

DOI: 10.69980/ks.v10i2.4098

Rethinking Anthropogenic Climatic Change: An Ecological Study of Amitav Ghosh's Selected Non-Fictional Works

Sushanta Kumar Mahalik^{1*}, Dr. Manas Ranjan Samal²

¹Ph.D Research Scholar Department of Language and Literature Fakir Mohan University, Balasore, Odisha Mail Id-smahalik09@gmail.com

²Former Reader in English Department of Language and Literature Siddheswar Degree College, Amarda, Balasore, Odisha

Abstract:

The study of literature and environment is treated as ecocriticism of environmental ecocritism. This is an interdisciplinary study exploring ecological issues in view of climatic crisis. Anthropocene epoch, an evolution of literature-environment studies is believed to be the crucial reason for making ecological crisis. Anthropogenic climate change is defined as climate change driven by human activities such as industrialization, deforestation, and fossil fuel consumption forms a central theme in the non-fiction writings of Amitav Ghosh. His works move beyond scientific explanations to examine the historical, cultural, and political roots of the climate crisis, presenting it as a deeply embedded consequence of human civilization rather than a recent environmental anomaly. Amitav Ghosh is an internationally celebrated author of 20 historical fiction and non-fiction books. His selected non-fictions are *The Great Derangement: Climate Change and the Unthinkable*, *The Living Mountain, a fable for our times* and *The Nutmeg's Curse: Parables for a planet in Crisis*. These works explore environmental crisis migration and globalisation. Literature has become the ultimate platform to provide concrete pictures of the changing society in respect of variation in attitude and ignorance of the human world for gaining short lived advantages. In this context Imperialism is the expansion of influence which entails the destruction of the environment to support imperial interests. Capitalism is the dominant economic system which leads to violence and destruction of the environment. Ghosh challenges us to think more deeply about the role of conquest and violence in shaping the planetary crisis we're facing. This is the need to reshape our economic and social relations to address climate change. Ghosh seeks to explain our failure to address the urgency of climate change. He asks very powerfully whether the current generation is deranged by our inability to grasp the scale, violence and urgency of climate change.

Keywords: climate change, anthropogenic, environmental crisis, migration, globalisation, destruction

Introduction:

Literature is a communicative platform to expose the environmental issues and immediate steps to be taken to see the Earth again. Human activities for maintaining green earth were praiseworthy in the past in view of absence of Anthropocene attitudes and self-centered nature. The people during those days were gifts for the environment, now they are enemies of the same in order to achieve their economical status and show their wealthy status to others. In the name of Industry, factory, agriculture fields and for building houses for them, we are cleaning forests and becoming destructive day by day in order to ensure our dominance over forests. Anthropocentrism keeps exploiting nature and focusing on human needs to be well structured. It has caused ecological crisis in view of careless activities of human beings. Nature is exploited for economic and technological purposes. But it is a short-term benefit. No long-term consequence is possible for this. It is a mark of shallow ecology caused by anthropocentric views.

Earth again (Punascha Pruthibi) is an inspiring initiative by Sambad Digital in Odisha led by Chief Editor Tanaya Patnaik. This programme focuses on planting trees across the state to promote afforestation. It invites everyone to join in planting and saving trees, contributing to a larger environmental movement. This pioneering attempt by Sambad Group aims to foster a greener and more sustainable future of Odisha. In fact, it is a root for better living in this earth. As the earth is going towards destruction, we should take positive steps to start first climate Panchayat to paint the picture of Earth Again in the mind of the people at the grassroot level.

Over millions of years, the eastern edge of Africa appears to be separated from the rest of Africa by a small and shallow sea. As rifting continues, Earth will exhibit a large island in the Indian Ocean. This island will likely consist of parts of Ethiopia, Somalia, Kenya, and Tanzania. The countries named Somalia, Kenya, Tanzania, and parts of Ethiopia in East Africa are directly affected by Africa's potential split. This has taken place due to ecological imbalance on landscape of the region. Heavy rain fall has grown the cracks due to global warming.

Anthropogenic climate change has become the sole change in changing the face of the environment. Human activities have been treated as major threats on causing fossil fuels, deforestation, and industrial development. It has a rise in global temperatures and climate issues. Over exploitation of natural resources by human beings is extremely damaging the environment. As a consequence of it, global warming, ice-melting, extreme heat events, changes in rainfall patterns, ocean warming, acidification, thermal expansion, extreme weather events, changes in wind patterns and increase in greenhouse gasses are found as other climate-related effects. Climate change can be broadly categorised into various forms like temperature changes, precipitation changes, sea level rise and changes in weather patterns.

Amitav Ghosh is a climate activist. He addresses an environmental issue of the conflict of conservation of natural world and the human rights in the novel. Sundarbans stand as one third in India and two-thirds in Bangladesh. The well-known story of vibrant violence recognized on the Sundarbans is an awareness at the national and international level. The efforts to conserve the forest are marked as tragedy and hypocrisy. Nature runs to fulfill human's desire but they are exploiting Nature to accomplish their wants. For the better self-living, humans forget their duty to keep the balance of nature. Nature is the destroyer and preserver of human society. Keeping this in mind, the human beings deface the harsh reality of nature.

In *The Great Derangement: Climate Change and the Unthinkable* (2016), Ghosh articulates one of his most significant arguments: that climate change represents a "crisis of imagination." He suggests that contemporary society, particularly modern literary traditions, has failed to adequately represent the scale, unpredictability, and urgency of climate change. According to him, realist fiction tends to exclude extreme natural events—such as cyclones, floods, and unpredictable weather patterns—because they are seen as improbable or outside the norms of everyday life. This exclusion reflects a broader cultural inability to confront the reality of anthropogenic climate change. Ghosh argues that despite overwhelming scientific evidence, human societies remain psychologically and culturally unprepared to respond to the crisis, which he terms a "derangement."

Another major non-fiction work, *The Nutmeg's Curse: Parables for a Planet in Crisis* (2021), deepens this analysis by tracing the origins of climate change to the history of colonialism and environmental exploitation. Ghosh examines how European colonial powers transformed nature into a resource to be extracted and commodified. He uses the example of the Banda Islands massacre to demonstrate how violence against indigenous populations and ecosystems was integral to the establishment of global capitalist systems. In this context, anthropogenic climate change is not merely the result of modern industrial practices but the outcome of a long history of ecological domination and exploitation. Ghosh highlights how the worldview that separates humans from nature has enabled environmental destruction on a global scale.

In *The Imam and the Indian: Prose Pieces* (2002), although climate change is not the central focus, Ghosh's essays reveal an early engagement with issues of environmental concern and cultural interaction. These writings explore how human societies relate to their environments and how political and cultural systems influence ecological practices. They lay the groundwork for his later, more explicit critiques of anthropogenic climate change.

Across his non-fiction, Ghosh identifies several key human-driven causes of climate change. First, he emphasizes the role of colonialism, which disrupted sustainable ecological practices and imposed extractive economic systems on colonized regions. Second, he critiques industrial capitalism, which prioritizes economic growth over environmental sustainability and relies heavily on fossil fuels. Third, he points to cultural and intellectual failures, particularly in literature and the arts, which have not kept pace with the realities of environmental transformation. This interdisciplinary critique aligns with the principles of Ecocriticism, as Ghosh examines how cultural narratives shape human interactions with the natural world.

A significant aspect of Ghosh's argument is his critique of modernity. He challenges the dominant belief in progress defined by technological advancement and economic expansion, arguing that such notions have contributed directly to ecological degradation. Instead, he calls for a rethinking of human values and priorities, advocating for a more sustainable and ecologically balanced worldview. In this regard, he underscores the importance of indigenous knowledge systems, which often promote a harmonious relationship between humans and nature. By ignoring these systems, modern societies have lost valuable insights into sustainable living.

In conclusion, the non-fiction works of Amitav Ghosh present anthropogenic climate change as a complex and multifaceted crisis rooted in human history, culture, and ideology. Through works like *The Great Derangement* and *The Nutmeg's Curse*, Ghosh demonstrates that climate change is not only an environmental issue but also a moral and civilizational challenge. His writings urge a transformation in the way humanity perceives and interacts with the natural world, emphasizing that meaningful solutions require not only technological innovation but also profound cultural and intellectual change.

1.1 Objectives of the Study

The primary objectives of this study are to examine how anthropogenic climate change is represented and interpreted in the non-fiction works of Amitav Ghosh. Specifically, the study aims:

- To analyze Ghosh's critique of human-induced climate change in works like *The Great Derangement: Climate Change and the Unthinkable* and *The Nutmeg's Curse: Parables for a Planet in Crisis*.
- To explore the historical connections between colonialism, capitalism, and environmental degradation.
- To understand Ghosh's argument regarding the failure of literature and culture to address climate change.
- To evaluate the relevance of indigenous ecological knowledge in countering environmental crises.
- To situate Ghosh's ideas within the broader framework of Ecocriticism.

1.2 The Great Derangement: *Climate Change and the Unthinkable* (2016)

In this study, I shall focus on three fictions named *The Great Derangement: Climate Change and the Unthinkable*, *Living Mountain* and *The Nutmeg's Curse* of Amitav Ghosh. Amitav Ghosh published his non-fiction *The Great Derangement: Climate Change and the Unthinkable* in 2016. In *The Great Derangement: Climate Change and the Unthinkable*, acclaimed novelist Amitav Ghosh provides aims to confront this urgent issue by reflecting on our 'deranged' modes of political and socio-economic organization. The themes like literature, history and politics are illustrated to highlight the fallen modes of human beings. This book examines and manifests the limits of human thought when it comes to the spectre of environmental catastrophe (*Alexandre Leskanich*). Amitav Ghosh delves deep into the snarled nexus of the carbon economy and unfolds the reason behind the climatic change as an over-dependence on fossil fuels. It's a kind of derangement for us to say we desire a new different world but hardly try to change the deeds to make it realised perfectly.

Ghosh, the 'derangement' alluded to in the title means an advancement towards climatic disaster without any attempt to mitigate it and we just can't imagine what the unprecedented future holds, some portion of the essay is devoted to the imagination with a connection of rationalistic approach of the twentieth century novel with a scientific temperament. The first part is a long chapter entitled "Stories" where he indicates the literary community for their collective failure to claim the issue of climate change as the 'principal preoccupation' of serious novels. He assumes that global warming will affect in such a massive way that the sea level will rise and it will devour the Sundarbans and the low-lying cities like Kolkata, Bangkok. Today's unthinkable connoisseur of art and literature will have to face an entirely transformed world for the legacy of the inheritors.

This first part of this nonfiction engages on the motif of the climate crisis with the following views on non-human interlocutors like rising seas, storms, etc. Then these non-human aspects influence the thought process of the human beings which grows a massive interest to re-centre these non-human aspects. Then the uncanny intimacy of the humans with the non-humans is discussed, and then comes the instability of human existence. Then the author analyses the perplexity of the predator, the realisation of the European Enlightenment along with the middle-class expectations and revisions of thought process.

Part two of the book exemplifies the historicised psyche captured in a world that keeps on historicising itself, in this circumstance the past is persistently being outdated and human beings depend on the flawed technology to make out the sense of things. The historicised psyche naturally confesses the importance and priority to history and designates the superiority of historical division and knowledge. This has been exemplified by the terms which Ghosh uses like 'arc', 'trajectory', 'pattern' and 'process'. One has to remember how we came into existence and where we exactly are.

The reasons for this climate change like hurricanes, floods, desertifications are 'the distillations of all of human history: they express the entirety of our being over time (115).' The author caught in between this historicised perception, employs the term 'Anthropocene' which means the 'age of man' as an idiomatic use to designate the annihilation of terrestrial and climatic disorders. This coinage signifies a new geo-historical epoch and by using it Ghosh assigns to an account of augmentation of human expropriation of this earth. Anthropocene is the current geological age, viewed as the period during which human activity has been the dominant influence on climate and the environment. It is the latest historicisation that formulates the existence of humans as a thing of the past. "Anthropocene presents a challenge, not only to the arts and the humanities, but also to our common sense understanding and beyond that to contemporary culture in general" (135).

In the last part, numbered III, "Politics", Amitav Ghosh again mulled over the shocking reality of apathy by the creative community to introspect on the imminent danger of earth and atmosphere, we are already put in. Only a handful of writers like Margaret Atwood, Doris Lessing, Barbara Kingsolver, Mc Carthy, Boyle have evoked something about the world environment. Amitav Ghosh sensed this apocalyptic doom and includes himself among this category of writers. With a morose heart, he observes that the issues relating to religion, gender, caste have been taken up for discussion with priority but the issue of environmental disaster has been relegated to the rear as a political issue in South Asia. He questions whether the reason is for individual concern rather than the collective moral Handcuffed to Nature.

In all his writings, Amitav Ghosh explores the challenge that civilisation is confronting in the age of Anthropocene, a new geological era that dawns on humanity a new role to play for reshaping and reorganizing the globe and preserving it for the generations to come. According to him, human beings as ecological agents change the most basic physical processes of the Earth and at the same time, Anthropocene presents a challenge to our commonsense and understandings. Still, we find it hard to deal with climate change.

The Great Derangement tells us about our relationship with the earth which cannot be entirely and truly described within the traditional western scientific paradigm. We, as the readers meet an array of voices that articulate the troubles and tribulations that the globe is confronting today and determine an abundance of topics that vociferates the urgent need to emphasize and implement a "green" paradigm free of racial and social prejudices and injustice. This attempt to mingle up environmental advocacy and aesthetics of imaginary fiction is one of the attributes of the postcolonial eco-criticism that looks for an endorsement of environmental and societal integrity and justice in the postcolonial world today.

1.3 The Living Mountain- A Parable for Our Times

Amitav Ghosh targets climate change in his latest work *The Living Mountain* which is great example of Anthropocene's impact on earth. This work has wonderfully shown the power of nature. Human being loves their intelligence power. some of them desire to hold each and everything in their hand. This work depicts the struggle between human and nature power. Both, sources works differently. Nature wants to serve living beings whereas some human beings intend to use nature for their own benefits. The writer uses "Anthropocene" concept in his work "*The Living Mountain*". He introduces contemporary reality of relationship in this book. Anthropocene has been considered as a new concept to study. The writer's friend had dreamt regarding Anthropocene and harness of the human mind. Author's friend Maansi dreamt about the beauty of mountain valley. Mountain valley enriched with the treasure of nature which makes this place heaven the earth.

Valley people lived in valley and gave immense respect to environment. They acquired some knowledge about the mountain which respecting, loving and worshipping it. They had not kept their knowledge themselves therefore they spread the knowledge to coming generation. They called the "Mahapharbat" to their beloved mountain for which they sing and dance. Their life moved around their "Mahapharbat" because this mountain has given them precious tree, honey, herbs, mushroom, flowers, nuts etc.

Valley people barter their Mahapharbat's treasures to other and take the required items from urban merchants. The mountain's treasure became pleasure for valley people till outsider had not sunk into greed for that treasure. Urban merchant showed his keen interest to valley treasure and tried to acquire all knowledge about the mountain valley. Urban merchant's interest created uneasiness among the valley people. Urban merchants treated the Valley people as dumb who praised the nature as God. Valley people gave respect to nature as God. They worshipped the mountain to whom they meant as Mahapharbat.

The communication level developed between tribal and Mahaparbat during the process of worshipped. They danced and their feet's rhythm received some special signals from Mahaparbat. They decode the signal from Mahaparbat and believe on the message which they understand. These signals mainly alert them from coming all positive and negative circumstances. The predictions help them to prepare mentally to handle for coming state of affairs. Exactly same thing happened once. Mahaparbat alerted them for coming disaster.

"a cycle of time has ended," they said, 'and another one has begun: the cycle of tribulation. Strangers are coming from afar, a bord of them, armed with terrible weapons." (Ghosh 13)

The author projected his ecological concern through his work. He displayed that the nature also showered its love back to them. People live on mountain and enjoy nature's treasure. The entry of so called modern men ruined the beauty of natural valley.

Firstly, anthropoid threatened to surrender or they would enslave them. Therefore, it would be better for them to co-operate with anthropoid. Their modern weapons created scariness and made them surrender due to lack of confidence. They were forced to do the things against their will, ethics and rituals. Valley people stayed away from mountain but anthropoid forced them to climb on Mahaparbat to collect the treasure from it.

The Mahaparbat's treasure could make anthropoid wealthy. Valley people hesitated to climb but anthropoids pressurized them to climb on the Mahaparbat. As result of this climbing, a disaster faced by the valley people which they were apprehending. Be hazaredous, mountaineers have stuck into life and death situation. This horrified scene made anthropoid realize the truth behind valley people's belief. Anthropoid people soon realized their mistakes and failed to find any way out from this difficult situation. This Mahaparbat was an unknown place for them and the valley people only saved the savior. Anthropoids left no choice except joining hands with valley people. They declared, "we joined hands and embraced: no longer were we anthropoid and varvaroi-we were one. (Ghosh,33)

1.4 The Nutmeg's Curse: Parables for A Planet in Crisis

In *The Nutmeg's Curse: Parables for a Planet in Crisis*, Ghosh expands his exploration of these issues by examining the connections between colonialism and the ongoing environmental destruction in the age of climate change. He takes the nutmeg, a humble spice that once played a pivotal role in the global economy during European colonial expansion, as a lens to scrutinize how resource exploitation under colonialism set the foundation for modern forms of ecological degradation.

With his *The Nutmeg's Curse: Parables for A Planet in Crisis*, Amitav Ghosh attempts to trace the origin of the ongoing ecological devastation. Rather than pursuing a post-modern critical approach of revolutionary mapping, which would approach the conceptuality of origin as an archaeology of interconnecting historical agencies and forces, Ghosh situates it as a stability, choosing to approach the eco-exploitative dynamics of colonialism as the generative roots of mutating ecological disasters. He chooses to situate colonial history in terms of anecdotes not only to make this history tangible to the majority, but also to ensure that we spontaneously recollect it, and make this recollection a constituent dimension of our operational sensibility.

With his anecdotal retelling of the colonial exploitation of Banda Islands' eco-materiality – including the spice nutmeg – he unsettles the fixed perceptions regarding such exploitation. Whereas we commonly perceive ecological exploitation as singularly directed at depleting natural resources, Ghosh positions such exploitation as a divided phenomenon. With an emphasis on grabbing trading monopolies, colonial agendas reflect a grounding in non-violent intentions. Yet, implementation of such agendas results in violence, evident in the devastation of Bandanese community.

Ghosh also represents the subtractive orientation of eco-exploitation in the context of Banda Island. As this exploitation unfolds it excludes humans from the sphere of vibrant materiality it greedily exploits. Ghosh shows how colonizers treat ecology as the foundation of materialistic productions yet treat the indigenous community of Banda Island as brutes, forms of inassimilable metaphysical abstractions.

Ghosh repeats his representation of colonial exploitation of ecology into patterns of difference, capturing such exploitations tantamount to the extermination of humans. However, he does this with reference to colonial terraforming in the context of America. This happens to be terraforming that not merely flattens the differential geological features of territories owned by native American Indians. Rather it stands intermeshed with processes of decimating human lives and property. Such intermeshing becomes evident in the events of butchery, malnutrition, stress, and starvation that colonisers unleash while terraforming the virgin soil of America to suit European needs.

Ghosh turns towards foregrounding the shifting dynamics of colonial exploitation. Instead of revolving around terraforming exercises colonizers shift towards exploiting the oceans. By treating them merely as strategic locations colonizers carry out a reductive mechanization of their complex bio-diversity. Ghosh claims that the choke points for oil and gas transportation happen to be 'exact locations that European colonial powers fought over when the Indian Ocean's most important commodities were cloves, nutmeg, and pepper' (p.108). He indicates how the area stands as the main theatre of the world's economic activity, claiming that 'its sea lanes carry one third of the world's bulk cargo, fifty per cent of the world's container traffic, and 70% of crude and oil products' (p.113). He even shows how most of the fastest-growing militaries belong to this region, which stands now as a 'battlefield and sweatshop' (p.116).

Ghosh observes that these details are never factored into global climate negotiations and claims that such negotiations fail to understand that the global or the neoliberal capitalistic condition is not a nomadic or an abrupt eruption, but a monolith grounded on and inclined towards repeating the workings of an exploitative Empire into producing multiple cul-de-sacs. Ghosh's contribution doesn't merely lie in capturing the current neoliberal condition as what one might call 'the Empire in new Clothes'. Rather, with his anecdotal retelling of colonial history, he makes way for a decolonial vitalist politics. Aiming to create a decolonial sensibility that could unfold by spontaneously relating to colonial history, Ghosh's vitalist politics exposes both Planetarily and Postcolonial ethics as neoliberal stratagems.

Amitav Ghosh's *The Nutmeg's Curse* explores the deep connections between colonialism, capitalism, and environmental destruction, offering a critique of how these forces have shaped the modern ecological crisis. By tracing the history of the nutmeg trade in the 17th century and the violent Dutch colonization of the Banda Islands, Ghosh links the exploitation of natural resources during colonial times to contemporary ecological degradation. This paper examines how Ghosh uses storytelling as a form of resistance, blending personal, historical, and cultural narratives to highlight the interconnectedness of environmental and human violence. Ghosh critiques the Anthropocene, arguing that its roots lie in centuries of colonial exploitation and capitalist expansion, which continue to harm marginalized communities and ecosystems. Through comparisons with his other work, *The Great Derangement*, and postcolonial ecological literature by authors like Arundhati Roy and Vandana Shiva, Ghosh's arguments are situated within a broader literary context. Ultimately, this chapter contends that *The Nutmeg's Curse* calls for a radical rethinking of humanity's relationship with nature and the global economy, offering important insights into contemporary environmental and geopolitical debates.

1.5 Methodology

This study adopts a **qualitative and analytical methodology**, focusing on textual interpretation and critical analysis.

- **Primary Sources:** Close reading of Ghosh's non-fiction works, especially *The Great Derangement* and *The Nutmeg's Curse*, along with essays from *The Imam and the Indian: Prose Pieces*.
- **Secondary Sources:** Use of scholarly articles, critical essays, and ecocritical theories to support interpretation.
- **Theoretical Framework:** The study is grounded in ecocritical theory, postcolonial studies, and environmental humanities.
- **Approach:** Interpretive and interdisciplinary, combining literary analysis with historical and socio-political perspectives.

1.6 Findings

The study reveals several key insights:

1. Climate Change as a Cultural Crisis

Ghosh presents anthropogenic climate change not only as a scientific issue but as a crisis of imagination and culture, where literature and art have failed to respond adequately.

2. Colonial Roots of Environmental Degradation

Works like *The Nutmeg's Curse: Parables for a Planet in Crisis* highlight how colonial exploitation and events such as the Banda Islands massacre contributed to the commodification of nature and long-term ecological damage.

3. Critique of Modern Capitalism

Ghosh identifies industrial capitalism and fossil-fuel dependency as central drivers of anthropogenic climate change.

4. Failure of Modern Literature

In *The Great Derangement: Climate Change and the Unthinkable*, he argues that mainstream literary forms exclude environmental catastrophes, reflecting a broader societal denial.

5. Importance of Indigenous Knowledge

The study finds that Ghosh emphasizes traditional ecological knowledge as a sustainable alternative to exploitative modern practices.

1.7 Scope for Future Study

This study opens several avenues for further research:

- **Comparative Studies:** Comparing Ghosh's non-fiction with other ecocritical writers or climate thinkers.
- **Interdisciplinary Research:** Linking literary analysis with climate science, anthropology, and political ecology.
- **Regional Studies:** Examining how Ghosh's ideas apply to specific ecological contexts, especially in South Asia.
- **Fiction vs Non-Fiction Analysis:** Studying the continuity between Ghosh's non-fiction and his novels like *The Hungry Tide* or *Gun Island*.
- **Indigenous Knowledge Systems (IKS):** Deeper exploration of indigenous ecological practices as solutions to climate change.

Conclusion:

In conclusion, the non-fiction writings of Amitav Ghosh offer a powerful and multidimensional understanding of anthropogenic climate change, framing it not merely as an environmental or scientific issue but as a profound cultural, historical, and ethical crisis. Through works such as *The Great Derangement: Climate Change and the Unthinkable* and *The Nutmeg's Curse: Parables for a Planet in Crisis*, Ghosh challenges conventional narratives that isolate climate change from the broader structures of human thought and action. Instead, he reveals how deeply the crisis is embedded in the ideologies of modernity, colonialism, and capitalism.

One of the most significant contributions of Ghosh's non-fiction is his argument that climate change represents a "crisis of imagination." This insight highlights the inability of contemporary culture—especially literature and the arts—to adequately grapple with the scale and unpredictability of environmental transformations. By pointing out the absence of climate realities in mainstream narratives, Ghosh underscores a collective denial that has hindered meaningful engagement with the crisis. This cultural failure is not trivial; it reflects a deeper disconnect between human societies and the natural world, which has allowed anthropogenic climate change to intensify unchecked.

Moreover, Ghosh's exploration of historical processes, particularly in *The Nutmeg's Curse*, demonstrates that the roots of climate change lie in centuries of colonial exploitation and ecological violence. By linking past events to present environmental conditions, he makes it clear that anthropogenic climate change is not a sudden or isolated phenomenon but the cumulative

result of long-standing systems of domination and extraction. His critique of industrial capitalism further strengthens this argument, as he exposes how economic models based on endless growth and fossil fuel dependence have accelerated environmental degradation.

Equally important is Ghosh's emphasis on alternative ways of thinking and living. He advocates for the recognition of indigenous knowledge systems and non-Western cosmologies that view humans as an integral part of nature rather than its masters. These perspectives, often marginalized in dominant discourses, offer valuable insights into sustainable coexistence and ecological balance. By foregrounding these ideas, Ghosh not only critiques existing paradigms but also gestures toward possible pathways for addressing the climate crisis.

In essence, the non-fiction works of Amitav Ghosh compel readers to rethink anthropogenic climate change as a civilizational challenge that demands more than technological solutions. His writings call for a transformation in cultural narratives, ethical values, and political structures, emphasizing that true change must begin with a reimagining of humanity's relationship with the environment. Thus, Ghosh's contribution lies not only in diagnosing the causes of climate change but also in inspiring a more holistic and responsible approach to the future of the planet.

References (APA Style)

1. Ghosh, A. (2002). *The Imam and the Indian: Prose Pieces*. Ravi Dayal Publisher.
2. Ghosh, A. (2016). *The Great Derangement: Climate Change and the Unthinkable*. University of Chicago Press.
3. Ghosh, A. (2021). *The Nutmeg's Curse: Parables for a Planet in Crisis*. University of Chicago Press.
4. Buell, L. (1995). *The Environmental Imagination*. Harvard University Press.
5. Garrard, G. (2012). *Ecocriticism*. Routledge.
6. Heise, U. K. (2016). *Imagining Extinction*. University of Chicago Press.
7. Nixon, R. (2011). *Slow Violence and the Environmentalism of the Poor*. Harvard University Press.