

# Using Constitutive Rhetoric in The Great Derangement: Climate Change and the Unthinkable by Amitav Ghosh

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## Abstract

This paper examines Amitav Ghosh's *The Great Derangement: Climate Change and the Unthinkable* through the framework of Constitutive Rhetoric. It analyzes how the author not only raises awareness about environmental degradation but also critiques the socio-political structures that marginalize vulnerable communities. Ghosh's narrative positions the Global South—particularly Asian nations—as central to the discourse on climate justice, calling for their active inclusion in global climate action. Through rhetorical strategies that evoke collective memory, ecological and cultural identity, the paper argues that Ghosh constructs an eco-conscious subjectivity that challenges dominant Western narratives. The analysis reveals that Ghosh's eco-narrative functions as a rhetorical call-to-action, aiming to boost a globally inclusive and culturally resonant form of environmental advocacy.

**Keywords:** Climate change rhetoric, Global South, Amitav Ghosh, Constitutive rhetoric, Environmental justice

## Introduction

*The Great Derangement: Climate Change and the Unthinkable*, written by Amitav Ghosh in 2016, is a powerful critique of the cultural narratives, the relationship with nature and literary genres. This book addresses the inadequacies in confronting the most pressing crisis of our time: climate change. Ghosh regrets the failure of modern literature in engaging the existing threat posed by the climatic condition due to over-exploitation. Although climate change is widely discussed in online and traditional media, it remains largely unexplored in arts and literary fictions (Ghosh, 2018, p. 201).

Ghosh uses the terms like 'derangement' and 'unthinkable' to emphasize the lack of sufficient exploration and integration of climate change in contemporary literature that hinders authors and readers from adequately addressing the magnitude and urgency of the climate crisis. He says that the perception of climate crisis issues have been a failure in how we think and act that has led people to ignore the serious danger of climate change consequences. According to him, climate change narratives are often viewed as rare or unlikely event treated as 'serious fictions'-realistic that lack imagination. As a result, such fictions fail to adequately address the large scale of environmental devastation (2018, p. 11).

Recognizing the importance of rhetoric and literacies of climate change is crucial matter to acknowledge (Schell, 2020) in the global context. Some region's vulnerability to global warming's devastating impacts make this discourse even more urgent (Dobrin & Weisser, 2002). This urgency is heightened in largely populated Asian countries: Bangladesh, India and Vietnam, where rising sea levels, extreme weather events and environmental degradation have killed more than 300,000 and displaced millions of people disproportionately affecting marginalized communities. Similarly, melting of Himalayan glaciers in countries like Nepal, India and Pakistan has resulted in floods that have killed thousands of people each year (2018, pp. 118-122).

Ghosh through his narrative urges that global policy documents should consider and address the unique conditions of mainland Asia, which are often overlooked in discussion. Ghosh argues that understanding the climate crisis completely requires the knowledge of the grown industrialization in the West. This pattern has been fuelled more resource exploitation leading to the environmental degradation that threatens the Global South communities (2018, pp. 117-118).

### Research Questions

How does Amitav Ghosh use constitutive rhetoric to empower marginalized voices in *The Great Derangement*?

How does Ghosh's narrative help to build eco-conscious and promote inclusion of the Global South in global climate action?

### Methodology

This paper explores how Ghosh constructs his argument through the lens of constitutive rhetoric (Burke, 1969; Charland, 1987; McGee, 1975). Constitutive rhetoric examines how language and symbols aren't only used to communicate ideas to persuade individuals. Instead, it emphasizes how rhetoric helps to shape a unified/collective identity and our social reality. Theorist like Maurice Charland examines how rhetorical acts can lead individuals to identify themselves as part of certain communities or groups. In other words, rhetoric is a powerful force that helps to 'constitutes' people into specific kinds of subject-matter (Charland, 1987, pp. 133-150).

The core concept of constitutive rhetoric lies in its capacity to establish a collective new identity. Through rhetorical narratives, people are often 'interpellated' or invited into a group with their particular roles and relationships. This process establishes a shared sense of belonging or purpose among the people. For instance, political speeches often invoke ideas of "the nation" or "the people" to create a sense of unity and collective identity among diverse individuals (McGee, 1975, pp. 235-249). By framing an audience as part of a larger narrative or ideology, constitutive rhetoric brings that audience into being as a cohesive social unit with shared values, goals and identity markers.

Constitutive rhetoric is particularly useful for analyzing texts that attempt to unify diverse groups or inspire social action. It is often used in studying nationalistic speeches, social movements and ideological narratives, where language is crafted to transform individual identities into a collective "we". This theoretical framework suggests that language doesn't only describe things, but also it actively influences how people perceive the world, experience life and understand their roles in the society they live (Burke, 1969).

Constitutive rhetoric aims to construct or reinforce collective identities, which makes well-suited to analyze the Ghosh's work. Ghosh constitutes a global eco-conscious subject by weaving together personal, historical and ecological narratives. This context explains how climate change narratives construct both collective and individual identities around ecological crisis. Ghosh constructs an identity for this global urban class as inheritors of conqueror of ecological biosphere (2018, p. 51). Ghosh's rhetorical strategy is transformative, as he questions readers into a collective environmental subjectivity.

This paper explores constitutive rhetoric as a theoretical framework. This framework gives a critical

lens to examine Ghosh critiques of how language and narratives shape collective identities of people who are victims of climate change. Additionally, it also focuses on how Ghosh's create narrative discourse regarding the Western ideologies that have contributed to environmental degradation and impacted the marginalized vulnerable communities that has forced them to unite.

### Literature Review

To construct a rhetorical analysis of Amitav Ghosh's *The Great Derangement*, it is important to minutely observe the broader scholarly discussion about rhetorical ecologies in the Anthropocene epoch (Smith, 2020, pp. 352-367), that are interconnected with literature and climate change. This review focuses mainly on two areas: the rise of climate change discourse and ecological rhetoric in narratives and the climate justice and its consequences for the Global South .

Scholars are attracted to climate change and its short/long—term effects. Amitav's book has been studied and analyzed by many researchers. Among them, Dr. TK Pius in "Climate Crisis and Historical Narrative: A Study based on Amitav Ghosh's *The Great Derangement*; Climate Change and the Unthinkable" explores from the lenses of history and power dynamics. Pius critically examines Ghosh's fall short of adequately capturing the magnitude and complexities of the climate crisis. He further explains Asia's fundamental position in the climate debate and the overarching influence of European powers. Through this deeper examination, Pius not only brings Ghosh's challenge to conventional historical narratives but also contextualizes the climate crisis within broader socio—political and historical landscapes (2016, pp. 23-34).

In her review, Veronica Fibisan explains the connection between storytelling, history and politics related to climate change in *The Great Derangement*. She believes that the way climate events are shown in books needs to be more genuine. While talking about Ghosh's views on Asia's participation in climate talks, she describes how impactful can be fiction in shaping narratives about the climate. She mentions the current era's challenges and the chance to change how we depict climate change in literature. She says that writers and publishers have a big guiding role in overall conversation about the environment (2019, pp. 110-113).

Similarly, Arthur M. Shapiro's review draws parallels between Ghosh's critiques of mainstream literature's neglect of climate change. He compares Ghosh's work to the Argentine film "De Eso no se Habla (I don't want to talk about it)" to show how society avoids talking about the climate crisis. Shapiro appreciates Ghosh for highlighting a less discussed topic (environmental problems) from the Global South and for urging global citizens to take responsibility. However, he feels Ghosh doesn't offer clear solutions because he believes that only education can only bring awareness of such issues. He sees Ghosh's work as an important reminder that needs more reflection and real actions (2018, pp. 102-103).

Ecological rhetoric explores the role of language, narrative and discourse in shaping public perception regarding environmental issues. In the article, "From Environmental Campaigns to Advancing the Public Dialog: Environmental Communication for Civic Engagement", Robert J. Brulle explains how environmental discourse shapes human perception to alert with awareness and urges for immediate action. Brulle underlines that this type of communication is often used to invoke fear, urgency and a moral obligation to protect the environment. In contrast, he also mentions the limitations of this approach, which may fail to address wider historical and social contexts (Brulle, 2010, pp. 82-98).

In the books, *Ecocriticism on the edge: The Anthropocene as a threshold concept* by Timothy Clark and *Blue Ecocriticism and the Oceanic Imperative* by Sidney I. Dobrin analyze the problems and complications in communication about anthropogenic concerns (Clark, 2015; Dobrin, 2021). With the reference of best-known climate change stories, Kim Stanley Robinson's *Science in the Capital Trilogy* (2004-2007) explains that environmental issues happen on large and complex scales, so people find it really tough to fit into the narratives (Pak, 2019, p. 59). Clark suggests that the climate crisis raises rhetorical issues of representation. So, he questions, how do we discuss something that is abstract and seems beyond human control? This dilemma is crucial to Ghosh's critique in *The Great Derangement*, where he claims that modern literature has failed to appropriately address climate change. Ghosh views it as an exceptional or science-fictional concern rather than an everyday reality.

The Anthropocene (an era of human activity that has had an impact on Earth's ecosystems) has emerged as a key concept in modern environmental studies. In literature, scholars like Dipesh Chakrabarty and Rob Nixon have investigated how the Anthropocene alters our view of human history and agency. In the book, *The Climate of History in a Planetary Age*, Chakrabarty suggests that this epoch forces us to rethink of historical narratives. He urges that the human actions now has affected on a planetary scale, disrupting both ecological and social systems (Chakrabarty, 2021).

Similarly, in the article "Anthropocene and Environmental Justice", Nixon proposes the concept of environmental justice, focusing on the often unnoticed and procrastinated environmental damage which has impacted underprivileged communities in the Global South disproportionately (Nixon, 2016, p. 29). This paradigm explains how Ghosh's *The Great Derangement* places the climate issue within the broader historical patterns of ecological exploitation.

The concept of climate justice intersects climate change and social justice in environmental studies. Scholars like, Naomi Klein and Vandana Shiva argue that climate change impacts vulnerable communities and their need for systemic change to address these inequalities. In *This Changes Everything*, Naomi Klein explains the deep interconnection between climate crisis and capitalism. He critiques the economic systems that exacerbate climate change and leave marginalized communities most vulnerable. Klein mentions a paradoxical and unfair situation where even though Bolivia contributes very less in global carbon emission, it has to suffer severely from climate debt (Klein, 2015, p. 187).

Similarly, in the article "Earth Democracy: Sustainability, Justice and Peace", Vandana Shiva critiques how the globalized economic systems undermine ecological and social well-being that has wiped out aborigines and their primitive grains (Shiva, 2018, p. 12). She highlights the concept of "eco-apartheid" (2018, p. 4) which means the exploitation of natural resources by the corporations and industrialized nations to leave indigenous communities to bear the brunt of environmental disaster.

In the book, *Slow Violence and the Environmentalism of the Poor*, Rob Nixon provides a critical lens for understanding environmental issues that Asian countries face. He also mentions that the ecological damage to the marginalized communities in the Global South is mostly overlooked by the Global North due to the delayed manifestation of the damage (Nixon, 2011, p. 2). In *The Great Derangement*, Ghosh aligns this issue and highlights how the experiences of the victims in the Global Southern countries like Pakistan, India and Bangladesh are mostly overlooked in global climate discussions and policymaking.

Even though, rhetorical materialism looks somehow similar and many people often

get confused with their similarities. Rhetorical materialism has subtle nuances with constitutive rhetoric, as it examines how discourse reflects and shapes material realities. Rhetorical materialism focuses on the relationship between rhetoric and the material conditions that reflects and influences people perception (McCann, 2018, pp. 3-10). This theory can be practically relevant for analyzing materialistic conditions that shape public understanding and policy decisions on climate change. Even though, we can observe Ghosh exploring how economic systems, colonial histories and environmental degradation are interconnected.

The literature review on ecological rhetoric and environmental justice provides a foundation for understanding Ghosh's interventions in *The Great Derangement*. This critique provides a strong foundation for comprehending the significance of this book by Amitav Ghosh. His work particularly intervenes in these discourses by critically examining how literature and culture have failed to address the climatic issues through narratives. He also emphasizes the need to center the perspectives and immersive experiences being on the marginalized shoes to understand the real and practical problems rather than speech on documented files. In future, these kinds of realistic narratives help in awakening the policy-makers to understand from the real life climate crisis stories to get the first-hand experience.

### **Discussion and Analysis: Constitutive Rhetoric**

Constitutive rhetoric doesn't only use the idea that language shapes as rhetoric but also shapes identities, communities and ideologies (Charland, 1987). In other words, it doesn't just reflect reality, it helps to construct it. Through language, people come to understand who they are (their identity) and their place in the world (their role and responsibilities). Constitutive rhetoric can shape how a community sees itself in relation to climate change. The way climate narratives are framed can create an identity for a nation as a 'climate leader' or for a marginalized group as 'victims of climate change'. These narratives define who is responsible, who suffers and who benefits from environmental actions or inactions.

Theorists of constitutive rhetoric like, Kenneth Burke, Michael C. McGee and Maurice Charland focus on how rhetoric can create collective identities and inspire collective action. "Kenneth Bruke proposes 'identification' as an alternative to 'persuasion' as the key term of the rhetorical process" (Charland, 1987, p. 133). In *The Great Derangement*, Ghosh's concept of 'recognition' in multiple instances symbolizes a sense of belonging to a place, a group and the ecology, which is parallel to Bruke's idea of 'identification'. The individual's recognition of nature's presence is generally reflected in rhetoric that transforms passive engagement with the discourses into active participation (2018, pp. 5-7).

Similarly, the concept of "the people" in McGhee's "In Search of 'the People': A Rhetorical Alternative" refers to a collective (constitutive) group of individuals coming together to raise a voice for collective change. Ghosh's work can be seen as an effort to create a new collective identity for humanity—one that recognizes the strong community ties in the Global South (Asian Communities) in relation to ecological tragedies (McGee, 1975, p. 198). Ghosh evaluates collective appeal for the anthropocentric narratives of freedom and progress that are impacted by Western industrialization.

The demand for "climate reparations" is therefore founded on unshakeable grounds, historically and ethically. Yet the complexity of the carbon economy's genealogy holds a lesson also for those in the global south who would draw a wide and clear line between "us" and "them" in relation to global

warming. While there can be no doubt that the climate crisis was brought on by the way in which the carbon economy evolved in the West, it is also true that the matter might have taken many different turns. The climate crisis cannot therefore be thought of as a problem created by an utterly distant “Other” (2018, pp. 153-154).

In climate change discourse, the term “us” refers to those who are affected, especially in the Global South, while “them” denotes those who are responsible for it, fostering a strong sense of group identity. Edward Said’s concept of Orientalism can be used in deepening the analysis of how these Western discourses construct the East as both exotic and inferior using the concept of ‘other’ that perpetuate current climate injustice (E. Said, 2005, p. 17). Similarly, Ghosh asserts that the Western world narrative denies recognizing the agency of nonhuman forces like climate systems, oceans and other ecological actors.

Ghosh points out that the Eastern countries often lack agency in climate discussions. This idea connects with Said’s argument that the West often describes the East as passive and unable to act on its own. Because of this, there are disparities in how actions are taken. Ghosh argues for a more inclusive global conversation that listens to voices from the Global South. In the discussion of constitutive rhetoric, Said’s theory is also similar to Ghosh’s idea of how the West sees itself as ‘climate leaders’ (2005, p. 244) and portrays the Global South as ‘victims’. This reinforces a sense of Western dominance and excludes the real victims’ suffering in the global discussion.

Ghosh describes the impact of global warming, highlighting the difference between the Global North (the rich) and the Global South (the poor). The phrase “the rich have much to lose; the poor do not” (2018, p. 198) reinforces this divide, building a collective identity for the poor as those who bear the brunt of climate impacts. He also emphasizes the strong community ties in the Global South, reflecting a class-conscious form of what Maurice Charland refers to as “constitutive rhetoric”. This type of rhetoric enables individuals to think and act beyond their individuality—embracing their identity as a group or a collective people (Paur, 2024, p. 97). The Global South refers to the poor and disempowered as a group that requires collective action to urge political elites to acknowledge the costs of inaction (2018, pp. 153-154).

Similarly, Ghosh highlights his family’s experience as “My ancestors were ecological refugees long before the term was invented” (2018, p. 4). Ghosh through his ancestral stories and personal memories evokes a sense of connection to the environment as a force shaping and shaped by human lives. This frame of climate change displacement isn’t just a series of isolated events but something that shapes and defines human identity and history together. This links with the concept of displaced millions of people and their collective identity (Vigil & Baillie Abidi, 2018, pp. 52-60). Even though they form various clusters like modern society, middle-class, urban planner and settlers the urgency is same (2018, pp. 50-59). He connects people’s perception on dominance of nature has now become a need to unite people from modern to affluent urban societies to marginalized communities in remote.

In *The Great Derangement*, Ghosh avers the connection between ecological degradation and class struggles in the Sundarbans and other vulnerable Asian landscapes (2018, p. 169). He focuses on how climate change impact biases the working-class, subaltern communities ‘a term by Gramsci to explore power relation (Dwivedi, 2023, p. 1)’ and women in Asia. These biased people are always least equipped to adapt/defend or recover and are the most vulnerable to environmental catastrophes (2018, pp. 121-122). The Sundarbans (a vast mangrove forest in the Bengal Delta) serve as an example of a powerful symbol of this intersection (2018, p. 7). This highly vulnerable area that is



prone to rising sea levels, flooding and storms, is home to indigenous communities who depend on fishing and farming (2018, pp. 118-120). For these communities, climate change is not an abstract future threat but a pressing and current everyday reality (2018, p. 122).

Ghosh asserts that though these communities have contributed the least to global carbon emissions but bear the highest burden of climate change consequences (2018, p. 123). He states, “The poor nations of the world are not poor because they were indolent or unwilling; their poverty is itself an effect of the inequities created by the carbon economy” (2018, p. 148). In the global context, the carbon economy has maintained significant economic inequalities. He explains “Western power with the result that other variants of modernity came to be suppressed, incorporated and appropriated into what is now a single, dominant model” (2018, p. 146). Said’s concept of cultural hegemony could help explain how Western narratives continue to dominate and marginalize the voices of those most affected by climate change (E. Said, 2005, p. 25). Western power along with neoliberal systems has suppressed alternative modernity that contributes to economic and social disparities rhetorically (Nguyen, 2017). This prioritization of profit over people and the environment exacerbates ecological exploitation that reinforces class inequalities.

Similarly, Dana Cloud argues “the study of rhetoric of how power, consciousness and resistance are crafted, articulated and influenced in and by the act of speaking, is vital to the projects of critique and social change” (Cloud, 1994, p. 141). Cloud provides a critical framework by challenging the idea that rhetoric is constitutive of multiple realities and how it shapes power, consciousness and resistance.

Additionally, in this context of constitutive rhetoric, Michael C. McGhee view that terms like ‘the people’ are not objective reality but rather a linguistic construct used in discourse to legitimize power (McGee, 1975, pp. 235-247). He asserts that the rhetorical construction is used to legitimize power. Ghosh explains the global climate change discourse through these rhetorical constructions that frequently exclude marginalized communities from the conversation. Ghosh clarifies the subtle difference in the impact of climate change between the Global North and the Global South. He criticizes how the Global North has insulated itself from the worst impacts of climate change, despite being responsible for the most of historical carbon emissions. Meanwhile, the Global South suffers the most immediate and severe consequences (2018, p. 12).

Ghosh rhetorically places Asia at the centre of both the problem and the potential solution for the climate crisis. On the one hand, Asia’s large population and ongoing industrialization make it a critical region for addressing global emissions. On the other hand, Asia is home to many communities most vulnerable to climate change, including the inhabitants of the Sundarbans and the farmers in drought-prone regions of India and China (18-19). Ghosh’s framing of climate change in Western discourse for ignoring the immediate effects of ecological crisis through a rhetorical criticism aligns with the scholars like Michael Calvin McGee and Dana Cloud. He argues that this neglect unfairly harms marginalized communities in the Global South (2018, pp. 56-60).

Ghosh connects rhetorical concept of ‘green washing’(O’Neill, 2024, pp. 258-278) with the big corporations that exploit nature who often use terms like ‘environmentally friendly’. This phrase has both connotations; one suggests being comfortable while overexploiting nature and the other implies encouraging a deeper connection with the ecology and its problems. This rhetoric perpetuates harmful practices under the guise of sustainability, leaving the most vulnerable communities to suffer the brunt of climate change (2018, p. 4). He further examines the rhetoric of progress that justifies environmental destruction. Similarly, he adds his family’s history stories of displacement

from the Sundarbans along with his own Delhi tornado experiences that has resulted due to over-exploitation to unite and alert victimized communities (2018, p. 20).

In conclusion, Ghosh talks about how these exploitation and unfair planetary justice (Biermann & Kalfagianni, 2020, pp. 1-10) have affected Global South (Asian region). Actually, the focus explains “Why rhetoric matters for ecologies” (Druschke & McGreavy, 2016, pp. 46-52). He urges for unity to call for a shift in how we understand and respond to the climate crisis. Finally, he demands for a more inclusive and just global conversation regarding climate change raised by the collective voices of vulnerable communities. Like Ghosh, Md. Kamal Uddin also urges the Global North to take greater responsibility for its role in causing the climate crisis. He also advocates for a fairer distribution of resources to help the Global South adapt to and mitigate the impacts of climate change (2018, p. 109). He looks at climate change from this viewpoint and highlights how it’s important to fix the unfair systems that hurt the poorest and most at-risk people.

## Conclusion

### Synthesis: Eco-Narrative and Climate Change

In *The Great Derangement*, Amitav Ghosh talks about the past and present environmental challenges that Asian nations are facing daily. He highlights how the industrialization has changed the area’s ecology. Ghosh notes that the environmental degradation in Asia is a result from the legacy of North’s exploitation, where colonial powers extracted natural resources for their benefit (2018, pp. 117-122). This imperialist exploitation has resulted in deforestation, monoculture plantations and large-scale change of waterways. These actions have harmed the environment and disrupted traditional lives and economies in the regions.

Ghosh emphasizes that this legacy of exploitation still continues today. Many Asian nations are now facing severe consequences of climate change, worsened by ongoing industrialization. In countries like India and China, rapid economic development has led to significant environmental costs. Global industrialization has contributed to problems such as air pollution and water scarcity (2018, p. 153). For instance, Ghosh highlights the Bengal Delta (Sundarbans) as a strong example of the connection between ecological and human crises (2018, pp. 118-119). The Sundarbans is a fragile ecosystem of mangrove forests. It is threatened by rising sea levels and more severe cyclones. At the same time, it is home to some of the poorest communities in South Asia. These communities rely on the land and sea for their livelihoods. They are often the first to suffer the consequences of climate change, even though they contribute the least to global carbon emissions (Chakrabarty, 2021, p. 16).

In *The Great Derangement*, Amitav Ghosh employs narrative strategies that blend personal and collective experiences of ecological disasters. He emphasizes the interconnectedness of human and non-human entities in the context of climate change. One key rhetorical tool he uses is the ‘eco-narrative’ (Parui, 2022, p. 103) as a powerful tool to describe the complex relationship between matter and meaning. “Developing in bodily forms and in discursive formulations the stories of the matter is a material mesh of meanings, properties and processes, in which human and non-human players are interlocked in networks that produce undeniable signifying forces” (Iovino, 2012, pp. 1-2). Ghosh’s depiction of the Sundarbans serves as a symbolic ‘material mesh’ where environmental and human histories intertwine. The reflection of broader climate crisis affects both ecosystems and marginalized communities.



Ghosh effectively utilizes metaphor and narrative settings to link ecological devastation to capitalist ambition. He states that “the climate crisis is also a crisis of culture and thus of the imagination” (2018, p. 12). This statement could be expanded with more direct examples of literary works that engage or fail to engage with climate realities. Rather than summarizing Ghosh’s position, a more critical analysis would involve questioning whether the ‘crisis of imagination’ is limited to literature, or whether it extends to other cultural forms like media or political rhetoric. This would provide a richer analysis of how narratives surrounding climate change are constructed and disseminated.

Ghosh urges contemporary authors to incorporate the climate change into literature that advocates for a new narrative form that grapples with the Anthropocene (Fløttum & Gjerstad, 2017). As noted by Justyna Poray-Wybranowska and Tyler Scott Ball,

...we examine the potential for novels to foster more productive relationships between human beings and their environments. Ghosh’s novels do this work in three distinct ways: through the representation of setting, the use of metaphorical devices and the linguistic play in dialogue between characters (2021, p. 3).

Ghosh’s novels, including *The Great Derangement*, *The Hungry Tide*, *The Gun Island*, *Sea of Poppies* and *The Glass Palace*, promote a more productive relationship between humans and their environments. Ghosh exemplify this potential through their representations of setting, use of metaphor and the linguistic interplay in character (role) dialogue. By expanding on these connections, the narrative could offer more concrete examples of how individual stories reflect larger systemic issues. The personal history (logos/ethos/pathos (Lutzke)) intertwines with the broader narrative of the climate crisis that makes the issue more relatable and immediate.

Ghosh challenges the modern literature for its inability to address climate change issues treating it as ‘uncanny’ (2018, pp. 29, 40, 41, 42, 43, 74, 87, 88, 97, 108 and 172) an unthinkable and distant phenomenon. He blames this failure makes the cultural response to climate change a form of “derangement” (2018, pp. 15, 48, 124, 125, 149, 162, 181 and 217). Ghosh writes “Recognition is famously a passage from ignorance to knowledge” (2018, p. 5) capturing the idea of the ‘uncanny’ spreads widely through Ghosh’s narrative as, he describes moments of ‘recognition’ when humans realize their connection with non-human forces. This moment of realization in his storytelling is vital in drawing the attention towards climate crisis.

Ghosh shows the connection between global and local (glocal ) ecological struggles. This relation makes the issue more relatable that shows a clear picture of significance (2018, p. 2). This combination of local as well as global narratives helps the reader feel an emotional and intellectually attached. It makes the threat of climate change feel closer and easier to perceive.

Ghosh uses rhetorical method to shift how the Global North perceives the climate crisis differently

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<sup>2</sup> Aristotle taught that a speaker’s ability to persuade an audience is based on how well the speaker appeals to that audience in three different areas: logos, ethos and pathos. Considered together, these appeals form what later rhetoricians have called the rhetorical triangle. Logos appeals to reason. Logos can also be thought of as the text of the argument, as well as how well a writer has argued his/her point. Ethos appeals to the writer’s character. Ethos can also be thought of as the role of the writer in the argument and how credible his/her argument is. Pathos appeals to the emotions and the sympathetic imagination, as well as to beliefs and values. Pathos can also be thought of as the role of the audience in the argument. (Lutzke)

*glocal*- According to Dictionary.com ‘of or relating to the interconnection of global and local issues, factors, etc.’ <https://www.dictionary.com/browse/glocal>

than the Global South. He highlights the need for multiple approaches to deal to the real challenges faced by vulnerable people in Asia daily. Ghosh uses the word ‘recognition’ (2018, pp. 5, 6, 7, 8, 39, 41, 87, 140 and 153) multiple times (repetition-rhetorical tool) to think and rethink of the climate crisis that needs global action immediately. He calls for a more inclusive (voices of the victims) conversation on climate justice that elevates the experiences and voices of the Global South. This challenges the hegemonic discourses of the West and opens up new ways to understand and address the climate challenges faced by these regions (E. W. Said, 1977, pp. 162-206). Ghosh calls for a paradigm shift in how climate change is addressed. The shift should move from top—down that means the Global North driven solutions to more inclusive approaches that prioritize the lived experiences of marginal communities.

### **Rhetorical Outcomes**

Ghosh’s *The Great Derangement* has a strong rhetorical impact. It challenges readers to consider their role to prevent the ecological destruction done knowingly and unknowingly by the human beings. He encourages readers to rethink their role of these ecological systems. Many writers raise awareness of the environmental crisis and calls for a collective re-evaluation of how humans are related to nature (Newell, Robin, & Wehner, 2016, p. 242). Ghosh urges readers, especially those in the advanced world to question what they have given for climate change. He also points out that these narratives have not yet been affected by communication technology (2018, p. 168). He highlights the experiences of the Asian vulnerable communities and show how exploitation still drive today’s environmental crisis has. Likewise, he also reveals how Western narratives downplaying the urgent dangers faced by marginalized communities that are deprived of wealth (2018, p. 148).

The rhetorical effect make people realize need of modern fictions and Western discourses to address the scale of global warming (2018, p. 168). Ghosh urges climate scientists, environmental activists and reporters to confront their own efforts in supporting systems that harm the environment. The issues like consumption habits, political discourse (Butler, 2024) disengagement and over-reliance on technology are the primary reasons for this act (2018, p. 169). In doing so, Ghosh encourages readers to move from passive awareness to active involvement in addressing the climate crisis.

Ghosh’s work offers new opportunities for action for Asian communities and intellectuals. He stresses that intellectuals in the Global South should take a more active role in shaping the global discussion on climate change. By reclaiming their histories and narratives, Asian communities should challenge and aware the Global North in their languages. He highlights the significance in communication technologies that address both the challenges and the solutions to the climate crisis (2018, p. 164). He advocates for a fresh perspective on ecological debt that takes into account the specific vulnerabilities and strengths of the Global South (2018, p. 211).

Similarly, Ghosh appeals to view the climate crisis not only as a scientific or policy-making agenda for discussion, but also as a cultural and moral responsibility (2018, p. 173). He calls for the narrative forms that can convey the complexity and urgency of the ecological challenges (2018, p. 86). By confronting the cultural issues that have caused climate inaction, Ghosh paves the way for a more engaged and proactive intellectual community in Asia. This community can advocate for sustainable solutions based on local knowledge and experience. Through these rhetorical effects, *The Great Derangement* serves as a call to action for both individual readers and collective movements in the Global South.

### **5.3 Implications for Future Research**

Ghosh's writing provides a strong layout for future studies of climate change. It focuses on how climate change affects the marginalized communities of the Global South. Furthermore, researchers could look at how other Asian authors write about environmental degradation. This could build on Ghosh's ideas about how these forces can cause problem in the ecology of writing (Cooper, 1986, pp. 364-375). Comparing the Asian and the Western climate narratives can give us a valuable insight in climatic condition highlighting the idea of 'different place different problems'. It would show how different writing styles influence public opinion and policy in both regions.

Finally, future research should focus on how literary works from the Global South can offer alternative narratives and solutions for climate justice from their first-hand experiences. Additionally, exploring diverse fiction, indigenous stories or realistic narratives can engage readers with challenges of the Anthropocene could further enrich the field of ecological rhetoric (Lan & Yuan, 2022). This can build climate resilience in a diverse global context.

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