

Cultural Nationalism and Environmental Ethics: Analyzing Eco-Conscious Themes in the Fiction Work of Kiran Desai

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Abstract

Kiran Desai is one among Indian contemporary fiction writer, who depicted to unveil the current issues through her works. She is a daughter of Indian English writer, Anita Desai, who has achieved a great position among Indian writers. Kiran Desai has received Booker Prize for her novel, "The Inheritance of Loss", which has been published in 2006. A multicultural society consists of people from diverse ethnic classics and cultures living and working together. Eventually they would mesh together and one culture would dominate. This would be cultural leveling or diffusion where the ideas and beliefs of one culture are spread around to others. This is a fertile ground for conflicts. Multicultural societies are hybrids. Even if one culture dominates, there still will be room for exposure to other ways of life as well as communication and cooperation between different subcultures within the primary society. Multiculturalism results in division and conquest.

Eco-conscious is a critical theory that analyzed how nature is represented in literary works and the kinship between literature and the natural environment. Eco-conscious has analyzed how human interaction with the natural world is portrayed in literary work of Kiran Desai. Her portrait of flora and fauna in her novels. The novel not only raises awareness of environmental and social concerns, but also appeals against the threatening aspects of nature by highlighting the destruction caused by nature's imbalances. The novel encompasses extensive elements of environmental importance. The author's description is made more generous by unveiling the current environmental challenges and recommendations on them.

Keywords: Cultural Nationalism, Environmental ethics, Eco-nationalism, Eco-consciousness, environmental changes.

Introduction

Literature plays a crucial role in fostering cultural understanding by providing insights into diverse perspectives, promoting empathy, and challenging stereotypes.

Cultural nationalism is a term used to describe efforts among intellectuals to promote the formation of national community through emphasis on a common culture. It is disparate with "political" nationalism, which refers to specific movements for national self-governance through the establishment by democracy. Cultural nationalism predominantly refers to thought and patterns that sympathize to the intentional resurgence of a planned national community's culture. If political nationalism is enthralled on the success of political sovereignty, cultural nationalism is observed on the refinement of a nation. Here the delusion

of the nation is not a political organization, beside a honorable community. Cultural nationalism portrays to provide an illusion of the nation's identity, record and fate. The key delegates of cultural nationalism are intellectuals and experts, who pursue to spread their vision of the nation to the broad community. The need to formulate and signify this providence regulates to be felt most sharply during times of social, cultural and political upheaval resulting from an encounter with modernity. Cultural nationalism often comes to pass in the prehistoric phase of a national movement, sometimes before an explicitly political nationalism has appeared. But it can also renew in long- demonstrated national states.

Indian culture has an antique and prehistoric record with intriguing thoughts and perfections. India has the destiny of retaining one of the classical cultures in the world in the form of Vedic wisdom. It is portrayed by intrinsic, comprehensive and metaphysical view of fact and a way of life based on that. It endorses fundamental unity of all prevalence; both stimulate and insensate. Every presence is at basement spirituality, throbbing with life and mindfulness. Everything in this world has ordinary origin and nourishment. Certainly, whatever survived, whatever survives and whatever shall arrive at existence level, all are incarnation of the same, proclaims the Puruṣa Sūkta of the Rigveda. The Īśāvāsyopaniṣad of the Yajurveda articulate that in this dynamic world every element is prime and is suffused by the Divine. It is one, unitary, self-existing principle which demonstrates itself variously, says the Nāsadīya Sūkta of the Rigveda. It is also practiced and stated diverse form.

Emphasizing national identity and the requirement of national energizing Pandit Deen Dayal Upadhyaya was opposed western type of restricted nationalism. His thought of nationalism was cultural, predicated on the principle of dharma which is the upholding principle of the entirely universe. Nation is a complete organization which has to action in peacefulness and relationship with the entire world. He denied the thought of regional consciousness and endorsed common national consciousness expanding into monumental consciousness.

Pointing out the consequence of national consciousness he kept-up that there should be political independence, but it becomes substantial only in the setting of national identity and cultural independence. Under foreign domination, a nation, like individual becomes a target to several ailments when its natural inclination begets overlooked and humiliated. He argued that the unsound organs are to be severed and healthy ones are to be nourished.

He claimed that it was imperative, we consider about our command national identity. Beyond this identity there is no significance of self-reliance, nor independence transfigure the instrument of progression and enjoyment. Because we are unconscious of our national identity, we cannot appreciate and evolve all our possibilities.

Eco-Nationalism

The term eco-nationalism is something brand-new it alloys nationalist sensibilities with environmental alarms and encourages the opinion that a country's topographies and natural resources are needful to its identity and records and these should be safeguarded. The key elements of this movement are self-reliance, safeguarding natural resources for coming generations, and against global environmental governance which is seen as menacing to national freedom. As climate change and environmental declination become urgent issues, eco-nationalism provides furnishes a subjective lens amongst which to inspect contemporary politics. Eco-nationalism inside itself grabs a protectionist approach to safeguard providence by featuring on ammunition of household and local industries rather than global markets also it holds uncertainty towards international environmental agreements and organizations.

Nationalism has suggestive leverage on how politics are structured. Since its swell to eminence in the late 20th century, environmentalism has been connected to international association and cross-border movements.

The safeguarding of a country's natural resources and environment as a pivotal component of its identity and freedom is exhausted by a number of movements, policies, and doctrines that landmark the crossroad of environmentalism and nationalism in modern politics. This intersection is constantly embedded by larger political, economic, and cultural environs and can take numerous forms, such as grassroots activism or policy-making.

Ecological nationalism is not inevitably preoccupied with territorial nationalism. Preferably, it categorizes indigenous history, traditions, regional geographical spaces, fabled symbolization of nature and so on. Therefore, ecological nationalism is culture-specific, illustrative and inventive. By the way, the post-colonial Indian State has inadequate to surpass the legacies inheritances of colonialism and continued to prompt territorial states on the foundation of language, culture, geography and creature comfort.

Over view of cultural nationalism

It is a subjective envision of Indian culture which encouraged not to have the mentality of "I versus thou". Instead, it advocated the attitude of "I and we". This is spiritual globalization which is cherished and inculcated by Indian seers and sages all the times. The 'other' is not to be considered as external or alien or separate. The abstract to be performed is universalization of 'self', compassion empathy with the entire universe. In this scheme of global family, there are both individual substances and their b universe, in an elegant relationship. An acclaim has to be represented amidst two beside they are not separable. This posture with its directness and catholicity to oblige and attract the multiplicity. It has revealed a noticeable symbiosis of two passions of familiarity to the entire and of being a part of the whole, of communion and of personality. Its proponents a communitarian or participatory enthusiasm of living distinctness of its members onwards an empathy with the entire savoring an individual subsistence and besides participating and enduring proficiency with the whole. It is a comprehensive social pluralism.

Indian culture has been broad and integrated, catholic and co-operating. This has furnished it an intrinsic vibrancy. There are some noble thought and providence composed in it which are not only adorable but also liberating.

We have to recall that India is a nation which has imperative identity with multiple diverseness all interlaced. As Pandit Deen Dayal Upadhyaya has positioned it in his Integral Humanism, "It is needful that we believe about our national identity. Beyond this identity there is no purpose of independence, nor liberty become the instrument of progress and enjoyment. As long as we are unaware of our national identity, we cannot recognize and develop all our capacities."

Indian identity is implanted in the complicated Indian culture, which has been immortal foundation of India's magnificent past, experience present and optimistic future. Appropriate to notice Indian identity, one has to intend carefully to the distinctive cultural and sub-cultural principles, which have progressed compensation, in which the Indian people have been encouraged and by which universal human perceptiveness have been advanced and structured. This is so whether they are Indian citizens or Indian Diaspora.

The Earth is noticeable and premium, for both the nature and the culture that come about on it. Progression history has been coming about for billions of years, although cultural history is only about a hundred thousand years ancient. Beside probably from here forward, culture progressively detentions what natural

history shall continue.

The next renaissance is, some say, the period of the end of nature. Beside additional assurance is that we can establish a millennium of culture in peaceful with nature. Human advanced out of nature; our biochemistries are natural and we draw our life support from the hydrological cycles and photosynthesis; we severally have inceptions and inherent traits; we are subject to natural laws. Apart from human life is radically separated from that in wild, spontaneous nature. distinctive coyotes' bats, humans are not just what they are by nature; we approached the world by nature quite unpolished and what we become by culture. Humans intentionally rehabilitate the wild environment and make postural and urban environment.

Global environmental change causes rise to ethical troubles that require to be embraced interior a structure of critical and advanced reasoning. Environmental issues frequently manage to be composed as costs to be handled and technologies to be identified, exiting in back of the chances and co-benefits interrelated to significant appointment. Environmental alarms figure remarkable in the work of the United Nations, and specifically in the United Nations Educational, Scientific and Cultural Organization. One direction of UNESCO has to do with the ethical principles subsidize in environmental sciences and policies. What is the moral value of the environment? What in nature is substance protecting, preserving. It is mandatory to proceed approach, to decide how international policy can upgrade ethical remark about the environment. Such remark is needful to the expansion that it can allocates moral motivations to achieve environmental policy effectiveness in every corner of the world.

The industries in preserving sustainable development while utilizing natural resources can be reasonable and ethical by showing special care such as:

1. Adopting products that are eco-friendly having minimum unfavorable impact on humans and ecosystem.
2. Utilize industrial process that require less energy, lowest use of natural resources, minimize waste by refining and reusing and protection and minimize pollution.
3. Setting green accounting system that is encompassing the environmental cost in goods and services. This is considered that consumer will be indirectly stimulated to minimize the damage to environment, reduction of pollutants and wastes. Such recommendations may accelerate the approach to pay principle.
4. There should be an equilibrium between ecology and economy. Economic growth is little possible without harm to environment and exploitation of resource. Therefore, it is mandatory to comprehend the obligation of the global business for preserving the ecosystems. The ecosystem is an affiliated and interdependent set of biotic and abiotic factors jointly accustomed to the environment. The environmental ethics that business companies' necessity to endorse is wide ecological system as they establish upon natural environment for their energy, availability of material resource and waste treatment and disposal. Till business companies comprehend the inter-relationship and interdependencies of ecosystems within which they operate may lead to serious pollution problems.

Environmental ethics for all multinational bay windows as to whether they pursue international "home laws" or "host laws" is grounded on authenticity that environment should be safeguarded not only for human being but also for wild living.

Problems like global warming, ozone depletion and disposal of pollutants that contained overall the world. They needed international collaboration and must be handled at global level. There are numerous multilateral contracts under the contemporary system of international environmental governance. beside

number of among them unaware accountability and effectiveness in terms of sustainability. New models of governance require to be designed which are very clear to all the nation.

By global change, there is a necessity to achieve green economy, learning, stewardship approaches and research attempts syllabus in education institutions necessity to understand in terms of Green. Manager should be further expert and react to global environmental change through green technology.

Thus, environmental norms can figure out the environmental issues but we should appreciate the needful normative nature of environmental issues. The normative discourse and the environmental ethics in particular do have a pivotal role in environmental thought and action nations.

The Inheritance of Loss examine the endeavor between conventional values and modernization and unveils the hardships that people should devastate while endeavoring to proportion these opposing effects. The book points out how cultural legacies impact people's lives and the disputes that evolve when traditional perfections are in conflict with those of a world that is modifying quickly. The novel's protagonists deal with the relation of numerous cultural inheritances, which impacts their personalities and decisions. The character of Sai suffices as a good example of how conventional opinion and modernization impact. Sai, who was fostered in a conservative home, locates herself persuaded by contemporary thought and experiences. Desai writes, "Time should move, Noni had told her. Don't go in for a life where time doesn't pass, the way I did. That is the single biggest bit of advice I can give you". Sai's interior dispute handles as an example of the hostilities between traditional values and the attractiveness of modernity, as she endeavors with her own aspirations and desires.

Sai is nourished by her grandfather, The Judge, behind her parents' death. Her Indian identity is entrenched in her parenting and household values embedded by her grandfather. Though, her British education at a convent school suggests her to Western perfections and viewpoints, predominant to a sophisticated blending of cultural impacts that she should navigate. Sai's romantic participation with Gyan, a Nepali tutor, generate cultural disputes. Gyan is a member of the Gorkhaland movement, which pursues an independent state for the Gorkha people in India. Sai's Indian heritage and Gyan's Nepali background spearhead to tensions between them, remarking the wide ethnic and political disputes present in the region. Notwithstanding Sai's Indian heritage value, her entitled upbringing sets her isolated from the local people. Her family's bonding to The Judge and their relative influx creates a social partition between her and the community.

This partition becomes probable as she becomes trapped in the local efforts and experiences both compassion and discomfort with her own privilege. Sai experiences a sense of loss due to the absence of her parents and her yearning for a deeper connection with her heritage. Her relationship with her grandfather, while loving, is marked by emotional distance, contributing to her feelings of loneliness and a longing for a sense of belonging. The legacy of British colonialism is a backdrop to Sai's life. Her British education and her grandfather's anglicized upbringing are emblematic of the enduring influence of colonial rule. This historical context adds complexity to her cultural identity and interactions with others. Sai's character embodies the intricate interplay between personal experiences and broader sociopolitical contexts. Her journey showcases the challenges of reconciling cultural heritage, personal aspirations, and the demands of a changing world. Through Sai, Desai explores the multifaceted nature of identity, love, and belonging in the midst of cultural and political upheaval.

The Inheritance of Loss

Desai's passion for nature is apparent in the way she describes the breath-taking scene of Kalimpong, with

its vague mountains, dense green forests, and stunning waterfalls. The novel may also check into the theme of human exploitation of nature for their own accumulate, where the determined pursuit of power and supremacy over other outcomes in the declination of the environment. The approach used by Kiran Desai is eco-centric. The natural environment and the landscapes that she describes in the novel are just surprising in their beauty. She has a mysterious admiration for the natural world. Both the preliminary and concluding of the novel encompass depiction of the mountain Kanchenjunga, which waits upon both to establish a sense of balance and to highlight how significant the mountain is to the development of the chronology.

Ecocriticism is used to describe literary texts and literary research from an ecological point of view. As we know it deals with range of ecological factors. Ecocriticism noticed how the connection or relation between human and natural world is portrayed in literature. Ecocriticism designates the critical writings which explore the relation between literature and biological and physical environment, connected with an acute awareness of the damage being wrought on the environment by human activities.

Kiran Desai's novel 'The Inheritance of Loss' which is based in Kalimpong, in the beautiful foothills of North-eastern Himalayas. Through her vivid descriptions of the natural beauty surrounding the characters, it is evident that she has a deep appreciation for the environment and the world around us. The novel highlights the importance of preserving the natural world as well as the impact of human action on the environment.

Desai's love for nature is the evident in the way she describes the breathing scenery of Kalimpong, with its misty mountains, lush green forests and beautiful waterfall. The novel may explore the theme of human exploitation of nature for their own gain, where the relentless pursuit power and dominance over other results in the degradation of the environment. Kiran Desai used an eco-centric approach. The natural environment and landscape that describes in the novel. She has a deep appreciation for the natural world. Both the beginning and ending the novel include descriptions of the mountain Kanchenjunga, which serves both to establish a sense of balance and highlight how significant the mountain is to the development of the narrative. "A crumbling isolated house at the foot of Mountain Kanchenjunga lives an embittered judge. As he likes to live in peaceful atmosphere by isolating himself from the messy world."

Desai uses personification to give life to the bamboo thickets, describing them as gloom and the trees as moss slung giants with the roots resembling tentacles of orchid. This imagery adds to the overall sense of the ecological richness and the beauty of the region. Desai gives a description of the mist that was acting like a dragon, dissolving, redoing and drawing boundaries. The wealthy nation of Indian benefits greatly from the north east Himalaya, which is home to stunning mountains that glisten like opal and dense forests. It is shining example of India's potential as a global power.

The Inheritance of Loss landmarks the inter-related of human actions and their ecological implications, even though the major concentrate is on the ruptures prompted by politics in human relationships. Desai's prevaricator generates on the skilful balance between human enterprise and the environment, and how political turmoil can impact the relationship of individuals with their natural surroundings. The novel serves as a commemorative of the needfulness to recognize and address the environment of human concerns and ecology, and the consequences that arise from it. Through her skilful portrayal of these themes, Desai leaves readers with a thought-provoking narrative that underscores the significance of our relationship with the natural world, even amidst political strife. Desai's novel suggests a delicate exploration of the issues of human concerns and ecology, making it a compelling read that encourages anthologies to contemplate the complex interplay between human actions, politics, and the environment.

Conclusion

Role of Literature

Literature has always portrayed the feelings of its characters through their emotional reactions and by the inner state of these characters. Literature has always emphasized bringing out the inner self of characters. The association between culture and language has two main aspects. The first feature of culture is analogous between unanimous and attribution or that between a super-ordinate literal item and a subordinate language. The second feature is that language and culture are as inseparable as dance and dancer. This proportion furnishes English language teachers' openings to instruct their students with various cultures, and lexical, idiomatic, grammatical, and pragmatic features of different aspects of the English language. There is a close kinship between culture and literature. Literature should be reviewed with its social, political and economic surroundings in which it has been penned down or has been prevailed. It investigates the correlation between society and the artist. For us, we can define literature using a other viewpoint, holding it in the same vein, literature simply means anything that is written: timetables, dialogues, textbooks, magazines, articles and so on.

The need to be exhibited and bring their position in the measurement and chronological aspect as expected channelize them to the process of establishing these circumstances in various forms and by various media. Moreover, literature is looking as an expression of culture and society, representing people's thoughts and dreams set in a certain time and space sketched in the most inspired and mythical way. It both depicts and encourages social changes and is typically noticed as a credible source of the depiction of culture.

Many authors, critics and linguists have overwhelmed on what literature is. One broad analyzes of literature is that literary texts are products that reflect diverse features of society. They are cultural records that introduce an extensive understanding of a country. Other linguists like Eagleton challenged that there doesn't have to be an inherent quality to a literary manual to make it a literary text; rather it is the comprehending that the reader unveils to the text. This takes us back to the upward description in the sense that literature is only literature if it is analyzed as an art. Literature and culture are deeply interrelated, both have been correlated with each other, because, across the years and from the old times, literature has corporeal culture. The first literary work in the English language that conveyed a cultural.

Nature writing has been played an effective role in uprising awareness of environmental challenges and facilitating a connection and admiration for the natural world. Through ecocriticism, sustainable literature, and other genres, literature can in encourage readers to develop a great comprehending and alarm for the environment. This environmental oriented study of literature, also known as Environmental Literary Criticism or Green Studies, stimulates critical thinking about environmental issues and their implications for humanity.

Environmental literature has played a significant role in highlighting issues related to environmental justice and raising awareness about the need for positive change. Books such as "Engage, Connect, protect: Empowering Diverse Youth" and "Raven Eye" are examples of environmental justice literature that enhances the significance of negotiating environmental prejudices and promoting activism. These works not only put light on the urgent issues overlooked by marginal communities but also encourage readers to take action in their own lives and communities.

The correlation between literature and the environment can be appreciated especially through the lens of ecocriticism. This interdisciplinary field of study concentrates about connections between literature and the natural environment, drawing on endowments from various disciplines such as natural sciences, humanities, and social sciences. Ecocriticism examines how literature portrays the environment, the role

of nature in shaping human experiences, and the ethical implications of our interactions with the natural world. By analyzing and reviewing the representation of the environment in literature, ecocriticism assists us in understanding the complex interplay between humans and the environment and upraises the development of more sustainable and equitable practices for the future. In conclusion, environmental literature plays a crucial role in raising awareness about environmental issues and promoting environmental activism.

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