

Colonial Imprints on Nature: Ecocritical Explorations in Abdulrazak Gurnah's AfterlivesHazrat Abbas*¹, Zubaida Amin², Ramla Ahmad³**Original Article**

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Abstract

This research offers a comprehensive analysis of Abdulrazak Gurnah's novel Afterlives through the lens of postcolonial ecocriticism. Employing a qualitative research methodology, the study reveals the connections between historical conflicts, colonialism, and their ecological complications depicted within the novel. Drawing upon theoretical frameworks of postcolonialism and ecocriticism, the analysis portrays the ecological and human costs of imperialistic pursuits and exploitation, shedding light on the lasting impact of colonial interventions on ecosystems and human lives. The narrative's exploration of devastated human backgrounds, exploited resources, and disrupted communities highlight the interconnectedness of colonial power dynamics, identity struggles, and environmental degradation. Through an in-depth exploration of personal narratives and broader environmental themes, the novel offers readers to critically engage with the complex intersections of war, colonialism, and environmental justice.

Keywords: Abdulrazak Gurnah, *Afterlives*, Postcolonial ecocriticism, Global Domination

Introduction

Nixon (2005), a prominent scholar in environmental studies and cultural criticism, defines Post-Colonial Ecocriticism as the analysis of the ecological consequences and costs of urban development and its impact on the surrounding ecosystems. He explores how the development and growth of cities, such as Los Angeles, contribute to ecological challenges and the imagination of catastrophe. Ecocriticism extends beyond being solely a literary theory; it engages with the entirety of human existence. Its influence surpasses literary realms and permeates various sides of life, encompassing social, cultural, political, religious, and scientific domains.

Buell et al. (2011) declare that Ecocriticism, within the postcolonial context, is involved with the link between imperialism and ecological troubles portrayed within the literary texts produced in Asia, Australia Africa and other elements of the world. This increasing preoccupation with non-western literature's dedication to modern-day environmental troubles like infection of water, adjustments in global weather, and developing pollution has resulted in a wealthy style of literary endeavours from all over the world. Postcolonial Ecocriticism is involved to trace how the mindset of the Western world towards the surroundings, animals and flowers isn't like that of the non-Western world.

Huggan et. al (2007) state that an exceptional scholar who specializes in postcolonial literary ecological criticism, offers a comprehension between post colonialism and ecological distresses. In his prominent book, he observes the ways in which literature from postcolonial contexts

engages with nature, animals and the natural environment about broad information, and provides critical support in the field. According to them, there is a strong linkage between humans and the environment and nature is full of it.

Postcolonial research has emerged as a critical exploration, exploring not only the environmental implications of European conquest and global domination but also the fundamental ideologies of imperialism and racism that have powered these activities. This exploration exposes the historical and ongoing interdependence deep-rooted in these projects, shedding light on the complex dynamics at the intersection of environmental issues and the legacies of colonialism (Garrard & Greg, 2014).

It is a well-known fact that humanity's actions have spoiled the surroundings and earth machine conclusively. Deforestation has damaged biodiversity as strange species are being rigorously contaminated or are displaced from their houses (Olagunju, 2015). According to postcolonial ecocriticism, people and the environment are intertwined, mutually reflecting and defining one another. As opposed to unhealthy environments, which represent exploitation, excessive materialism, moral decadence, and spiritual ineptitude, writers utilize wholesome social environments to symbolically depict the spiritual and moral vitality of a society (Isiguzo, 2017).

According to Buell et al. (2011), the relationship between Postcolonialism and Eco-Criticism invites exploration, presenting an esoteric perspective that prompts an examination of ecological postcolonial impulses. Eco-critics highlighted connections to place, while post-colonialists highlighted the foregrounding of displacements. According to Afzal (2017) Eco-colonial studies, incorporating ethnicity and differences, actively resist Euro-centrism and ecological racism, recognizing them as potential catalysts for existing environmental challenges. Within the field of postcolonial Ecocriticism, this approach seeks to reveal the narratives of power, exploitation, and environmental degradation, fostering a more inclusive understanding of ecological issues grounded in diverse perspectives.

Postcolonial Ecocriticism reinterprets Postcolonialism and Ecocriticism and calls for urgent attention to how racism and colonialism harm both people and the environment. While emphasizing the urgency and the need for a dialogue between Postcolonialism ecocriticism and racism, Caminero (Santangelo) and Myers (Myers) argue that it is "urgent" and that with the "rapid accumulation of irreparable harm" since colonialism and neo-colonization, there is a need for "new kinds of ecological discourse" (Caminero-Santangelo et. al, 2007).

The question of the humanist self has garnered significant attention from ecocritical and post-colonialist scholars. Leitch et al. (2001) summarize this concept as the belief that we possess individualistic qualities, such as coherent interior identities, motives, desires, and conscious intentions, which shape our actions. In the words of Carle (2005), the humanist self is closely associated with agency, which denotes the capacity of individuals or groups to pursue and achieve creative objectives, as well as to bring about meaningful change within their social contexts.

The presence of nature and the environment has been an integral part of human life since time immemorial, encompassing not only the physical surroundings but also serving as a sanctuary. Edward Hoagland eloquently labels it as "our boundless home." (Howarth, 1996).

Significance of the Study

This research aims to deepen our understanding of the Postcolonial Eco critical dimensions within *Afterlives* (2020), shedding light on the novel's portrayal of environmental challenges in the aftermath of historical conflicts. By relating the unique connections between human societies and

their ecological surroundings, the study contributes to a systematic comprehension of the broader ecological consequences of war and colonial practices within the postcolonial context, offering insights into the connection of literature, environment, and historical narratives.

Research Objective

To analyze how *Afterlives* (2020) by Abdulrazak Gurnah utilizes Postcolonial Ecocriticism to explore the environmental consequences of war and colonialism, untying the distinctive relationships between human experiences and ecological shifts.

Literature Review

The origins of the colonialist discourse within postcolonial theory can be traced back to the 18th century, specifically to Joseph-Ernest Renan's work *La Réforme intellectuelle et morale* (1871). Renan's writings outlined the notion of the superiority of imperial nations in their mission to civilize intellectually, socially, and culturally the nations of colour. Postcolonial discourse, on the other hand, presents an alternative narrative to the Eurocentric beliefs prevalent in the Global North. It promotes the idea of environmental justice, advocating for the autonomy of each aspect of the natural world, free from the influence of capitalist hegemonic ideals. In this context, postcolonialism can be described as having an "anthropocentric" perspective (Huggan & Tiffin, 2015).

Mukherjee's (2010) reading strategy for reading postcolonial environmental text offers affinities between how both critical theories are a gateway to a unified understanding of nature and postcolonialism. According to him, the content and thematic style of postcolonial texts may be ambiguous upon first reading; however, a deeper study can reveal topographies in which the narrative structure is resistant to colonial imports. He further scrutinizes how the "novel itself is a register of the environment of uneven historical development specific to postcolonial India". The uneven style of South Asian Novels, according to Mukherjee, reveals the deeply entrenched artistic responses to history and culture where environment, culture, and history are intertwined and interdependent.

Zakariya (2019) conducted a study that employs a postcolonial-ecocritical perspective to analyze the presence of ecological and human violence in Cormac McCarthy's "Blood Meridian" and Sherwin Bitsui's "Strange as This Weather Has Been." This investigation reveals violence as a deliberate instrument deeply embedded in the ongoing processes of cultural, political, and economic militarism and securitization in America. It argues that this violence shapes America's identity as inherently violent, angry, and gendered, while also portraying the American landscape as exclusive. The research suggests that the characters in these novels undergo a politicization and corruption of their perception of the land, leading to their subjugation becoming fatalistic and predetermined. The study also highlights the intricate connection between the historical legacy of American interventions in border regions and the contemporary double standards concerning the rights of marginalized groups such as the Appalachians. However, Zakariya asserts that certain characters, particularly Bant and the kid, manage to liberate themselves from cultural-economic subjugation by adopting a perspective that sees themselves and others not as opposites but as distinct entities. This perspective offers a profound exploration of agency within the socio-ecological narrative.

In his study, Mandal (2018) highlights that Arundhati Roy effectively conveys her libertarian and ecological ideas in this novel. The novel critically examines development and questions state-oriented policies, shedding light on the root causes of ecological problems and exploring the consequences of dominating nature. Roy addresses global ecological issues by subtly suggesting solutions. She wholeheartedly endeavors to raise eco-consciousness among readers to protect the precious lives of people worldwide. Arundhati Roy's primary concern is to raise public

awareness about environmental degradation and its detrimental impact on human life and other species through her writing. As a responsible writer, she beautifully captures her experiences in this novel, revealing the ecological imperialism of First World nations. He further explains by stating that In "The Ministry of Utmost Happiness," Arundhati Roy utilizes postcolonial to portray how development projects, rooted in colonial ideologies, displace communities and exacerbate environmental and social imbalances. Characters like Gulabiya Vechania and Anjum exemplify the intertwined nature of environmental and social injustices, reflecting historical colonial practices. Roy's narrative masterfully illustrates the pervasive societal suffering caused by environmental exploitation, unequal power structures, and enduring colonial legacies.

Paliwal (2020) uses the Postcolonial framework to examine the novel "Oceanside Blues." This approach reveals a deep understanding of the connections between colonial activities, globalization, and environmental degradation. By applying postcolonial ecocriticism, the author uncovers the oppressive systems perpetuated by anthropocentric views and highlights the resistance shown by characters like Noor-Bhai and Saboor against Eurocentric narratives. The research demonstrates how this theory sheds light on the consequences of environmental exploitation, emphasizing the need to reevaluate educational paradigms and preserve indigenous knowledge. Additionally, the analysis serves as a compelling call to action, advocating for a more inclusive and sustainable coexistence between humanity and the environment, aligning perfectly with the principles of postcolonial. This comprehensive review emphasizes the effectiveness of this theoretical framework in enhancing the interpretation of literature, particularly in exploring the complex intersections of postcolonialism, ecology, and human agency.

Yasin and Khan (2022) conducted a study wherein participants explored ecocritical themes in two novels, with a significant focus on *The God of Small Things*. The discussions demonstrated a thoughtful engagement with postcolonial, revealing insights into the intricate relationship between humans and nature, as well as the dynamic interplay of culture and context within the chosen literary works. The participants' inclination to primarily analyze *The God of Small Things* highlighted a specific resonance with postcolonial ecocritical elements, potentially influenced by its closer geographical and social proximity to their own experiences. By drawing upon the frameworks proposed by Iser (1978) and Rosenblatt (1938/1970), the article acknowledges the influence of learners' cultural and personal backgrounds on their interpretation processes. Through its emphasis on the significance of postcolonial, the article effectively demonstrates how this theory has played a crucial role in unravelling the nuanced connections between environmental concerns, cultural contexts, and the lasting impacts of colonialism within the selected literary works, particularly in relation to the vibrant discussions surrounding *The God of Small Things*.

Shakoor and Ahmad (2022) accomplished their objectives by establishing a strong connection between Lawrence's post-war novels and post-colonial eco-criticism. Their article effectively highlights Lawrence's opposition to colonialism and how it intertwines with his ecological philosophy. Through a compelling analysis, it convincingly illustrates that colonization and imperialism, as depicted in Lawrence's works, significantly contribute to eco-environmental disruptions in colonized regions. The research thoroughly examines the exploitation and destruction of the natural environment during the process of colonization, aligning perfectly with the concerns of post-colonial eco-critics. Lawrence's novels serve as a poignant critique of the colonial impact on pre-colonial primitive cultures, with the author expressing sorrow over the devastation of these societies. In conclusion, Lawrence's post-war novels undeniably embody the core concerns of post-colonial eco-criticism, providing a nuanced exploration of the ecological consequences of colonial endeavours.

Mishra's (2022) ecocritical analysis of Bapsi Sidhwa's "The Pakistani Bride" provides a thorough exploration of the complicated relationship between the challenging terrain of Kohistan and the complex dynamics of its tribal communities. Mishra's examination extends beyond the conventional boundaries of, highlighting the reciprocal relationship between the harsh natural environment and human behaviour. By critiquing the idealized portrayal of nature, Mishra challenges prevailing notions of a pristine, unchanging environment, presenting a more intricate and dynamic perspective. The study's emphasis on the symbiotic connection between the hostile landscape and human actions underscores the need for a collaborative rather than dominative approach to nature. This ecocritical lens, introduced by Mishra, aligns with postcolonial sensibilities, dismantling colonial stereotypes about certain landscapes as inherently primitive. In weaving together and postcolonial perspectives, Mishra's analysis contributes to a broader discourse on the multifaceted relationships between humans and their environments, encouraging a reconsideration of traditional paradigms in literary and environmental studies.

Research Methodology

This study has employed qualitative method of research. The researchers have utilized all the available facts, information, and instances for the analysis of the selected texts in order to achieve the targeted research objectives. The study has relied upon both primary and secondary sources. The text of Abdulrazak Gurnah's novel *Afterlives* (2020) has been used as primary sources of data collection whereas various critical interpretations and research articles on the selected text have been used as secondary sources to perceive the idea and motivation for this research. The researchers have adopted the technique of Textual analysis for the collection and analysis of the selected data. The theoretical framework used in the study is Postcolonial Ecocritical Theory. This theory focuses on the relationship of postcolonial and its aftermaths after the lands been devastated.

In the data analysis portion Several passages are presented in the text that refer to elements related to postcolonial ecocriticism. Postcolonial is an approach that examines the intersection of postcolonial and environmental issues and examines how colonial history and power dynamics have affected people's relationships with the environment. The text is analysed in different sections of the Postcolonial Ecocriticism Theory.

Data Analysis

Colonial Power Dynamics and Ecological Exploitation

"The askari left the land devastated, its people starving and dying in the hundreds of thousands, while they struggled on in their blind and murderous embrace of a cause whose origins they did not know ...". (Gurnah, 2020, p.86).

The given section deals with the issues that arose as a result of post-colonialism. Postcolonial ecological critique explores the complex relationship between colonial subjugation and environmental degradation. When the Askari act as agents of the colonial power they leave a legacy of destruction, where the land is exploited for its wealth and imperialistic goals accepted ignorantly and destructively stands in power, and those purposes this reflects the alienation of the colonial power from the local environment and its people. Important carriers of colonial devices withstand harsh conditions, succumb to disease and labour, exhibit human and environmental exploitation. The story reflects Askari's expertise lack of causal origin reveals its impact by emphasizing a lack of understanding of the relationship between culture, history and environment. Subsequent narrative changes turn tragedies into stories of heroism, and the real environmental and human costs are deliberately erased. Postcolonial ecocriticism therefore requires a critical

examination of colonial history, shedding light on the persistence of environmental injustice and human suffering outside the purview of imperialism.

“At one village the other officers suggested the execution of an elder because he had refused to disclose an ... were only able to discover by beating a young boy and forcing him to tell them” (Gurnah, 2020, p.88).

This passage highlights the unique connection between colonial power dynamics, environmental exploitation, and the subsequent degradation of local communities. The narrative unfolds with the tragic outcome of an old man's refusal to disclose the location of land. Authorities justify the killing, elucidating that weapons were wielded for resource extraction. The brutality extends to the beating of a child, vividly illustrating the violence imposed by colonial forces on both people and their environment. The quest for resources transforms into a metaphor for the broader economic agenda, exacerbating conflict between the land and its inhabitants. The use of coercive measures reflects the entrenched influence of colonial power, contrasting sharply with the ecological wisdom inherent in Indigenous practices. This narrative serves as a poignant reminder of postcolonial Eco criticism's role in untying the environmental dimensions of colonial history, emphasizing how policies not only perpetuated environmental injustice but also eroded knowledge and severed relationships with the land.

“In the meantime, the officers made sure to maintain European prestige. When they made camp the Germans were in separate lines from the askari, sleeping in their camp beds under mosquito nets. When they stopped ... down” (Gurnah, 2020 p.86).

In this passage, postcolonial ecocriticism reveals the symbolic landscape of colonial power dynamics and the environmental implications of maintaining European prestige. The separation of the Germans from the askari in distinct camp lines signifies not only a physical but also a socio-environmental divide. The Europeans, ensconced in camp beds under mosquito nets, assert their dominance by creating a distinct ecological space that emphasizes their perceived superiority. This separation echoes broader postcolonial themes, depicting the hierarchical relationships between colonizers and the colonized. The act of preserving European prestige through such spatial divisions reflects a symbolic imposition on the environment, mirroring the broader colonial enterprise's disruption of local ecosystems and social structures. Postcolonial ecocriticism invites an analysis of how these environmental configurations serve as metaphors for the deeper power differentials inherent in colonial relationships, underscoring the intertwined complexities of ecological and socio-cultural imbalances within the colonial landscape.

“They are just rabble-rout riff-raff, not cannibals. They are savages in their goatskins and feathers, playing at being fierce,’ Frantz said after another bout of laughter” (Gurnah, 2020, p.103).

In the context of postcolonial ecocriticism, this passage shows a striking portrait of colonizers wielding power without understanding human nature and the complex relationship between local people and their environment. Franz's derogatory language, describing Aboriginal people as "nature's hordes" and "savages with goatskins and fur", echoes the dehumanizing perspective in colonial narratives throughout history. These noises and insincere statements amount to a denial of the rich cultural and ecological knowledge of the local people. Additionally, the management of the reputation of Aboriginal groups to instil fear shows that people in the country use stereotypes as a tool of control. These explanations therefore show that colonial behaviour harms not only the people's culture but also their relationship with the environment. Postcolonial ecocriticism critically evaluates this statement as a consequence of environmental injustice, emphasizing the need to recognize and redress the ecological conflict created by oppressive colonial practices.

Ecological Consequences of War and Displacement

“There had been fighting nearby and the people from neighbouring villages had all run away. That was why it looked so empty. Normally there were ... diseases that afflicted people in these parts: worms, sleeping sickness, malaria” (Gurnah, 2020, p.102).

In the given text, the postcolonial ecocritical perspective illustrates the narrative of environmental upheaval and ecological exploitation by historical colonial powers. These once places have fallen into ruin, including empty schools and disused clinics; This is a clear consequence of colonialism destroying local ecosystems for the sake of economic gain. Forced displacements due to nearby conflicts can be seen in the complex energy systems and networks of environmental exploitation that existed in the past. Outbreaks of diseases such as plague, sleeping sickness, and fever became a sign of the consequences of this environmental disaster, with major colonial states providing crucial resources for public health. The abandonment of villages demonstrates the serious impact of Aboriginal people and their environments, the practice of ecological colonialism. Postcolonial ecocriticism thus emphasizes the interplay between human change and environmental degradation, providing a lens for understanding the profound and pervasive effects of cultural change on the same human lives and the ecosystems in which they live.

“The askari remained steadfast and loyal. It was a wonder that they did...They had exhausted the land, which was now littered with starving or empty villages, their supplies repeatedly plundered by the rival armies” (Gurnah, 2020, p.105).

In this passage, the plight of the askari, local soldiers who remain steadfast despite prolonged non-payment and the desolation of their surroundings, embodies a poignant postcolonial ecocritical narrative. The safaris' loyalty, persisting even in the face of economic deprivation during the time of war, underscores the coercive power dynamics inherent in colonial relationships. The withholding of wages by the colonial administration not only reflects economic exploitation but also disrupts the delicate balance between local communities and their environment. As the land is ravaged by the warring factions, depicted through the destruction of villages and depletion of resources, the askaris find themselves caught in a cycle of impoverishment. The colonizers' extraction of wealth and resources leaves the local population, including the askari, with depleted landscapes and scant means of sustenance. Postcolonial ecocriticism examines this situation, highlighting the interconnectedness of economic exploitation and environmental degradation, as well as the lasting impact on the local communities who, in the aftermath of colonization, are left grappling with not only economic but also ecological devastation. The askaris' loyalty amid adversity serves as a stark illustration of the profound repercussions of colonial policies on both human lives and the ecosystems they inhabit.

“It had taken many weeks, past Christmas and New Year and a visit by a British officer ...They had food and supplies here and had better stay put for the time being until clearer orders came through” (Gurnah, 2020, p.119).

Abdulrazak Gurnah skilfully employs his storytelling technique to portray the complex layers of colonial power dynamics and the influence of global events on local communities. Through the British officer's discussion on the influenza epidemic and global unrest, Gurnah reveals how colonial authorities exploit external crises to assert their control. Gurnah's depiction captures the intricate experiences of the characters within the broader historical movements, such as the turmoil in Germany and the Russian Revolution. By intertwining global upheavals with the colonial situation, Gurnah highlights the vulnerability of local communities to the whims of distant powers. The officer's promise of food and supplies serves as a metaphor for the selective distribution of resources and authority by the colonial administration, emphasizing the author's insightful commentary on the disparities and power imbalances inherent in colonial relationships. Gurnah's

narrative approach, enriched with historical context and nuanced character portrayals, adds depth to the analysis of postcolonialism, providing a textured understanding of how global events intersect with local colonial experiences.

Identity, War, Ecological and Economic Disorder

“He walked through the port gates, which were open and unguarded, and proceeded towards the ... he too strode as purposefully as the pain in his hip allowed and looked out for a familiar street or building” (Gurnah, 2020, p.123).

In the light of postcolonial ecocriticism, the passage provides a depiction of the complex interplay between identity, war, colonialism, ecological and economic disorder. Through the protagonist's navigation through an unfamiliar part of the town during wartime, the passage sheds light on the broader consequences of colonial disruptions on both human communities and the ecological landscape. The depiction of open and unguarded port gates serves as a metaphor for the porous boundaries in a colonial context, while also implying a lack of control and management over the environmental impact of war. The disintegration of social bonds caused by the war, where individuals are consumed by their own pursuits, can be seen as a manifestation of the wider socio-ecological unravelling. As people prioritize immediate survival, the environment itself may be neglected and strained, potentially leading to ecological degradation. Postcolonial ecocriticism prompts an exploration of the intersections between colonial histories, power dynamics, conflicts, and environmental concerns. This passage suggests that the wartime context intensifies disconnect between human societies and their ecological surroundings, revealing the multifaceted impacts of colonial legacies on both people and the environment.

“What kind of work are you looking for?’ he asked. ‘Any kind of work,’ Hamza said” (Gurnah, 2020, p.126).

Within this exchange, Hamza's plea for any form of employment encapsulates the postcolonial ecocritical consequences of the World War in East Africa and the subsequent withdrawal of the German army. The upheavals caused by the war, coupled with the exploitative practices of the colonizers and the sudden departure of the occupying force, have collectively shattered the socio-economic fabric of the region. Hamza's willingness to undertake any job not only represents his personal struggle for survival but also highlights the broader ecological and social disruptions caused by colonial interventions. The indiscriminate nature of his job search suggests a profound loss of traditional roles and occupations, emphasizing the ecological upheaval that accompanies conflicts arising from colonialism. The environmental impacts of war, characterized by resource depletion, displacement, and economic instability, are mirrored in Hamza's uncertain employment prospects. By applying postcolonial ecocriticism to this context, we uncover the intricate connections between individual agency, economic survival, and the larger ecological consequences of colonial histories. Hamza's pursuit of any work becomes emblematic of the wider struggle for environmental and social restoration in the aftermath of colonial exploitation and militarization.

“Then when the war came he joined up, I don't know why. Maybe he had started to think of himself as a German, ... and cared for by a German landowner” (Gurnah 2020, p. 181).

In this passage, the narrative reveals the profound impact of war and colonialism on personal identity and highlights the bewildering effects of this historical upheaval. The protagonist's decision to join the war, coupled with the uncertainty of his motives, highlights the complex ways in which individuals grapple with their sense of self during transformative historical events. He may have come to think of himself as German or as an Askari, a suggestion that emphasizes the

malleability of identity under the influence of colonial power. The story of his abduction by the Shangan Askari and subsequent care by German landowner further illustrates the intertwining of personal narrative with colonial experience. Through such picturing storytelling, Abdulrazak Gurnah vividly depicts a time when individuals lost their identity in the tumult of war and colonialism. Gurnah's work, within the framework of postcolonial ecocriticism, captures not only the psychological dislocation but also the ecological disorder that accompanies these historical distractions. The loss of identity becomes entangled with the broader ecological impact, as communities grapple with the environmental consequences of war and colonial exploitation, portraying a multifaceted narrative that delves into the complex interplay between human experiences, identity, and the environment during these tumultuous times.

Findings

The analysis of *Afterlives* (2020) through the lens of postcolonial ecocriticism reveals a more thorough exploration of the ecological impact of war and colonialism. The text shows the consequences of post-colonialism, depicting the ecological and human costs of imperialistic pursuits, exploitation, and disruptions caused by conflicts. The narrative emphasizes the interconnectedness of colonial power dynamics, identity struggles, and ecological degradation.

Conclusion

Afterlives (2020) skillfully employs postcolonial ecocriticism to depict the distinctive relationships between human experiences and environmental shifts in the context of war and colonialism. The novel's portrayal of devastated landscapes, exploited resources, and disrupted communities emphasizes the lasting impact of historical colonial interventions on both the human and ecological aspects. By joining together personal narratives and broader environmental themes, Abdulrazak Gurnah crafts a compelling narrative that invites readers to critically engage with the environmental consequences of colonial histories. The novel contributes to the discourse on postcolonial ecocriticism, urging a deeper understanding of the unescapable and lasting effects of colonialism on ecosystems and human lives.

Recommendations

The research may be expanded by exploring it from the eco-feministic point of view. It also can be explored through using students' perspective analysis. It is recommended to adopt interdisciplinary approaches that link postcolonial ecocriticism with fields like history and environmental science. Expanding the scope through global comparative analyses, involving indigenous perspectives, and encouraging community participation can enhance the authenticity of research. Integrating postcolonial ecocriticism into academic curricula, promoting authorial dialogues, and initiating public awareness campaigns will contribute to a deeper understanding of the environmental impacts of war and colonialism. Additionally, supporting translations of postcolonial literature ensures broader accessibility, facilitating a more inclusive global dialogue on the intricate relationships between human experiences and ecological shifts, as exemplified in Abdulrazak Gurnah's *Afterlives* (2020).

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