INTRODUCTION: LITERATURE OF HOPE

Glenn Albrecht in the article “Solastagia and the Creation of New Ways of Living” discusses the relationship between environmental health and human health (Pilgrim & Pretty 217-218). There are environmentally induced mental distress and physical illness. Glenn offers two diagnostic categories- psychoterratic and the other is somaterratic health and illness. Psychoterratic illness results from a negative relationship to our home environment and that can be a local, regional or global environment. Such negative relationship to one’s home environment comprises of loss of identity, loss of sense of place and decline in well-being (Pilgrim & Pretty 217). He argues that the cause of solastagia is both natural and artificial. Such reasons can be drought, on-going war, episodic terrorism, land clearing, rapid industrialization or growth of cities (Pilgrim & Pretty 227).

Albrecht writes,

I claim that the concept of solastagia has universal relevance in any context where there is the direct experience of transformation or destruction of the physical environment (Home) by forces that undermine a personal and communal sense of identity. Loss of place leads to loss of sense of place experienced as the condition of solastagia. (Pilgrim & Pretty 227)

Glenn Albrecht’s observations are very important to comprehend the current environmental crisis and unrest. It is noticed that there is a gradual decline of our ecological or environmental identity. The growing disparity between human identity and ecological identity has proved to be fatal and unhealthy for mankind.
The problems of inequality across the world are largely resulting from crude capitalism and their direct effect can be perceived in our natural environment—destruction of natural resources and decay of human rationality. It seems as if the doctrine of survival of the fittest fell heavy on everyone and it was practiced at the cost of everything else. The history of mankind reflects that Nature was unlawfully occupied, constructed and exploited for survival and business and this act of the human has seriously affected the ecological balance of the world. Whether it is a natural calamity or manmade destructions, Nature has always been the direct victim. The crimes against Nature have increased due to the conflicting relationship between Nature and Culture. The health of our world totally depends upon the cordial relation between Nature and Culture.

Culture is a product of Nature and the human is the mediator. Thus these three factors are in close relationship. It is an inevitable fact that culture must rest upon nature, however, this does not mean that nature is slave to culture. In fact, nature – culture enjoys a symbiotic relationship and one does not exist without the other. It’s time to think and act for maintaining this relationship.

Literature is doing its best to seek such resolutions to make us realize that it is time to look at the past for lost values. Writers, novelists, the poets as well as the critics of all times are showing concern over the rising anarchical situation in the world and through literature they are creating consciousness among the masses over these issues.

The history of literature of the West gives us evidences that literature played a very important role in creating and disseminating consciousness among the people about
various social, cultural, religious issues. The nineteenth century is especially important in this respect and the age is chiefly known as the Age of Revolution. The nineteenth century is also important because nature writing took its shape as a major genre of writing due to its rising demand and essentiality. Matthew Arnold, Thomas Carlyle, Walter Pater, the Pre-Raphaelites, Charles Dickens, Thomas Hardy wrote exclusively on nature-culture conflicts.

In the twentieth century also poets like T.S. Eliot, Dylan Thomas, Ted Huges, D.H. Lawrence reflected upon nature-culture issues. The science fictions, nonsense writings and other children’s writings during those days made an exclusive cover up of such clashes. The science fictions like *The War of the Worlds* (1898), *The Time Machine* (1895) are remarkable contribution to such criticisms and which are also available as movies. *The War of the Worlds* (1898) is about the clash between man and machine which are portrayed as two different worlds. Here the writer, H.G Wells narrates the struggle and crisis of a family during the menacing clash between the two worlds. H.G. Well’s *The Time Machine* (1895) presents a fantastic account of the clash between past and the present. The two books, mentioned above, thus reflect upon the changing scenario of our world and outline the possible destiny of human life. Besides, there are many movies on nature-culture conflict such as *Life of Pi* (2001) based on Yan Martel’s famous novel *Life of Pi* or “The Rise of the Apes” or “The Rise of the Guardian” or “King Kong” etc. which are insightful and rhetorical in their function and artistry. These movies are interesting as well as insightful in the sense that they are not simply about nature and wilderness, but also about human nature and ecology. The movie that inspired me to decide my area of research was The Chronicles of Narnia. Later I came to know that it was based on the famous book
“The Chronicles of Narnia” by one of the greatest defender of Christian faith of the twentieth century. The books were written both for children and adults and they beautifully offered a solution to all such problems relating to nature-culture conflicts. A quest motive is quite evident in his novels in the sense that Lewis is in search of a new world of order, peace and harmony. Even though they are essentially Christian in nature, they are unorthodox and instructive and envision a new world where everyone desires to live a better life. Twentieth century Christian imaginative writers like G.K Chesterton, Charles Williams, J.R Tolkien, C.S Lewis, Dorothy L. Sayers were critical of modern malaise. Their writings critiqued the utilitarian enterprise and hard-headed materialism of the West. All were writing against monopoly of technology and anthropocentric design. Their writing is a quest for a better world that celebrates ‘communal memory’, bliss of nature and human-non human relationship. Lewis’s The Discarded Image celebrates the Christian values and envisions a future of hope and integrity. Lewis’s approach is not that of a decadent or pessimist writer. He was an optimist and a visionary. His sense of medievalism was a reaction to the modernist extravaganza. Lewis revived the tradition of fairy tales and his belief in storytelling is a post-modern approach. Lewis works like a postmodernist by transcending the boundaries of anthropocentrism and looks for an alternative worldview.

The debate that the present thesis wishes to incorporate is between humanism and ecocentrism. This thesis is an attempt to highlight the history of humanistic thoughts and ideas and its relation to our present ecological crisis. Today’s ecological crisis is a product of the past historical ideas of Western capitalism, imperialism and colonialism. Western Humanism was under scrutiny because of many factors.
Humanism was problematical because of its reductionist worldview of nature and culture.

In the words of Vito R. Giustiniani,

‘Humanism’ is one of those terms the French call *faux amis*. Although it occurs in all modern languages in very similar forms, its meaning changes not only from continental European languages to English, as in most English borrowings from Latin or French, but also from Italian and German to French. Even in the same language the meaning of ‘humanism’ can fluctuate. (Giustiniani 167)

Giustiniani addresses this problem of definition because human nature is complex and contains conflicting tendencies. A single point of view is almost impossible. The human is an embodiment of body and soul and is governed and controlled by intelligence, passions and instincts. The human is considered the most intelligent being on earth. The human can be constructive and also destructive. This is in fact human nature. What makes the human ahead of other non-human is his speech. This speech is the vehicle of communication and foundation of learning.

According to Aristotle,

All human actions have one or more of these seven causes: chance, nature, compulsions, habit, reason, passion and desire. (QuoteHD.com)

Plato was also of the opinion that the human behavior flows from three main sources: desire, emotion and knowledge. (QuoteHD.com)

The history of mankind involves its progress and downfall. There were different human civilizations. If we look at the reasons behind the fall of earlier civilizations, we come to know that they were mainly natural hazards, war and imbalance. On the contrary, the human played an important role in the marsh of civilization. The
meaning of human or *humanus* (Latin) is characteristic of human beings proper to human. According to Classical Latin meanings, *humanus* means ‘benevolent’ and ‘learned’. As per the study of Classical antiquity, *humanus* meant *Humanae litterae* which dealt with classical culture and it did not aim at any transcendence or practical purposes. It occasionally was associated with only moral philosophy (Giustiniani 171). Humanism for Classical learning appeared in Germany and later its use was extended to mean ‘rebirth of classical studies’. However, ‘Humanism’ appeared first in France as a philosophical term in the eighteenth century. It was after the Marxist ideology that humanism became a utopian philosophy. Giustiniani writes,

> In the Marxist view, humanism is human fulfillment and perfection, tantamount to happiness, the natural aspiration of all who are thwarted from achieving it by economic need and worker’s exploitation; the inherent evils of all societies form their beginnings. (Giustiniani 176)

Thus Giustiniani refers to the rise of capitalism and human’s desire for perfection and happiness contributed to the growth of humanistic thoughts and unequal societies. In this way humanistic philosophy took different shapes and directions across history.

Western Humanism was a phenomenon that originated in the long period of the Renaissance and the Enlightenment and since then we have been celebrating man in all aspects of life. The advent of modernity gave rise to the spirit of humanism and it was accompanied by the spirit of capitalism and colonialism. The West began to assert its strength and power by exploring the inherent potentialities of human and they left no stone unturned to mark their excellence. The history of capitalism and colonialism shows how the human factor overpowered the entire world by its accumulation of capital and glory across the world.
We are now living in a world that is a post-post modern world. When we look back at the past we see a series of factors that contributed to the construction of the present. Among those factors, the most prominent is the spirit of humanism. Against the present scenario of violence, crisis, agitation and destruction, there is another picture about which we always feel proud—the spark of technology, the fashionable life style and so on. Along with that there is another picture that we feel reluctant to observe—the picture of fall of man, gradual degradation of human nature and breakdown of ecological order. All three factors form a triangle and it is obvious that one pole affects the other. The factor responsible for such affect is Human himself who is always in the pursuit of knowledge and power. Humanism actually was a spirit that recognized the potential of human in exploring the unexplored in the universe. However, the meaning of humanism changed its shape as time passed and it began to mean as if human is at the center of the world. Nature in the hands of human became a mere entity to be explored and exploited. They constructed a culture industry where nature became only a resource for consumption. The era of Globalization is largely a result of such understanding of nature and culture. We are now entering a post globalization era when the ethos of globalization no longer satisfies the changing conditions of the world. Whether it was the 9/11 moment or the critical hours of tsunami, one has to admit that the order that globalization sought to establish has been destroyed by various forces across time and hence, it demands a reassessment of the factors of globalization that have given rise to such an anarchical situation. David Held and Anthony McGrew observed in their introduction to *Globalization theory: Approaches and Controversies*
Since 9/11 there has been much talk of the end of globalization and the collapse of the liberal world order. Certainly, measured solely in terms of flows within the circuits of the world economy, globalization or to be more precise economic globalization temporarily stalled. (Held & McGrew 3)

Thus globalization is the ultimate destination Humanism wished to reach. However, at the threshold of a post-globalization era, we must ask a few questions to ourselves such as:

Has the dream of Globalization been realized in its true sense? Does Globalization mean capitalism and imperialism? Have we been able to maintain equality and fraternity among ourselves as Globalization preached? Is Globalization an ethically positive movement? Is Globalization responsible for the present crisis in ecological order? Hence plenty of questions come up as we proceed to understand the broader phenomenon of Humanism.

There are many issues that problematize the prospects of Humanism. Humanism takes an individualistic, human centric view of life. By its anthropocentric enterprise, Humanism marginalizes the position of the ‘other’. Globalization was the ultimate aim of Western Humanism, but the dream of humanism could not be realized due to inequalities and conflicts in the world. The ecological balance of the world was badly damaged by the warring and imperial attitudes of the people.

Humanism of the West was largely inspired by Science and its secular input. Gradually, Humanism began to spread agnosticism and atheism across the world. Bill Mckibben in his book *The End of Nature* observes that nature is as much an idea as a fact and in the same way that idea is connected with God (Mckibben 71). For Mckibben, God means eternity. As he writes, the Scripture shares a connection between God and nature and the Old Testament contains the defense of wilderness of
nature, free from the clutch of human. He further observes that wild nature has been a way to recognize God (Mckibben 77). In the following lines, Mckibben writes about the menacing power of scientism that may threaten the very essence of nature and religion:

The hope that science could replace religion as a way for human beings to cope with the world then, was really a hope that ‘nature’ could replace ‘god’ as a source of inspiration and understanding, Harmony, permanence, order and an idea of our place in that order- scientists searched for all that as diligently as Job, with their unceasing attention to the ‘web of life’ and the grand cycle of decay and rebirth. But nature, it turned out, was fragile: men could turn it on its head so that it was no longer immutable and no longer ‘on the side of life’. (Mckibben 82)

Most importantly, Humanism was undergoing a dehumanizing process that was destroying the very essence of Humanism.

Humanism is questioned for devaluing Nature. Nature is viewed not as inspiration, but as wealth and commodity. The dream of Humanism came to a shape in the form of globalization or Modernization. But in the race for attaining wealth and estate, mankind forgot their very essence and the relation with the earth. The questions are- Can humanism survive without Human? Have we forgotten our relation with the earth? These questions are very pertinent now because the crisis the world is undergoing is due to this forgotten relationship. The word ‘Humanism’ is under scanner because of its anthropocentric inclination. This implies that humanism has taken a reductionist view of life and nature. The word ‘Humanism’ is a very loaded and significant one. Our present ecological crisis is a result of the growing distance between humanism and spiritualism, humanism and religion, humanism and nature. So there is a need to revisit, rethink and rebuild those relations. Perhaps the human
has failed to realize his/her role with Nature and Culture. Humanism is now under scrutiny, because of its menacing, reductionist worldview. Bryan G. Norton in his essay “Environmental ethics and weak Anthropocentrism” writes about weak anthropocentrism that provides a basis for criticism of value systems that are purely exploitative of nature (Light & Holmes Rolston III 164). He adds that nature need no longer be seen as a mere satisfier of fixed and often consumptive values. It must become an important source of inspiration for value formation (Light & Holmes Rolston III 165).

Now, it is important to throw some light upon what history has to inform us about conquest of Nature and expansion of Empire. The history of colonialism and imperialism was actually an era of exploitation of Nature and its culture.

**The Formation of Empire and Colonization of Nature:**

While tracing the history of imperialism and colonization, certain questions need to be addressed. What went wrong in the history of Western humanism? Is humanism responsible for today’s environmental crisis? How did Humanism contribute to the decline or death of ‘the human’?

It was after King Alexander that the notion of Empire began to take shape. It was he who catered to revere the rich culture of Greece and gave his best to develop Greek commerce and trade as part of his oriental endeavour. And this was indeed the beginning of an empire. Will Durant wrote,

> The development of Greek commerce and the multiplication of Greek trading posts throughout Asia Minor had provided an economic basis for the unification of this region as part of an Hellenic empire; and Alexander hoped that from these bust stations Greek thoughts, as well as Greek goods, would radiate and conquer. (Durant 124)
However, Alexander could not predict the quantity and potentiality of oriental culture and tradition. He was in fact, defeated by the Eastern spirit and sought to introduce into Europe ‘the oriental notion of divine right of kings’ (Durrant 124). Alexander grew ambitious and he made everyone astonished by announcing that he was a god. The people of Greece began to laugh at his after this declaration and he drank himself to death. This is a significant historical event because this shows King Alexander’s highly ambitious nature and his misinterpretation of the notion of god or divine. Two things come up after this discussion that it was largely a cultural clash that led to the construction and expansion of empire. The conglomeration of Greek and Oriental cults spread across Europe soon after Alexander’s recommendation. Secondly, the notion of ‘divine’ was wrongly interpreted by the King. This implies that the problem lies at our own historical past.

Another fact that the history of philosophy shows is that the master-slave dichotomy came with the philosophy of Zeno and Epicurus. The Phoenician merchant Zeno introduced Stoic philosophy to Athens in about 310 B.C. Zeno propounded the philosophy of *apatheia* on the philosophy of determinism. However, there stood an opposite philosophy of Epicurus who preached that apathy was impossible and that pleasure, not necessarily the sensual pleasure, is the only ‘conceivable’, ‘legitimate’ and end of life and action. However, he warns against such pleasures that excite and disturb the soul. Finally he proposes that one should seek pleasure in the form of *ataraxia* that means tranquility, equanimity and repose of mind (Durant 126).

This Greek legacy of Empire and materialism was well accepted and welcome by the West, especially by the English country soon after the time of Renaissance and Humanism. The spirit of Humanism engulfed the imagination of the West and there
was a great march towards progress and civilization. Science began to flourish and opened up various opportunities and possibilities for the people. It was an era of hope and excitement. On the one hand it brought progress and made men civilized, on the other hand, it paved the way for territorialisation and formation of Empire. It is seen that the history of the world is almost the history of various Empires. The history of Colonialism and Imperialism in the East and the West bears evidences to this fact. The history of Colonialism and Imperialism was a traumatic history. If the factors behind these histories are analyzed, we find that the major factors were economic and political. If we take the case of India, we find that the East India Company of England mainly came to India for business purpose and that step took the ambitious form of colonizing the place. The two sides of their enterprise were—to use and exploit the rich natural resources in India to meet the business ends and to form colonies in India to extend the territories of Britain.

Hence the motif behind their imperial agenda was economic and political. It can be argued that this history of colonialism had been the history of colonization of Nature. The Legacy of Western Humanism and Empire had been rooted in this economic and political grounds and it found its clearest expression during the Era of Enlightenment in the eighteenth century. They were in search of a Modern world which was scientific, technical, mechanical and more comfortable. The faith in human potential and creativity almost diminished the essence of Religion. Humanism was their religion. The imagining and formation of such a modern world began to look skeptically at the past religious and social values. The modern worldview discarded the medieval worldview and its pluralistic ideals. It was as if religion was a barrier for them which they wished to throw away. Spirituality was soon replaced by free-
will and rationality and that were the beginning of cogito. Nature lost its original definition as divine, omnipotent and sacred. Nature was colonized and domesticated for human purpose. Nature became a material and a commodity and men became its masters. The discourse of humanism thus took various shapes in the form of discourse of colonialism and discourse of man’s conquest of Nature. Raymond Williams, the noted cultural critics throws some insights on these issues.

In *Problems in Materialism and Culture*, Williams writes,

> One touch of nature may make the whole world kin, but usually, when we say nature, do we mean to include ourselves? I know some people would say that the other kind of nature-trees, hills, brooks, animals-has a kindly effect. But I have noticed that they often contrast it with the world of humans and their relationships. (Williams 67)

Human history was formed in the continuous process of interpreting nature and in doing so the relation between nature and human has crossed many stages. Explaining some of the assumptions on the concept of nature, Raymond Williams writes,

> The sense of nature as the inherent and essential quality of any particular thing is, of course, much more than accidental. (Williams 68)

He further writes that many of the earliest speculations about nature seem to have been physical where one was discovering the essential, inherent and indeed immutable laws of the world. (Williams 68)

Here Williams discusses that such speculations were dominated by either idealist, metaphysical or religious interpretations. In an attempt to unravel the complexity of nature, human has formulated laws of nature either through accumulation or classifications. This reminds us of the idea of evolution that shattered the traditional
ideas of nature and human. One of the important ideas that Evolution brought was
the process of natural selection and it gives emphasis to the fact that nature has a
history. However, as Raymond Williams has rightly put a question—whether nature
included man? (Williams 74) Williams refers to medieval concept of nature that
included both nature and human. It followed a divine order which included God’s
creation. However, the process of domination started the moment human began to
understand nature. William further writes that there seems to be an ‘unreal argument’
between the things—whether to learn one’s important place in the order of nature or
learn how to surpass it (William 75). As Williams says, the act of farming and
domestication of animals were part of that process of controlling and this was
regulated by men’s growing desire and need. This change in the interpretation of
nature is identified by Williams as the change from one abstract idea to another i.e.
from the ‘Abstraction of Nature’ to ‘Abstraction of Man’ (Williams 75). This is
actually a result of man’s continuous effort to experiment with nature’s objects
through a process of human interaction.

It is important to mention here that man’s association with nature has crossed several
stages since the days of Barbarism. For instance if we take the period of Anglo
Saxon in the Western history, we see that people lived with nature through a process
of assimilation. By the word assimilation I mean people’s dependence on Nature.
People knew how to live with nature and they even considered Nature as supreme.
They worshipped nature and at the same time tried to assimilate themselves with it.
This belief still exists if we talk about Hinduism where the Sun, the Moon, the trees
are worshipped as embodiment of the supreme power. However, as time passed, this
‘dependence’ on nature gradually turned towards ‘domination’ of nature. This
happened as a result of a historical process that sowed the seeds of completion and rivalry. This process of assimilation seemed to be replaced by experimentation with nature which can also be termed as ‘Science’. Raymond Williams makes an important remark that within green nature there is always the ‘struggle’ and ‘tearing’, ‘ruthless competition’ for the right to live and for the ‘survival of the fittest’. And this, indeed, has led to alienation of nature in modern expression of nature. I quote,

The social jungle, the rat race, the territory- gardens, the naked apes: this, bitterly was how an idea of man re-entered the idea of nature. A real experience of society was projected by selective examples, on to a newly alienated nature. (Williams 82)

William further writes,

Out of the ways in which we have interacted with the physical world we have made not only human nature and an altered natural order; we have also made societies. In is very significant that most of the terms we have used in this relationship- the conquest of nature, the domination of nature, the exploitation of nature-are derived from the real human practises: relations between men. Even the idea of the balance of nature has its social implications. If we talk only singular man and singular nature we can compose a general history, but at the cost of excluding the real and altering social relations. (Williams 84)

This is a crucial observation made by Williams, because here, he is not only identifying the root of the problem, but also trying to find a solution that lies within it. Williams finds that the idea of nature is rooted in human history and the changing relationship between human and nature is a product of this continuation of interaction. William’s observation can also provide a solution for current environmental crisis, because he actually sees the connection between the problem and the solution. In both the cases Human is the controlling factor.
It is important to study C.S. Lewis’s fictional and non-fictional works because they address the problems in humanistic thoughts and offers solutions to those problems. Lewis brings out the questions of being and existence in the world and debates over the issues of freedom, individualism, good governance and community. There is so much irony and symbolism in his novels that involve great insights on self and society. What makes Lewis so important is his equal treatment of the human and the non-human. Lewis critiqued the hedonistic and materialistic philosophy of Western Humanism and marginalization of nature. Lewis understood that the crisis was environmental and spiritual in nature. During the twentieth century, the West was facing a major crisis and that was mainly spiritual. There was a gradual decline of faith in the Church and atheistic feelings were in the air. This was due to many historical reasons. The rise of secularism and industrialization were at the root of such crisis in faith. Besides, the two World Wars broke out as a result of heavy economic crisis and inequalities in the West shattering the visions of progress and linearity. Lewis’s texts explore these issues of environmental and spiritual crisis in the West and rethink the ideas of humanism and being in an attempt to heal the problems in modern humanistic thoughts.

Lewis was not the first critic to critique humanism. Lewis was preceded by various anti-humanistic and counter- enlightenment moves. Western humanism and its one dimensional philosophy were critiqued by the post colonialists, post modernists and environmentalists.

Andy Mousley in his Introduction to the book *Towards a New Literary Humanism* writes that modernity is characterized by a process of Disenchantment, Detraditionalisation and de-sacralisation of worldviews by instrumental rationality. The
denaturing of animist conceptions of nature is replaced by a secular, instrumental attitude. Nature is considered as mere resource. The charismatic or customary authority was replaced by a rationally justified authority. There was a growing gap between facts and values, mind and the world. There was a skeptical detachment from received ideas and customs. There was a growing sense of alienation. Apart from that there was a division of Art, Science and Morality.

Mousley’s observations are very important because she writes about the adverse consequences of modernity and its dehumanizing move. C. S Lewis’s novels critique such notions of irrationality in modernist thoughts and wishes to re-enchant humanity. Mousley, writes that humanism can re-enchant the world though its ‘religion of humanity’. Throwing light upon the power of literature Mousley writes that literature’s sensuous and emotional appeal may function as an antidote to the alienation. Reader’s engagement with the text may solve the problem of separation of life (Mousley 13). Any ‘new humanism’, according to Mousley needs to be ‘internally robust’, reflexive, skeptical and aware of counter-perspectives. C.S. Lewis made a great contribution by writing in an experimental way to re-enchant humanity. Lewis’s recreation of the past against the present context was a deliberate strategy to skeptically analyze the current social and environmental problems. C. S Lewis was concerned over this shift in human belief and interpretation of Christianity and tried to revive that lost tradition of the medieval world through his writings. His books are based on that search for the lost tradition. For that reason Lewis is known as the Twentieth Century Pilgrim. Lewis’s *The Pilgrim’s Regress* is a satire on that loss of tradition and loss of faith. Lewis also wrote the space trilogy
which is mainly science fictional in nature. The space trilogy include *Out of the Silent Planet*, *That Hideous Strength* and *Perelandra*.

Science fiction has been a popular genre especially after the World War I and II. Science fiction as the name suggests, is a genre that deals with Science. But there are two different sides of this genre. On the one hand, it deals with the wonder of science. On the other hand, it offers a counter narrative to science. By counter narrative I mean a narrative that questions and rethinks the past narratives. Science fictions play with the idea of Time and Place and this playfulness allows its readers to travel through different worldviews that science fictions promote to compare and contrast. It can be in the form of extrapolation from the reality through fantasy and imagination.

Lewis differs from his previous science fiction writes in his attempts to incorporate mythical ideas in the cosmological worldviews. In the twentieth century the science fiction writers made a deliberate attempt to play with Time and Space. Lewis’s space trilogies were published in the years 1938, 1943 and 1945 and they belonged to the Second World War period. Lewis presented his interplanetary ideas within a mythological framework.

**The Decentering Move:**

The pillars of Humanism and Enlightenment began to collapse gradually in the post-industrial era in the West and most significantly in the post-World War era. There was a gradual decline of Renaissance humanism. Humanism and its myth of progress were questioned by different theorists of the contemporary period. Ferdinand de Saussure’s structuralism, Derridian post-structuralism, Levi Strauss, Roland Barthes and Michael
Foucault dismantled the established metaphysics of Western Humanism and its one-dimensional philosophies. Traditional humanism was individualistic, secularist and capitalistic and it also had a colonial side. Critics like Heidegger found several problems with the idea of humanism. His objection was that traditional humanism or traditional concept of the human ignored the question of being and it is underpinned by logic of binaries. In his book *Being and Time*, Heidegger explores the concept of being and discusses the idea of essence and existence. For him, being is one and many, something which is common to all entities. However, traditional humanism is grounded on binary ethics which foregrounds an unequal society. Such binaries signify nature/culture, human/non-human as binary opposites. Thus such humanism fails to realize the proper essence and dignity of the human. However, criticism of humanism does not entail valorization of the inhuman. Its aim is to rethink the idea of the human, about the subject-object relation. In fact, Heidegger’s criticism of metaphysical humanism laid the foundation for ‘anti-humanism’ of Structuralism, Post Structuralism and Deconstructive practices (Rae 23-24). Post structuralism, post-colonialism and post-modernism shared this common stand against traditional Humanism. Along with them Ecocriticism also shares the same platform. Ecocriticism offers a scope to rethink the relation between the human and the non-human, nature and culture. Ecocriticism can work as a discourse on the human and humanism as it deals with the interpretation of nature and culture by the human.

Today’s West is the product of yesteryear’s humanistic and enlightenment enterprise. The West dominated the rest by its scientific rationalism and colonial ideals for many decades. However, the side effects of humanistic and Enlightenment enterprise soon took a revolutionary shape and was set to demolish the metaphysics of the West. The
nineteenth century was just the beginning of that revolutionary era and it continued till the last of the twentieth century. The nineteenth century was the era of revolt and revolutions in the East and the West. The revolutions were against capitalism and its exploitative enterprise. The Working Class Movement was a major initiative against the capitalists in the West. Similarly, there were the religious movements against atheism and orthodox religions. Indeed, the nineteenth century was the era of doubt and skepticism which was called the Victorian Dilemma. This dilemma, in fact, gave shape to counter-Enlightenment or counter-cultural thoughts in the late nineteenth and early twentieth century. Such counter-cultural and counter-Enlightenment thoughts found expression in the following movements: the nineteenth century Romantic Movement; New Humanism of Matthew Arnold and T.S Eliot in America; American Transcendentalism and Environmentalism; Ecological and Movement in the early twentieth century; Twentieth century Art Movements; Twentieth century Postmodern and Postcolonial Movement and Nineteenth and twentieth century Feminist Movements.

All those movements were exploring new ways of looking at things – animate and inanimate. This was also the time of Decolonization in the East and West and the rise of Democracy. Hence the critique of Western Humanism and Enlightenment became a discourse of common interest for the Post moderns and the Post colonials. They began to write back to the West as a kind of reaction. Significant fact is that the counter-cultural narratives and ecological narratives began to share the same platform in the early twentieth century. Both became invincible parts of Cultural Criticism. They attacked the Western Anthropocentric design of culture and its reductionist worldview of Human and nature. They made an attempt to reestablish the lost faith by rethinking,
reimagining and reconstructing the past. Writers and thinkers like T.S Eliot, Matthew Arnold wrote exclusively on those terms and cherished the past for its ideals and values. After the two World Wars, sense of loss and pessimism almost paralyzed the West. The new movements were looking for new order and solutions. In this respect, environmental criticism and ecological narratives tried to fix the problems behind the massive environmental crisis by critiquing the Eurocentric, anthropocentric framework of Humanism and by embracing an ecocentric worldview. Such environmentalism acted in various forms such as Ecocriticism, Deep Ecology, Social Ecology, Anthropomorphism, Green Moralism, Green Studies, Eco-justice, Post-Humanism, Biocentrism, Bioregionalism etc.

Timothy Clark, in his book *The Cambridge Introduction to Literature and Environment*, has made a thoughtful approach to the legacy of environmental theory and criticism and discusses on various issues such as old world romanticism, new world romanticism, question of ecology including Deep ecology, social ecology, anthropomorphism, green moralism, post-humanism and eco-justice. The challenge that has been placed before our environment is discussed by Clark in the following words:

> Ecological problems are seen to result from structures of hierarchy and elitism in human society, geared to exploit both other people and the natural world as a source of profit. (Clark 2)

> The current state of the world erodes the very legitimacy of given institutions and laws, often instilling the grimmer conviction that the industrial market economy and the modern state are essentially and structurally committed to the process of an endless capital accumulation and that this will end only with their own demise—either in the form of their political overthrow or, more likely, through environmental catastrophe. (Clark 2)
The statements made above clearly indicate that the present environmental crisis is the result of the deteriorating relationship between human and nature and human’s changing and mechanical interpretation of nature. Hence in such a situation what is needed is a consciousness towards such a crisis and in the process of recovering, we need to rethink our relation with nature. We must believe that we are governed by a cause and effect relation. One’s act may affect the other. Hence a balance has to be maintained to restore the health of our environment. As it has been mentioned above, Environmental critics have been trying to question the anthropocentric turn in the West and plead for preservation and conservation. The U.S Environmental movement that began in the nineteenth century was concerned with issues like conservation (Conservation movement that began in 1890s-1920s), wilderness preservation, toxicity, anti-nuclear movement, post- environmentalism, radical environmentalism and sustainable forestry. Within sustainability movement there was also the concept of Deep ecology which was more spiritual approach than physical. Within the ambit of such movements, environmentalists also showed concern over newer issues like ozone layer depletion, global warming, acid rain, pollution etc. Simultaneously, Environmental Justice, as a movement, which began in the 1980s, pleaded against environmental racism. Such movements have been also linked with other social movements such as human rights, animal rights, against nuclear power, poverty and food crisis. If we check some of the environmental compositions of writers like John Muir, Henry David Thoreau, Aldo Leopold and Ralph Waldo Emerson, we find the growing interests in the area of wilderness preservation. Thoreau published his famous nature writing piece Walden in 1854 while the ecologist Leopold contributed to the genre by composing A Sand County Almanac published in 1949. However, a
shift can be noticed in the interpretation of Environmentalism as a
movement. Ecocentrism is basically concerned with biodiversity and wilderness
while anthropocentrism concerns with social justice. This division of interpretation
suggests a dualism within the environmental movement. Both have serious drawbacks,
because both the ideologies induce the separation between Human and Nature. Here I
would like to incorporate the view given by Paul S. Sutter who in his essay “When
Environmental Traditions Collide: The Unquiet Woods and Environmental History”
makes a comparison between U.S approach to Environmentalism and South Asian
approach to Environmentalism. In the essay he critically looks at Ramchandra Guha’s
famous work The Unquiet Wood and writes that there is a basic contrast between
South Asian forest history and the new conservation historiography in the U.S. he
writes,

U.S environmental historians have been slow to study environmentalism as a social
movement in the ways that Guha did for Chipko. Instead, we usually have treated
environmentalism as the intellectual product of a discrete set of great actors, as a
broad cultural impulse of the affluent middle class, or as the manifest activism of an
increasingly professionalized environmental lobby. (Sutter 240)

Today, in the twenty first century, the Environmental movement has acquired a new
philosophy that does not support either anti-humanism or post humanism. Ecological
movements, in the twentieth century developed more as an optimistic philosophy.
Christina Alt, in her essay entitled “Extinction, Extermination, and the Ecological
Optimism of H.G. Wells” writes that ecology developed as an emerging discipline in
the twentieth century that heralded optimism by its growing understanding of the
relationships between organisms and their environment in the form of new confidence
as well as arrogance (Alt 25).
We need a more comprehensive approach to environmental problems and for that an all inclusive insight will help in the long run. Environmentalism must be considered as a complex social movement and as it has been clear by now, the problem lies at the root of human history.

**C.S Lewis and Environmental Ethics:**

In the year 2016, the theme for World Environment Day was “Seven Billion Dreams. One Planet. Consume with Care”. This implies that people in the world are consuming more than is required and in that way people have done irreparable damage to the earth’s eco system. In such a situation reading C. S Lewis will add a new dimension to the study of environmentalism. Lewis’s environmentalism makes an attempt to link human with nature. His books provide this myth of Human – Nature relationship. What is so unique about Lewis’s approach is that he unites the idea of nature with the divine which is not mere pantheism, but a humanism that binds human and nature together. We can call it Ecological Humansim and pastoral theology that places human within nature. C.S Lewis felt the burden to remind us all that it is time to learn from our mistakes. Lewis’s writings constantly make us feel that human beings have wrongly interpreted the world. Lewis rightly says in his book *The Problem of Pain* that we are really in an increasingly cruel age (Lewis 1940: 59). In *The Abolition of Man*, C.S Lewis attempts to give an answer to the question- In what sense is Man the possessor of increasing power over Nature? Lewis defines Man’s power as ‘a power possessed by some men who they may, or may not, allow other men to profit by’ (Lewis 1943: 1). He further argues that ‘Man’s power over Nature turns out to be a power exercised by some men over other men with Nature as its instrument’ (Lewis 1943:1). Lewis observes that power is transmitted from one’s
predecessors to one’s successors over Time and in the process a reduction of the power of the predecessors take place. He argues that man modifies the environment for the sake of profit and power. However, as Lewis argues, ‘each advance leaves him weaker as well as stronger’ and in such victory ‘he is also the prisoner who follows the triumphal car’ (Lewis 1943: 2). Lewis makes an important observation here as he says about the limitation of human power over Nature and the ambivalent nature of human victories. He predicts the last stage of Man’s conquest over nature when Man would be able to exercise full control over himself. Lewis says,

*Human* nature will be the last part of Nature to surrender to Man. The battle will then be won. (Lewis 1943: 35)

In his essay “Some Principle of Ecocriticism” William Howarth proposes four disciplines under which environmental theory and literature may be examined. They are- ecology, ethics, language and criticism. Lewis’s fictional and nonfictional works may be examined from these four perspectives. Even though Lewis’s framework is essentially Christian, his preaching and ideas are not mere Christianity. They are not governed by dogmatic religiosity, but a faith on Humanity and its future. Nature is his religion and God and Nature one whole. His writings put humanism under scrutiny as it tried to establish the phenomenon of ‘Human’. Christianity is used both as a weapon to defend his position and to colour his imagination in his writings. Lewis’s fictional and non-fictional enterprise exhibits eco-theological philosophy that invites us to participate in the debate between anthropocentrism and ecocentrism. The present project examines the impulses and interests of ‘the cultural energy’ of Humanism in its establishment of the phenomenon of ‘Human’ across the world. The objective of uniting Humanism and Ecocriticism is to locate the factors in Humanism that are
found responsible for the fall of human and subsequent anarchy and imbalance on the Earth. It is expected that the discussion will help us understand and locate the changes in the perception of man-nature relationship in terms of their attitudes and beliefs across time and culture.

Our present environmental crisis is mainly a crisis of the body and the Mind, of instinct and intellect, subjectivism and objectivism and Lewis’s novels allegorically present this crisis. Lewis argues that the people who are outside the Tao are not men at all but ‘artifacts’ and that ‘man’s final conquest has proved to be the abolition of Man’ (Lewis 1943:4). In Mere Christianity, Lewis talks about the business of the ‘Self’ and that ‘two great camps’ work and govern human race- those who love the Lord and prefer God to self and those who prefer self to God (Lewis 1952: 11). Lewis also perceives the danger of extreme rationality which may turn them into ‘creatures of wholly irrational behavior’ (Lewis 1943: 5). Here I would like to bring the context of Lewis’s philosophical science fiction, Perelandra (Voyage to Venus) where Lewis shows the ultimate fate of such a deformed man. The novel continues the conflict between Ransom and his old enemy, Dr. Weston as we found in the novel Out of the Silent Planet. One wishes to tempt the innocence of Perelandra by tempting the Green Lady, Eve and the other attempting to save the innocent from falling to temptation. One important characterization that Lewis makes in the novel is the Un-Man, the deformed man who has fallen from grace or who has ceased to be human. The Satan in Peralandra is none but the demonic ‘unman’ Peralandra is a place of one’s desire where there is always peace and greenery. Lewis characterizes Ransom with human attributes such as- sympathy, compassion and tenderness of emotion. He fights for justice and peace against the demonic forces. After his victory over demonic Weston
in *Peralandra* he returns to Earth for his mission against the Evils. Similar instances of dehumanized self are also found in *The Chronicles of Narnia*. In *The Magician’s Nephew*, Lewis characterizes Jadis and Uncle Andrew with dehumanized attributes who wished to conquer time and death by practicing evil. The white Witch in *The Lion, the Witch and the Wardrobe*, and the character of Eustace in *The Voyage of the ‘Dawn Treader’* are essentially dehumanized against the humanly characters of Lucy, Peter, King Caspian and also the Talking mouse, Reepicheep. Thus it can be argued that Lewis tries to create a tension between these two sets of characters to dramatize the conflict between good and evil. This also means to signify that moral goodness and environmental visions are interwined in his fictions. As Dickerson and O’Hara observes, his idea of what makes good literature is inseparable from his notion of moral goodness and his environmental vision is the product of such an endeavor (Dickerson & O’Hara 42).

C.S Lewis design of Christianity has its significance as his novels highlight on the issues of deception and domination that governed the spirit of Humanism. Humanism is subjective and intuitive where human becomes the subject and object. Humanism believes that man is the summit of the evolutionary process and a sufficient reason for existence. The dualism of mind and body is rejected by the humanists. To Humanist ideals the concept of God, divine grace, rewards, punishment are extraneous and they show utmost preference for individualism. The Humanists stress the fact that moral values are entirely grounded on human nature and experience. What later came out to be the principles of the period was its emphasis on the individual’s potential for self-assertion and self-preservation in every aspect of life. One important thing to be noted here is that Renaissance idealism dislodged any association with religion and
traditional morality. The ecocritics believe that our present ecological crisis is a result of such approaches to nature and culture which were defined by the Rationalists of the Enlightenment period in the eighteenth century when science came to replace traditional Religion and morality. It is significant to mention here that the Renaissance faced its decline because of its too optimistic philosophy and with the advent of the Reformation and counter-reformation movements it finally subsided. Humanist ideas emerged again in different shapes and attitudes but with the same optimistic views in the eighteenth and nineteenth century which was known as the Enlightenment and scientific rationalism. They advocated a complete modern, rational and intellectual outlook of life. It was followed by the rise of machine and decline of human labour. The larger picture is also before us—the world wars and the wars on terror that are producing threats to the construction of a globalized world. The weapons of mass destruction are producing threats to both human and the non-human world. In his book on Humanism, Tony Davies acknowledges that after the horrific experiences of the wars of the 20th century ‘it should no longer be possible to formulate phrases like ‘the destiny of man’ or the ‘triumph of human reason’ without an instant consciousness of the folly and brutality they drag behind them’. For ‘it is almost impossible to think of a crime that has not been committed in the name of human reason’. Yet in the next lines he articulates the fact that humanism is the only available alternative to bigotry and persecution because ‘the freedom to speak and write, to organize and campaign in defense of individual or collective interests, to protest and disobey: all these can only be articulated in humanist terms’ (Davies 131-132). This is of course, not the fault of science and rationalism, but scientism and irrational rationalism. In Perelandra Lewis attacks scientism for promoting
destruction in the world. Professor Weston whom we also find in Lewis’s *Out of the Silent Planet* as a mischievous scientist, who kidnapped Ransom for their evil purpose, is also critiqued in *Perelandra* for practicing scientism. Glen A. Love makes an important observation when he says that eco criticism is not against science but scientism and that attack on science is mainly due to science’s failure to foster respect to nature (Love 40). He further argues that science was developed to fight dogma and prejudice, but unfortunately science itself became a dogma and its objectives were totally abandoned or misinterpreted in pursuit of progress and profit. Such practices had its root in the fifteenth century when the technological superiority of Europe fuelled competition and hostility among nations and a spirit of colonialism and imperialism affected the worldview of those nationalists. Fowler argues that it was ‘the spirit of atheism arising from Enlightenment ideas, freeing the individual from the shackles of the guilt of sin’ and from the fear of the next (Fowler 17). The thought of rationality culminated with Utilitarianism which gave emphasis to the greatest happiness of the greatest number. John Stuart Mill’s Utilitarianism in the mid-nineteenth century proved to be crucial in this respect. Sartre’s definition further illustrates that humanism was individualistic in nature. Sartre maintained that existentialism is humanism. M. Heidegger also critiques Humanism in his “Letter on Humanism” published in 1947, Heidegger takes a position opposite to that of Sartre arguing that Humanism is committed to a ‘metaphysical’ way of thinking which takes for granted that humanity has a determinate ‘essence’ by using which fundamental questions about value and human life can be addressed (Heidegger 245). Friederich Nietzsche made an important observation when he said that the development of the individual is governed by a ‘will to power’ or ‘force’ and as Gilles
Deleuze writes in his book *Nietzsche and Philosophy*, ‘the concept of force is, by nature, victorious because the relation of force to force, understood conceptually, is one of domination’ (Deleuze 47). Lynn White Jr., in his famous article “Historical roots of our ecological crisis” identifies the possible root of our present day ecological crisis. He argues that ‘our ecological crisis is the product of an emerging, entirely novel, democratic culture constructed by the sudden fusion of science and technology’ (White 6). He also argued that Christianity in absolute contrast to ancient paganism established a dualism of man and nature and also insisted that man’s exploitation of nature, technological manipulation were justified by God’s will. This is an interesting point of analogy for Lewis because Lewis also believed that like religion Nature is also constructed by the human agent. Lewis’s texts bring the question of interpretation of religious texts and that their true interpretation is necessary to understand the cultural context. For instance, he shows in the last book of the Chronicles how the evil ape, Shift tried to deceive the Narnians by saying that his actions were guided by their God, the Lion, Aslan. Thus Lewis sees the danger of misrepresentation and deception. As Lewis shows in the text, Shift’s satanic practice of disguise and deception was part of his evil design to exploit and tempt the Narnians.

Kate Rigby writes in the article “Ecocriticism” how culture constructs the ‘prism’ to view nature and acknowledges the influence of social, political and economic structures in the ‘perpetuation, transformation and displacement’ of the views of nature conveyed by cultural texts (Rigby 6). Rigby further studies that nature is constructed by a socio-cultural design the same way as the construction of religion takes place through manipulation and falsehood. Glen A. Love expects that by recognizing the primacy of Nature and the necessity for a new ethic and aesthetic
embracing the human and the natural we can recover the lost social role of literary criticism (Love 1996: 238). Ecocriticism, by its subversive and deconstructive approach addresses such issues and critiques a techno-centric philosophy that has greatly intensified ‘anxiety’ for our environment (Buell 2001: 3). Buell also makes an important point that the nature-culture distinction is both a distorting and a necessary lens through which both the modernization process and the post-modernist conception of ‘a prosthetic environment’ can be examined (Buell 5). He stressed on the fact that ecocriticism should by its very nature find itself in some new relation with other relevant disciplines such as life sciences. William Rueckert in his essay “Literature and Ecology” opines that to establish a connection between literature and ecology one has to think in terms of ‘symbiotic’ relationship as a ‘co-operative arrangement’ that would effectively work on the community of people (Rueckert 121). Rueckert endows responsibility upon experimental criticism to solve this dilemma. Thus it can be argued that eco-criticism carries the burden to address such a dilemma and takes an anti-ideological stance for a sustainable future. Lewis through the pastoral theological device explains the importance of this symbiotic relationship. In his book *Ecocriticism : the New Critical Idiom* (2012), Greg Garrard elaborates on the role of pastoral literature in promoting environmental consciousness and ecological ideas. He opines that the idea of the pastoral has been in use since the classical times with Virgil, Theocritus as chief practitioners. The pastoral mode has been chosen as a literary device by various writers like Shakespeare, Spencer, Milton and many others in the West. In the twentieth century, the idea of the pastoral received a new dimension with ecology as its methodology. This influenced various environmental movements in the West such as Deep ecology, pastoral Ecology etc. After the First
World War, the West was experiencing a deep sense of ecological and spiritual crisis. The heavy destructions that followed after the war shattered the dreams of humanism. At that time, writers like C.S. Lewis, J.R.R. Tolkien expressed their faith on humanity and spirituality. Lewis identified the contemporary crisis as a moral and spiritual crisis which was mainly a result of the Nature-Culture conflict. Lewis presented this conflict between Nature and Culture through his fantastic, theological writings.

Lewis was highly influenced by Christian Faith and Ecology and his design of Christianity is crucial for understanding the nature of the fall of humanity and subsequent decline of Humanism. His subversive allegorical narrative dramatically presents the fact that our environmental crisis is a result of the war between good and the evil. Lewis invented the world of Narnia and Perelandra to compare them with the present earthly world. The pastoral setting of the two imaginary worlds displays the influence of the classical masters of the past like Virgil and Dante. This is a refreshing experience for the readers of Lewis. Lewis is looking for alternate worldviews in his own experimental ways. Lewis was deeply moved by the spiritual breakdown of his time and made a deliberate attempt to instruct the people in despair. He critically wrote against menacing industrialization in the West and the decline of education. He himself experienced the crisis when he was in England. In his famous non-fictional prose work *The Abolition of Man*, in the chapter called ‘Men without chest’ writes that men are no longer human, but are slaves to power and pelf. They are trying to destroy real human nature and mankind (Lewis 1943: 23). Lewis portrays the picture of exploitation and suffering which he explains, as a result of such clashing worldviews and human wickedness. Lewis’s humanistic philosophy invites us to examine our human values and rethink our position within nature and culture.
Lewis uses several literary devices in his fictional narratives to meet his objectives. They are dream Vision, allegory, magic, pastoral, ecology and theology.

These devices were once used by the Classical masters like Theocritus and Virgil. This lost tradition is revived again in the twentieth century by experimental writers like C.S. Lewis. Lewis combined Myth, Poetics, Theology and Pastoral in his writings and transported his readers to an aesthetic world. This is what makes Lewis an optimist in an age of pessimism and despair. Another genre that Lewis practiced as a writer was Science Fiction. Science fiction narratives are mostly known as narratives of adventure and fantasy. Lewis, in his own original way, used this device to display ecological concerns. Science fiction is not against science. It is about science and its effect on humanity. Lewis’s approach to science fiction is different from that of H.G. Wells. Wells wrote about extermination of human and wonders of science. Lewis, on the other hand, writes about human’s obsession with science and colonization of nature. lewis critiques the dehumanizing drive of industrial civilization and its impact on nature and culture. Lewis plays with the notion of Time and Space in his space trilogy and transports his readers to an Arcadian world where everything is peaceful and harmonious. Lewis’s trilogy is known as cosmic trilogy because of their cosmic combination of myth, history and science. Along with that, the pattern of pastoral theology in the trilogy display Lewis’s interest in classical narratives. Lewis’s attempt was to reestablish faith in humanity. For that purpose, he chose children as the redeemer of faith and harmony. The good is restored in all his fictional works and hope is revived.

Lewis designs Nature as Creation and he believes that ‘just as all creation suffers from humanity’s evil, humans are meant to be part of redeeming work’ (Dickerson &
O’Hara 40). It is interesting to note here that Aslan’s intention to make Frank and his wife the ruler of Narnia was chiefly rooted in such a redeeming objective. While addressing the beasts and the children, Aslan showed concern over the arrival of the evil in Narnia and expressed his faith that ‘as Adam’s race has done the harm, Adam’s race shall help to heal it’ (Lewis 1955: 80). He believed that a proper kingship and order may help one realize the dream of a ‘merry land’ in a ‘merry world’. Aslan, is the conscience of Narnia who bestowed the responsibility of Narnia upon children, the Cabby, a London driver and his wife who did neither have education nor wealth or position. Aslan wished to establish Narnia as a place of harmony and peace based on equality and fraternity. So He set the rules of kingship for the children as part of those redeeming objectives.

Ecocriticism is in dialogue with post modernism and postcolonialism in many respects. Postmodernism sets its reaction against question of human rights, universalism, liberalism and socialism that is projected by modernist thoughts. Ethnic or identity politics is one important point of interest for postmodernist. The postmodern critics who are often known as the anti-humanists, such as Jean-François Lyotard and Michel Foucault, have asserted that humanism preaches an excessively abstract notion of humanity or universal human nature in an attempt to promote all types of imperialism and domination. Postmodernism advocates/envisions a global culture for the preservation of others. “The hallmark is co existence: the preservation of the other is the condition for the preservation of the self” (Hoertdoerfer3). Patricia Hoertdoerfer urges on rethinking humanism in a post modern world in the following words,
The ideal toward which politics strives is conversation-and conversation requires respect for the other. The fundamental value is that the conversation continues toward the global culture. Humanism, born out of modern orientations and values, must change if it is going to have a critical role to play in the postmodern global culture. (Hoertdoerfer 3)

The above definition also supports multiculturalism and the concept of unity in Diversity. The word ‘conversation’ is substantial here which refers to interchange and interaction with diverse groups or systems. She also suggests a workable political point of view for post modernism. She says about politics of limits-the limit set for human beings in their exercise of power. It can be included here that Lewis’s anthropomorphic strategy and interpretation of an other world are very much grounded on such ‘politics of limits’ that allows us to see beyond abstractions. Stating the importance for diversifying humanism she says that humanist should understand the individual worth of everyone, ‘acceptance of one another’ and the goal of a world committee based on peace, liberty, justice and peace for all. That without diversity and multicultural experience humanism will become narrow, bleach and dull. What is evident here is the ethical stand taken by the post modernists and their key words are such as ‘relational’ and ‘interconnectedness, ‘moral commitment’ (IesSpetter 2).

Lewis’s another Narnia book, The Horse and the Boy (1954) brings these questions of diversity, liberty and ethics and shows that even animals are capable of showing emotions and rationality. In this story Lewis makes a mockery of human feelings. The humans are falling short of their emotions and sympathy for others. It is a parody that the so called human who are masters of language and speech turn into brutes at times in their treatment of others.
I would also try to argue in my project that the return to the spiritual attitude is essentially post-modern in nature and Lewis wrote exclusively on this spiritual design. Lewis’s spiritual design of his works and fantastic endeavour try to place knowledge beyond rationalistic and dogmatic confinements set by scientific humanism. Lewis’s Christian design locates spiritualism as a faith of humanism. Lewis is trying to place a rational religion that unites all. In *Perelandra* Lewis brings the question of religion that is constructed by human and also points out the drawbacks in its organization. It was the Un-man Weston who shared his wisdom with Ransom saying that religion and its ‘outworn theological technicalities’ are responsible for division among people and also that it is the adherence to ‘formulae’ and failure to recognize one’s own friends that becomes the weaknesses of organized religion (Lewis 1943: 110). The post modern tensions created by dichotomies such as center/non-center, cognitive/experimental, supernatural God/natural world, man/animal, mind/body, self/other etc have led to attitudes of doubt, insecurity, cynicism, skepticism and pessimism and also an attitude of arrogance, grandiosity, ‘self proclaimed myopic enlightenment’ or isolation and separatism expressing a lack of faith in humanity (Chatlos 2). As Chatlos argues, against such a transformation of mankind a paradigm of Spiritual attitude in life must be the post modern expression of the faith of Humanism.

The discussion so far entails the problem of knowledge (eg. What knowledge? For whom and why?) Such questions also bring the issue of language that constructs such knowledge. Lewis’s texts draw important questions on human ‘individual’ and the ‘other’ from eco-critical perspective and asserts that the gradual displacement of the ‘other’ by the ‘self’ or it can be said that lack of responsibility for the other has led to the ecological crisis of our time. What Lawrence Buell calls ‘aesthetic of
relinquishment’ is worth mentioning here which involves the need to imagine ‘nonhuman agents as bona fide partners’ (Buell 1996: 179). Buell considers that in environmental law, an identity can be assigned to nature ‘to engineer a change in the legal and ethical status quo by a discursive innovation frankly announced as fictive’ (Buell 1996:203). It is a serious drawback of our civilization that it fails to see and understand the bond that binds all things together in the universe. Lewis in fact, wants us to understand this design of the universe where things are inter-dependent and inter-connected. This implies that one important focus of eco-critical consciousness is the steady decline of ‘identity’ and the growing importance given to ‘identification’ and recognition of such a ‘unified self’. Ecocritical experimentation is a progressive step towards new Humanism. This is also the point where ecocriticism and postcolonialism meet. As Graham Huggan and Helen Tiffin write in their book *Postcolonial Ecocriticism: Literature, Animals, Environment* one of the central tasks of postcolonial ecocriticism has been to contest and also to provide a viable alternative to western ideologies of development and this has its alignment with radical Third-Worldist critiques that ‘tend to see development as little more than a disguised form of neo-colonialism, a vast technocratic apparatus designed primarily to serve the economic and political interest of the West’ (Huggan & Tiffin 16). In their criticism of Western concept of Development and human interest, Ecocriticism and postcolonialism share the same platform. Like postcolonialism, ecocriticism dismantles the hierarchical thoughts of humanism. Instead, it offers an all inclusive interpretation of the world where everyone has the right to live. It explores interconnections among all living and non living things in nature. Lewis tries to create a bridge between the lost connections between the human and the non-human.
The growing environmental crisis and social unrest across the world is largely a product of the great divide between humanistic and ecocentric thoughts. The human has done the mistake by forgetting the rules of nature, by failing to recognize the bond with nature. In the race for power and wealth, people have forgotten their responsibilities towards nature.

Lewis’ eco-philosophy allows us to rethink Humanism as a cultural force that recognizes the space for others and binds all together in the Universe by a thread of love, peace and harmony. For that purpose Lewis made children the savior of Narnia giving us assurance that if human is responsible for such crisis, human must act for its solution. In *Perelandra* the savior is none other than Ransom who gave his best to save the Green Lady of *Perelandra* from the clutch of Watson. Here Lewis is bringing forth a special problem—the problem of Knowledge and problem also of ‘the modern intellectual world’ (Lewis 1943: 106-7). Lewis presents Professor Weston as an unman. Lewis makes him the mouthpiece for all evil doers. Weston further confessed that his devotion to human utility was based on an ‘unconscious dualism’ between man and Nature and hence he had been wrong in treating the Malacandrians. Lewis rightly says that ‘the Chest-Magnanimity-Sentiment’ is what makes a Human, for by his intellect he is only a spirit and by his appetite mere animal (Lewis 1943: 5).

Showing concern over the gradual decline of human nature and culture, Jurgen Habermas writes in his book *The Future of Human Nature*,

The doctrines of the good life and of a just society—ethics and politics—made up a harmonious whole. But with the acceleration of social change, the lifespans of these models of good life have become increasingly shorter—whether they were aimed at the Greek polis, the estates of the medieval *societascivilis*, the well-
rounded individual of the urban Renaissance or, as with Hegel, at the system of family, civil society and constitutional monarchy. (Habermas 2)

Regarding moral theory and the question of identity, he raises an important question,

At first glance, moral theory and ethics appear to be oriented to the same question: what ought I, or what ought we, to do? But the “ought” has a different sense once we are no longer asking about rights and duties that everyone ascribes to one another from an inclusive we-perspective, but instead are concerned with our own life from the first person perspective and ask what is best “for me” or “for us” in the long run and all things considered. (Habermus 3)

Hence as Habermas observes, the ethical question is wedded to the question of identity (Habermus 3). When he brings the philosophy of Kierkegaard in his discussion of ‘Good Life’ and question of ethics, it becomes clear that Habermas was seeking a post-metaphysical response to the issues. Kierkegaard was the first philosopher who offered a post-metaphysical, at the same time, theological approach to the question of right way of living. According to his philosophy, morality can be the ground for self reflection and self-scrutiny. Lewis’s novels serve the best purpose when we talk about such ethics of life. In the following chapters an attempt is made to understand Lewis against the twentieth century era of pseudo-progress and civilization. To read Lewis in a century of war and devastation was such a relief, because Lewis had proposed many solutions in his fantastic books. The effect was miraculous. This is Lewis’s literature of Hope, for it provides the alternate worldviews about possibilities and future. Lawrence Buell identified Environmental Crisis as ‘Crisis of Imagination’. He said that the solutions depend on the way one imagines the relation between nature and humanity (Buell 2005: 2). Lewis has taught us how to imagine the past, rethink the lost connections and thereby created a world of dream for us. This dream is nothing but HOPE.
LITERATURE REVIEW:

In the realm of Environmental criticism many books are written. Environmental criticism is mostly known as Ecocriticism and Green Studies. As they deal with interdisciplinary ideas, environmental criticism has crossed the boundaries of traditional bent of criticism. Ecocriticism is concerned with the various ways literature deals with the subject of nature. But this subject is not confined to nature culture binaries and conflicts. It also offers hopes and solutions to deal with such conflicts. Thus the scope of ecocriticism is much larger and amplified. Ecocriticism has dealt with the questions of ecology, sustainable development and social ecology to address the recurring problems of our environment. Apart from the political one, Ecocriticism also has some moral and philosophical objectives. So far as thematic ideas are concerned, ecocriticism is concerned with environmental pollution and degradation of human values. Most of the ecocritics are against the menacing influences of western anthropocentrism and its dehumanizing impact on earth. The book that introduced the ecological literary discourses was Cheryll Glotfelty and Harold Fromm’s (ed.s) The Ecocriticism Reader: Landmarks in Literary Ecology which was published in 1996. Glotfelty and Fromm have written a good introduction on literary studies in an age of environmental crisis. They have tried to define the term ecocriticism and made a survey of ecocriticism in America. The book includes several landmark essays and articles on environmental criticism. These essays were about ecotheories, ecocritical reflections on nature and culture and critical studies of environmental literature. Some of the remarkable essays are Lynn White, JR’s “The Historical Roots of Our Ecological Crisis”, Christopher Manes’ “Nature and Silence”, William Howarth’s
“Some Principles of Ecocriticism” and William Rueckert’s “Literature and Ecology: An Experiment in Criticism” etc.

In recent times many books are written on various environmental issues.

Ursula Heise’s book *Sense of Place and Sense of Planet: The Environmental Imagination of the Global* (2008) discusses global imagination and ethical commitment to the local. The book throws light upon different types of environmental writings in the U.S and various modes of writing such as allegory, epic, nature poetry etc.

In the year 2008, a book was published by Paul Outka and its name was *Race and Nature: From Transcendentalism to the Harlem Renaissance*. This book won the ASLE Biennial Prize in 2009 for the Best book of Ecocriticism. The book focuses on the race, trauma and nature issues n adds new dimension to environmental thoughts by questioning American racial complexity and nature ideology.

In 2009, Timothy Morton’s book *Ecology without Nature: Rethinking Environmental Aesthetics* was published and this is a remarkable contribution to environmental thoughts. Here Morton writes about Dark Ecology which discusses environmental apocalypse and catastrophe. In the book, Morton also puts forward his views on the art of Environmental language and this offers a postmodern perspective to his analysis.

Patrick D. Murphy in his book *Ecological Explorations in Literary and Cultural Studies: Fences, Boundaries, and Fields* analyses the contemporary literature and cultural phenomenon form an ecological perspective. Murphy also looks at certain literary genres such as science fictions and mystery writing that reflect on the issues of environmental catastrophe and crisis.

In the year 2010, Stacy Alaimo’s *Bodily Nature: Science, Environment and the Material Self* were published. This book discusses the impact of material forces on human bodies, the powerful, ‘pervasive’ material forces that paralyse human. She draws upon feminine issues and trauma.

Rob Nixon’s book *Slow Violence and the Environmentalism of the Poor* (2011) outlines the slow violence in nature, toxic atmosphere and war effect on the environment.

In 2012, Scott Knickerbocker’s book *Eco poetics: The Language of Nature, the Nature of Language* was published. The book analyses the importance of language analysis to understand the eco-poetics. He discusses Wallace Stevens, Sylvia Plath’s poetry to explore his ideas on nature. He critiques the way nature was constructed by language.

The book that formally established Ecocriticism as a critical term is Greg Garrard’s *Ecocriticism* which was published in the year 2011. The book traces the development of the environmental movement and explores some of the chief ideas related to environmental criticism such as earth, animals, dwelling, wilderness, pollution and apocalypse. The book offers a comprehensive understanding of the problem of our environment, impact of globalisation and different positions taken by environmental
critics. Greg Garrard edited a very important book *Teaching Ecocriticism and Cultural Studies* and the book was published in 2012. The book focuses on effective teaching of ecological ideas and includes articles by some of the major environmental thinkers of contemporary period. They are Erin James, Ursula K. Heise, Adrian Ivakhiv and Timothy Morton.

In 2011, Timothy Clark’s *The Cambridge Introduction to Literature and the Environment* was published and the book where the critic writes about challenges to our environment. He critiques the anthropocentric tendencies in the West and the crisis of the natural. He shows concern over climate change and degrading nature of the environment. He critically looks at the inherent violence of Western thoughts and subsequent ‘end of nature’. Clark identifies colonialism as the ‘Conquest of nature’ and calls for ecofeminism. Clark also writes about the importance of green morals and ecojustice.

Some of the books that critically looked at C.S Lewis are highlighted below:

In 1971, Gunnar, Urang’s book *Shadows of Heaven: Religion and Fantasy in the Writings of C.S. Lewis, Charles Williams and J.R.R Tolkien* was published where Urang discusses the thoughtful and time penetrating stories of these three writers. Doris, T. Mayers in her book *C.S Lewis in Context* discusses the Christian Humanism of Lewis and his attack on Renaissance Humanism and its empiricist enterprise. The book of Narnia is called ‘miniature Faerie Queene’. David Holbrook in his book *The Skeleton in the Wardrobe: C.S Lewis’s Fantasies: A Phenomenological Study*, analyses Lewis’s work in terms of Freudian theory and calls Lewis’s work highly psychoanalytic. Donald Glover in his book *C.S Lewis: The Art of Enchantment* makes a systematic study of Lewis’s theory of literature on the basis of his letters, essays and


Stewart Goetz in his book *A Philosophical Walking Tour with C.S. Lewis* (2014) discusses Lewis’s views of the body and soul. The writer compares his philosophical ideas with those of St. Augustine, Aquinas and discusses his Christian ideas.
Christian Ditchfield also discusses Lewis’s treatment of the Biblical themes. He writes about Biblical parallels and insights in the Narnia narratives.

Thus C.S. Lewis’s Christian morality, his environmental concerns and theological ideas have been a great source of ideas for different critics. Lewis’s fictional and nonfictional works offer great insights on the issues of life and religion. Hence we have a scope to explore his ideas in those texts. In the present research an attempt is made to use ecocriticism as a way to understand Lewis’s environmental vision and ecological humanism. My thesis has two directions. On the one hand I have shown how Lewis critiqued Western Humanism and ideas of anthropocentrism, on the other hand I have explored how Lewis rethought humanism in ecological terms. Lewis in the early anticipated the postmodern and Green Political ideas which were based on democratic and ecological principles. In my work these innovative ideas of Lewis are explored.

**Chapter Divisions:**

In the light of my argument above I have divided my chapters accordingly.

In Chapter II, the Legacy of Western Humanism and its limitations are discussed. This includes the question of materialism, rationalism, individualism and secularism. The environmental question is also brought out. Other issues include Critique and Crisis of Humanism, Anti Humanism and Post Humanism. In this chapter, C.S. Lewis’s worldviews and literary strategies are explored and analyzed.

In Chapter III, the theories and aspects of Ecocriticism are elaborated and Ecological Humanism is defined. In this chapter the theories and principles of ecocriticism are elaborated and ecological humanism is defined. The chapter also throws light upon the
development of ecocritical thoughts and ideas. Here Lewis’s Medieval model of the universe is explored and is presented as an alternate worldview and new humanism.

In Chapter IV, Lewis’s concept of nature and culture is explored. Lewis rethinks Lost Connections with nature. In this chapter, Lewis’s search for new order is explored in the context of Narnia ecology. Lewis revisits the ideas of the past to critique the anthropocentric model of the world in his Narnia texts.

The Chapter V is on Science Fiction, Ecology and C.S Lewis’s Space Trilogy. The chapter is an attempt to show that science fictions also deal with the question of ecology. Science fiction has a structure that offers valuable insights over time and space. Lewis made the best use of his space trilogy to explore his medieval world of nature and culture.

Chapter VI sums up the points discussed in the earlier chapters. Lewis’s texts carry the message of hope and renewal. Lewis’s attempt to re imagine the world as integrated world really provides the solution to the multidimensional problem of environmental crisis.
END NOTES:

Such negative relationship, according to Albrecht, may lead to much anxiety, distress, and difficult forms of depression. Nostalgia is a pre-existing psychoterratic syndrome. Glen introduces a new term ‘Solastagia’ to mean old and emergent, environmentally induced health and illness. Glen defines ‘solastagia’ as the distress caused by environmental change.

Instances of such writings are found in Shakespeare, the greatest playwright of all times, Chaucer, Dr. Johnson, Wordsworth and other romantics. Nature in Shakespeare was a background and philosophy for his writings, while for Chaucer nature was symbolic. For Wordsworth and other romantics nature was a teacher and a divine presence.

While commenting on science, Mckibben argues that science is only a method of getting at truth and it is the truth that matters (Mckibben 82).

Stoics like Schopenhauer considered it useless to fight the universal will and as such philosophic indifference was the only reasonable way to a life of defeat. Stoic t to philosophy is actually a philosophy of acceptance and according to this philosophy the secret of peace is not to make one’s achievements equal to one’s desires, but to lower one’s desires to the levels of achievements (Durant126).

William refers to the time when nature was treated as God’s Deputy or the absolute monarch. However such notions were succeeded and superseded by newer interpretations in the seventeenth to nineteenth centuries.

Within the movement itself there is an ideological debate between an eco-centric approach and an anthropocentric. For instance, the conservationist movement viewed nature as a resource for human use while for the preservationists, nature is something divine and unique.
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