

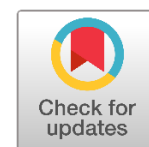
Original Article

FROM LOCAL LANDSCAPES TO GLOBAL CRISIS: CLIMATE FICTION AND ECOLOGICAL FUTURITY IN INDIAN ENGLISH NOVELS

Menka Singh ^{1*}, Dr. Anil Kumar Jaiswal ²

¹ Research Scholar, School of Humanities and Social Sciences, Shri Venkateshwara University, Gajraula, Uttar Pradesh, India

² Research Supervisor, School of Humanities and Social Sciences, Shri Venkateshwara University, Gajraula, Uttar Pradesh, India



ABSTRACT

This paper examines the emergence of climate fiction (cli-fi) in contemporary Indian English novels, focusing on how literary narratives engage with climate change, ecological futurity, and ethical uncertainty. Drawing on ecocriticism, speculative theory, and the environmental humanities, the study analyses selected works of Anoshirvan E. K. Kheradi and Tishani Doshi. It argues that Indian climate fiction uniquely bridges scientific discourse and cultural imagination by translating abstract climate data into lived human experience. Situating climate crisis within postcolonial histories, transnational mobility and ethical responsibility, Indian cli-fi foregrounds justice, memory and cultural continuity. The paper contends that Indian climate fiction expands the scope of global cli-fi by offering alternative narrative models that emphasize resilience, relational ethics, and collective accountability. In doing so, it reaffirms literature's critical role in imagining ecological futures and confronting planetary crisis.

Keywords: Climate Fiction, Indian English Novels, Ecocriticism, Ecological Futurity, Postcolonial Ecology, Global Climate Discourse

INTRODUCTION

CLIMATE CRISIS AND THE ROLE OF LITERATURE

Climate change constitutes one of the most urgent, complex, and far-reaching challenges of the twenty-first century. Rising global temperatures, extreme weather events, sea-level rise, biodiversity loss and resource scarcity have transformed climate change from a scientific concern into a lived socio-political and ethical crisis. While scientific reports such as those of the Intergovernmental Panel on Climate Change [Intergovernmental Panel on Climate Change \(2021\)](#) provide empirical data, predictive models and policy recommendations, they often struggle to communicate the emotional, cultural and moral dimensions of climate change to broader publics [Intergovernmental Panel on Climate Change \(2021\)](#). Literature plays a crucial mediating role in this context. By translating abstract data into narrative form, literature enables readers to experience climate change as a human, cultural and ethical reality rather than a distant scientific abstraction. Heise (2016) argues, storytelling allows individuals to grasp the scale, temporality and emotional impact of environmental crises in ways that purely scientific discourse cannot. Fiction, fosters empathy, ethical reflection and imaginative engagement, making it a vital component of global climate communication.

In recent decades, climate change has generated a distinct body of literary work commonly referred to as climate fiction or cli-fi. While much early cli-fi emerged from Western literary traditions, contemporary Indian English fiction has increasingly engaged with climate change, producing narratives that are culturally specific, ethically complex and globally relevant. Indian climate fiction situates ecological crisis within postcolonial histories, uneven development, social inequality and environmental vulnerability,

*Corresponding Author:

Email address: Menka Singh (Menka.Singh@outlook.com)

Received: 16 April 2026; Accepted: 20 May 2026; Published 30 June 2026

DOI: [10.29121/JISSI.v2.i1.2026.80](https://doi.org/10.29121/JISSI.v2.i1.2026.80)

Page Number: 241-248

Journal Title: Journal of Integrative Science and Societal Impact

Journal Abbreviation: J. Integr. Sci. Soc. Impact

Online ISSN: 3108-2165, Print ISSN: 3108-1959

Publisher: Granthaalayah Publications and Printers, India

Conflict of Interests: The authors declare that they have no competing interests.

Funding: This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Authors' Contributions: Each author made an equal contribution to the conception and design of the study. All authors have reviewed and approved the final version of the manuscript for publication.

Transparency: The authors affirm that this manuscript presents an honest, accurate, and transparent account of the study. All essential aspects have been included, and any deviations from the original study plan have been clearly explained. The writing process strictly adhered to established ethical standards.

Copyright: © 2026 The Author(s). This work is licensed under a [Creative Commons Attribution 4.0 International License](#).

With the license CC-BY, authors retain the copyright, allowing anyone to download, reuse, re-print, modify, distribute, and/or copy their contribution. The work must be properly attributed to its author.

thereby expanding the scope of global ecocritical discourse. This paper examines the emergence and significance of climate fiction in Indian English novels, with particular focus on the works of Anoshirvan E. K. Kheradi and Tishani Doshi. It argues that Indian cli-fi offers a distinctive ecological imagination that bridges scientific discourse and cultural experience, foregrounds ethical responsibility and redefines ecological futurity from the perspective of the Global South.

THE RISE OF CLIMATE FICTION (CLI-FI): A GLOBAL OVERVIEW

The term climate fiction gained prominence in the early twenty-first century to describe literary works that engage explicitly with climate change and its consequences. [Trexler \(2015\)](#) defines cli-fi as a narrative form that explores climate change as a central organizing principle, addressing its scientific, social and ethical dimensions. Unlike traditional science fiction, which often emphasizes technological advancement or extraterrestrial exploration, cli-fi focuses on Earth-bound futures shaped by ecological instability and human responsibility. Early examples of cli-fi include works by J.G. Ballard, Margaret Atwood, and Kim Stanley Robinson, whose novels imagine futures marked by environmental collapse, bioengineering and climate-induced social transformation. These texts often adopt speculative or dystopian modes, dramatizing the catastrophic consequences of ecological neglect. However, critics have noted that much Western cli-fi tends to privilege apocalyptic spectacle, technological solutions or universalized human experiences, sometimes marginalizing questions of historical inequality and social justice [Trexler \(2015\)](#), [Heise \(2016\)](#). In response to these limitations, scholars within the environmental humanities have called for more diverse and globally inclusive climate narratives. [DeLoughrey and Handley \(2011\)](#) emphasize the importance of postcolonial perspectives in environmental literature, arguing that climate change disproportionately affects regions shaped by colonial exploitation and contemporary global inequality. From this perspective, Indian climate fiction represents a critical intervention, offering narratives that foreground vulnerability, resilience and ethical accountability.

INDIAN ENGLISH FICTION AND ENVIRONMENTAL CONSCIOUSNESS

Indian English literature has long engaged with environmental concerns, even before the emergence of cli-fi as a named genre. Early post-independence writers often represented landscapes, agrarian life and human–nature relationships as central to cultural identity. However, environmental issues were frequently embedded implicitly within narratives of nationalism, rural life and modernization. From the late twentieth century onward, Indian writers began to address ecological degradation more explicitly, responding to deforestation, displacement, industrial pollution, and development-induced environmental change. Writers such as Arundhati Roy, Amitav Ghosh and Kiran Desai foregrounded environmental destruction as inseparable from political power, globalization, and social inequality. [Ghosh \(2016\)](#), although non-fictional, played a pivotal role in critiquing the absence of climate change from contemporary literary imagination and calling for a renewed engagement with ecological crisis. Within this evolving literary landscape, climate change has emerged as a central concern in recent Indian English fiction. Indian cli-fi differs significantly from its Western counterparts by embedding climate narratives within lived realities of scarcity, displacement and historical injustice. Rather than imagining distant futures alone, Indian climate fiction often portrays climate crisis as an ongoing condition, already shaping everyday life for vulnerable communities.

POSTCOLONIAL CONTEXT AND CLIMATE VULNERABILITY IN INDIA

India's experience of climate change cannot be understood in isolation from its colonial past and postcolonial development trajectory. Colonial resource extraction, land reorganization and industrial exploitation fundamentally altered India's ecological systems, creating patterns of vulnerability that persist into the present [Guha and Martínez-Alier \(1997\)](#). Post-independence development policies, while aimed at economic growth, have often exacerbated environmental degradation through large-scale infrastructure projects, urban expansion and industrialization. Postcolonial ecocriticism highlights how climate change amplifies existing inequalities, disproportionately affecting marginalized communities such as indigenous populations, coastal dwellers and the urban poor [Huggan and Tiffin \(2015\)](#). [Nixon \(2011\)](#) concept of slow violence is particularly relevant in the Indian context, where environmental harm unfolds gradually through droughts, pollution and land degradation, often escaping public attention. Indian climate fiction reflects these realities by portraying climate change not as a sudden apocalypse but as a cumulative process of loss and precarity. By situating climate narratives within postcolonial histories and social hierarchies, Indian writers challenge universalized climate discourses and foreground questions of justice, responsibility and ethical accountability.

FROM ENVIRONMENTAL CRISIS TO ECOLOGICAL FUTURITY

A key concern of climate fiction is ecological futurity the imaginative exploration of possible environmental futures shaped by present actions. Western cli-fi often oscillates between dystopian pessimism and techno-optimism, envisioning futures dominated either by collapse or by technological salvation. Indian climate fiction, however, tends to adopt a more ethically nuanced approach. Rather than offering definitive solutions or total collapse, Indian cli-fi emphasizes uncertainty, moral responsibility and cultural continuity. Futures are depicted as contingent outcomes shaped by human choices, ethical failures and acts of care. This orientation

[Heise \(2008\)](#) concept of eco-cosmopolitanism, which advocates a global ecological consciousness grounded in local experiences and ethical responsibility. Anoshirvan E. K. Kheradi's speculative narratives imagine climate-altered futures marked by instability, technological dependence and moral ambiguity, prompting readers to confront the consequences of ecological neglect. In contrast, Tishani Doshi's fiction approaches climate change through memory, diaspora and emotional inheritance, emphasizing how ecological crisis disrupts identity and belonging across generations. Together, these authors demonstrate that ecological futurity is not merely a question of survival but of ethical orientation, how societies choose to remember, respond and reimagine their relationship with the planet.

INDIAN CLIMATE FICTION AND GLOBAL ECOCRITICAL DISCOURSE

Indian climate fiction contributes significantly to global ecocriticism by offering perspectives rooted in the Global South. While climate change is a planetary phenomenon, its impacts are unevenly distributed, shaped by historical responsibility and socio-economic disparity. Indian cli-fi foregrounds this asymmetry, challenging narratives that treat climate crisis as a uniform global experience. By integrating postcolonial critique, environmental justice and cultural specificity, Indian climate fiction expands the ethical and imaginative scope of global cli-fi. It emphasizes that effective climate narratives must address not only scientific facts but also social inequality, memory and moral responsibility. In doing so, Indian English novels reaffirm literature's vital role in the environmental humanities as a medium that connects knowledge with emotion, ethics with imagination and local experience with global concern.

SCOPE AND STRUCTURE OF THE STUDY

This study examines Indian climate fiction as a critical component of contemporary ecocritical discourse. Focusing on selected works by Anoshirvan E. K. Kheradi and Tishani Doshi, it explores how Indian English novels represent climate change, ecological futurity and ethical responsibility within postcolonial and transnational contexts.

THEORETICAL FRAMEWORKS: CLIMATE FICTION, ECOCRITICISM AND POSTCOLONIAL ENVIRONMENTAL THOUGHT INTRODUCTION: THEORY AS AN INTERPRETIVE LENS

To understand the significance of climate fiction in contemporary Indian English novels, it is essential to situate the analysis within a robust theoretical framework. Climate change is not only a scientific or environmental phenomenon but also a cultural, ethical, and political condition. Literature, therefore, requires interpretive tools that can account for the complex entanglements of ecology, history, power and imagination. This part outlines the principal theoretical frameworks that inform the present study: ecocriticism, climate fiction (cli-fi) theory, postcolonial ecocriticism, environmental justice, and environmental humanities. Together, these approaches enable a nuanced reading of Indian climate fiction as a site where environmental crisis, historical inequality and ethical responsibility converge.

ECOCRITICISM: ORIGINS AND CONTEMPORARY DEVELOPMENTS

Ecocriticism emerged in the late twentieth century as an interdisciplinary field concerned with the relationship between literature and the physical environment. [Glotfelty \(1996\)](#) defines ecocriticism as "the study of the relationship between literature and the physical environment" (p. xviii). Early ecocritical work focused on nature writing, pastoral traditions and representations of wilderness, primarily within Western literary canons. Over time, ecocriticism has expanded significantly in scope and methodology. [Buell \(2005\)](#) emphasizes that environmental texts must be understood in relation to ethical commitment, environmental justice and ecological sustainability. Similarly, [Garrard \(2012\)](#) identifies key thematic concerns of ecocriticism, including pollution, apocalypse, pastoral, wilderness, animals and dwelling. Contemporary ecocriticism moves beyond romanticized representations of nature to engage with urban ecologies, climate change and global environmental crises. This shift is particularly relevant for Indian climate fiction, which often portrays degraded landscapes, polluted cities and climate-altered environments rather than pristine wilderness.

CLIMATE FICTION (CLI-FI) AS A LITERARY MODE

Climate fiction, or cli-fi, represents a significant development within contemporary literature. [Trexler \(2015\)](#) argues that cli-fi constitutes a cultural response to climate change, enabling societies to imagine and narrate ecological futures. Rather than functioning as a discrete genre, cli-fi operates as a narrative mode that intersects with science fiction, speculative fiction, realism and dystopian literature. [Heise \(2016\)](#) emphasizes that effective climate narratives must grapple with issues of scale and temporality. Climate change unfolds across vast spatial and temporal dimensions, making it difficult to represent within conventional narrative structures. Cli-fi addresses this challenge through speculative futures, non-linear timelines and symbolic landscapes. In the Indian context, climate fiction often blends speculative elements with realist concerns. Rather than depicting distant apocalyptic futures

alone, Indian cli-fi situates climate change within ongoing social and environmental realities, such as drought, flooding, migration and resource scarcity. This hybrid form allows Indian writers to explore climate change as both a present crisis and a future threat.

POSTCOLONIAL ECOCRITICISM: HISTORY, POWER AND ECOLOGY

Postcolonial ecocriticism examines how environmental degradation is shaped by colonial histories, imperial exploitation and global capitalism. Scholars such as Graham Huggan and Tiffin (2015). argue that environmental crises in postcolonial societies are inseparable from historical patterns of domination and resource extraction. In India, colonial land policies, plantation economies, and infrastructural projects fundamentally altered ecological systems, producing long-term environmental vulnerability Guha and Martínez-Alier (1997). Post-independence development initiatives often reproduced extractive models, prioritizing economic growth over ecological sustainability and social equity. Postcolonial ecocriticism is particularly useful for analyzing Indian climate fiction because it foregrounds questions of power, inequality and responsibility. Indian cli-fi narratives frequently challenge Eurocentric environmental discourses by highlighting how climate change disproportionately affects communities with minimal historical responsibility for global emissions.

ENVIRONMENTAL JUSTICE AND THE ETHICS OF INEQUALITY

Environmental justice (EJ) theory provides another crucial lens for this study. Originating in activist movements, EJ addresses the unequal distribution of environmental harms and benefits across different social groups Bullard (2000). EJ scholars argue that environmental degradation is deeply intertwined with issues of race, class, caste, gender and political power. In the Indian context, environmental injustice manifests in development-induced displacement, exposure to pollution, water scarcity and climate vulnerability among marginalized communities. Nixon (2011) concept of slow violence captures the gradual and often invisible nature of such harm, making it particularly relevant for literary analysis. Indian climate fiction frequently portrays climate change as a form of structural violence, embedded within everyday life rather than spectacular disaster. By foregrounding vulnerable communities, Indian cli-fi aligns with environmental justice's emphasis on equity, accountability and ethical responsibility.

ENVIRONMENTAL HUMANITIES AND INTERDISCIPLINARY APPROACHES

The environmental humanities provide a broader interdisciplinary framework that integrates insights from literature, history, philosophy, anthropology and cultural studies. Scholars within this field emphasize that ecological crises are as much cultural and ethical challenges as scientific ones Rose et al. (2012). Environmental humanities approaches encourage attention to narrative, memory, emotion and imagination elements central to climate fiction. Indian cli-fi exemplifies this interdisciplinarity by weaving together scientific awareness, cultural memory and ethical reflection. This perspective allows for an analysis of climate fiction not merely as representation but as intervention a mode of shaping environmental consciousness and moral imagination.

SLOW VIOLENCE AND NARRATIVE REPRESENTATION

Nixon (2011) concept of slow violence is particularly influential in the analysis of climate fiction. Slow violence refers to environmental harm that is incremental, dispersed and often overlooked by mainstream narratives. Climate change, with its delayed and uneven impacts, exemplifies this form of violence. Literature is uniquely suited to represent slow violence because it can render gradual processes visible through character, setting and narrative time. Indian climate fiction often employs fragmented narratives, generational perspectives and symbolic landscapes to capture the cumulative effects of ecological degradation. By narrativizing slow violence, Indian cli-fi challenges dominant disaster-oriented climate narratives and emphasizes the ethical urgency of seemingly ordinary environmental harm.

ETHICS, RESPONSIBILITY AND ECOLOGICAL FUTURITY

Underlying all these theoretical frameworks is a concern with ethics. Climate change raises fundamental questions about responsibility between generations, nations and species. Environmental ethics, as articulated by thinkers such Leopold (1949), Plumwood (2002), calls for a reimagining of human relationships with the natural world. Indian climate fiction often emphasizes relational ethics, highlighting interdependence between humans, ecosystems and non-human life. Rather than offering technological solutions alone, these narratives foreground moral accountability, care and restraint. Ecological futurity, in this context, becomes an ethical project. Futures are imagined not as inevitable outcomes but as contingent possibilities shaped by human choices and values.

SYNTHESIS OF FRAMEWORKS

Together, ecocriticism, climate fiction theory, postcolonial ecology, environmental justice and environmental humanities provide a comprehensive framework for analyzing Indian climate fiction. These approaches allow the study to:

- Situate climate narratives within historical and political contexts

- Examine ethical responsibility and inequality
- Analyze narrative strategies for representing ecological crisis
- Understand literature's role in shaping ecological imagination

This integrated framework ensures that Indian climate fiction is read not merely as speculative entertainment but as a serious cultural and ethical engagement with planetary crisis.

Postcolonial Climate Context and Environmental Vulnerability in India

INTRODUCTION

India, as a postcolonial nation with vast socio-ecological diversity, faces complex environmental challenges that are historically rooted, socially uneven, and ecologically pressing. Climate change in India manifests not only through extreme weather events but also through chronic phenomena such as drought, water scarcity, soil degradation, and biodiversity loss. These challenges are compounded by colonial legacies, development policies, and socio-economic inequalities, making India a particularly compelling site for climate fiction analysis. This part situates contemporary Indian climate fiction within the historical, political and ecological realities of the country. It examines how colonial histories, post-independence development, globalization and urbanization contribute to climate vulnerability and environmental injustice. The discussion provides a foundation for understanding how Indian cli-fi writers translate these real-world crises into narrative form.

COLONIAL LEGACIES AND ENVIRONMENTAL EXPLOITATION

Colonial administration in India profoundly reshaped landscapes, agriculture, and resource management. British policies favored commercial exploitation of forests, rivers and arable land to serve imperial economic interests [Guha \(1989\)](#). Examples include:

- Forest exploitation: Large-scale deforestation for timber and plantations disrupted local ecologies and displaced indigenous communities.
- Water infrastructure: Irrigation projects and dams were often designed to maximize revenue rather than sustain ecological balance [Markandya and Halsnæs \(2012\)](#).
- Resource extraction: Mining and plantation economies prioritized profit over environmental sustainability, laying the groundwork for structural vulnerabilities.

These colonial interventions created ecological fragility that persists today. Indian climate fiction often invokes these historical legacies to illustrate how contemporary climate crises are inseparable from centuries of human intervention and exploitation.

POST-INDEPENDENCE DEVELOPMENT AND ECOLOGICAL RISK

After independence, India adopted ambitious development projects aimed at industrialization, agricultural expansion and infrastructure growth. While these efforts contributed to economic modernization, they also intensified ecological stress:

- Dams and hydropower: Projects like the Narmada Valley dams displaced millions, destroyed forests and disrupted riverine ecosystems [Scudder \(2005\)](#).
- Urbanization: Rapid metropolitan growth has led to pollution, loss of wetlands and heightened vulnerability to floods [Joshi \(2018\)](#).
- Industrialization: Mining, chemical industries and energy production have generated toxic waste and air pollution, disproportionately affecting marginalized communities.

Indian climate fiction frequently critiques these developmental trajectories, portraying them as ethical and ecological failures. By linking socio-political decisions to environmental degradation, novels underscore the inseparability of climate vulnerability from governance and power structures.

SOCIO-ECONOMIC INEQUALITY AND ENVIRONMENTAL VULNERABILITY

Climate impacts in India are unevenly distributed, reflecting deep social hierarchies. Rural, indigenous, and low-income communities are often most exposed to floods, droughts and cyclones, yet they have the least capacity to adapt. Key dynamics include:

- Caste and class: Dalit and tribal communities disproportionately occupy ecologically fragile regions, making them more vulnerable to climate events [Baviskar \(2004\)](#).

- Gendered vulnerability: Women, particularly in rural areas, bear the brunt of environmental stress due to responsibilities for water, fuel and food [Shiva \(1988\)](#).
- Urban precarity: Informal settlements in cities are highly exposed to heatwaves, pollution and water scarcity [Joshi \(2018\)](#).

Indian cli-fi narratives foreground these inequalities, presenting climate change as a socially mediated experience rather than a neutral phenomenon. By doing so, literature aligns with environmental justice perspectives that link ecological harm to power and oppression.

SLOW VIOLENCE AND GRADUAL ENVIRONMENTAL HARM

[Nixon \(2011\)](#) concept of slow violence is particularly useful for understanding climate vulnerability in India. Many ecological crises unfold gradually and invisibly, making them less perceptible in media or political discourse:

- Deforestation and biodiversity loss: Incremental clearing of forests disrupts ecosystems and livelihoods over decades.
- Water scarcity and contamination: Overextraction of groundwater and pollution affects rural and urban populations over time.
- Climate change impacts: Gradual temperature rise, altered monsoons, and sea-level rise create long-term stress on agriculture, health and infrastructure.

Indian climate fiction captures slow violence by narrativizing these processes over multiple generations, employing fragmented timelines and polyvocal perspectives to make gradual harm perceptible and ethically urgent.

MIGRATION, DISPLACEMENT AND ECOLOGICAL TRAUMA

Climate change interacts with social vulnerability to produce ecological displacement. Drought, floods, and coastal erosion force communities to migrate, often into insecure urban or peri-urban spaces. Literature highlights the emotional, cultural, and ethical dimensions of such displacement:

- Loss of place and identity: Characters in Kheradi's fiction experience dislocation from ancestral lands, emphasizing cultural memory as a casualty of ecological change.
- Urban precarity: Doshi's narratives portray climate-induced migration into cities, linking ecological stress to social marginalization.
- Ethical reflection: Displacement becomes a lens for examining responsibility, justice and relational ethics in Indian cli-fi.

By representing these experiences, Indian climate fiction transforms abstract climate projections into tangible human narratives, fostering ecological empathy.

CLIMATE CHANGE AND MULTI-SCALAR IMPACTS

Indian climate vulnerability operates across multiple scales local, regional and global:

- Local: Village-level impacts of drought, soil erosion and crop failure.
- Regional: Monsoon variability, river basin stress and urban flooding.
- Global: Greenhouse gas emissions, international climate policy and diasporic ecological consciousness.

Indian cli-fi addresses this multi-scalar complexity by weaving local experiences into broader global contexts, highlighting interconnected ecological systems and ethical responsibility across borders.

ETHICAL AND AESTHETIC IMPLICATIONS FOR LITERATURE

The postcolonial and socio-ecological realities of India provide fertile ground for literary exploration:

- Ethical engagement: Authors foreground human responsibility for ecological harm and the moral imperative to care for vulnerable communities.
- Aesthetic strategies: Fragmented temporality, polyvocal perspectives, and symbolic landscapes are used to render climate processes visible and emotionally impactful.

Narrative intervention: Literature becomes a vehicle for environmental justice, cultural memory and climate consciousness. Indian climate fiction thus operates at the intersection of ethical reflection, historical critique and imaginative representation, demonstrating literature's capacity to engage deeply with climate vulnerability.

LIMITATIONS OF THE STUDY

Despite its contributions, the study has several limitations:

- **Scope of Texts:** The analysis focuses primarily on select contemporary Indian English novels by a few authors, which may not capture the full diversity of ecological literature in India.
- **Language Limitation:** Non-English Indian ecological fiction (regional languages) remains underexplored, though it may offer critical insights into local ecological knowledge and ethical frameworks.
- **Empirical Corroboration:** The study relies primarily on textual and theoretical analysis; empirical reader-response studies could strengthen claims about ethical and affective impact.
- **Temporal Constraints:** Climate fiction is a rapidly evolving field and new narratives may emerge that could shift or expand existing interpretations.

SCOPE FOR FUTURE RESEARCH

Future studies can build on this thesis by:

- **Expanding Regional Analysis:** Examining ecological fiction in Hindi, Bengali, Tamil, Malayalam and other regional literatures to explore local ecological knowledge and cultural diversity.
- **Empirical Studies:** Conducting reader-response, pedagogical and cognitive studies to measure literature's impact on ecological awareness and ethical reflection.
- **Comparative Studies:** Comparing Indian climate fiction with global cli-fi, including African, Latin American and Southeast Asian narratives, to analyze postcolonial intersections and transnational justice frameworks.
- **Interdisciplinary Approaches:** Integrating environmental science, climate policy and ecological economics with literary studies to enhance the applied relevance of Indian ecological fiction.
- **Digital and Multimedia Ecologies:** Investigating digital, graphic and audiovisual representations of ecological narratives to understand how technology shapes environmental consciousness.

CONCLUSION

This thesis demonstrates that contemporary Indian novels function as vital instruments of ecological consciousness, ethical reflection and social advocacy. By weaving together environmental ethics, ecofeminism, multispecies justice, place-based consciousness and postcolonial critique, Indian ecological fiction provides a holistic framework for understanding environmental crises. These narratives transform literature from a representational medium into an interventional one, challenging anthropocentric, development-centric and inequitable paradigms. Through innovative narrative strategies polyvocality, non-linear temporality, metaphor and lyrical prose Indian cli-fi and ecological fiction convey the complexity, temporality and ethical urgency of ecological crises. Moreover, by situating ecological challenges within local, national and transnational frameworks, these novels expand global climate discourse, offering ethically grounded, culturally specific and justice-oriented perspectives. They underscore that environmental sustainability is inseparable from social equity, ethical responsibility and cultural memory. Ultimately, this thesis positions Indian ecological fiction as a critical agent in global ecocritical discourse, demonstrating literature's enduring capacity to shape environmental awareness, foster ethical imagination and inspire action toward sustainable and equitable futures.

ACKNOWLEDGMENTS

None.

REFERENCES

- Adamson, J., Evans, T., and Stein, R. (Eds.). (2002). *The Environmental Justice Reader: Politics, Poetics, and Pedagogy*. University of Arizona Press.
- Ballard, J. G. (1962). *The Drowned World*. Victor Gollancz.
- Baviskar, A. (2004). *In the Belly of the River: Tribal Conflicts Over Development in the Narmada Valley*. Oxford University Press.
- Buell, L. (2001). *Writing for an Endangered World: Literature, Culture, and Environment in the U.S. and Beyond*. Harvard University Press. <https://doi.org/10.4159/9780674029057>
- Buell, L. (2005). *The Future of Environmental Criticism: Environmental Crisis and Literary Imagination*. Blackwell Publishing.
- Bullard, R. D. (2000). *Dumping in Dixie: Race, Class, and Environmental Quality* (3rd ed.). Westview Press.
- DeLoughrey, E., and Handley, G. B. (Eds.). (2011). *Postcolonial Ecologies: Literatures of the Environment*. Oxford University Press. <https://doi.org/10.1093/acprof:osobl/9780195394429.001.0001>
- Doshi, T. (2016). *Small Days and Nights*. Bloomsbury India.
- Gaard, G. (2011). Ecofeminism Revisited: Rejecting Essentialism and Re-Placing Species in a Material Feminist Environmentalism. *Feminist Formations*, 23(2), 26–53. <https://doi.org/10.1353/ff.2011.0017>

- Garrard, G. (2012). *Ecocriticism* (2nd ed.). Routledge. <https://doi.org/10.4324/9780203806838>
- Ghosh, A. (2016). *The Great Derangement: Climate Change and the Unthinkable*. University of Chicago Press. <https://doi.org/10.7208/chicago/9780226323176.001.0001>
- Glotfelty, C. (1996). Introduction: Literary Studies In an Age of Environmental Crisis. In C. Glotfelty and H. Fromm (Eds.), *The Ecocriticism Reader: Landmarks in Literary Ecology* (xv–xxxvii). University of Georgia Press.
- Guha, R. (1989). *The Unquiet Woods: Ecological Change and Peasant Resistance in the Himalaya*. Oxford University Press.
- Guha, R., and Martínez-Alier, J. (1997). *Varieties of Environmentalism: Essays North and South*. Earthscan.
- Haraway, D. J. (2008). *When Species Meet*. University of Minnesota Press.
- Heise, U. K. (2008). *Sense of Place and Sense of Planet: The Environmental Imagination of the Global*. Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780195335637.001.0001>
- Heise, U. K. (2016). *Imagining Extinction: The Cultural Meanings of Endangered Species*. University of Chicago Press. <https://doi.org/10.7208/chicago/9780226358338.001.0001>
- Huggan, G., and Tiffin, H. (2015). *Postcolonial Ecocriticism: Literature, Animals, Environment* (2nd ed.). Routledge. <https://doi.org/10.4324/9781315768342>
- Intergovernmental Panel on Climate Change. (2021). *Climate change 2021: The Physical Science Basis. Contribution of Working Group I to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change*. Cambridge University Press.
- Joshi, R. (2018). *The Last Jet-Engine Laughs*. Penguin Random House India.
- Leopold, A. (1949). *A Sand County Almanac*. Oxford University Press.
- Markandya, A., and Halsnæs, K. (2012). *Climate Change and Sustainable Development: Prospects for Developing Countries*. Earthscan.
- Nixon, R. (2011). *Slow Violence and the Environmentalism of the Poor*. Harvard University Press. <https://doi.org/10.4159/harvard.9780674061194>
- Plumwood, V. (2002). *Environmental Culture: The Ecological Crisis of Reason*. Routledge.
- Robinson, K. S. (2017). *New York 2140*. Orbit.
- Rose, D. B., Van Dooren, T., Chrulew, M., Cooke, S., Kearnes, M., and O’Gorman, E. (2012). Thinking Through the Environment, Unsettling the Humanities. *Environmental Humanities*, 1(1), 1–5. <https://doi.org/10.1215/22011919-3609940>
- Scudder, T. (2005). *The Future of Large Dams: Dealing with Social, Environmental, Institutional and Political Costs*. Earthscan.
- Shiva, V. (1988). *Staying Alive: Women, Ecology and Development*. Zed Books.
- Trexler, A. (2015). *Anthropocene Fictions: The Novel in a Time of Climate Change*. University of Virginia Press. <https://doi.org/10.2307/j.ctt13x1r99>
- Tuan, Y.-F. (1977). *Space and Place: The Perspective of Experience*. University of Minnesota Press.