

Slow Violence, Climate Change and Denial in Kingsolver's *Flight Behaviour*¹

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Abstract

The paper explores ecological denial, climate change, and life-threatening experiences in both explicit (violent) form and implicit (slow-violent) form in the novel *Flight Behaviour* by Barbara Kingsolver. As shown in the novel, the sudden appearance of millions of butterflies in Turnbow farming indicates a pleasant and religious theme at surface level, but it signals environmental catastrophe at the underlying level. Ecological denial begins from the home of Dellarobia to the community, disregarding scientific explanations of climate change and the disruption of ecological patterns. This paper argues that much of the denial stems from an anthropocentric perspective echoing climate injustice and human-induced climate change. Dellarobia's transformation from an ecologically ignorant person to her awakening of ecological self is her assertion of butterflies' arrival not as 'God's sign or Wonder' but a 'warning and ecological message.' The paper backs up its ideas connecting them with United Nations Development Programme (UNDP)'s take on natural and human-induced calamities, Stern's climate adversities; Ghosh's the great derangement due to crisis in nature/civilization, and Plumwood's ecological denial as a result of anthropocentrism. The paper concludes that confronting ecological denial and climate change requires one to rise above personal and social levels, thereby acknowledging ecological justice. The study implies that ignoring seemingly insignificant incident can have tremendous and life-threatening consequences.

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Introduction

Barbara Kingsolver's *Flight Behaviour* (2012) is an acclaimed literary write-up that raises the issue of climate change through the intersection of monarch butterflies and ecological crisis. Climate change and ecological denial are often interconnected phenomena. UNDP (2018) defines climate as the average state of the weather at a particular place over a long period of time hinting the "the effects of climate change are felt in all countries and regions of the world and because each one of us, in varying degrees, bears responsibility for the changes, which are occurring on our planet" (p.3). However, the problem lies in the denial, which is disastrous in nature. Plumwood (2002a, 2002b) argues that ecological denial is a result of anthropocentrism, Nixon (2011) shows how human induced activities lead to slow-motion toxicity, Ghosh (2016) talks how ecological crisis is also a crisis in imagination and culture, United Nations Development Programme (2018) emphasizes on climate-induced migration, and Stern (2006) asserts that climate change could have very serious impacts on growth and development. Thus, climate change is inevitable when there is a dominion on earth. In this context, this paper raises the issue of how climate as a changing phenomenon has caused problems to life forms on Earth, especially in relation to Barbara Kingsolver's novel *Flight Behaviour* (2012).

Amidst poverty and fear, Dellarobia, the central character of the novel, sees the avalanche of butterflies on her farm, which changes her trajectory of frustration that she experiences in her daily life. The precarious butterflies foreground the theme of the tragic end of humanity. In this case, Dellarobia's plight with butterflies is intertwined making her realize the aspects of human-centered activities contributing ecological disaster. The ecological denial of climate change is deep-rooted in anthropocentric activities. Dellarobia's concern over butterflies constantly changes. She views them as a beautiful thing at first. After her interaction with Ovid Byron—the scientist and researcher, she realizes the story of climate change and disruption of ecological systems. The change echoes her reflection on climate change as the butterflies' arrival at first looks scenic and mesmerizing, but it carries a sharp message of threat that humanity soon is facing similar to butterflies. Though there is no single reason for the change, it comes in the form of gradual violence.

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Dellarobia's reflection on similar fate akin to butterflies offers an ecological message. Her newly emerging vision on nature: "She held to the vision that moved her" (Kingsolver, 2012, p. 203). She understands butterflies' migration is not a thing of beauty, rather it is a sign of ecological calamities. Through the unwanted of monarch butterflies' migration hinting climate change, the paper critiques ecological denial as a sign of human-induced activities embedded in anthropocentric thinking. This paper consists of following sub-topics; Introduction, Theoretical underpinnings, Literature Review and Gap, Ecological Denial and Anthropocentrism in *Flight Behaviour*, Slow-paced Disaster and Dying Butterflies, Climate Change and Ecological Message and conclusion.

Theoretical underpinnings, literature review, and gap

Theory of climate justice, violence, and ecological degradation highlight on human-induced activities contributing for the climate changes. For Nixon (2011), such climate change is a result of human-induced activities: "Advocating invading countries with mass forms of slow-motion toxicity, however, requires rethinking our accepted assumption of violence to slow-violence" (p. 3). Violence has immediate impact and slow-violence has long-term effects as it comes in slow-pace. So, rethinking of violence in slow motion is what Dellarobia undergoes and accepts the fate humanity soon has to face. Ghosh also agrees: "To be sure, the planet would have faced a climate crisis sooner or later, . . . Even back then, the carbon footprint of West was growing rapidly enough to ensure that accumulation of greenhouse gases in the atmosphere would continue to increase" (p.123). The crisis hits entire planet as accumulation of greenhouse gases in the atmosphere would continue to increase.

Similarly, Stern (2007) argues, "Even at more moderate levels of warming, all the evidence – from detailed studies of regional and sectoral impacts of changing weather patterns through to economic models of the global effects – shows that climate change will have serious impacts on world output, on human life and on the environment" (p. xvi). Stern points out that global warming and other signs of climate change will have long lasting effects. In the same way, Ghosh (2016) agrees, "Anthropogenic climate change. . . is the unintended consequences of the very existence of human beings as a species" (p. 154). The invisibility of climate harm appears in gradual way. The violence that appears in slow pace ultimately harms humanity and all ecological selves. Thus, for him, it is a slow violence: "Climate change is the quintessential slow violence, its

consequences unfolding over decades and centuries, disproportionately harming the world's poorest and most vulnerable communities" (p. 6). This slow pacing of climate issue is invisible unless it affects significantly. For Nixon, it is more visible first in the marginalized communities whose voices in climate crisis are often subdued: "The environmentalism of the poor highlights how slow violence is often invisible because it afflicts those who lack political and economic power" (p. 21). These people lacking political and economic power fail to speak on ecological injustice.

The ecological injustice is more felt by people at the margin: "The richest nations and communities tend to contribute most to greenhouse gas emissions, yet the slow violence of climate change is most deeply felt by the poorest populations who have contributed least" (Nixon, 2011, p. 47). The richest countries and communities in their attempts to produce more product release toxic elements, and gases which cause the slow violence. Similarly, Martin (2021) opposes the instrumental view of nature. He focuses on social inequalities and toxicity highlights environmental injustice embedded in social injustice. Anthropocentrism and ecocentrism stand for two polarized worldviews, the first one stands for injustice and the latter represents justice that "produce a variety of notions of right and wrong" (p.137). The issue of justice and injustice along with climate change is pervasive in the novel.

As seen in the novel, the conversation between Ovid Byron and Dellarobia mark a significant turn in understanding nature. The ecological discussion between Ovid Byron and Dellarobia is more insightful to her. After defying logging activities, she tells to Ovid that in Mexico, people "clear-cut the mountain" (p. 235) and flood came displacing the butterflies. She again clarifies: "It's like the butterflies came here, and we might be next" (p. 235). People disagree this point but it is gradually approaching. It is a slow violence that Nixon (2011) talks about. The transfer of butterflies from Mexico to Turnbow farm is not a sudden and immediate action; it took long time for this incident to occur. Nixon worries about the challenges of the slow violence: "poses a number of challenges: scientific, legal, political and representational" (p. 8). The slow violence, though come in slow motion, unlike the violence of immediate war, affects ecology and system in significant ways. Thus, similar to the fate of butterflies in *Flight Behaviour*, humanity is going to face same fate, though in slow pace, or slow violence.

Mayer (2016) discusses Kingsolver's climate change Behavior in the ethical discourse of anthropogenic climate change by paying attention to the connection between

the representation of geographical mobility and experience of place. Mayer states, “Barbara Kingsolver’s *Flight Behavior* can be categorized as a risk narrative of anticipation. The novel presents a contemporary world marked by the first threatening signs of climate change, by uncertainty and controversy in terms of making sense of these signs, by an emphasis on spatial instability and transformation, and by a growing awareness of an increasingly globalized experience of place” (p. 495). Mayer discloses that ecological change becomes visible in the appearance of the butterflies that suddenly descend on the Turnbow mountain side.

Dellarobia Turnbow, like others, takes the sight of monarchs as the religious theme. She struggles amidst the poverty to raise her children and her husband. After the sight of monarchs, she views them in miraculous way, “The forest blazed with its own internal flame. . . Brightness of a new intensity moved up the valley in a rippling wave, like the disturbed surface of a lake. Every bough glowed with an orange blaze. (p. 14). The forest covered with monarchs looks it is ablaze, with an orange blaze. Her frustration is not calmed down. She perceives it as “Unearthly beauty had appeared to her, a vision of glory to stop her in the road” (p. 15). She could not continue her journey with this vision of unearthly beauty that appears on her way to mountain. The “lake of fire” (p. 16) was a million of bright orange Monarch butterflies, not a religious theme, is discovered indicating global warming. Her observation on them is intense, and she is described as “Lady of the Butterflies” (p. 77). She is happy to share what she saw, observed and found in butterflies to the entomologist Ovid Byron along with transformations in the Mexican mountainsides, floodings, severe winter, and drought that affect weather patterns, and the plants they eat. Dellarobia learns about fragile ecology and its systems, along with ‘weird weather.’ The discussion on wired climate and its implication is still an unexplored issue

Ecological Denial and Anthropocentrism in *Flight Behaviour*

Ecological denial refers to the human perception of nature as inferior entity having no role in maintaining anything intact and prosperous. This result from anthropocentric view point where human-prioritized incidents, events and experiences are counted, prepares ground for ecological crisis. As seen in the novel, the unexpected arrival of monarchs in Turnbow farming is understood as miracle (God’s grace) or nature’s internal mechanism beyond climate issue. This denial is human hubris reflected on Dellarobia’s and her communities’ false beliefs.

The butterflies' flight draws almost everyone's attention. Dellarobia first sees the butterflies in the forest, and later on all the villagers see them in almost every tree which was "covered with trembling frame, and that was, of course, butterflies" (Kingsolver, 2012, p. 72). Now the villagers including Dellarobia know that the butterflies have come there unexpectedly. They deny that it could be due to ecological calamity. Thus, they take it as 'miracle' and 'Lord's business.' Dellarobia at the first sight also accepts this: "This is a miracle" (p. 74). Similarly, another character Bobby comments: "Truly, I have to say it sounds like a miracle" (p. 96), and other villagers are grateful to God: "Praise the Lord" (Kingsolver, 2012, p. 96) hinting it as 'Lord's businesses. They deny it could be ecological problem, they accept it is the desire of God to make the mountain beautiful. By associating it with Lord's business, they think of launching new business targeting tourists. They never think of ecological crisis as they were ignorant about it.

Due to butterflies, the forest looked different and the villagers understood it as internal mechanism of forests in relation with God's grace: "The Forest blazed with its own internal flame" (p. 19). They express their grateful attitude to God: "Christ's love everywhere in equal measure" (p. 87). All these reflect is ecological denial. They even disagree to Ovid Byron who is a scientist and researcher working on the unusual flight of butterflies in the Turnbow farm. This false conception stems from anthropocentrism that keeps human at the center while measuring value of other things/beings. Martin (2021) opposes the instrumental view of nature. In anthropocentric world view, human "is valued" but the "protection of nature is instrumental to that" (p. 137). Thus, human activities are guided by keeping humans at the center. Thus, the appearance of fire-like thing is a matter of fun for villager. The narrator mentions of forest fire that would roar and "This consternation swept the mountain in perfect silence. The air above remained cold and clear. No smoken crackling howl" (Kingsolver, 2012, p. 19). The use of the phrase 'consternation swept the mountain in perfect silence' shows worries and tension of character despite having perfect silence as the supposed fire lacks sounds, the air above the fire was clean with no indication of fire. However, this is again alarming if it is not a fire since it stands for abnormal situation at the heart of nature. For Ghosh, this is human-induced action, "the history of human-induced climate change" (p. 125). UNDP mentions that "In addition to changing the gas composition of the atmosphere, people pollute the air with aerosols, which consist of tiny particles. Pollution of the atmosphere is also caused by the various substances produced by emissions from power stations, cars

and airplanes, forest fires and burning grass” (40). People polluting the air with aerosols is a daily activity produced by emissions from power stations, cars and industries.

The blaze rising from the forest bewilders Dellarobia. She does not exactly know what the blaze is. Being ‘impatient’ with such alarming things, she returns to home: “She felt shamed by her made-up passion and the injuries she’d been ready to inflict” (Kingsolver, p. 30). Here, this sight of butterflies transforms her as she felt trapped in the household chores and wanted to feel released in mountain. The confusion prevails even in nature not alone to her. She discloses this story of fire to her family and the family has a curiosity to see the new phenomenon of fire. As Dellarobia along with her family approaches to the mountain, she learns that the story behind the fire belong to climate change which caused the migration of butterflies: “She had carried this vision inside herself for so many days in ignorance, like an unacknowledged pregnancy” (Kingsolver, 2012, p. 72). The trees covering with the layer of butterflies instill a message on her mind that she could no longer bear the injustice on nature.

Dellarobia’s concern over humanity’s deafness, except Ovid, showcases her continuous worries about her deploring situation reflected in the pitiful condition of monarchs. They start dying due to adverse climate: “Today was cold; there was no movement in the trees and winter had taken its toll” (p. 489). Such adverse climate has had a direct impact on these butterflies and the survival is a mere nightmarish: “Even now they dropped, the pattering sound of little deaths almost continuous” (p. 489). The death of few monarchs along with majority dying soon shows how ecological selves are failing to be a part of larger ecological system. Stern (2007) argues that climate change will have serious impacts on world output, on human life and on the ecology. Monarchs which are about to die due to cold snowing forecast the future of humanity.

Dellarobia realizes her identity intertwined with the dying butterflies. She wants to tell this sad story to her kids and villagers. Her vision is to expand ecological vision amidst her worries through telling this tale: “Dellarobia was nervous . . . but did her best to tell the story” (p. 490) first to her kids then to others. She finds her children transformed gradually: “She sensed same change in the children’s attention” (p. 490), and further reflects to humanity’s carelessness. The carelessness is reflected as she declares that animals and other insects have lost their homes, because of people are being careless: “Dellarobia envisioned tales of broken transformers or foster care agencies-kids this age could hardly differentiate levels of grief - but Ovid kept to the subject of the wider world

and its damage. Animals losing their homes, because of people being a bit careless” (p. 491). Humanity’s carelessness boosts ecological degradation.

Climate change is also a part of ecological denial that many critics highlight. Val Plumwood (2002a) in *Environmental Culture: The Ecological Crisis of Reason* worries about five linking principles that contribute to the climate change. She argues that denial is materialized from the politics of inclusion (what is worth-noticing) and exclusion (worth-ignoring). It is because when something is included, exclusion also takes place side by side. The radical exclusion of nature, land, and trees from human-centered world stems from the oppressive “oppositional value dualisms” (Hall, 2011, p. 7). Bringing reference of Karen Warren, Hall mentions, “Karen Warren has identified value-hierarchical thinking as a part of an oppressive conceptual framework that functions to explain, maintain, and justify relationships of unjustified domination and subordination” (p. 7). Endorsement of value-hierarchical thinking leads to ecological denial where climate change is often understood as natural occurring rather than human-induced result.

The denial stems from the various factors. Thus, Plumwood in *Feminism and the Mastery of Nature* (2002b) argues, “Denial can take many forms” (p. 48), and treating nature as “the other inessential, denying the importance of other’s contribution” (p. 48) is problematic. This denial often results in climate change gradually; it is called violence in silence, as a result of ecological denial. The climate change is a gradual transformation in atmosphere in degrading form. The slow violence occurring in gradual form becomes hilarious when its visibility threatens humanity. In such adverse situation, people live in toxic world which is a reflection of ecological denial.

Slow-paced disaster and dying butterflies

The unusual arrival of butterflies is existential crisis they face in the Turnbow farming. Since their habitat in Mexico is flooded, it is their conscience brought them in this cold region which is also abnormally snowy. Their existential crisis is the result of slow violence that changes the climate: “Today was cold; there was no movement in the trees, and winter has taken its toll” (Kingsolver, 2012, p. 489) indicating death of butterflies. The narrator further remarks the tragedy of butterflies: “Even now they dropped, the pattering sound of little deaths almost continuous. So close to the end, they were literally failing to hang-on” (p. 489). This is how, human actions in long-term period, affecting ecosystem cause migration of butterflies and subsequent death. In this regards, Stern (2007) asserts, “Climate change will affect the basic elements of life for

people around the world – access to water, food production, health, and the environment. Hundreds of millions of people could suffer hunger, water shortages and coastal flooding” (p. xv). Stern declares that hundreds of millions of people could suffer hunger, water shortages and health.

Dellarobia’s concern over butterflies is torn between beauty and terror: “They are beautiful . . . Terrible things can have beauty” (Kingsolver, 2012, p. 203) echoes her reflection on climate change as the butterflies’ arrival at first looks scenic and mesmerizing but it carries a sharp message of threat that humanity soon is facing similar fate of butterflies. There is no single reason for the change: “Hundreds of factors came into play” (Kingsolver, 2012, p. 202) for the climate change. At this point, she reflects upon her role and her similar fate akin to butterflies as well since she is having a ‘flight’ by trying to escape her household chores. Her newly emerging vision on nature: “She held to the vision that moved her” (Kingsolver, 2012, p. 203). This ecological vision that came amidst her confusion hints humanity’s limitation on knowing things in nature: “No one completely understand now they made these migrations” (Kingsolver, 2012, p. 203). This confusion is bridged with: “Every year that we record temperature increasing” (203) thereby world facing a global warming. Similarly, Ghosh (2016) speaks with assertive voice about how the world is suffering from climate change with the help of data he has accumulated in the book, *The Great Derangement: Climate Change and the Unthinkable*. His renowned maxim – the crisis in ecology is also a crisis in imagination, culture and civilization— makes much sense at a time when climate change is pervasive. Ghosh talks about rising of sea level, causing fertile land disappear. Based on data, he mentions, “One study suggests that rising sea levels could result in the migration of up to 50 million people in India and 75 million in Bangladesh” (p. 120). Similarly, UNDP (2018) argues, “People often complain about the weather, but they hardly ever complain about the climate” (p. 12). People’s unaware of climate change is problematic as seen in the novel where the villagers are much concerned with economic situation rather than changing atmosphere of climate.

Ovid Byron’s presence in the life of Dellarobia is her ecological conscience reflecting the fact that her infatuation to him is more ecologically oriented rather than physical one. When she told him about the monarchs: “They’re monarchs” (Kingsolver, 2012, p.159), she is torn between joy and sadness. At this point, Ovid’s expression is not joyous, “Ovid looked at her a little oddly . . . They do indeed. Gather up like that”

(Kingsolver, 2012, p.159). Ovid's initial reaction to butterflies' arrival marks a turning point in the life of Dellarobia. She understands the arrival of monarchs is a climatic disruption that dismantles the ecosystem. Then, she objects with her husband about logging activity: "Dad's fixing to sign a contract with some loggers. . . You mean to cut timber? Where?. . . That hollow up behind our house. All the way to the top, he said." "What possessed him to do that now? That timber's been standing awhile" (Kingsolver, 2012, p. 51). The conversation between Dellarobia and her husband is a tension between eco-conscious insight and capitalist motive.

Though Cub justifies the reasons for cutting down the woods: "The taxes went up, and he's got a balloon on his equipment loan. You and I are behind on our house payments. Money's coming in even lower this year than last. He's thinking we'll have to buy hay out of Missouri this winter, after we lost so much of ours" (Kingsolver, 2012, p.51). This poverty-stricken situation of the Cub family, though, compels them go on logging, it harms the ecology which ultimately the future generation. She further adds, "When you clear-cut a mountain it can cause a landslide" (p. 234). Dellarobia further adds, "You can see it happening where they logged over by the Food King, there's a river of mud sliding over the road. And that's exactly what happened in Mexico, where the butterflies were before. They clear cut the Mountain, and a flood brought the whole thing down on top of them. You should see the pictures on the Internet" (p. 234-35). The logging activities pose a threat to ecology as understood by Dellarobia. This is a turning point in life that foregrounds the theme of ecological message that human-induced activities are self-invited problems.

Climate change and ecological message

Kingsolver's message is ecologically intact. She wants her readers to change the current behaviors and modern practices thereby following the ecocentric and biocentric practices. The sight of flame consists of Monarch butterflies. Instead of going to Mexico, they have come to this mountain of Tennessee, especially in Turnbow farming of Dellarobia.

From the perspective of bio-diversity, such shift poses a threat to ecology. Their arrival, at a sudden time, is perilous as their survival in the new area is questionable. In this regard, narrator mentions that these butterflies usually go to Mexico for the winter but this time they have come to Turnbow farming: "They've never come here before, in something like a million years, and now all of a sudden here they are" (p. 284). The

butterflies, due to flooding in Mexico, have chosen Turnbow farm for the winter. Their survival invites new challenges. Their existential crisis is a crisis not only to butterflies themselves, but to the thousands of other ecological selves residing in the region thereby affecting the bio-diversity. In this regard, Martin asserts that climate change, “threatens biodiversity” (p. 134). Crisis in climate poses a challenge to bio-diversity. As seen in the novel, Butterflies’ entry to Tennessee mountain is a loss of bio-diversity in Mexico as they were supposed to go there. Their absence costs a lot in maintaining bio-diversity. Climate change is biggest problem with a loss of bio-diversity, the melting of the Himalayan glaciers, the variations in the rivers’ flow. UNDP (2018) mentions, “As a result of human activities, primarily the burning of fossil fuels, the development of transport and deforestation, atmospheric concentrations of greenhouse gases such as carbon dioxide (CO₂), methane (CH₄) and nitrous oxide (N₂O) have reached record levels – higher than at any time in the last 800,000 years at least” (36). The climate change is outcome of human activities, primarily the burning of fossil fuels.

Butterflies’ shift to Turnbow farming is projection of climate change. The problem in Mexico was, “. . . trees getting cut down and climate zones warming up, much too quickly for their liking” (Kingsolver, 2012, p. 490). Trees in Mexico were cut down, and climate zones were getting warmer. This changing atmosphere in Mexico; deforestation, global warming reminds of what Ghosh (2016) calls crisis in ecology and crisis in imagination. Climate crisis is a result of capitalist culture and it degrades the culture and imagination. For him, culture “generates desires – for vehicles and appliances, for certain kinds of gardens and dwellings—that are among the principal drivers of the carbon economy” (p. 13). The economy of the society based on capitalism is source of ecological crisis. In this regards, Stern (2007) argues, “Human-induced climate change is caused by the emissions of carbon dioxide and other greenhouse gases (GHGs) that have accumulated in the atmosphere mainly over the past 100 years” (xiii). He argues that climate change is largely a human-induced activity.

The changing scenario in the life of butterflies which Dellarobia continuously ponders on further enhances her vision that these butterflies are part of same ecological sphere, “becoming more beloved and important” (p. 205). She finds similarities between her and butterflies. The monarchs are capable of doing jobs beyond human calculation: “They measured trees by looking at them through little yellow instrument” (p. 206). Dellarobia is infatuated with this distinct ability of monarchs. Similar to this fascination,

she is also impressed with Ovid which is more a mark of respect to natural entity rather than a sensual thirst: “She wanted to like the scientists too, who really did care of butterflies” (p. 207). Thus, Ovid’s understanding of monarchs’ migration for Dellarobia sounds right which justifies she is now ecologically aware of natural diversity. According to Ovid, “They (monarchs) had been seeking flowers it they could find any here, for nectar” (p. 206). Shifting pattern of monarchs is their search for better survival and settlement which benefit humanity as well. However, due to the ecological denial, the present situation is, as Dellarobia understands, is pathetic not only for insects but for whole humanity because finding no flowers in Mexico in winter: “no winter flowers for refuelling” (p. 206) shows the forced migration of butterflies.

Dellarobia’s husband Cub acknowledges that selling trees would save them economically but Dellarobia does not accept. His deafness to her voice echoing her silence under patriarchy, indicates humanity’s deafness to ecological crisis, but she envisions a lesson for humanity: “Trees, okay. But you could go look at them. The logging company could rob you blind. They could tell you the timber is not any count, when it is” (p. 62). She asserts that the logging company ‘robs you blind’ hinting the ecological disaster. This robbing is also a robbing of species. Martin (2021) worries about the loss of native species and degrading habitat diversity. The humanity’s deafness to the crisis is an alarming threat where they record the unexpected changes in temperature: “We record temperature increases” (Kingsolver, 2012, p. 203). The temperate change has become a common phenomenon. Dellarobia calls it ‘short sighted’ vision of humanity. The short-sighted vision of humanity rubs them back. Stern (2007) again argues that “Those who create greenhouse gas emissions as they generate electricity, power their factories, flare off gases, cut down forests, fly in planes, heat their homes or drive their cars do not have to pay for the costs of the climate change that results from their contribution to the accumulation of those gases in the atmosphere” (p. xiv). Mexico flooding as mentioned in the novel is a result of deforestation.

Ovid fuels the statements of Dellarobia: A problem with the environment is what you're trying to say. Pervasive environ-mental damage. This is a biological system falling apart along its seams” (p.504). The unseasonable natural world is suffocating for the monarchs: “Briefly? Unseasonable temperature shifts, droughts, a loss of synchronization between foragers and their host plants. Everything hinges on the climate” (p. 504). The loss of green world, unseasonable temperature shifts, flooding, droughts, a loss and

polluted world are reflections of natural disaster and calamity of civilization as Amitav Ghosh mentions that disaster in ecology is also “a crisis in imagination and culture” (p. 12). The natural upheaval is a crisis like global warming: “Are we talking about global warming?” (p. 504). Due to climate crisis, human psychology is also badly affected.

This crisis has changed Dellarobia’s life style. This transformation is gradual one. She understands the fact that the butterflies are victims of climate change. The mountain is a good habitat for the butterflies as Mexico is constantly flooded. The monarchs suffer “seasonality changes from climatic warming” (p. 202). The monarchs were the victims of seasonality changes due to climatic adversities. Then, she objects the family decision to go for logging activity. Her decision to rise above personal and family line is her acceptance of nature as a common home.

Conclusion: Ecological Calamity to Eco-Conscience

The paper concludes that ecological denial, climate change, and life-threatening experiences are outcome of human hubris intended to dominate non-human beings. The firm beliefs on anthropocentric approach lead to the death of monarchs and further deteriorate living conditions for every ecological self. As shown in the novel *Flight Behaviour*, the unexpected appearance of butterflies in unprecedented flow in Turnbow farming exposes environmental catastrophe. Ecological denial of Dellarobia’s communities stands at odd with scientific explanations of climate change and disruption of ecological patterns. This paper finds that the denial comes from anthropocentric perspective which gives a tremendous importance to humanity alone. Dellarobia’s transformation of ecological awakening is her acknowledgement of human-induced activities leading to slow-paced violence of climate change as gradual shift in nature, climate, atmosphere and migration pattern of ecological selves. This ecological message is drawn in relation to Stern’s ecological adversities, Ghosh’s the great derangement and crisis in nature/civilization, and Plumwood’s ecological denial. Thus, the paper states that confronting ecological denial and climate change hints transcending the personal and social level incorporating ecological justice in the current practices guided by eco-centrism. It asserts that ecological calamity continues until anthropocentric activity is stopped. The study implies that ignoring seemingly insignificant incident can have tremendous and life-threatening consequences. The trajectory of ecological calamity to eco-conscience as seen in the character of Dellarobia through Ovid is a solution from this ecological denial and disaster.

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