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Decolonising Environmental Thought in Indian English Poetry

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Abstract
This paper examines the enduring impact of colonialism on environmental degradation and the neglect of natural resources in India, using the works of A.K. Ramanujan, Rabindranath Tagore, Jayanta Mahapatra and Nissim Ezekiel as critical lenses. The poetry of Ramanujan serves as a poignant critique of apathy towards ecological crises, reflecting the systemic disregard for the environment perpetuated during and after colonial rule. The poem's portrayal of a river – ignored in both its abundance and destruction – symbolises the exploitation and neglect of natural resources in the name of progress and modernity. Complementing this, Tagore's philosophical writings and poems advocate for a harmonious relationship between humanity and nature, offering an alternative worldview rooted in ecological balance and reverence for the earth. Mahapatra's poetry, deeply embedded in the landscape of Odisha, captures the tension between tradition and environmental decline, revealing the loss of indigenous ecological knowledge in a postcolonial world. Meanwhile, Ezekiel's urban-centric poetry critiques the alienation from nature brought about by colonial legacies and rapid industrialisation, highlighting the psychological and cultural disconnection from the environment. By juxtaposing these literary works with contemporary environmental challenges, this paper underscores the urgency of decolonising environmental thought. It advocates for a shift towards indigenous and sustainable practices, emphasising the integration of cultural heritage and literary insights into global efforts to address ecological crises and build a more just and sustainable future.
Keywords: *Decolonisation, Environmental Justice, Indigenous Knowledge, Colonial Exploitation, Sustainability, Ecology, Indian English Poetry*

INTRODUCTION

Environment as a central element of human existence is intricately tied to culture, history, and identity. It forms the backdrop against which societies evolve, economies thrive, and civilisations sustain themselves. However, the environmental crises of the modern world – climate change, biodiversity loss, and pollution – reveal a troubling disconnection between humanity and nature, exacerbated by centuries of colonial exploitation and extractive practices. Decolonising environmental thought has emerged as a critical framework to address this rupture, emphasising the importance of integrating indigenous knowledge, local

practices, and anti-colonial perspectives into global environmental discourses. As Rob Nixon observes, "Decolonization has not meant an end to environmental exploitation; rather, it has often continued in new forms, shaped by the same structures of extraction established during colonial rule" (Nixon 12). This insight underscores how the legacies of colonialism persist in contemporary environmental crises, making decolonisation not only a political but also an ecological imperative. This approach challenges the hegemonic narratives imposed by colonial powers and fosters a more inclusive and equitable understanding of sustainability.

COLONIALISM, DECOLONIZATION, AND ENVIRONMENTAL THOUGHT

The interconnection between the environment and decolonisation is profound. Colonialism was not merely a geopolitical endeavour but also an ecological one, systematically exploiting natural resources and altering ecosystems to serve imperial needs. Forests were cleared, rivers diverted, and lands reshaped to fit colonial economic models, often with devastating consequences for indigenous communities that had coexisted sustainably with their environments for centuries. Vandana Shiva powerfully articulates this transformation:

"Colonialism turned nature into a resource, a commodity to be controlled, extracted, and exploited. The postcolonial world continues to struggle with this legacy, as the logic of endless development mirrors the greed of empire" (Shiva, Earth Democracy 45). This perspective highlights the continuity of exploitative attitudes from colonial to postcolonial contexts. This process disrupted ecological balances and erased cultural practices, spiritual beliefs, and traditional knowledge systems deeply rooted in the land. Decolonising environmental thought seeks to reclaim these erased narratives, offering alternative models of human-nature relationships that prioritise harmony, stewardship, and respect for the intrinsic value of nature. Environmental degradation is not an isolated phenomenon but a systemic issue intertwined with historical inequities and power dynamics. The exploitation of the environment during colonial rule mirrored the exploitation of colonised people. As Ramachandra Guha notes, "The modern nation-state, inheriting colonial patterns of resource extraction, has failed to protect the ecological integrity of its lands, leading to the devastation of forests, rivers, and indigenous ways of life" (Guha 78).This critique draws attention to the ways in which postcolonial governance often perpetuates colonial-era environmental injustices. For example, the British colonisation of India involved large-scale deforestation for railway construction, tea plantations, and timber exports, profoundly altering the subcontinent's ecosystems. Similarly, the imposition of Western agricultural practices led to soil degradation and biodiversity loss, undermining indigenous food systems and local resilience. Decolonising environmental narratives requires addressing these historical injustices and their lingering effects on contemporary environmental policies.The urgency of global ecological crises underscores the need to decolonise environmental thought. Amita Baviskar's analysis further clarifies this dynamic."The capitalist model of development imposed by colonial regimes has been internalized by postcolonial states, ensuring that environmental degradation persists under the guise of economic progress" (Baviskar 104).

This observation is crucial for understanding why environmental harm continues despite the end of formal colonial rule. Climate change disproportionately affects communities in the Global South—the very regions historically subjected to colonial exploitation. Rising sea levels, desertification, and extreme weather events are not just environmental issues but also socio-political ones, exacerbating inequalities and forcing marginalised communities to bear the brunt of ecological collapse. By integrating decolonial perspectives, we can foreground the voices of these communities, recognising their knowledge systems as vital to addressing environmental challenges. Indigenous practices such as sustainable farming, forest management, and water conservation, rooted in centuries of lived experience, offer valuable lessons for fostering resilience and sustainability in the face of climate change.

Understanding the relationship between environment and decolonisation also involves critiquing the dominant paradigms of environmentalism that have emerged from the Global North. Dipesh Chakrabarty succinctly captures the enduring colonial mindset:

"Even as colonial rule ended, the mindset of conquest over nature remained, embedded in policies that prioritize industrialization over ecological sustainability" (Chakrabarty 211).

This highlights the need to challenge not only colonial structures but also the values and policies they have left behind. These paradigms often frame nature conservation as a technocratic exercise, emphasising scientific expertise, market mechanisms, and policy interventions. While these approaches have merits, they frequently marginalise indigenous and local perspectives, treating them as secondary or irrelevant. For instance, the creation of national parks and wildlife reserves – often hailed as triumphs of conservation – has sometimes involved the displacement of indigenous communities, perpetuating colonial patterns of exclusion and control. Decolonising environmental thought calls for inclusive, participatory, and justice-driven conservation that respects the rights and knowledge of indigenous peoples.

Decolonial perspectives challenge the anthropocentric worldview underpinning much of Western environmentalism, emphasising instead the interconnectedness of all life forms and the need to live in balance with nature. This perspective resonates with indigenous cosmologies, which view humans as part of a larger ecological web rather than as masters of it. By embracing these alternative ways of knowing, we can cultivate a deeper understanding of our place in the natural world and develop more effective strategies for environmental stewardship. Moreover, the process of decolonisation fosters cultural resilience and empowerment. For indigenous and marginalised communities, reclaiming traditional knowledge and practices is not only an act of resistance but also a means of healing and renewal. As Gayatri Chakravorty Spivak argues,

"Decolonization should not be merely political; it must also be ecological, reclaiming traditional environmental wisdom lost to the colonial imposition of monoculture and extractivism" (Spivak 36).

This call for ecological decolonisation is central to building sustainable futures rooted in indigenous knowledge. It allows these communities to assert their agency, rebuild their connections to the land, and contribute to global efforts to combat environmental degradation. This is particularly important in climate adaptation, where locally driven solutions often prove more effective and sustainable than top-down interventions. The relationship between environment and decolonisation highlights the need for a paradigm shift in addressing ecological challenges. Edward Said reminds us that,

"The postcolonial state, in its quest for development, has often reproduced the environmental injustices of the colonial period, displacing the very people it claims to uplift." (Said 290).

This critical perspective exposes the contradictions inherent in postcolonial development agendas. It calls for moving away from extractive, profit-driven models of development toward systems prioritising equity, justice, and sustainability. This shift requires not only policy changes but also a transformation in values, narratives, and worldviews. By embracing decolonial perspectives, we can build a more inclusive environmental movement that honours the diversity of human experiences and recognises the intrinsic worth of the natural world.

The intersection of environment and decolonisation is a crucial area of inquiry for addressing the ecological and social crises of our time. It challenges us to confront the legacies of colonialism, rethink dominant paradigms of environmentalism, and embrace alternative ways of knowing and being. By integrating these perspectives, we can cultivate a more just, equitable, and sustainable future, rooted in respect for both the planet and its people.

ENVIRONMENTAL ISSUES AND INDIAN ENGLISH POETRY

Indian English literature has played a crucial role in addressing environmental issues and the lingering effects of colonisation. Many writers explore how colonial exploitation disrupted traditional ecological

practices, leading to long-term environmental degradation. Their works critique the consequences of industrialisation, deforestation, urbanisation, and climate change, all of which have roots in colonial policies that prioritised profit over sustainability. Through poetry, fiction, and essays, these writers highlight the need for ecological balance and the reclamation of indigenous knowledge systems. One of the key themes in Indian English writing is the destruction of nature due to colonial intervention. The British, in their pursuit of economic expansion, altered landscapes by clearing forests, diverting rivers, and establishing large-scale plantations.The works of Indian English writers critique the long-term consequences of imperial policies, industrialisation, deforestation, and urbanisation, emphasising the need to reconnect with indigenous knowledge and sustainable practices (King 1987; Mukherjee 2000; Paranjape 2009). For example, Arundhati Roy is one of the most vocal contemporary writers addressing the intersection of environmentalism and colonial legacies. In *The God of Small Things*, she highlights how post-colonial development projects, influenced by colonial-era policies, continue to exploit natural resources and marginalise indigenous communities. In *The Cost of Living*, Roy critiques large-scale dam projects like the Narmada Dam, which displace tribal populations and disrupt local ecosystems. She argues that these projects, rooted in colonial ideas of progress, ignore sustainable, community-led environmental management.

Amitav Ghosh extensively explores environmental issues through a historical and post-colonial lens. *The Hungry Tide* examines the fragile ecosystem of the Sundarbans and how colonial land policies altered the region's delicate balance. The novel portrays how environmental degradation and forced displacement are interconnected, reflecting the long shadow of colonial rule. *Gun Island* further explores climate change and migration, linking contemporary crises to historical patterns of colonial resource extraction (Chaudhuri 2012).

Kamala Das, known for her confessional poetry, often touches on themes of loss – both personal and environmental. In her works, she reflects on the transformation of Kerala's landscapes due to modernisation, a process initiated under British colonial rule and continued in the post-independence era. Her writings capture the erosion of traditional ways of life that once coexisted harmoniously with nature (King 1987).

Ruskin Bond, through his nature-centric stories and essays, presents a romantic yet critical view of environmental degradation. His works highlight the effects of deforestation, tourism, and urbanisation in the Himalayas, reflecting on how colonial infrastructure projects, such as railway expansion, disrupted ecological balance. Bond's narratives emphasise the beauty of untouched landscapes and advocate for a more responsible approach to nature (King 1987).

Gieve Patel's *On Killing a Tree* is a powerful ecological poem that metaphorically critiques colonial violence against both nature and indigenous cultures. The poem describes the brutal process of uprooting a tree, symbolising how colonial forces sought to erase native traditions and ecological harmony. Patel's poetry aligns with the decolonial perspective that environmental destruction is linked to cultural oppression (Paranjape 2009).

Kiran Desai's *The Inheritance of Loss* explores themes of displacement, migration, and environmental exploitation. The novel portrays the impact of colonial histories on contemporary ecological and social structures, depicting how marginalised communities bear the brunt of environmental destruction. The novel also highlights the conflict between modernity and traditional ways of living in the Himalayan region (Chaudhuri 2012).

Thus, by exploring this intersection through the lens of Indian poetry, using works of A.K. Ramanujan, Rabindranath Tagore, Jayanta Mahapatra and Nissim Ezekiel, one illustrates the urgency and relevance of decolonising environmental thought.

A.K. Ramanujan's literary works engage deeply with themes of cultural memory, identity, and the environment, reflecting both a critique of colonial exploitation and a broader concern with ecological

neglect. His poetry, particularly "A River" , offers a sharp indictment of society's apathy toward nature and environmental crises. Ramanujan's approach to environmental discourse aligns with decolonial thought, as he exposes how historical indifference to ecological devastation is a continuation of colonial practices that prioritised profit and control over sustainability (Ramanujan 1995).

In "A River", Ramanujan critiques the romanticised portrayal of nature in traditional poetic and cultural narratives. The river in the poem is depicted as a force that is either ignored in its dry state or celebrated when it floods, without any real concern for its impact on human lives. He writes:

"The river has water enough
to be poetic
about only once a year." (Ramanujan 24)

This statement reflects how nature is often reduced to an aesthetic or symbolic element rather than being understood as a vital, living force that requires stewardship and care. The colonial and post-colonial exploitation of natural resources followed a similar pattern, where land, rivers, and forests were seen as commodities rather than integral components of sustainable life systems. British rule in India, for instance, led to extensive deforestation and river modifications for irrigation and commercial agriculture, disregarding the long-term ecological consequences (Gadgil and Guha 1992; Guha 2000). Ramanujan's imagery further critiques the environmental neglect that stems from human disconnection and administrative apathy:

"every summer a river dries to a trickle in the sand,
baring the sand-ribs, straw and women's hair clogging the watergates." (Ramanujan 24)

Here, the dry riverbed serves as a metaphor for the environmental degradation caused by unsustainable development. The phrase "women's hair clogging the watergates" subtly alludes to the broader socio-environmental injustices, where vulnerable communities – often women and marginalised groups – bear the brunt of ecological mismanagement.

The flood described later in the poem does not evoke sympathy or concern from poets or administrators; instead, it is transformed into an abstract literary subject. This echoes the colonial tendency to exploit nature without acknowledging its human and ecological costs. The river, in Ramanujan's poem, represents the ongoing legacy of colonial environmental destruction, where nature is either ignored or exploited without meaningful intervention to address its suffering (Ramanujan 1995).

Ramanujan's work is crucial in framing environmental issues within a decolonial perspective. He highlights how post-colonial societies continue to replicate the environmental negligence initiated by colonial rulers, failing to implement sustainable or ethical ecological policies. His poetry serves as a reminder that decolonising environmental thought is not only about reclaiming indigenous knowledge but also about developing an ethical, conscious relationship with nature – one that acknowledges past mistakes and actively works toward sustainability and justice (Ramanujan 1995). By integrating Ramanujan's critique into broader discussions on decolonisation, we can see how literature provides a powerful medium for environmental consciousness. His poetry urges us to move beyond superficial appreciation of nature and recognise the sociopolitical structures that perpetuate ecological harm. In doing so, Ramanujan's ideology aligns with contemporary calls for environmental justice, emphasising the need to confront both historical and present-day environmental inequalities (Ramanujan 1995; Guha 2000).

Ramanujan's ecological concerns are also evident in other works, such as "Small-scale Reflections on a Great House". Here, he explores themes of history, loss, and change, critiquing how modernisation and colonial legacies disrupt ecological and cultural continuities. The poem suggests that historical forces, including colonial rule, have altered the relationship between humans and nature, leading to degradation and neglect. Similarly, in "Snakes", Ramanujan presents a nuanced view of nature, where creatures like snakes are feared and misunderstood due to colonial-influenced attitudes that associate them with danger

rather than ecological importance. His work challenges readers to rethink their perceptions of the environment beyond colonial binaries of usefulness versus threat (Ramanujan 1995).

A.K. Ramanujan's poetry provides a powerful lens through which we can understand the intersections of environmental degradation and colonial histories. His critique of societal neglect toward nature highlights the ongoing repercussions of exploitative policies established during colonial rule. By examining works such as "A River", "Small-scale Reflections on a Great House", and "Snakes", we see how his poetry calls for a re-evaluation of human relationships with the environment – one that acknowledges history, engages with indigenous knowledge, and fosters sustainable practices (Ramanujan 1995).

Decolonising environmental thought requires an active engagement with voices that challenge dominant narratives of progress and development. Ramanujan's works remind us that environmental justice cannot be separated from historical justice, and any meaningful approach to sustainability must address the colonial roots of ecological harm. His poetry serves as both a critique and a call to action, urging societies to recognise and rectify the patterns of environmental neglect that continue to shape the present. By integrating literary perspectives into ecological discourse, we move closer to a more just and sustainable future, one that respects both cultural and environmental diversity.

Rabindranath Tagore, a literary giant and philosopher, viewed nature as an integral part of human existence. His environmental consciousness was deeply rooted in his spiritual and cultural philosophy, which opposed colonial materialism and advocated for harmony between humans and nature. Tagore believed that colonial rule disrupted India's organic relationship with nature, replacing it with exploitative and unsustainable economic structures (Tagore 2005). In his essays, poems, and songs, Tagore repeatedly emphasised the sacredness of nature and the importance of coexisting with it. In "Where the Mind is Without Fear", he implicitly critiques the oppressive structures of colonial rule while advocating for a world where knowledge and wisdom flow freely – ideals that align with decolonising environmental thought. The poem envisions a liberated nation where people live without fear and ignorance, an idea that extends beyond political freedom to encompass ecological freedom as well (Tagore 42).

"Where the mind is without fear and the head is held high;
Where knowledge is free;" (Tagore 42)

Tagore suggests that true independence is not just political but also intellectual and spiritual. This concept can be extended to environmental thought – where decolonisation means reclaiming traditional ecological knowledge and resisting exploitative systems that treat nature as a mere resource. Colonial rule imposed rigid structures on land use and agriculture, disregarding centuries-old sustainable practices. Tagore's vision encourages a return to a world where knowledge, including ecological wisdom, is freely shared and respected (Tagore 42).

"Where the world has not been broken up into fragments by narrow domestic walls;" (Tagore 42)

This line speaks to both social unity and environmental interconnectedness. Colonialism created artificial divisions, not only among people but also between humans and nature. Exploitation of land and deforestation were justified by imperialist doctrines, which fragmented ecosystems and disrupted biodiversity. Tagore's call to transcend divisions resonates with the need for a holistic approach to environmentalism, one that values indigenous and local practices rather than imposing Western industrial models (Tagore 42). "Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;" (Tagore 43).This metaphor highlights the necessity of progressive thinking, which is crucial for both decolonisation and environmental preservation. Colonial economic systems promoted monoculture, resource depletion, and extractive industries, stripping the environment of its natural diversity. Tagore's call for rational thought suggests the importance of moving beyond harmful colonial legacies toward sustainable, indigenous ecological practices (Tagore 43). Tagore's philosophy of education, embodied in institutions like Visva-Bharati, was built on an environmental ethic that rejected the rigid industrialisation imposed by the colonial mindset. His novel *The Home and the World* critiques the reckless modernisation

that disregards ecological and cultural heritage. His work offers an alternative vision of development – one that harmonises progress with ecological responsibility (Tagore 2005).

Tagore's environmental vision is also evident in "The Banyan Tree", where he describes the grandeur and resilience of nature:

"O silent tree! Though the world may forget thee, Thy fruit and shadow are ever-present
In man's heart." (Tagore 88)

This poem underscores the deep-rooted connection between human memory, heritage, and the natural world, emphasizing the importance of preserving ecological wealth against exploitative destruction. Similarly, in *Sonar Tari* (The Golden Boat), Tagore metaphorically depicts the relationship between humans and nature, cautioning against excessive materialism and resource exploitation. The poem serves as an allegory for colonial extractivism, where external forces deplete natural resources without regard for the local communities who depend on them (Tagore 2005).

Rabindranath Tagore provides critical insights into the intersection of environmental degradation and colonial legacies. He envisions a harmonious world where nature and humanity exist in balance. His poetry not only celebrates nature's resilience but also warns against the dangers of colonial materialism and environmental neglect. His works collectively challenge colonial frameworks of development and urge contemporary societies to integrate decolonised, sustainable practices. Understanding their perspectives is essential in forging a just, ecologically responsible future (Tagore 2005)..

Jayanta Mahapatra's "Dawn at Puri" presents a poignant reflection on the themes of environmental and cultural erosion. The poem captures a scene at Puri's sacred temple, juxtaposing spiritual significance with images of decay and neglect. The opening lines:

"Endless crow noises
A skull in the holy sands
tilts its empty country towards hunger." (Mahapatra 5)

set a stark tone, highlighting the desolation that coexists with religious devotion. The imagery of the skull in the sand reflects not only mortality but also the depletion of both cultural and environmental heritage.

The poem also references widowed women waiting outside the temple, emphasising a social structure marked by suffering and endurance. The lines:

"Their austere eyes
stare like those caught in a net
hanging by the dawn's shining strands of faith." (Mahapatra 5)

suggest a rigid societal framework where tradition and faith are intertwined with oppression and suffering. The concluding lines, describing the poet's mother's wish to be cremated at Puri, add a deeply personal element, reinforcing the loss of both ecological and familial continuity.

Jayanta Mahapatra's *Dawn at Puri and Other Poems* embodies a profound commentary on the degradation of both environmental and cultural landscapes. Through stark imagery and evocative language, Mahapatra highlights the intersection of tradition, mortality, and environmental neglect. His poetry serves as a reminder of the cost of historical exploitation, urging readers to reconsider their relationship with nature and cultural heritage. By drawing attention to the neglected spaces within sacred environments, Mahapatra compels us to reflect on the urgency of restoring ecological and spiritual balance in a post-colonial world (Mahapatra 2009).

Nissim Ezekiel, a key figure in modern Indian poetry, often explored themes of identity, urbanisation, and the consequences of colonial legacy. While his works are not explicitly environmental, they critique the social and cultural transformations that have indirectly contributed to environmental degradation. His poetry captures the alienation caused by colonial and post-colonial modernity, highlighting the loss of harmony between humans and nature (Ezekiel 1992).

In "The Night of the Scorpion", Ezekiel presents a rural setting where nature and human life are deeply interconnected. The poem narrates the mother's suffering from a scorpion sting, showcasing traditional and communal responses to environmental challenges.

"The peasants came like swarms of flies
and buzzed the name of God a hundred times" (Ezekiel 16)

These lines illustrate a community's collective engagement with nature, albeit through superstition rather than scientific understanding. The poem contrasts traditional wisdom with modern scepticism, highlighting the gap left by colonial influences that disrupted indigenous knowledge systems.

"In Enterprise", Ezekiel critiques the journey of human ambition that leads to disillusionment. The poem metaphorically represents colonisation as a grand but ultimately fruitless enterprise, reflecting how environmental degradation often follows in the footsteps of exploitative pursuits (Ezekiel 45).

The closing lines:

"Home is where we have to gather grace." (Ezekiel 45).

suggest a return to one's roots and traditions, implying that solutions to modern crises, including environmental ones, may lie in rediscovering lost indigenous wisdom.

Nissim Ezekiel's poetry, though not overtly focused on environmentalism, offers critical insights into the impact of colonial legacies on society and nature. His works highlight the alienation brought about by urbanisation, modernity, and the disruption of traditional ways of life – issues deeply tied to colonial interventions. His poems reflect the struggle between indigenous wisdom and the forces of modernisation, which often ignore the ecological and cultural dimensions of existence. By engaging with themes of displacement, disillusionment, and the loss of harmony with the natural world, Ezekiel's poetry serves as an important lens through which to examine the interconnectedness of environmental concerns and decolonisation. His reflections on human suffering, collective memory, and the tensions between tradition and progress emphasise the need to acknowledge and integrate indigenous perspectives in contemporary environmental discourse (Ezekiel 1992).

CONCLUSION

This paper critically examined the impact of colonialism on environmental degradation and the neglect of natural resources in India, drawing on the literary works of Indian writers. By engaging with their poetry and philosophical reflections, this study sought to explore how colonial policies and postcolonial modernity have contributed to ecological crises and the marginalisation of indigenous environmental knowledge. The paper has demonstrated how literature serves as a crucial medium for understanding historical and cultural attitudes towards nature and how it can inform contemporary efforts to decolonise environmental thought.By analysing the representation of nature in the works of A.K. Ramanujan, Rabindranath Tagore, Jayanta Mahapatra, and Nissim Ezekiel, this research has highlighted how Indian English poetry serves as a vital medium for understanding historical and cultural attitudes toward the environment. Ramanujan's critique of human apathy, Tagore's advocacy for a harmonious relationship with nature, Mahapatra's reflection on the loss of ecological wisdom, and Ezekiel's examination of urban alienation collectively reveal the enduring effects of colonial exploitation and the challenges of postcolonial modernity.Furthermore, this paper has established the interconnectedness of colonial exploitation, postcolonial environmental challenges, and contemporary ecological movements. The paper also underscored the necessity of shifting toward indigenous and sustainable environmental practices.This research affirms that decolonising environmental thought requires an interdisciplinary approach, integrating insights from literature, history, and environmental studies. The works of Ramanujan, Tagore, Mahapatra, and Ezekiel not only form a powerful critical lens to the legacy of colonialism but also inspire a return to ecologically responsible and culturally rooted modes of stewardship. Literature thus emerges as a powerful tool for ecological awareness and action, challenging dominant narratives of progress and advocating for a more just and sustainable relationship with the natural world.

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