

CLIMATE CHANGE AND ITS IMPACTS ON SOUTH ASIA: AN ECO-CRITICAL ANALYSIS OF NEW YORK 2140 BY KIM STANLEY ROBINSON

Muhammad Islam

Ph.D Scholar, Department of English, Muslim Youth University Islamabad, Pakistan.

Email: m.islam0736@gmail.com

Prof. Dr. Iesar Ahmad

Department of English, Muslim Youth University Islamabad, Pakistan.

Email: iesar.ahmad@myu.edu.pk

Abstract

This research paper examines the New York 2140 (2017) by Kim Stanley Robinson through an environmental eco-critical lens and postcolonial perspective addressing issues of environmental change and globalization as subject, socio-economic inequality, governance, and morality. A qualitative, interpretive approach is used in the study, including the close reading and thematic analysis to analyze how ecological hazards, adaptation strategies, collective action, and human resilience are depicted in the narrative. The novel depicts a New York City partially submerged, showing how the marginalized groups are disproportionately vulnerable and criticizing the socio-political inequities inside the system that contributes to the risk of climate effects. The research has found out how Robinson instills the ethical responsibility and social awareness by examining the use of narrative elements, including polyphonic views, descriptions of the elements surrounding the characters, and the use of scientific and policy discourse. The results find that climate fiction like New York 2140 can be used as a tool that enables to connect scientific and socio-political critique and imaginative and engaging narration of the problem of climate. The insights of the novel are especially pertinent to South Asia, the region characterized by high population density, socio-economic inequalities, and calamities caused by climate. The paper shows that literary narratives may encourage critical thinking, moral acuity, and modulative approaches and reminds about the transformative process of climate fiction in responding to climate justice, sustainability, and human agency.

Keywords: Climate Fiction, Ecocriticism, Climate Change, Socio-Economic Inequality, South Asia, Governance, Resilience, Ethical Responsibility, Kim Stanley Robinson.

Introduction & Background

Climate change has turned out to be one of the most pressing twenty-first century crises that have significantly impacted the ecological systems, human society, and economical arrangements on a global scale (IPCC, 2021). It has complex manifestations which consist of global warming, changing patterns of precipitation and increased frequency and intensity of extreme weather conditions like floods, droughts, cyclones and heatwaves. These events not only pose a threat to biodiversity and ecosystems but also have extensive socio-economic and political effects such as effects on livelihoods, health of the citizens and human security (Buell, 2005). The need to appreciate, react, and adjust to the climate change has attracted attention on scientific, political, and cultural realms. Specifically, literature has come in handy towards the exploration of ethical, social, and emotional aspects of climate change, where a critical perspective of how humans have reacted to the ecological crisis is gained (Heise, 2008).

This is exceptionally susceptible to climate change as South Asia has a great population density, agricultural-reliant economy, and socio-economic inequalities (Hulme, 2009). Millions of people who rely on subsistence agriculture and riverine systems survive in a home to more than a fifth of the world population. An increase in temperature, erratic rainfall, and aggravation of floods, cyclones, and heatwaves pose real hazards both to the rural and urban dwellers (Garrard, 2012). The ecological weakness of the region on one hand along with the socio-economic susceptibility predisposes the South Asian region as the strategic location in terms of studying the human and ecological impacts of climate change (Buell, 2005). Such changes intensify existing social inequalities, which are disproportionate to the disadvantaged groups of the marginalized population, women, children, and urban poor. Migration, loss of

livelihoods, food insecurity and the public health challenges emphasize the urgent need to respond to them, locally and internationally (Chakrabarty, 2009).

To cope with this eco-disaster, there has been a growing trend of literature dealing with climate change in imaginative and critical terms, leading to the emergence of interdisciplinary ecocriticism (Heise, 2008). Ecocriticism examines how ecological themes, human-nature relations, and socio-political consequences of the ecological change are depicted in literature (Johns-Putra, 2019). It transcends descriptions of natural worlds, questioning ethical, philosophical, and cultural aspects of ecological disasters. Scholars look into how narratives shape, support, and challenge cultural approaches to sustainability and climate accountability using ecocritical approaches (Trexler, 2015). Literature can therefore not only be the mirror in reflection of the current environmental problems but the prism in which other ecological imaginaries can be projected (Chakrabarty, 2009).

One of the most significant trends of the ecocriticism is climate fiction (cli-fi), which consists of a piece of literature describing the climate change and ecological degradation and the social, political, and moral consequences of ecological disasters (Morton, 2013). Cli-fi creates awareness of the environmental issue and promotes the emotional perspective of responsibility in humanity by balancing the elements of narrative fiction, scientific understanding, and social-political critique. The genre tends to preempt the voices of marginalized communities and bring about crossovers of worldwide ecological disasters, social injustice, economic inequality as well as the legacies of post colonialism (Haraway, 2016).

Anthropocene is also seen through the prism of cli-fi literature, the present geological period with a massive human effect on the Earth (Chakrabarty, 2009). Storytelling here is a way to question human ethical, political, and cultural responsibility and challenge anthropocentrism in worldviews and focus on human, nonhuman relationships and ecology (Haraway, 2016). Not only do such works show environmental crises, but also critique socio-political and economic regimes that continue to commit ecological crises that encourage a critical reflection on sustainable practices, climate justice and global responsibility (Morton, 2013).

New York 2140 (2017) by Kim Stanley Robinson is among the literary works that can be discussed as the intersection of literature and the environmental discourse, and it explores the issue of climate change and social-political outcomes in detail (Robinson, 2017). The novel provides a hypothetical account of a partially flooded New York, addressed the issue of governance, adaptation, resilience, and the moral aspects of climate change. Although there has been considerable focus on its international ramifications, little has been done to determine whether it is applicable to South Asian climate uncertainties, especially regarding human capacity, social injustices, and the governance predicament (Chakrabarty, 2021; Canavan, 2021).

The study places itself at the intersection of ecocriticism, climate justice and postcolonial environmental studies, with a particular emphasis on how the topic of climate change is represented in *New York 2140*. The paper explores the ecological vulnerability, socio-political disparities, and adaptive strategies demonstrated by Robinson with major focus on ethical and moral aspects. Applying an eco-critical approach to the study of the novel, the current study showcases how the literary narratives can interpose the scientific knowledge, moral reflections, and socio-political criticism and offer a glimpse into the problem and the reaction to climate change in South Asia.

Finally, this paper highlights the importance of literature, especially climate fiction, as a resource of both environmental advocacy and effective interaction with the public, as well as ethical reflection. *New York 2140* can be seen as an example of fiction increasing awareness and stimulating thought, as well as developing responsive strategies to address climate vulnerability, of which high-vulnerability zones, such as South Asia, are especially susceptible.

Research Objectives

1. To analyze how Kim Stanley Robinson's *New York 2140* represents the ecological, socio-economic, and ethical dimensions of climate change, with a focus on lessons relevant to South Asian climate vulnerabilities.
2. To examine the narrative strategies and literary techniques employed in the novel that conveys human agency, resilience, and governance in response to climate crises.

Research Questions

1. How does *New York 2140* depict the impacts of climate change on vulnerable populations, and what insights can this provide for understanding South Asian environmental and socio-political challenges?
2. In what ways do Robinson's narrative techniques and literary strategies highlight ethical responsibility, collective action, and adaptive responses to climate change?

Significance of the Study

The study has both scholarly and practical implications, especially in the areas between climate change analyses and literary criticism. To begin with, it is part of the new interdisciplinary ecocriticism that points out the purpose of literature in the depiction of ecological crises, human susceptibility, and socio-political reactions during the Anthropocene period (Heise, 2008). This research, which is based on South Asia as one of the most vulnerable regions to the effects of climate change like floods, cyclones and even heatwaves, highlights the disproportion in which the marginalized communities of this region are at a disadvantage due to the effects of climate change (Hulme, 2009).

Second, the paper focuses on the possibility of climate fiction (cli-fi) to create environmental consciousness and moral pondering. *New York 2140* by Robinson does not just paint a picture of scientific and political aspects of climate change but also helps the readers think about the questions of moral responsibility, sustainability, and resilience (Chakrabarty, 2009). The study uses the prism of the eco-critic to show how literature can be a medium of transformation that helps to unite empirical knowledge with human imagination and have subtle conversations about climate justice.

Lastly, this study is an important theoretical contribution that can inform future studies in the cross-section of the postcolonial discourse and environmental humanity and literary analysis and can bring light on the ethical, socio-political, and environmental dimensions of the climate change as embodied in the literature. With the example of *New York 2140*, the paper points towards the ability of literary fiction to mediate knowledge of multidimensional environmental disasters and to provoke a critical consideration of human agency, communal movements, and adaptive mechanisms in the susceptible areas such as South Asia.

Literature Review

Climate change is becoming widely acknowledged as one of the most urgent international crises of the twenty-first century with considerable effects on the ecosystems, people, and their economies (IPCC, 2021). Its impacts have been increased temperatures in the world, irregularities in precipitations, and increased frequency and intensity of extreme weather events, which are floods, droughts, cyclones, and heat waves. These processes pose a threat to biodiversity and maintainability of nature as well as leading to severe socio-economic effects such as livelihood, health and human security displacement (Buell, 2005). The interdisciplinary approaches to climate change treatment and comprehension involve the synthesis of scientific, political and cultural views. Literature has turned out to be a critical instrument in encompassing the moral, social and emotional aspects of climate change, and it gives understanding on how human beings react on crises concerning the environment (Heise, 2008).

South Asia is particularly prone to climate change because of its high population density, reliance on agriculture, and inequality as well as socio-economic factors (Hulme, 2009). Due to the large population of more than a fifth of the globe population in the region, millions of people rely on subsistence agriculture and riverine systems as an alternative. The high temperatures, unusual rainfalls, and extreme weather conditions, like floods, cyclones, and heat waves are also very dangerous to both the rural and urban communities (Garrard, 2012). These environmental stresses on social inequalities impacted more on women, children, the urban poor and the marginalized groups (Buell, 2005). Thus, South Asia offers a crucial location to examine how climate vulnerability, human agency and responses by socio-political factors interact (Chakrabarty, 2009).

As an interdisciplinary method, ecocriticism explores the way the literature deals with the environmental issues, relationships between humans and nature, and socio-political dynamics of change in the environment (Buell, 2005). It goes further than nature description to encompass moral, philosophical, and cultural aspects of ecological disasters. Ecocritical analysis involves the study of how narratives make, reproduce, and refute cultural attitudes to sustainability, climate justice, and ethical responsibility (Chakrabarty, 2009).

Climate fiction, or cli-fi, has become one of the significant genres in ecocriticism, depicting the worsening of the environment as well as the social, political and moral impact of climate change (Trexler, 2015). Cli-fi lets the reader imagine the impacts of doing nothing about climatic changes, and it also examines methods of resiliency, adaptation, and methods of minimizing the impact in human societies (Haraway, 2016). These stories have a tendency to predict the lives of vulnerable groups, focusing world environmental crises relating to social justice problems, economic inequalities and postcolonial problems (Haraway, 2016).

New York 2140 by Kim Stanley Robinson (2017) is a bright example of the cli-fi writing. The novel foresees a New York City that is partly submerged because of sea-level rise and how it affects social, economic, and political aspects of climate change. It mixes strong scientific insight with fantastic narratives to demonstrate the weakness of people, communal action, and organizational reactions to environmental disasters (Robinson, 2017). This work predicts socio-economic inequalities and climatic change affecting marginalized communities developed as a socio-economic work employs a critical approach to explore the relation of resilience, adaptation, and climate justice (Canavan, 2021).

The voice of the narrator in *New York 2140* is plural as it incorporates the voices of policymakers, activists, residents and scientists to give a multidimensional perspective on climate crises. This polyphonic story indicates that the literary genre is capable of becoming more of a bridging point between empirical experience and ethical consideration, which facilitates the critical approach to climate policy, social responsibility, and government (Chakrabarty, 2021). The novel is an example of how literature can transform and make people more aware and accountable towards climate change through the presentation of ethical issues, scientific and political rhetoric.

Ecocritical criticism lays stress on the fact that literary texts are not only imitations of environmental reality, but they also play an active role in the debate on sustainability, morality, and the care of the planet (Buell, 2005; Garrard, 2012). Cli-fi also makes abstract ideas, like the Anthropocene, visible to allow a reader to understand the intricate ecological operations and reflect upon its social, political, and moral consequences (Heise, 2008). The narratively established ecological, socio-political, and ethical aspects of climate change as a complex whole are emphasized by the method of Robinson, 2017 in *New York 2140* through his narrative techniques such as episodic narrative, descriptions of the environment, and systematic weaknesses of the system (Robinson, 2017; Canavan, 2021; Chakrabarty, 2021).

The natural cli-fi (especially in the areas experiencing the impact of climate vulnerability) promotes the significance of literature in terms of mediation between scientific knowledge, social justice, and ethical reflection (Sultana, 2022). *New York 2140* presents clues to the possibility of literature to provide people with a thought-provoking and even emotional experience, encouraging them to learn more about climate risks, their resilience measures, and the need to find a systemic solution to the issue of environmental crisis (Chakrabarty, 2021; Canavan, 2021).

Finally, the literature illustrates that climatic vulnerability of the South Asian region and ethical, social, and political aspects of environmental crises create a rich context to study cli-fi. The eco-critical study of *New York 2140*, therefore, shows that literature can help demonstrate the vulnerability of humans to climate change and the role of institutions and socio-politics in approaching the issue and developing a better sense of climate justice, resilience, and environmental awareness.

Research Gap

Despite the extensive literature on climate change and its impacts, there has been relatively less research on how the climate crisis is expressed through literature, particularly climate fiction, in the context of South Asia. Most studies focus on global or Western settings, and there is a lack of research that considers the region-specific vulnerabilities and socio-economic realities of South Asian populations. In particular, *New York 2140* (2017) by Kim Stanley Robinson has not been thoroughly examined in terms of its relevance to South Asia, especially regarding how it addresses issues of climate vulnerability, social inequality, governance, and ethical responsibility in the region. This study aims to fill these gaps by analyzing how the novel can be interpreted through an eco-critical lens to highlight the human, ecological, and socio-political dimensions of climate change in South Asia.

Methodology

Research Design

The study design is the qualitative, interpretive, and literary-analytical research design, based on *New York 2140* by Kim Stanley Robinson. The paper will discuss the representations of climate change, ecological vulnerability and environmental justice in south Asia in the novel. Qualitative method is suitable as it will enable a deep examination of the discourse of narration, imagery, themes, and how scientific and policy discourse are combined in the text (Creswell, 2018).

This research relies heavily on close reading because language and narrative effects coupled with structural decisions used to illustrate climate crises, adaptation strategies, and socio-political systems in the novel require a comprehensive analysis of language, style of narration, and structure (Barry, 2009). In this way, the study examines the ecological consciousness, planetary ethics and the particular weaknesses of South Asia in relation to climate change, which is coupled with ethical, social, and political aspects through this design. The interpretive approach is especially appropriate as climate fiction does not give prescriptive solutions but allows reading the connection between people and environment, justice, and governance in a number of ways (Johns-Putra, 2019).

The study is put in an ecocritical and postcolonial environmental perspective, and it offers a subtle insight of both the global and the regional climatic problems as revealed in literature (Buell, 2005). Moreover, the concept of the Anthropocene is also introduced into the framework, and thus, one can analyze the anthropogenic modifications in the environment and the ethical duties, that are related to these changes (Chakrabarty, 2009).

Research Methods

The methodology of this study is a qualitative interpretive analytic based on close reading and thematic analysis. Through close reading, narrative voice and perspective can be explored and

one can understand in what ways the novel captures the reaction of the humans and non-humans, the reactions of institutions and how the region is weak. It also reviews language and style such as incorporation of scientific, policy-oriented, and literary language in presenting the knowledge of climate.

To determine recurring patterns, motifs, and conceptual connections between environmental justice, governance, and socio-ecological vulnerabilities in South Asia, thematic analysis is applied (Yin, 2018). The readings are discussed in terms of imagery, symbolism, and plot elements to illustrate floods, rising seas, storms, and social upheaval. Intertextual allusions, scientific findings, historical occurrences, and policymaking frameworks in the novel are also extracted to place the story into practice in climate conditions in real-life situations. All of these approaches permit the work to determine the explicit and implicit approaches to the storytelling, alongside the ethical and political stances of the work hidden in Robinson (Chakrabarty, 2021).

Theoretical Framework

The ecocritical and postcolonial environmental theoretical framework directs the study. Ecocriticism offers concepts of analyzing literature as a medium of expression of actions between human and nature, degradation of the environment, and ecological ethics (Glotfelty and Fromm, 1996). It enables the paper to focus on the way in which *New York 2140* is encouraging ecological consciousness, moral meditation, and the feeling of planet-related accountability (Buell, 2005).

The postcolonial environmental theory contextualises these literary representations in the historical inequalities, unequal development and regional vulnerability, whereby South Asia is more affected by climate change than the Global North (Chakrabarty, 2009). It also emphasizes ethics of responsibility, criticizes the idea of global climatic government, and takes into account the contribution of political, economic and social systems in creating vulnerability and resilience (Nixon, 2011; Chakrabarty, 2021).

These lenses are merged in order to make *New York 2140* a reflective and transformative text, balancing the literary imagination, ethical reasoning and socio-political critique. The framework allows studying how Robinson depicts climate vulnerability, adaptation measures, governance, and social justice in South Asia and developing the perception of the wider global setting of climate change.

Data Analysis

New York 2140 by Kim Stanley Robinson provides a critical analysis of how the novel addresses climate change, socio-economic inequalities, the government, human actions, and ethics. This analysis is framed in ecocritical and also postcolonial environmental approaches and highlights how these intersections between environmental hazards and social, political and moral dimensions. The novel is treated as a multidimensional narrative that brings together scientific knowledge and ethical thought and critique of the socio-political situation, revealing the vulnerability of global and South Asian climates. Through the thematic analysis, the paper has shown the potential to transform the climate fiction into a viable communication channel to convey the intricate environmental realities without perpetuating an ethical and practical involvement with the issues of climate change challenges.

Ecological Vulnerability and Environmental Change

The novel by Robinson foreshadows the ecological vulnerability by describing the physical and systemic impacts of climate change. *New York* partly submerged can be seen as a micro phenomenon, with the global environmental crises, showing the way the increase of sea levels, floods, and other extreme weather conditions interfere with the urban infrastructure and the daily life. As the analysis shows, the novel underlines the interdependence of the ecological systems, where the local ecological occurrences are capable of generating a set of the social

and economic repercussions. This is much closer to South Asian realities which comprises monsoon unpredictability, glacial melting, cyclones and riverine eruptions that lead to frequent calamities threatening the strength of cities/towns.

The novel emphasises the vagary nature of the ecological setup, and it implies that past information or historical experience is not enough to conclude on the future climate predictions in totality. In the South Asian case, this is akin to the increased insecurity by climate variability and intricate socio-environmental relationships. In addition, the story by Robinson indicates how natural hazards are not only physically oriented since the effects of floods, storms and heat waves are mediated through the human frailties and institutional capabilities. The novel introduces ecological vulnerability as an environmental and social issue through this theme and restates the necessity to adopt an integrated approach to adaptation, which would address the human, infrastructural and ecological levels.

Socio-Economic Inequalities and Climate Disparities

The socio-economic inequality takes the center-stage to be among defining factors of climate vulnerability in the novel. Robinson explains how the marginalized communities would suffer the outcomes of the environmental dangers disproportionately whereas wealth and social privilege offer adaptive advantages. Through analysis, it is evident that the economic systems, the wealth concentration and the resources available to individuals and groups, determines how people and groups experience the climatic crises. The vulnerable sectors are more exposed to risks and have fewer chances to recuperate whereas rich individuals tend to protect themselves against the severest outcomes.

Specifically, this message can be applied to South Asia, where disasters such as floods, cyclones, and heatwaves are compounded by systemic poverty, hierarchies, and marginalization in the society. The rural and urban poor have a tendency to live in the ecologically sensitive regions including floodplains or in informal settlements, which exposes them to the risks posed by the environment. The discussion of economic disparity by Robinson on the climate crisis underscores the moral appeal of ensuring structural imbalance is addressed in a bid to obtain climate justice. As the analysis shows, the novel criticizes the defects of the market mechanisms and the social institution to fairly distribute resources and highlights the importance of socio-economic equity as a key to successful resilience and adaptation.

Governance, Policy, and Institutional Response

One of the themes that are constant in the analysis is the role of governance and institutions to mediate climate resolutions. Robinson looks at the legal, political and financial institutions with a focus on how they both increase and decrease vulnerabilities. The story exposes that proper policy making, good governance and Board leadership that is ethically acceptable and transparent help minimize risk and leads to fair adaptation. On the other hand, bureaucracies inefficiencies, corruption and commercialization of profit, demonstration of profitability rather than welfare enhances the impacts of climate hazards.

In the case of South Asia, this theme is a reflection of issues confronting national and regional systems of governance. The delayed response or an inadequately coordinated response to disasters in those countries that are at risk of flood and cyclone contributes to the human fate, as well as the lack of planning and resource distribution demonstrates the insufficiency of adaptive functioning. The story of Robinson highlights the significance of the collective rule, community involvement and responsibility in the construction of climatic outcomes. The discussion also shows that *New York 2140* is a critique of institutional inertia yet it shows the potential of introducing policy change and engaging in civic action, showing that governance is at the core of climate resilience and social stability.

Human Agency, Ethical Responsibility, and Collective Action

The notions of human agency and the ethical responsibility play a significant role in the story of Robinson. The discussion has given the realization that the novel highlights the ethical responsibility of both individuals and communities in regards to solving the problem of climatic crisis. The text presents activism, ethical choice, and collective problem-solving through illustrating that climate change is not merely a technical issue but a human and a moral one as well. Ethical reflection is revealed to be connected to practical action and also outlines the significance of awareness, solidarity and making decisions that are deliberate in building resilience.

These observations are especially critical in South Asia, where adaptation programs developed at the community level, as well as grassroots organizations, are typically the front runners in the response to the disaster. The ethically responsible nature of the novel is that the practical effect of human agency is vital in determining adaptive results, especially in situations when institutional backing is insufficient. Through the analysis, it is seen that Robinson introduces the idea of collective action as a solution to the systemic vulnerabilities as moral choices at the individual level are connected to socio-political changes of the bigger picture. The novel makes readers think about their contribution to reduce and prevent the impacts of climate and facilitate climate justice by foregrounding the ethical responsibility.

Socio-Political and Cultural Dimensions

The socio-political and cultural contexts of climate vulnerability are also discussed by Robinson. The discussion confirms that climate change cannot exist outside the historic disparities, the customs, and political regulations. Economic exploitation, social inequalities, and political marginalization are some factors that affect the experience of the various groups to environmental hazards. The novel makes these dimensions a key to the realization of both vulnerability and resilience and, it can be implied, the environmental crisis cannot be split into the social and cultural ones.

The distribution of climate risks in South Asia is determined by historical inequities and postcolonial challenges associated with governance as well as the socio-economic stratification. The social and political aspects in the novel can be used to relate to the context of how cultural, economic, and historical issues can play a role in the resilience and adaptive capacity. With the accentuation of these intersections, the story by Robinson promotes the consideration in a holistic manner, as social justice, cultural consciousness, and political commentary are also incorporated in the discussion of climate change adaptation.

Resilience, Adaptation, and Climate Justice

According to the analysis, the core themes in *New York 2140* include resilience and adaptation. Robinson illustrates environmentally unrelated concepts of coping with institutional stress and community-based stress as well, illustrating that the concept of resilience has a multidimensional aspect that includes technological, social, and ethical aspects of resilience. The resource management, collective planning, ethical decision-making, and adaptive measures in the novel are signs of interdependence between the human and the ecological system.

In the case of South Asia, the theme highlights the importance of socially-inclusive adaptation methods to be context specific. The vulnerable groups need to be addressed by solutions that encompass the local knowledge, the community network and governance support. It is also indicated that, based on the resilience and adaptation, Robinson has emphasized the role of ethical frameworks, social cohesion, and distributing resources equally in attaining climate justice. As it was concluded in the analysis, the novel offers a vision of adaptation that is both practical in terms of intervention, and based on ethical imperatives, showing that climate resiliency is both a technical and a moral task.

Narrative Strategies and Literary Techniques

The thematic description of climate crises using narration techniques by Robinson is very useful. Several voices in the novel are used, such as policymakers, activists, residents, and scientists, which form a polyphonic approach that helps to better comprehend the issues of the environment, social, and ethical problems. The text has used episodic storytelling, detailed descriptions of the environment, and the weaving together of scientific and policy discourses to achieve the duality of the directness of hazards and the larger socio-political context.

These literary techniques, as the analysis reveals, allow criticizing the climate change, particularly, the interdependence of knowledge, ethics, and action. In the South Asian case, narrative strategies offer the means of projecting the adaptive response, moral resolve, and reforms in the regions susceptible to disaster. Through literary imagination and empirical knowledge, Robinson can show that climate fiction is able to mediate knowledge, generate reflectiveness, and promote active response to climate issues.

Thematic analysis of *New York 2140* shows that the novel focuses on climate change as a multi-dimensional crisis, which includes the ecological, socio-economic, governance, ethical, and cultural spheres. The paper illustrates that the account by Robinson offers criticism of structural inequalities, address the subject of human agency and collective accountability, and highlights the importance of adaptive practices based on ethical thought and social justice. The discussion also reveals how these themes can be applied to South Asia that is highly susceptible to climate risks, which demonstrates that a combination of the strategies on resilience, governance, and climate adaptation is required. Finally, transformative potential of climate fiction is highlighted in the study, indicating potential of literature to create the link between empirical knowledge and ethical reasoning and socio-political critique in order to create awareness, reflection and action in response to environmental crises.

Conclusion

New York 2140 illustrates the fact that climate change is a complex issue that has a multidimensional crisis that involves ecological, socio-economic, ethical, and governance-related aspects. The story by Robinson shows that the disadvantaged groups are the ones who are most adversely impacted by environmental dangers, making the issue of socio-economic disparity extremely important in determining vulnerability. The novel highlights the necessity of moral accountability, group behavior and responsive measures to reduce effects of climate disasters, which demonstrates the interdependence of human and natural systems. Polyphonic perspectives, descriptive environmental accounts, and incorporation of scientific and policy discourse are examples of narrative techniques that add to the comprehension of the readers in a complex climate issue to foster the reflection and recognition.

The topics of vulnerability, resilience, and socio-political inequities speak well in the context of South Asia, which explains how the region is vulnerable to the effects of floods, cyclones, heatwave, and other climate-related disasters. The paper puts forward the conclusion that *New York 2140* highlights the potential of climate fiction to create transformations by integrating both the empirical knowledge and the ethical reflections and developing a critical approach to climate justice, sustainability and human agency. Through foregrounding of the global and regional issues, the novel provides a fresh and subtle meaning of the climate change phenomenon, which can be supported by the lessons applied not only to the literary world, but also to policy, social practice, and community strength.

Works Cited

- Barry, P. (2009). *Beginning theory: An introduction to literary and cultural theory* (3rd ed.). Manchester University Press.
- Buell, L. (2005). *The future of environmental criticism: Environmental crisis and literary imagination*. Blackwell Publishing.
- Canavan, G. (2021). *Ecologies of the Anthropocene: Climate fiction and the global south*. Routledge.
- Chakrabarty, D. (2009). *The climate of history: Four theses*. *Critical Inquiry*, 35(2), 197–222. <https://doi.org/10.1086/596640>
- Chakrabarty, D. (2021). *Postcolonial studies and climate change: Toward a global environmental humanities*. University of Chicago Press.
- Creswell, J. W. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). Sage Publications.
- Garrard, G. (2012). *Ecocriticism*. Routledge.
- Glotfelty, C., & Fromm, H. (1996). *The ecocriticism reader: Landmarks in literary ecology*. University of Georgia Press.
- Haraway, D. (2016). *Staying with the trouble: Making kin in the Chthulucene*. Duke University Press.
- Heise, U. K. (2008). *Sense of place and sense of planet: The environmental imagination of the global*. Oxford University Press.
- Hulme, M. (2009). *Why we disagree about climate change: Understanding controversy, inaction, and opportunity*. Cambridge University Press.
- IPCC. (2021). *Climate change 2021: The physical science basis. Contribution of Working Group I to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change*. Cambridge University Press.
- Johns-Putra, A. (2019). *Climate change in literature and literary studies: From cli-fi to the Anthropocene*. Wiley-Blackwell.
- Morton, T. (2013). *Hyperobjects: Philosophy and ecology after the end of the world*. University of Minnesota Press.
- Nixon, R. (2011). *Slow violence and the environmentalism of the poor*. Harvard University Press.
- Robinson, K. S. (2017). *New York 2140*. Orbit.
- Sultana, F. (2022). *Climate change and human vulnerability: Social justice perspectives*. Routledge.
- Trexler, A. (2015). *Anthropocene fictions: The novel in a time of climate change*. University of Virginia Press.
- Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). Sage Publications.