

***Bon Voyage: A Peer-Reviewed
Journal of English Studies***

- Open Access Journal
- Indexed in NepJOL
- Print ISSN: 2382-5308



Published by:
Department of English
Ratna Rajyalaxmi Campus, Tribhuvan
University, Kathmandu, Nepal

Sensing Eco-Ethical Concerns in Boyle's *A Friend of the Earth*

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Article History: Submitted 12 April 2025; Reviewed 14 July, 2025; Revised 29 July, 2025

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Abstract

Climate change is one of the most crucial and sensitive issue of the present age. It has been challenging the human civilization with a red siren, jeopardizing not only the survival of human beings but also on the entire flora and faunas on the planet. Meanwhile, extreme anthropocentricism and the ignorance of ethical consumerism have been gearing up the situation more catastrophic. This article examines and analyses ecological disaster depicted in T C Boyle's A Friend of the Earth (2000) by employing a key tenet of ecocriticism. It further focuses on the interplay between anthropocentric agencies, ecological catastrophe and human emotional responses of ecocide. Drawing Greg Garrard's ecocritical framework and Aldo Leopold's "Land Ethics" this paper excavates how Boyle's narrative prophesizes visceral sense of dystopia. Boyle illustrates the creepy imageries of nature to trace the pathetic and tragic situations of his characters, especially Tyrone Ty Tierwater (Ty), who is reduced to the last stage of his survival. With the infusion of eco-ethical values, he (Ty) along with other characters keeps struggling to conserve remaining rare animals from being extinct and to save the ecosystem, despite his old and weak age. Consequently, this article exposes the Boyle's prophesy of dystopian future resulted by deterioration of natural ecology, under-toned in the narrative.

Keywords: eco-ethics, ecocriticism, dystopian, intrinsic value, anthropocentric

Introduction

This study explores and scrutinizes T C Boyle's climate fiction (Cli-fi), *A Friend of the Earth* (2000) to sense eco-ethical concern by applying the theoretical perspective of ecocriticism. It was William Rueckert who coined the term "eco-criticism" in his essay, "Literature and ecology: An Experiment in Ecocriticism" (1979). He defines it as: "the application of ecology and ecological concepts to the study of literature" (Glotfelty xx). However, after a long interval it turned to a new leaf only after the publication of Cheryll Glotfelty's seminal work, *The Ecocriticism Reader: Landmarks in Literary Ecology* (1996). Since the last decade of the previous millennium it has been expanding extensively in the horizon of literary criticism. Now it is in its cutting age.

This paper intends to reveal eco-ethical values, which are essential to maintain ecological balance. With this regard, ecocritical analysis, particularly environmental ethics has been deployed to perceive the situation how mankind suffer in a dystopian world and through what difficulties they undergo to conserve natural habitants in Boyle's cli-fi *A Friend of the Earth*. This article aims to validate how Boyle's narrative serves as both, warning and appeal for action, urging readers to rethink their relationship with the natural world. Along with this it reminds that eco-ethics avert human-centered world view. Beyond this, it emphasizes deep interdependence between all flora and faunas of natural ecosystem, and advocates for eco-centrism for habitat destruction and biodiversity loss. Both concepts have been remained as basic variables for this research.

Boyle's *A Friend of the Earth*, presents a disastrous story of environmental warning in two different timeframes, between the late twentieth century and the 2020s. It is an apocalyptical work that explores a world ravaged by climate crises, ecological collapse and species extinction. It is a seminal work in contemporary eco-literature, set in a dystopian future. This narrative is entirely based on harrowing vision of natural world distorted by climate change. It exposes how extreme anthropocence "rides on the coattails" of disaster and finally destined to cause extinction of biodiversity, creating inhospitable environment on the earth surface.

The protagonist, Tyrone Ty Tierwater (Ty) narrates his past as an environmental activist and his present as a caretaker of a zoo. His story shifts between two timelines: the 1980s-1990s, when he keenly involves in the group of radical environmentalist and the dystopian future of 2025, where the natural ecosystem of the Earth is on the brink of extinction. The prologue introduces Ty in 2025 as a seventy-five-year-old caretaker, an aging rock star. Ty and Maclovio Pulchris (Mac) share a passion for preserving the few animal species remaining in a world devastated by global warming. Bearing ethical responsibilities he (Ty) regards himself as an environmentalist and considers all natural entities as his community. He states, "I forgive the rats that much. I'm an environmentalist, after all—or used to be; not much sense in using the term now—and I believe in Live and Let Live, Adat, Deep Ecology, No Compromise in Defense of Mother Earth" (15).

Similarly, his fellow activist Mac, saves the ugly animals that no one else wants, he hosts hyenas, warthogs, three mangy lions, and other odd animals, all named after flowers, including a Patagonian fox named Petunia. The existence of human beings and other living creatures is in a threat of extinction, since the earth is dying and the leading characters fought to the bitter end, to save the earth. The natural ecosystem is destroyed and so the social security system is bankrupted by the extreme climate. Thus, the narrator seems appealing his audience reconstruct their ethical responsibilities towards nature.

Boyle's *A Friend of the Earth* is a satiric dystopian novel, takes place in a near future where global warming has terribly affected the earth's ecological balance and natural environment. Boyle has set this novel in two timeframes, each from the life of its militant, environmental activist protagonist. The protagonist of this narrative is Ty. In the novel's past, he uses a third-person narration to tell about his time, at the forefront of the eco-movement and the terrible price he has paid for his involvement. The novel's present is the year 2025. The protagonist is an old man, nevertheless a dedicated person who tries his best to avoid catastrophe. This cli-fi narrates the story of Ty's tragic life events and his struggle for protection of the natural environment. He is a former eco-terrorist, however he is found changed himself, from "ego-consciousness to eco-consciousness" (Glotfelty xxx).

Boyle has portrayed the earth as a dying body in his narrative, and he seems against of over-exploitation of natural resources and unethical human activities. He depicts this notion as: "They logged the trees on all sides of her, the screech of the saws annihilating the dawn and continuing unabated till dark, and all around her loggers cupping their hands over their mouths and shouting abuse" (245). He is against of deforestation as he writes against these activities of timber companies.

Literature Review

Ecological issues are the prime concerns based on ecological ethics. The root cause of ecological crises is philosophical, so the discipline of ecological ethics emerged in the field of philosophy, in its initial phase. The ethical issue of ecology is a recent, rather emerging trend of ecocriticism. Vis-à-vis to this fashion, Kaite Mcshane defines ethics as: "[M]oral rightness and wrongness, goodness and badness and it wants to know not only what things are right or wrong, good or bad" (3). Therefore, eco-ethics is a subset of ecocriticism. Eco-ethics or ecological ethics is commonly known as environmental ethics. It deals with the moral principles and rules of conduct of human beings in the relationship with non-human environment. Further, it addresses human moral relationship and responsibilities with nature and supports arguments for protecting wilderness and non-human species.

In his "Land Ethics" Aldo Leopold regards all human and non-human beings are the parts of a community. They are closely interconnected with each other, formulating a unique ecosystem. His "Land Ethics" enlarges the concept of community. According to him "it (community) includes soil, water, plants, animals and all biotic components" (204).

He affirms the rights of all ecological communities in order to sustain their existence, in their own natural state. Hence, he advocates for the intrinsic value of all entities i.e. "soil, water, plants, and, animals, or collectively: the land" (204). He formulates our basic duty towards the environment as: "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise" (224).

Notwithstanding, Environmental ethics does not only focus on the moral obligation of human activities, especially in exploiting natural resources, but also it alerts mankind for ethical consumption in a practice of purchasing products/services produced in an environment friendly way. Yonghong Zhang accuses the Western trends of capitalism for inviting the current ecological crises. His research recapitulates this accusation as: "Today's ecological problems are caused by the logic of capital gains. The capital's mercenary nature and the unlimited expansion trend of capitalist production will not only inevitably lead to the outbreak of the cyclical crises of capitalism, but also to tremendous consumption and destruction of natural environment and ecosystem" (69).

Through this perspective, the hostile and outrageous climate of the earth depicted in Boyle's fiction is the consequence of extreme mercenary culture of overexploitation of the limited natural resources since the initial era of capitalism. In his narrative Boyle is intending to show his audience the harrowing image of the future human civilization.

Ecocriticism is an eco-centric prospective of environmental discourse, in the field of literary criticism. According to Greg Garrard ecocriticism maintains a "close relationship with the science of ecology" (5) therefore, it is "unique amongst contemporary literary and cultural theories" (5). He elaborates this interconnectedness as: "Ecocritics generally tie their cultural analyses explicitly to a 'green' moral and political agenda. In this respect, ecocriticism is closely related to environmentally oriented development in philosophy and political theory" (3). He highlights socio-cultural and ethical issues related to the environmental aspects of the contemporary society.

By the same token, Glotfelty defines ecocriticism, as the study of "the relationship between literature and physical environment" (xvii). For her, it explores the relationships between literature and the natural environment. Hence, ecocritics consider the nature as an important factor along with cultural and linguistic studies, and they keep common assumptions that human world is delicately interconnected with the physical world.

Thus, the destiny of human world is intertwined with the destiny of physical environment. In this concerns, this green branch of eco-literary studies interests "in how the nonhuman interacts with the human culture: how ecological conditions shape cultural expression and, conversely, how culture shapes the perception and uses of natural environment" (Heise 638).

Assimilating Garrard's and Glotfelty's notion of ecocriticism, Serpil Oppermann elaborates its horizon in a broad sense. He asserts, it is not just a theory, rather an attitude that remains loosely constructed. He further elucidates, "Ecocriticism, like the other contemporary theories of literature, needs its own systematic theoretical ground if it wants

to offer informed discussion" (108). Therefore, ecocriticism is a unique tenet, amongst contemporary literary and cultural theories, and it provides analytical and critical interpretation of a text through the prism of environmental ethics, environmental policies and disastrous environmental change. Nowadays it is in its cutting age phase.

Various researchers have analyzed Boyle's narrative from different perspective. In her research, Sylvia Mayer states Boyle's satiric tone for the contemporary radical environmentalism. According to her the protagonist Ty represents Boyle's concerns for growing ecological issues. She puts up this as: "There are several devices that indicate that Boyle's novel displays a postmodern, parodic mode of dealing with environmentalist icons and issues: these are, for example, the novel's title, its ecologically dystopian setting, and the intertextual reference (Earth Forever!) to the contemporary environmentalist group Earth First!" (221). She compares this cli-fi with "Bill McKibben's *The End of Nature*" and asserts, both texts are "politically influential texts", as a part of deep ecological movement. She illustrates textual evidence for this concern as: "Ty Tierwater's frequent exposure to experiences of disgust and loathing, which are articulated in his frequent – usually ironic, sometimes sarcastic – remarks about these experiences, show that Boyle created a protagonist whose subjectivity is strongly marked by encounters with the abject" (222). Therefore, this text reflects "critical assessment of contemporary U.S. environmentalism" (221).

In similar fashion, S. Priya Dharsini examines this text from eco-centric perspective of Arne Naess. She accords, Boyle's narrative appropriately addresses the current ecological issues, "as deforestation, mass extinction of species, global warming, climate change, and the depletion of natural resources, among others" (305). For this aspect she discerns, Boyle's characters direct for "a paradigm shift from anthropocentrism to ecocentrism in which the concept of society is not human-centered but includes human and nonhuman environments / entities" (307). Consequently, she affirms that Boyle is not enough optimistic that modern technologies do not have "any magical solution to environmental issues" as Arne Naess has advocated, "no one's philosophy and technology is important to the entire planet, the more diversity the more the earth is saved" (305). Therefore, Boyle's philosophy of ecology sits well with the notion of Naess, like the peas of same pod.

Despite these trends of examining this novel from eco-centric perspective, in her essay, Sue Lovell analyses this novel "in the context of anthropogenic to examine how it (the novel) illuminates twenty-first century critical post-humanism, the process of thinking" (103). The critical and creative thought process of human mind has made our destination clear that "who and what we are actually in the process of becoming" (qtd. in Lovell 103).

Though several critics have interpreted Boyle's Climate narrative *A Friend of the Earth* through various perspectives of ecocriticism, the issues related to ethical responsibilities towards the deteriorating natural ecology have remained astray. There

could be hardly available a profound study on this novel. Thus, the article expects to bridge this gap.

Eco-Centric Prospective on *A Friend of the Earth*

While exploring through Boyle's *A Friend of the Earth* one can notice that the story of the earth and the story of the central figure Ty share some similarities. The issue of ecology is at the center, all the time. The protagonist, Ty states his physical condition as: "I might be seventy-five years old and my shoulders might feel as if they're attached at the joint with fishhooks, but the new kidney they grew me is still processing fluids just fine . . ." (6). Similarly, the earth is now changed completely like Ty, it is old and facing several problems like draught, desertification, pollution and several other calamities, invited by the effect of climate change. Ty narrates this as: "The sky is black—not gray, black . . . I smell it like a gathering cloud: death, the death of everything, hopeless and stinking and wasted, the pigment gone from the paint, the paint gone from the buildings, cars abandoned along the road, and then it starts raining again" (7). It seems that the characters (Ty and the earth) are old and weak, and they are unable to survive and support life any more as their life has turned topsy-turvy.

However, the earth is still providing shelters to its inhabitants although it is hostile towards them. In the same way, at the present of the story the character Ty is old and aged. Despite his physical condition, he is still active to look after the remaining animals in a zoo. He is submissive to state, "I manage the man's private menagerie, the last surviving one in this part of the world" (6). He considers it is his ethical responsibilities to do so.

Beyond this situation, he faces several kinds of threats from society. Though he lives with his second wife, Andria (a fellow environmental activist), his life is between devil and deep blue sea. He loses his former wife, and later his daughter (Sierra). His first wife and his daughter die in the incidents related to nature. His first wife (Jane) dies when a bee stings her while camping, and his daughter dies falling out from a redwood tree while she has been trying to save it. Like the earth, he faces several hindrances to save ecology of the earth, for his agitation against a timber company he is sent to jail.

On contrary to this situation, in his past life Ty was happy with his own work of a rock-star, that he liked much, always surrounded by crowd. Then his life was carefree, fascinating and liked by everyone. He was more active and young. He recalls this, "There's a whole crowd out on the road, storm or no storm: commuters, evening shoppers, repair crews, teenagers jazzed on a world turned to shit, and I have to be careful with the wind rocking the car and the jolts and bumps and washed-out places" (16). In the same way, the earth had a life supporting and balanced ecosystem in the past. Thus, there is a vast difference between the past and the present life of them, i.e. the earth and the life of Ty.

The recurring theme of the text is emotional impact of ecocide. The emotional resonance of existential crises of the protagonist can be observed from the very initial phase in the text, as Ty expresses, "I'm out feeding the hyena her kibble and chicken backs and doing what I can to clean up after the latest storm" (6). This way, Boyle explores the

psychological toll of ecocide. His spokesperson Ty represents his ideology in his narrative. Ty's laments for the loss of biodiversity is palpable. He refracts his grief over the extinction of species as: "Now the elephants are gone, and the forest too – . . . There is no wilderness, and there's nothing left to catch, except maybe rats" (78). Ty is a tragic figure in the novel as he has lost his former wife and daughter. He is deprived of basic needs and beyond this, he is weak and aged. However, his Herculean tasks and eco-centric activity make him capable to preserve life of wildlife and vegetation on the earth surface.

Ty and his second wife Andrea, his daughter Sierra and Mac are all environmental activists. They use extreme methods to raise public awareness. Sierra lives in a redwood tree to prevent deforestation for three years. At one point of the story, Ty and his second wife Andrea live in the forest with no clothes and no supplies of foods and basic items for a month, to aware people about the importance of natural environment for human beings. It gives a symbolic meaning i.e. living a pre-historic life is a natural way of living, and it is an ultimate solution to sustain life on the earth. Observing meticulously the struggles of the environmental activists in Boyle's narrative S. Priya Dharsini illustrates, "To stop environmental disasters, Ty and other activists believe in the maxims "Live and Let Live" and "No Compromise in the Protection of Mother Earth," (FOE 8) act on behalf of their greater selves" (307).

Environmental degradation and global warming have made the earth inhospitable for all kinds of living beings and natural vegetation. So many habitats of animal and plant species are tremendously extinct. The surface of the earth is constantly ravaged by fantastic winds and storms. There are unusual rainfall, months of drought, famine, desertification and intolerable heat. Ty surprisingly expresses this catastrophe as: "It's not even the rainy season . . . Two days ago the wind came up in the night, ripped the roof off of one of the back pens and slammed it like a giant Frisbee into the Lupine Hill condos across the way" (6). This dystopian portrayal of the earth shows that the earth is no healthier enough to support life.

Ty accuses all human beings for destroying the sensitive balance of natural ecosystem and biodiversity of the earth. According to him the western technocratic culture led by Abrahamic religions is responsible for the crises, the earth is facing. The true wilderness has gone mess by the manipulation of western laissez-faire capitalism. He realizes even his life has gone mess yearning for luxurious lifestyle in the past. He depicts this perception as: "I'm a mess and I know it. Jewish guilt, Catholic guilt, enviro-eco-capitalistico guilt: I can't even expel gas in peace. Of course, guilt itself is a luxury" (102). However, his strong attachment towards the Christianity is painstakingly observed throughout the novel. His expression such as, "'Christ Jesus, what is goin' on here?' . . . 'What in Christ's name is wrong with you?'" (33), "But back to Christmas, because Christmas is what's happening here, floods" (137) and "We didn't wish one another a merry Christmas in Prison" (150). These extracts show that not even the protagonist of the novel, but also the novelist have been influenced by western monolithic Christian ideology.

In this respect, there is a connection between Western religious belief and the contemporary climate crises. Lynn White Jr. regards Western religious ideology as responsible for manipulating the nature and its entities. He elucidates this notion as:

By gradual stages a loving and all powerful God had created light and darkness, the heavenly bodies, the earth and all its plants, animals, birds, and fishes. Finally, God had created Adam and, as an afterthought, Eve to keep man from being lonely. Man named all the animals, thus establishing his dominance over them. God planned all of this explicitly for man's benefit and rule: no item in the physical creation had any purpose save to serve man's purposes. (43)

Through this extract White intends to show that Christianity is against wilderness and it (Christianity) insists that nature is a commodity, created by God's will that man can exploit it for his (man's) purpose.

Boyle's narrative undertones several loopholes to detect numerous unethical behaviours that has work as catalysts for existential crises. Nature unfriendly activities, such as deforestation, emission of greenhouse gases led by the capitalist trends of western societies and overconsumption of natural resources are the common threats for the both i.e. the earth and the active members of environmental group (Earth Forever!) Ty accounts this as: "That's methane gas, a natural pollutant, same as you get from landfills, feedlots and termite mounds, and it persists in the atmosphere for ten years, one more fart's worth of global warming" (102).

At the present situation, global warming led the life more critical on the earth. Agricultural work is done in enclosed farms, and there is much less variety of food available to keep life sustaining. The Earth's population has exploded since human life spans now regularly crest one hundred years. This scenario has fueled up the constant building of more and more housing by a timber industry. Most of the old-growth forests and rainforests around the globe have been chopped down to meet human needs. Such continuous act of commodification of resources regards nature as a cash cow to stabilize their (capitalists') unlimited source of income.

In the course of this activity resources have been over-consumed. No resource left for the basic proposes, creating the situation of the tragedy of commons. According to British writer William Forster Lloyd (1833) and American ecologist Garret Hardin (1968), it is a situation of in which common environmental resources are abused and explicated, and eventually depleted posing risk to everyone. These are the common scenario depicted in the text.

At the same time, the social security system has collapsed and these long-lived old people are left to fend for themselves. Disparate Ty cries, "I've got no health care, of course – nobody does, the whole system long since gone bankrupt, and don't bother to ask about Social Security – but they're happy to see a paying customer hustling through the emergency-room doors" (45). Ty consciously realizes the ethical value of ecology and dedicates his life for the preservation of natural environment. Recognizing the true-blue

value of ecology he asserts: "Deep Ecology . . . morally speaking no one of them has the right to dominate. We don't preserve the environment for the benefit of man, for progress, but for its own sake, because the whole world is a living organism and we are but a humble part of it" (145). This statement shows that the protagonist is appealing to highlight the intrinsic value of nature, as Naess suggests in his Deep Ecological Movement.

While surveying the text through eco-centric prospective there can be found much familiar evidences of deep ecological ethic. In the text the earth is found compared with the mother, who does not only give birth to her children but also sustains their lives. But the irony that the text embodies, the mother earth herself is suffering from severe climatic change. She is rather dying and cannot support the life of her inhabitants.

As ecological ethics is based on moral values and conduct of selfless principle towards nature so the female characters are found much sensitive and calm, to sense the problems faced by the natural eco-system i.e. the mother earth. They are loving and caring, While Ty spends a year in the prison Andria takes care of Ty's daughter. Unlike the female characters, Ty is active and aggressive. Thus, the both genders react differently towards the activities of deforestation.

Being a masculine figure, Ty is still having capitalist attitudes. He is also an eco-terrorist, for he destroys the forests by setting fire and he destroys the logger's trucks, as well. Later when he meets Andria in a cocktail party he falls in love with her, and with her encouragement he becomes an active environmentalist. Death of major female characters, i.e. his earlier wife and his daughter, indicates the vulnerability of Mother Nature.

The female characters (Ty's former wife and his daughter) are victimized by the extreme anthropocentric practices. The suffering of female character and the suffering of the mother earth may not be co-incidence in the text, rather it is the result of over exploitation of natural resources and unethical practices of capitalist ideology. All the habitants of the earth along with wilderness and the life of female characters in the text are being adversely affected by utilitarian organization. The antagonistic power, in the form of dominating government and private organizations abuses nature and wilderness, and thus the wildlife and the common people suffer helplessly. They are deprived of their basic rights. On one hand the whole ecosystem of the earth has become imbalanced, causing extinction of many species of flora and fauna, on the other hand the major female characters face their tragic demise. Therefore, the female characters and the nature undergo through a due exploitation simultaneously, by masculine capitalism.

Nevertheless, it was Andria who infuses Ty with the idea of eco-ethics and she also suggests him to be an active member of the movement of environmentalism (Earth Forever!). The narrative shows this as: "She (Andria) was fresh from Teo's Action Camp, in love with the idea of heroic sacrifice and so imbued with the principles of Deep Ecology she insisted on the ethical treatment not only of plants and animals, but even rocks and dirt" (145). She even explores the idea of interconnectedness in ecological biodiversity as: "Everything in the ecosystem has its integrity" (145).

Therefore, his notion and behaviours towards the environment are actually guiding principle of Andria, infused into him. So the female characters in the text play a vital role to sensitize the ethical value of ecology and to boost up the environmental movement, as well.

In his text Boyle's uses the common references of "Earth First!" and "Earth Forever" (62, 145). It shows clearly his interconnectedness with the classical nature writers of America like Adward Abbey, Henry David Thoreau, John Muir, Aldo Leopold and Thomas Lyon etc. to address the ecological crises, and to provide a continuity to maintain American eco-literary tradition.

One of the clearly speculated facts in the text is that it shows the Biblical illusion of the Garden of Eden, in the Heaven where the first humans, Adam and Eve lived before they were punished by God. Once at some time of the story the major characters, Ty and his wife Andria live in the forest nakedly, without any support and supply from the outer world. They did this to attract the attention of media for the sake of creating awareness to conserve forests. Before they joined the radical group of environmentalism 'Earth Forever!' they consumed the fruits of capitalism. Thus, they committed sin. This incident shows the importance of wilderness and natural ecology for human beings. It further shows that nature is the only ultimate place where human can take shelter.

In the novel there are some strong evidences of the protagonist, of having capitalist mindset. In his past life, he was a consumerist minded individual like many contemporary Americans. He was a carefree rock star, grown in a materialistic culture. His attachment to the car, from the beginning to the end of the story, his masculinity and habit of visiting parties indicate that he is still having capitalist characteristics. Car symbolizes the progress of material world and fashionable capital culture. There are constant clashes between anthropocentric activities led by capitalistic trend and eco-centric ideology in the text. Timber companies of America and some government policies are against of the environmental organizations.

Through this climatic fiction, Boyle intends to conduct an urgent debate between the two principles that have affected the ecology of the whole globe, i.e. anthropocentrism and eco-centrism. Anthropocentrism is a human centered principle that harbors several activities for the promotion of human life, particularly based on the natural resources. It is also based on the trends of consumer culture and capitalism. Whereas eco-centric ideology is based on earth-centered principle, unlike anthropocentric notion. It gives its priority to the earth itself i.e. "earth for earth's sake". Human beings and wildlife are the secondary elements for it. So it comes under the philosophy of deep ecology. In the novel there are much eco-centric evidences that highlight the activities to preserve the ecology of the earth and they appeal for environmental justice.

While exploring the novel thoroughly one can be familiar with many themes like death, identity and eco-crises however, one of most easily speculating theme around which the whole story moves is environmental awareness. Along with this, the sense of

interconnectivity is very acute concept in the novel. Social security system gets fail because of adverse climatic effects. Human beings are killed by the wild beings as revenge for destroying their habitations. Ty's first wife is stung by a bee and she dies and Mac, who conserves wildlife is being killed by a tiger. These adverse situations show that the natural as well as manmade social security system are simultaneously desecrated with the problems in ecosystem, as every things are interconnected. It reveals the fact that when the balance of ecosystem is deteriorated no one is safe.

Being a citizen of the US, the novelist has encountered with several unethical activities of deforestation and overconsumption of natural resources. Illustrating the evidences of lumber industries, legally in the destruction of wilderness for the sake of their profit-motive interest in the text, the novelist reveals the real life situation of western capitalist mindset. In the novel, he further shows that the government agencies like police protection force, laws and even the media of the society are guided by the existing trends of the capitalist consumerism. Therefore, the texts shows the wilderness (wildlife and vegetation) is under the great risk, as the government policies are against of it.

This fiction is a remarkable product of eco-literature, written to address the contemporary issue of global warming. The novelist has written this novel to create public awareness and to call his audience to save the environment of the earth from being deteriorated. Through his spoke-person (Ty) he appeals all his audience to dedicate their life to save the earth. Ty risks his life several times to save the ecology of the earth and burns all his midnight oils to revive it, in its natural state. He states this as, "I guess I was dimly aware—way out there on the periphery of my consciousness—of what I was doing to the poor abused corpus of old mother earth, and I did recycle" (54). As the main theme of the novel is based on ecological imbalance and environmental awareness the protagonist of the novel is still optimistic to save the mother earth, so he keeps the work of recycling and dumping thresh despite his critical age.

Conclusion

As a result of the eco-ethical survey through eco-centric prospective of Boyle's *A Friend of the Earth* it is clearly stated that the narrative is a prophetic work of global warming and climatic change that can happen in near future. This dystopian fiction shows a nightmare life of human being, on the inhospitable earthly climate. On the other hand, it is a satire to the contemporary western civilization and unethical use of natural resources for the utilitarian prospective. It intentionally appeals for ethical consumption. Boyle marvelously visualizes the human condition in the context extreme situation of climate change. Several severe anthropocentric practices of capitalistic trends of over exploitation of natural resources, and lacking of ethical attitudes towards natural ecology invited the situation of the tragedy of common. Utilitarian consumption led the situation of ecocide. It gives an ultimate message that the human existence on the earth is under the great threat of extinction because of human activities. Only human beings can save the earth and all its creatures, through ethical practices, as the major characters in the narratives work to

conserve the wildlife and struggle to protect the ecosystem. The novel ends in hopeful note that one can keep struggling to save the integrity and biodiversity of the earth, as the protagonist Ty does even though he is aged and weak.

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