



॥ विद्या सर्वस्य भूषणम् ॥



Warana University



Shree Warana Vibhag Shikshan Mandal's
Warana University, Warananagar
Yashwantrao Chavan Warana Mahavidyalaya
Warananagar

Under UGC 2 (F), 12 (B) (AICTE Approved & Constituent College of Warana University, Warananagar)
NAAC Accredited 'A+' Grade (4th Cycle) • PM-USHA Scheme Funded College

**Faculty of Humanities, Commerce and Management and
Internal Quality Assurance Cell Jointly Organize**

PM-USHA & AICTE Sponsored

One Day National Conference

On

Recent Trends in Humanities, Commerce and Management

Chief Editor

Dr. A. M. Shaikh

Principal,

Yashwantrao Chavan Warana Mahavidyalaya, Warananagar

Executive Editors

Mr. D. V. Patil

Dr. P. S. Ahuja

Dr. B. K. Wanole

Dr. C. R. Jadhav

Mr. U. G. Jambhore

Miss. S. A. Dhongade

Volume No.3 : History, Geography, Library Science and Chemistry

**Aayushi International Interdisciplinary
Research Journal**

Peer Reviewed Journal

ISSN 2349-633x Impact Factor 8.379

website : www.aiirjournal.com

Aayushi International Interdisciplinary Research Journal (AIIRJ)

Peer Reviewed And Indexed Journal

ISSN 2349-638X

SJIF Impact Factor 8.379

Website: www.aiirjournal.com

Theme of Special Issue

‘Recent Trends in Humanities, Commerce and Management’

(Special Issue No.154)

Chief Editor

Dr. A. M. Shaikh

Principal,

Yashwantrao Chavan Warana Mahavidyalaya, Warananagar

Executive Editors

Mr. D. V. Patil

Dr. P. S. Ahuja

Dr. B. K. Wanole

Dr. C. R. Jadhav

Mr. U. G. Jambhore

Miss. S. A. Dhongade



Shree Warana Vibhag Shikshan Mandal's

Warana University, Warananagar

Yashwantrao Chavan Warana Mahavidyalaya, Warananagar.

Tal. Panhala, Dist. Kolhapur, Maharashtra (India) Pin. 416113

Under UGC 2 (f), 12 (B)

(AICTE Approved & Constituent College of Warana University, Warananagar)

■ NAAC Accredited 'A+' Grade (4th Cycle)

■ PM-USHA Scheme Funded College

Organized by

Faculty of Humanities, Commerce and Management and IQAC

Sponsored by

PM-USHA

One Day National Conference on

'Recent Trends in Humanities, Commerce and Mmanagement

6th February, 2026

Chief Patron

Hon. Dr. Vinayji Kore (Savkar)

MLA, Maharashtra

Chairman, Shree Warana Vibhag Shikshan Mandal, Warananagar

Patron

Hon. N. H. Patil

Provost-Warana University, Warananagar.

Hon. Dr. D. T. Shirke

Vice-Chancellor, Warana University, Warananagar.

Hon. Dr. V. V. Karjinni

CEO, Shree Warana Vibhag Shikshan Mandal, Warananagar

Chief Guest

Hon. Dr. Yashwant Thorat

Ex Chairman, NABARD

Plenary Session

Dr. Arvind N. Haldankar

Vice Dean Academic,

D.D. Kosambi School of Social Sciences and Behavioral Studies, Goa University

Convener

Prof. Dr. A. M. Shaikh,

Principal, Yashwantrao Chavan Warana Mahavidyalaya, Warananagar.

IQAC Co-Ordinator

Dr. U. D. Kadam

(YCWM Warananagar)

Organizing Secretary

Dr. D. R. Dhede

(I/C Dean of Commerce & Management)

Coordinator

Dr. R. B. Patil

(I/C Dean of Humanities)

Advisory Committee

Prof. Dr. Shrikrishna Mahajan,
Head, Department of Commerce and Management,
Shivaji University, Kolhapur.

Dr. Avanish Patil,
Head, Department of History,
Shivaji University, Kolhapur

Prof. Dr. Sunil Bapu Bansode,
Department of Hindi,
Tuljaram Chaturchand College of
Arts, Science & Commerce, Baramati.

Dr. Ashok Vilas Jadhav,
Vijaysinh Yadav College,
Peth-Vadgaon.

Dr. Vijay Jalindar Dhete,
Shree Shahaji Chhatrapati Mahavidyalya,
Kolhapur

Prof. Dr. Randheer Shinde,
Head, Department of Marathi
Shivaji University, Kolhapur.

Prof. Dr. Pralhad Mane,
Department of Sociology,
Shivaji University, Kolhapur.

Prof. Dr. Udaya R. Shinde,
Principal, K. H. College,
Gargoti.

Prof. Dr. Babasaheb Ravan
Shripatrao Chougule Arts &
Science College, Kotoli

Dr. Namdev Shamrao Adnaik,
Chandrabai Shantapa
Shendure College, Hupari,
Tal-Hatkanangale, Dist- Kolhapur

Organizing Committee

Dr. S. S. Jadhav,
Head, Department of Marathi.

Dr. P. S. Ahuja,
Head, Department of English.

Mr. U. G. Jambhore,
Head, Department of History.

Dr. R. B. Basnaik,
Head, Department of Commerce.

Dr. C. R. Jadav,
Department of Economics.

Dr. B. K. Wanole
Department of Maratahi.

Prof. Dr. P. S. Chikurdekar,
Head, Department of Hindi.

Mr. Dinesh Patil,
Head, Department of Sociology.

Prof. Dr. P. S. Raut,
Head, Department of Geography.

Dr. S. J. Yadav,
Department of Political Science.

Dr. R. D. Lidhade,
Department of Commerce.

Mrs. M. M. Khujat
Department of English.

Sr. No.	Name of the Author	Title of Paper	Page No.
History Papers			
98.	Dr. Sandeep Pundlik Nannaware	Political Marginalization and Historical Silence: The Mana Tribe in Chandrapur and Gadchiroli	439
99.	Sonali Vasant Gotkhinde	From Streets To Social Media: Recent Trends in Abortion Rights Movements in The Era of Digital Activism	442
100.	प्रा.डॉ.चंद्रकांत शिवराम गिरी	जव्हार संस्थानातील आदिवासींच्या सामाजिक चळवळी : एक ऐतिहासिक व सामाजिक अभ्यास	450
101.	डॉ. प्रदीप मोहन कांबळे	आंबेडकरी चळवळ आणि रिडल्सच्या लढ्याचे ऐतिहासिक महत्त्व	454
102.	डॉ. संतोष तुकाराम कदम	समकालीन इतिहासलेखनातील वंचितवादी इतिहास लेखन व त्याचे स्वरूप	459
103.	डॉ. रणजीत माने, डॉ. हाजी नदाफ	आंतरविद्याशाखीय इतिहासलेखन	464
104.	कल्पना सुनिल गुरव	तौलनिक इतिहासलेखन : इतिहास अभ्यासाची आधुनिक दिशा	470
105.	मानसिंग कृष्णात चव्हाण	लोकसंस्कृतीच्या पुनरुज्जीवनात कृषी पर्यटनाची भूमिका	478
106.	संकेत सर्जेराव गायकवाड	लोकशाही संरक्षणार्थ विद्यार्थी चळवळ : पुणे महाविद्यालयीन आणीबाणी सत्याग्रह एक अभ्यास	483
107.	उमेश गणेशराव जांभोरे	चरित्र लेखनाकडून वैचारिक इतिहासलेखनाकडे : कर्मवीर दादासाहेब कन्नमवार यांचा दृष्टीकोन	489
108.	डॉ. संदिप वसंतराव जाधव	छत्रपती राजाराम महाराजांचे ग्रंथधोरण आणि प्रादेशिक इतिहास लेखनाचा विकास	496
109.	आनंदा पांडुरंग पाटील	गुळासाठी प्रसिद्ध असलेल्या ऊस जातीचा ऐतिहासिक : अभ्यास	501
110.	प्रा.डॉ. आर.पी.कावणे	सांस्कृतिक आणि आर्थिक देवाणघेवाणीचा उत्प्रेरक म्हणून रेशीम: एक ऐतिहासिक आढावा	506
111.	प्रा. किरण माणिकराव चौगुले	इतिहासलेखनाचे बदलते स्वरूप : नवीन प्रवाह व दृष्टीकोन	512
112.	रमेश शामराव पाटील	गोठणे ग्राम पर्यटन : एक चिकित्सक अभ्यास	518

Sr. No.	Name of the Author	Title of Paper	Page No.
113.	डॉ. सचिन नंदिनी हिंदुराव कोंडेकर	बारवे ता. भुदरगड, जि. कोल्हापूर येथील गो संरक्षण वीरगळ	522
114.	सुरज निळकंठ कांबळे	यशवंतराव चव्हाण यांच्या शाश्वत विकास धोरणाची समकालीन प्रस्तुतता : एक अभ्यास	527
115.	अमर जाधव , डॉ. संदिप वसंतराव जाधव	स्थानिक इतिहासलेखनाच्या विशेष संदर्भात 'पेठवडगाव'चा इतिहास	532
116.	समिर शंकर गुरव	कर्मवीर भाऊराव पाटील यांचे शैक्षणिक कार्य आणि त्याची समकालीन प्रस्तुतता	536
Geography Papers			
117.	Prof. (Dr.) Prakash Soudagar Raut	Analyzing Trend of Rainfall in Western Maharashtra (India) Using Geo-statistical Techniques (1901-2020)	540
118.	Dr. Tushar T. Waghmare, Dr. Prakash T. Waghmare	An Assessment of Educational Status of Females in Sangli District of Maharashtra: A Geographical Perspective	545
119.	Dr. Nisha A. Surve, Dr. Shubhangi S. Kale	AI-Assisted Learning and Skill Development among Geography Students	549
120.	Ratan V. Hajare , Rajkumar J. Moharkar, Dadasaheb Sardesai	"Modern Tools and Techniques in Agricultural Development": A case study of Maharashtra	553
121.	Devidas Randhir	Spatial Distribution of Bauxite Mining and Delineation of Mining-Affected Areas in Western Maharashtra Using Geospatial Techniques	559
122.	Mrs. Manisha Chandrakant Pusavale	Spatio-Temporal Change in Agricultural Pattern in Sangli District; Geographical Analysis	565
123.	Dr. Vishal Madhukar Kurane , Mr. Amar Namadev Yadav	The Role of Women Entrepreneur of Major Source of Finance And Employed Formations	568
124.	Gaikwad S. B., Kharat S. A., Awati P.S., Shinde S. T., Dolas A. V., Patil C. S.	Impact of Social and Economic Factors on Sex Ratio Change and Gender Equality in SMK Sangli	576
125.	Navnath Govind Lawte, Kiran Rajaram Nanware, Tejas Vijay Chavan	Social Status of Khalati Village in Jath Tehsil	579

Sr. No.	Name of the Author	Title of Paper	Page No.
126.	Dr Prabhavati Arvind Patil	Environmental Consciousness in Jim Crace's Twenty-First-Century Fiction	585
127.	Vidya A. Chougule , Prashant T. Patil	Spatio Temporal Analysis of Urban Green Space in Kolhapur City	591
128.	Prakash T. Waghmare	Application of Advanced Geospatial Technologies for Disaster Monitoring, Risk Assessment, and Mitigation	602
129.	Miss. K.S. Nikalje	Monitoring Cropping Pattern Changes in Khandala Tehsil Through Remote Sensing and GIS Techniques	614
130.	Nathrao B. Rajpange, Dr. Ashish S. Jadhav and Dr. Dashrath K. Banduke	Spatio-Temporal Population Dynamics and Demographic Transformation: Mumbai Sub-urb District (Maharashtra)	621
131.	Prakash S. Shinde and Dr. Rahul S. Chaure	A Spectral Indices-Based Assessment of Land Use / Land Cover Dynamics in Baramati, Pune District (Maharashtra)	629
132.	Suresh B. Valvi and Dr. Rupesh R. Deore	A Comprehensive Study of Population Dynamics in Nandurbar District, Maharashtra	637
133.	प्रा.धनाजी रामचंद्र तुपारे , प्रा.सचिन कांतीलाल रजपूत	महाराष्ट्रातील सामाजिक चळवळींचे बदलते स्वरूप आणि आधुनिक कल	644
134.	डॉ. रामचंद्र पांडुरंग पाखरे	कृत्रिम बुद्धिमत्तेचा व्याप्त निवडक क्षेत्रावरील परिणाम	650
135.	डॉ. नामदेव शामराव आडनाईक	महाराष्ट्र शासनाच्या १९६० ते २०२५ या काळातील कृषी धोरणांचा भौगोलिक आढावा आणि भविष्यातील दिशा	654

Library Science Papers

136.	Swapnil Rambhau Ratnaparkhi	Library Professionals in Digital Environment	661
137.	मंगेश कालिदास सहारे	राष्ट्रीय शिक्षण धोरण 2020 : भाषा धोरण, सामाजिक समावेशन आणि शैक्षणिक परिवर्तन	665

Chemistry Paper

138.	Jayesh Jadav, Pramod Kamble, Sachin Pujari, Rohit Basnike , Rangarao Kavane and Rajkumar Pandav	Saline Soil Status of Shirol Tehsil and Restoration Strategy	671
------	---	--	-----



Environmental Consciousness in Jim Crace's Twenty-First-Century Fiction

Dr Prabhavati Arvind Patil

DKASC College, Ichalkaranji, Dist-Kolhapur, Maharashtra

Affiliated to Shivaji University, Kolhapur.

prabhapatil21@gmail.com**Abstract:**

In the landscape of 21st-century literature, where environmental degradation and ecological anxiety have become unavoidable realities, Jim Crace's fiction occupies a distinctive and enduring position. His works do not merely describe nature as a scenic backdrop but present the environment as a central, living force that shapes human identity, community, and morality. By focusing on land, food, death, and survival, Crace challenges deeply rooted anthropocentric assumptions and reminds readers that human life is inseparable from the natural systems that sustain it.

*Crace's fictional and historical settings enable him to address environmental issues without being limited to contemporary realism. This stylistic decision imparts a universal and timeless quality to his narratives, indicating that humanity's struggle with nature is not solely a modern dilemma but a recurring theme exacerbated by contemporary notions of progress and ownership. Novels such as *Harvest* reveal the damaging effects of enclosure, the commodification of land, and the decline of communal ecological knowledge, mirroring broader 21st-century concerns regarding sustainability and environmental justice. Furthermore, Crace's unsentimental depiction of natural processes—particularly in works like *Being Dead*—compels readers to face the truth that nature remains indifferent to human suffering while being crucial for renewal and continuity. This viewpoint reinforces a fundamental ecological insight of modern literature: that humans are participants in, rather than rulers of, the environment.*

The research paper illuminates how Jim Crace's contributions to 21st-century environmental literature blend aesthetic beauty with ecological caution. His fiction acts as both a critique of environmental devastation and a plea for renewed reverence for the natural world. In this endeavour, Crace aligns with and enhances the broader literary movement that aims to reimagine humanity's relationship with the Earth—not as one of domination, but of coexistence, responsibility, and ecological humility.

Key-words: *Environmental consciousness, Ecocriticism, Imagined landscapes, Rural displacement.*

Introduction:

Literature in the 21st century is characterized by a heightened awareness of global crises, particularly climate change, environmental degradation, urbanization, and the strained relationship between humanity and nature. Authors are increasingly delving into ecocriticism, a literary framework that examines how texts depict the natural world and our responsibilities towards it. The environmental literature of this era frequently challenges notions of progress, capitalism, and technological supremacy, while also revisiting ancient, rural, or marginalized landscapes. Contemporary writers increasingly depict the environment not as a passive background but as an active, vulnerable, and morally significant presence. Jim Crace occupies a distinctive position in this ecological turn in literature. Although his fiction often avoids direct engagement with contemporary settings, it addresses environmental concerns through imagined landscapes, historical allegory, and mythic realism. Crace's works foreground land, food, labour, and bodily processes, emphasising the deep interdependence between human life and natural systems. His prose resists sentimental representations of nature and instead presents the environment as demanding, indifferent, yet essential to human survival. Through this approach, Crace challenges dominant narratives of progress and human mastery over nature.

Crace's twenty-first-century novels, particularly *The Devil's Larder* (2001) and *Harvest* (2013), offer powerful critiques of environmental exploitation and ethical irresponsibility. *The Devil's Larder* explores the ecological consequences of consumption through food-centred narratives, revealing how everyday human appetites contribute to environmental degradation. *Harvest*, set in a rural agrarian community, examines the ecological and social consequences of enclosure, portraying land as a shared inheritance violently transformed into private property. Together, these texts expose the environmental costs of commodification, modernisation, and the exploitation of nature.

This paper aims to examine environmental consciousness in Jim Crace's twenty-first-century fiction through an ecocritical framework. By analysing his representation of land, food, community, and ecological processes, the paper seeks to demonstrate how Crace reconfigures human-nature relationships and articulates an ethics of environmental responsibility. From an ecocritical perspective, Jim Crace's twenty-first-century fiction offers a profound reimagining of the human-nature relationship. By depicting nature as active, vulnerable, and integral to human survival, Crace challenges narratives of human exceptionalism and mastery. His works argue for an ethic of restraint, communal responsibility, and coexistence with the natural world. In this sense, Crace's fiction not only reflects environmental consciousness but also contributes to the broader cultural effort to rethink humanity's place within the ecological order.

Objectives:

- To analyse environmental consciousness in Jim Crace's twenty-first-century fiction.
- To examine representations of land, food, and human-nature relationships in *The Devil's Larder* and *Harvest*.
- To explore Crace's ecocritical critique of anthropocentrism and environmental exploitation.
- To assess Crace's significance within twenty-first-century environmental literature.

Research Methodology:

The present study adopts a qualitative and interpretative research methodology, as it seeks to analyse environmental consciousness in Jim Crace's twenty-first-century fiction through close textual reading and critical interpretation. The research is primarily library-based, relying on primary literary texts and relevant secondary sources such as critical studies, theoretical works, and scholarly articles. An **ecocritical approach** forms the theoretical foundation of this study. Ecocriticism provides a useful framework for examining representations of nature, land, and ecological relationships in literary texts, as well as for challenging anthropocentric assumptions. The methodology involves **close textual analysis** of selected works, particularly *The Devil's Larder* (2001) and *Harvest* (2013). Overall, the methodology combines ecocritical theory, close textual analysis, and contextual interpretation to provide a comprehensive understanding of environmental consciousness in Jim Crace's fiction.

Jim Crace as a Contemporary Writer: Jim Crace (1946–2023) was a prominent British novelist of the late 20th and early 21st centuries, whose literary contributions are deeply intertwined with themes of environment and ecology. While he may not fit the traditional mould of a "nature writer," Crace skilfully weaves together myth, realism, and fable to explore the ways in which human societies exploit, alter, or devastate natural landscapes. His novels are distinguished by:

- Created landscapes that evoke a sense of timelessness
- Poetic, sensory-rich prose

- Emphasis on land, labour, and survival
- Critique of modernization and the loss of the environment

Through his lyrical prose and symbolic landscapes, Crace invites ethical reflection on how societies exploit natural resources and marginalise those who live closest to the land. A central environmental concern in Crace's fiction is the rejection of anthropocentrism. Humans are not portrayed as masters of nature but as participants within ecological cycles. In *Being Dead*, this idea is most clearly expressed through the detailed depiction of death and decomposition. The novel strips death of spiritual or sentimental meaning and presents it as a biological process through which human bodies are absorbed back into the ecosystem. Nature continues its work without regard for human emotions, reinforcing the idea that human life is temporary while ecological processes are continuous. This perspective challenges traditional hierarchies that place humans above other forms of life.

Environmental Consciousness in Jim Crace's Twenty-First-Century Fiction:

Environmental exploitation and excessive consumption are key concerns in *The Devil's Larder*. Through a series of short, food-centred narratives, Crace examines how human appetite shapes and damages the environment. Food becomes a metaphor for the way nature is consumed, manipulated, and wasted. Traditional, sustainable practices are contrasted with industrialised food production, revealing how modern societies reduce the natural world to a commodity. The novel suggests that environmental destruction begins with everyday acts of consumption and with the loss of ethical restraint. Nature is shown as generous but vulnerable, capable of nourishment yet easily exhausted by human greed. In *The Devil's Larder*, Jim Crace transforms food into a lens through which environmental exploitation is critically examined. The novel reveals how everyday acts of consumption carry profound ecological consequences, making it a subtle yet powerful environmental text of the 21st century. By linking appetite with ethics, Crace warns that environmental destruction begins not only in industries or policies, but at the table itself. Jim Crace's *The Devil's Larder* presents the environment not as a distant landscape but as an intimate, vulnerable system shaped—and often damaged—by human appetite. Structured as a series of short, parable-like narratives centered on food, the novel explores the ecological consequences of consumption, excess, and modern food practices. Crace uses food as a powerful metaphor through which environmental exploitation and ethical responsibility are examined.

Environmental Awareness and Ethical Consumption in *The Devil's Larder*: In *The Devil's Larder* (2001), environmental consciousness is expressed through the metaphor of food and consumption. Crace repeatedly exposes the way nature is reduced to an object of appetite, noting how "we eat more than we need and waste more than we know." Food, once a symbol of sustenance and balance, becomes an emblem of excess and ecological imbalance. The text draws attention to the transformation of animals and plants into commodities, revealing how consumption severs ethical connections between humans and the environment. Crace observes that modern appetites seek novelty and abundance, while ignoring the natural limits of ecosystems, suggesting that "nature gives, but not without cost." The novel also critiques industrialised food practices that manipulate and exhaust the natural world. Traditional methods rooted in seasonal rhythms are displaced by artificial production, reinforcing the idea that environmental degradation begins in everyday habits. The recurring suggestion that "nothing is eaten innocently" underscores Crace's ecological warning: consumption is never ethically neutral, and each act carries environmental consequences.

Food represents humanity's most direct interaction with the natural world. Farming, hunting, fishing, and cooking all involve transforming nature into sustenance. Crace highlights how this process, once guided by respect and necessity, has become industrialised and destructive. Excessive consumption leads to the depletion of natural resources, suggesting that environmental damage begins with everyday human habits. Several episodes contrast traditional, sustainable food practices with modern industrial methods. Mechanised farming, artificial flavours, and manipulated food sources symbolise the commodification of nature, reducing the environment to a resource for profit rather than a living system. The natural world becomes something to be controlled, modified, and exploited. Several episodes contrast traditional, sustainable food practices with modern industrial methods. Mechanised farming, artificial flavours, and manipulated food sources symbolise the commodification of nature, reducing the environment to a resource for profit rather than a living system. The natural world becomes something to be controlled, modified, and exploited. Crace presents nature as generous but not infinite. While the environment feeds humanity, it also suffers under relentless extraction. Animals, plants, and landscapes are shown as silent victims of human desire. This reinforces the ecological idea that nature's generosity depends on restraint, not domination. Unlike overtly political environmental novels, *The Devil's Larder* works through irony, dark humour, and allegory. The absence of a single narrative voice or setting gives the text a universal scope, implying that environmental exploitation is a global and shared responsibility. The "devil" of the title can be read as human greed itself—tempting societies to consume without consequence. From an ecocritical perspective, the novel challenges anthropocentrism by exposing how environmental harm results from viewing nature solely as a means to satisfy human appetite. Crace urges readers to rethink their relationship with food, land, and consumption, aligning the text with 21st-century concerns about sustainability, ethical eating, and environmental preservation.

Environmental Consciousness in *Harvest*: Jim Crace's *Harvest* is one of the most significant environmental novels of the 21st century, offering a powerful critique of humanity's changing relationship with land. Set in an unnamed rural English village at an unspecified historical moment, the novel explores how environmental balance is disrupted by economic ambition, enclosure, and the idea of "progress." The environment in *Harvest* is not merely a setting but the foundation of social order, identity, and survival. In *Harvest*, land is shared, worked collectively, and respected. The narrator describes the land as something that "fed us, clothed us, and shaped our days," emphasising its centrality to human identity. This balance is shattered by enclosure, which transforms land into property and nature into profit. The fencing of fields symbolises what Crace calls "the theft of the future from the soil," revealing enclosure as both an ecological and moral violation.

The villagers' lives are shaped by seasons, soil, weather, and traditional farming methods. This close relationship creates a fragile harmony between humans and nature. The environment sustains the community, while human labour respects natural limits. Crace presents this agrarian system as ecologically balanced, though not idealised. The arrival of enclosure marks a decisive rupture in this balance. Common land is fenced off, measured, and owned, symbolising the commodification of nature. Sheep farming replaces mixed agriculture, prioritising profit over sustainability. This shift mirrors historical and modern environmental crises, where ecosystems are simplified and exhausted for economic gain. Crace critically questions the idea of progress. The promise of efficiency and wealth masks environmental destruction. Forests are cleared, fields are repurposed, and biodiversity is reduced. The novel suggests that what is called "progress" often leads to ecological impoverishment, a key concern of 21st-century environmental thought.

Environmental change in *Harvest* is enforced through violence—against trespassers, against dissenters, and against the land itself. This reflects the idea that environmental exploitation frequently requires coercion. Nature, like the marginalised villagers, is silenced and controlled. Environmental loss in the novel is inseparable from social loss: as the land is enclosed, villagers are displaced, traditions vanish, and ecological knowledge is erased. Crace emphasises the importance of environmental memory. The villagers' knowledge of soil, crops, seasons, and animals is passed down through generations. Enclosure destroys not only physical landscapes but also cultural and ecological memory, leaving communities disconnected from the land.

In *Harvest*, Crace presents the environment as the foundation of both community and identity. The novel depicts a rural society living in close harmony with the land, governed by seasonal rhythms and shared agricultural labour. This balance is shattered by the introduction of enclosure, which transforms common land into private property. The fencing of fields symbolises the commodification of nature and the triumph of profit-driven agriculture over sustainable practices. As the land is enclosed, ecological diversity declines, and the social fabric of the village disintegrates. Environmental loss is inseparable from human suffering, displacement, and violence. Crace's treatment of land in *Harvest* also highlights the importance of environmental memory. The villagers possess generations of knowledge about soil, crops, animals, and weather, which is destroyed alongside the landscape. This loss reflects a broader 21st-century concern with the erosion of traditional ecological knowledge in the face of modernisation. By setting the novel in an unspecified historical period, Crace universalises the environmental consequences of enclosure and suggests that similar patterns of exploitation continue in contemporary society. The novel also challenges the rhetoric of progress. The promise of efficiency and wealth conceals environmental loss, as sheep replace crops and monoculture replaces diversity. Crace describes this transformation as a "tidying of the land," a phrase heavy with irony, revealing how ecological simplification is disguised as improvement. The land, once alive with variety, becomes silent and exhausted, reflecting twenty-first-century concerns about industrial agriculture and sustainability.

From an ecocritical viewpoint, *Harvest* critiques anthropocentrism and capitalist land ethics. The novel demonstrates how environmental degradation is linked to inequality and displacement. Crace presents the land as an active moral presence, responding to exploitation through scarcity, imbalance, and loss. Although set in the past, *Harvest* speaks directly to 21st-century concerns such as: Land privatisation, Industrial agriculture, Environmental displacement, Sustainability versus profit. By avoiding a specific historical setting, Crace universalises these issues, suggesting their persistence across time. In *Harvest*, Jim Crace presents the environment as a shared inheritance rather than a commodity. The novel powerfully illustrates how ecological harmony depends on communal responsibility and respect for natural limits. By exposing the environmental and human costs of enclosure, *Harvest* stands as a profound warning against the unchecked exploitation of land—making it a key text in contemporary environmental literature.

Major Findings:

The study finds that environmental consciousness is a central and sustained concern in Jim Crace's twenty-first-century fiction rather than a peripheral theme. Crace consistently presents the environment as an active and morally significant presence that shapes human life, social structures, and ethical values. His fiction rejects anthropocentric assumptions by situating humans within ecological systems and emphasising their dependence on land, food, and natural processes. In *The Devil's Larder*, food functions as a powerful metaphor for environmental exploitation, revealing

how excessive consumption, waste, and industrial food practices contribute to ecological imbalance. *Harvest* presents a strong ecological critique of land enclosure and capitalist modernity. The transformation of common land into private property leads to environmental degradation, social displacement, and the loss of communal ecological knowledge.

Conclusions:

The study concludes that Jim Crace's twenty-first-century fiction makes a significant contribution to contemporary environmental literature by offering a nuanced and ethically grounded representation of human-nature relationships. Through *The Devil's Larder* and *Harvest*, Crace exposes the environmental consequences of consumption, enclosure, and modernisation, while simultaneously questioning dominant narratives of progress and human superiority. Crace's fiction aligns closely with ecocritical concerns by portraying nature as vulnerable yet resilient, indifferent yet essential to human survival. His works suggest that environmental crises are not solely the result of technological advancement but stem from deeper ethical failures, including greed, anthropocentrism, and the commodification of the natural world.

Across his works, Jim Crace aligns closely with the concerns of 21st-century environmental literature. His fiction exposes the ethical costs of treating nature as a resource rather than a shared inheritance. By portraying the environment as active, vulnerable, and morally significant, Crace encourages readers to reconsider humanity's place within the natural world. His novels ultimately argue that survival—both ecological and human—depends on balance, restraint, and respect for the land.

Jim Crace repeatedly undermines the notion of human mastery over nature. His works suggest that humans are "temporary tenants of the earth," bound by ecological limits they ignore at their peril. Through *The Devil's Larder* and *Harvest*, Crace articulates an environmental ethic grounded in restraint, communal responsibility, and respect for natural processes. His fiction thus contributes meaningfully to contemporary environmental discourse by insisting that ecological survival depends not on domination, but on coexistence.

References:

1. Crace, Jim. *The Devil's Larder*. Picador, 2001.
2. Crace, Jim. *Harvest*. Picador, 2013.
3. Crace, Jim. *Being Dead*. Picador, 1999.
4. Buell, Lawrence. *The Future of Environmental Criticism: Environmental Crisis and Literary Imagination*. Blackwell, 2005.
5. Garrard, Greg. *Ecocriticism*. 2nd ed., Routledge, 2012.
6. Glotfelty, Cheryll, and Harold Fromm, editors. *The Ecocriticism Reader: Landmarks in Literary Ecology*. University of Georgia Press, 1996.
7. Morton, Timothy. *Ecology Without Nature: Rethinking Environmental Aesthetics*. Harvard University Press, 2007.