Ghosh further goes on to mention how notable Bengali writers like Bakim Chandra Chatterjee just gave a mundane narration of Nature as something tagging along in the backdrop like a ‘filler’ for the background setting of a novel. The gradualist approach of James Hutton and Charles Lyell too direct towards the central credo that ‘Nature does not make leaps’ as these critics saw floods, earthquakes, eclipse, etc as mere ‘prodigies of events.’ However, the reality is that as in Ghosh’s words ‘Nature rather does not just leap but jumps. This is reflected by the extinction of dinosaurs which was an unpredictable phenomenon and the alarming rates of global warming have signalled the progression of the views of Nature as ‘Moderate sentiments’ as that stated by Emma Bovary towards an alarming scenario of ‘catastrophism’. He also labels how Alfred Wegener’s theory of Continental drifting was belittled, however the way ‘uncanny’ events of freakish tornadoes, Hurricane Catarina, earthquakes, floods pinpoint how close to truth these events stand and the crashing point that earth is reaching to. This means that the current science fiction is equivalent to ‘fantasy’, ‘horror’ or ‘surrealistic’ in its genre. Further to this effect is his own experience as Ghosh mentions the images that he had portrayed in his novel ‘The Hungry Tide’ merged with the gory images of the damages instilled by the Tsunami of 2004. He recounts how

the settlements of the locals had been grazed to the ground as though the place were hit by a bomb. He says that much of the damage was due to the hard-headed politicians and engineers who designed these settlements without adequate safety precautions to last for centuries to come and bear the brunt of the 'surrealistic' and 'improbable' climate prodigies of nature.

He narrates extensively how old ports like London, Amsterdam, etc are naturally protected by estuaries and the like; however, the designing of Asiatic ports like Cochin, Surat, Dhaka, etc depended hugely on the town administrators. It is here that the individuals entrusted with the safe planning of the cities should have laid solid foundations of these cities to prevent the global derangement. The tsunami had in fact served as an eye-opener for policy makers stating that a revision of seismic and hazard assessment of the NW Indian Ocean was the need of the hour. He narrates how the city of Mumbai, which forms the commercial and financial capital of India would suffer at the hands of tornadoes or floods. Further, he cites evidences of the 2005 rainstorm which showed people that Mumbai wasn't exactly as resilient as people previously thought it to be. He picturises the possible effects of unpredictable storm and winds would be flying debris which could shatter the glass-wrapped offices of the city. Further, electricity would be disrupted which would pull ATMs out of action, and floods would lead to people and schoolchildren stranded. More so, India's financial systems disrupted as RBI and BSE stock exchanges would be affected. Much more alarming would be the bursting and non-functioning of the Bhabha Atomic Research Centre at Trombay which would put radioactive wastes and water in the environment, a scenario equivalent to the case at Fukushima Daiichi Plant. This pinpoints that societies and polities need to adapt and frame decisions to ensure collective survival of humans from the vagaries of Nature.

In Part II 'History', Ghosh uses the term 'Anthropocene' (or the Age of Man) to be equivalent to that of climate crisis and impending destruction of flora and fauna. He says that every human being that lived on this planet has an equal culpability and accountability of the way that he has either utilised or mis-utilised the resources. The Anthropocene is the latest historicization that makes human existence a thing of the past. History is terminal in nature as it renders us incapable of exceeding it. He states that capitalism is one of the principal drivers of climate change at the surface level, however the real forces driving the environment to destruction is imperialism and the changes brought about in the Indian landscape due to the disastrous effect of the British empire (rule). He says that Asia is in actuality central to the crisis. The vast disparity of Asia's accountability to climate change in contrast to the European continent is evident in the statistics of the number of potential victims of Bangladesh and Vietnam who are increasingly impeded by the sea-level rise. This is due to the aspect to global warming due to which the Himalayan glaciers are melting at an alarming rate which translates to water crisis. The bearers of the brunt of industrialization and pollution is the poorer segment especially the women and the children. Asia, therefore has to face the critical questions of 'mitigation, preparation and resilience'. Global strategies would be vastly inappropriate if Asians do not embrace the true ideals for which a shift in the outlook and policies for bringing about climatic change need to be internalized to the foundations of the society such that each individual would be equally responsible.

That said, Ghosh posits that it was the advent of industrialization in Asia during the 1980s that led to the emergence of the climate crisis. The after-effects of pollution was already felt in the atmosphere right from the 1930s and the 1950s and the effects would have been more pronounced had Asia sustained its level of economic expansion. Asia's after effects of industrialization shows that

the planet would not be able to handle ‘these patterns of living which was adopted by every human being’. Ghosh references the patterns of 16<sup>th</sup> and 19<sup>th</sup> century of the growth of Asia and how Asia stepped into industrialization only in the late 20<sup>th</sup> century the bruise of which was imprinted on Nature. It was not merely depicted as ‘modernity’ in terms of a virus spreading from West to the rest of the world.

He states that in the China had utilized the coal reserves only towards the end of the twentieth century, they didn’t consume their coal reserves entirely but restricted to those present in the rural areas and depended upon other fossil fuels, therefore the Chinese did not alter their landscape much. Asia didn’t enter into the state of industrialization till the 20<sup>th</sup> century which is quite evident in the case where it was the British who had exploited the oil wells of Yenangyaung, Burma and this need of the British became prominent after the second Anglo- Burmese War in 1852-53 where the British took control over most of these wells. The King of Burma tried his best to regain control over these wells, but the British seized the rest of region in 1885 via a megacorporation with Burmah- Shell. This occurred as England didn’t have much fuel reserves and the increasing fossil-fuel consumption led to the British having to look after for newer venues which produced coal, hence the capture of the Burma oil wells. The steam technology increased the carbon footprint of Britain and its colonies. Prasannan Parthasarathi has praised Ghosh’s attempts at History saying that ‘This vast global inequality is, in the final analysis, backed up by military power, which is heavily dependent upon fossil fuel technologies. A fascinating body of sociological research, again conducted by Andrew Jorgensen with collaborators, has found a powerful link between levels of military spending, measured as a proportion of gross domestic product or military personnel as a fraction of the labour force and carbon emissions. We have a double whammy:

inequality is a major contributor to our climate crisis, as is the apparatus of violence that enforces our vast global inequalities. Ghosh is right on target in invoking empire as critical to our dilemma of planetary heating.’

Through History, Ghosh narrates how the West has successfully incorporated the consumption of fossil fuels in the day- to- day life of Asian nations and other colonies. Steam vessels from Britain arrived at India to obtain the share of free manpower as well to usurp the precious natural resources and in the process evoked forceful consumerist culture among the Indians which would add impetus to the growing industries of Britain. Ghosh says that Indian businessmen were no less at fault and wanted regular steamers between India and England, which Ghosh has mentioned in his work ‘Flood of Fire’ through the personage of Dwarkanath Tagore. Tagore was a key figure in the history of India’s growing carbon economy. He was a businessman who had helped build commercial infrastructure and hugely propagated the building of railroads for connecting of important cities and towns. Another point that Ghosh states is that Western powers had hold over most Asian and African nations in the form of colonies and they extensively used ‘steam technology’ and deliberately cut- off alternate sources of energy in the colonies. Therefore, Ghosh ponders of a hypothetical situation that had de- colonization occurred, it would have followed the dismantling of empires. This would mean that imperialism wouldn’t have manifested in any of these countries at the first place. This implies that industrialization and hence climate crisis, according to Ghosh would have been considerably delayed at Asian and African cities as they wouldn’t have been subject to the alarming rate of economic expansion. However, he says that the most important question is that are we, the humans the ones who are making bad choices by resorting to the previous patterns of history and moving ‘towards self- annihilation’. Many ingenious thinkers like Mahatma Gandhi

foresaw the devastating after-effects of industrialization as also notable Taoist, Buddhist and Confucian figures tried to raise their voices against the injected industrialization. These figures tried to retard the progress of the economy towards seemingly alarming carbon-footprint economies. Ghosh, says that not everyone moved towards the direction that these voices called for and that in reality global warming is 'the product of the totality of human actions over time'

In the portion 'Politics', Ghosh mentions that Climate change has brought about a realignment in the idea of freedom, which forms a major component of politics. Politics seeks to be free from Nature and non-human issues. The arts along with politics of 20<sup>th</sup> and 21<sup>st</sup> centuries dealt more with the individual self-reflexive. Art was considered to be progressive in nature and contributed to aesthetic and political matters. However, arts are moving in a backward direction with respect to its depiction of climate change fiction as 'the literary mainstream remained just as unaware of the crisis on our doorstep as the population at large'. The political sphere has been littered with wrong preoccupations due to the influence of internet and the digital media. The public is more concerned regarding questions of identity such as religion, caste, ethnicity, language, etc. Ghosh is of the view that these subjects have been over-emphasised which means that a paradigm shift in the subject matter of politics in correlation to the issues of public sphere calls for an appropriate action. He says that in the manner Updike has quoted modern novel as 'individual moral adventure', in literature, moral implies a 'journey of perfection, of bearing witness and testifying in order to uphold sincerity and authenticity'. Hence literature is more concerned in dealing with topics of moral relevance rather than choosing to investigate into matters of climate change. Politics in India need to evolve to incorporate the changes at the global level to forestall climate catastrophe. The reasons are:

(i) there is a perceived conflict with what 'freedom' implies and the modern conception of matters of relevance in modern-day politics

(ii) there is a 'lack of transitive connection between political mobilization and global warming'. This means that even though many environmental activists and their supporters have made vocal protests at various places in India, they haven't made much of a mark to bring a vast change in the policies and their implementation in terms of bringing about a reduction in global warming and towards the preservation of the environment.

Hence, politics is directed towards issues relating to identity and public sphere doesn't bring about major changes in policy with relation to climate change. For example: the people at Iraq protested against the War but this didn't bring about any change in the political situation in Iraq. He says that the countries of West are post-political spaces and are managed by other frameworks and apparatuses. Ghosh says that there are no resources of democratic governance to seriously address climate change. People are advocated by climate change activists that the individual moral approach to climate change is of utmost importance but 'the scale of climate change is such that individual choices will make little difference unless certain collective decisions are taken and acted upon'.

We are trapped in 'individualizing imaginary' and need to find a way out and the individualistic approach isn't necessarily going to make a vast impact in Climate Change. The yardsticks of morality aren't the same and we needn't necessarily just resort to blaming the policymakers, but Ghosh says that the major emphasis should be on the writers and artists that we should be able to imagine the actual issues and act accordingly to bring major changes in the Environment. The Anglican societies of US, UK, Australia, New Zealand, Canada are engaged in denialism and activism, which led to intense political polarization. Ghosh states that the security establishments in US are committed to

studying climate change and has ‘appropriated the language and even the tactics of climate change activism.’ In these nations, intelligence agencies are also producing detailed studies of the effects of Climate Change. It would be counterintuitive if major nations don’t give the necessary importance to Climate Change, he adds that it is the status quo of the distribution of power and hence the justifiable consumption of fossil fuels that needs to be maintained. One possible method of averting Climate Change is ‘the armed lifeboat’ posture which would keep the climate refugees under cover and the nation will be able to protect its own resources but it has its own limitations as ill effects of Environment has spread everywhere. The distribution of power ‘lies at the core of the climate crisis’ and it has intruded to geographic and military regions around the world. Next, Ghosh states the politics of attrition where the shocks of climate change would be absorbed by the lower strata of the society, acting as a cushion since without the poorer section, the middle-class strata particularly the affluent, would be crippled. Ghosh states ‘in the West, the wealth and habits based upon inefficient infrastructures would transmit to climatic impacts which could lead to manifestation of systemic stress.’

### **ECOCRITICAL, DEEP ECOLOGY AND CULTURAL CRITICAL DIMENSION OF ‘THE GREAT DERANGEMENT’ COUPLED WITH A FUNCTIONAL CONTRAST WITH URSULA HEISE’S ‘SENSE OF PLACE AND SENSE OF PLANET’**

It has been stated by Ursula Heise in her work ‘Sense of Place and Sense of Planet’ that ‘Globalization’ and ‘Ecocriticism’ are the contemporary terms in English Literature, after ‘Structuralism’ and ‘Post- Structuralism’. Though most of us are engaged in reading of texts related to Structuralist and Post- Structuralist Thinking, yet the relevance of Globalization in the arena of Art,

Politics, Climate Change, Policy Making, Scientific Know- How is gaining prevalence post Industrialization of the developed and developing nations. Ecocriticism was first used by William Rueckert in 1978 in his essay ‘Literature and Ecology: An Experiment in Ecocriticism’. Through ecocriticism; ecology and ecological concepts are applied in the study of literature; this is due to the fact that ecology is of the highest relevance especially in the light of Climate Change and Global Warming.

Heise in her work places specific emphasis on a particular location (‘localist’ as pinpointed by her) whereby she delves into North American environmentalism whilst Ghosh has oscillated between the climatic scenario at his native- country India and paints scenes of drastic climate change as he visualizes at New York. Heise has tried to examine the connection between Environmentalism, Ecocriticism and the theories of Globalization and Cosmopolitanism on one hand and Ulrich Beck’s theory of risk society on the other hand. In other words, she has tried to depict the imagination of the global and the ethical commitment of the local environmental space to the environmentalist thoughts and writings in English literature. She has argued that ecocriticism needs to explore and test the representation of the global scenario rather than just adding a green cliché to every other work of Environmental Humanities. She proposes the concept of ‘Eco- Cosmopolitanism’. It is a broad framework which entails how local systems related to culture and ecology exist on the global scale and how one’s sense of place is related to the concepts of environmental imagination, deterioration and globalization. She says that mere localism is inadequate in understanding the effect of humans upon nature in the larger perspective which is at the global scale. These need to be analysed not just in certain ethical communities but the relation of humans across various cultures need to be evaluated in terms of their varied actions

evaluated at the context of the present global policies. Therefore, instead of merely pinpointing certain individuals as the focal points towards contributing significant climate change towards a greener tomorrow, to quote Heise, it is about 'thinking of indigenous traditions, local knowledge and national law' in the context of the planet as a whole. We can also consider an Archetypal or a Myth- based approach to evaluate both Heise's and Ghosh's works as the archetypal, dominant habits and patterns of indigenous populations can be suitably manipulated on the global scale and as a suitable tool for anti- globalization and regional, grassroots movement. Hence, through her work, Heise theorises that all humans have a duty to all ecosystems and not just the one place (localist approach) that we as an individual or a group of individuals are a part of.

Eco- Cosmopolitical analysis of Ghosh's text can be seen as humans are the individual citizens of the world, each accountable for the 'freakish events' or how the planet is reacting adversely to the unwarranted effects of population explosive. It makes each human on the planet equally responsible rather than as Ghosh states at the part 'Politics' that certain religious or political leaders or groups need to own up their leadership in averting the global Climate Crisis.

Further, a critical reading of both texts in the light of Deep Ecology, we can view how Deep Ecology has laid an anthropocentric focus on Environmentalism. In other words, we should disdain the Anthropocene picturisation of the ecological system whereby we place humans and their activities at the top of the ecological pyramid. Environmentalists and eco-critics have framed a 'biocentric approach' which centralizes the non-human world. 'Anthropocentrism is often contrasted with a possible biocentric stance, one attempting to identify with all life or a whole ecosystem, without giving privilege to just one species' (Clarke 3). Deep ecologists advocate the

value of the non- human world rather than over-emphasising on the needs of just human beings. Environmental ethics calls for a biocentric stance rather than other creatures and non- human things being a means of achievement of human goals. Heise goes one step forward by stating that humans need to evolve themselves to translate their needs to a biocentric attitude which would lead a significant change in Environmental dynamics.

## CONCLUSION

In conclusion, Ghosh calls upon religious organizations hopefully that they could motivate the leaders involved in the politics of climate change. Grassroots movement wouldn't be able to bring about the adequate level of impact upon climate change but religious organizations have the power to transcend the issues of the major economies, acknowledge intergenerational and long-term responsibilities and make the people to work progressively toward a better future within the limitations. He states the example of Pope's Encyclical 'Laudato Si' that no miracle technology will save us nor Paris' Climate Changes' endless technical jargons and he states that the Church is equally responsible in alleviating poverty and appeals to help and guidance from people. However, not many people are convinced of Ghosh's conclusions. Ursula Heise, a critic has stated "This is an odd turn of argument not only because quite a few major religions rely on the centrality of individual conversion as the key to changing world- the individual perspective Ghosh had earlier rejected. Many institutionalized religions have also historically distinguished themselves by their expertise in pitting populations against each other at least as much as the ability to 'join hands with popular movements' and with each other that Ghosh stakes his hope on".

In my personal opinion, religion or religious leaders may not necessarily be motivated towards instigating climate change without propagation of their religious doctrines or strong hold over the

masses. It is actually the individuals and the policy makers at the nations' governmental bodies who need to meticulously check whether the public adheres to the guidelines laid in policy agreements on Climate Change and they are not a mere collection of printed letters in a document mutually agreed upon by a body of ministers. The absence of a suitable plan of action in Ghosh's novel can be contrasted with the 'eco- cosmopolitanism' framework adopted by Heise which gives every human a sense of ownership towards the betterment of the staggering dimensions of Climate and motivate each of us to a greener, carbon- free Earth at the global scale. We should however not disdain Ghosh's work completely but approach it as an eye- opener to engage the impending issues of Climate Change and an Environment struggling to recover. We can also view Ghosh's novel 'The Great Derangement' as a call for more works on Climate fiction in the present context so that writers may combine their scientific, deductive, political knowledge and social abilities to appeal to the various sections of the society to bring a meaningful change.

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