



Muffled Moaning of Environmental Agnotology in Paolo Bacigalupi's "The Tamarisk Hunter"

Dr. S. J. Kala

Associate Professor,

PG and Research Department of English,

Fatima College, Madurai,

Tamil Nadu, India.

kalaalbert2oct@gmail.com

 <https://orcid.org/0000-0003-0277-2234>

Ms. Sajoe Monica U

Research Scholar,

Department of English,

Fatima College,

Affiliated to Madurai Kamaraj University, Madurai,

Tamil Nadu, India.

<https://doi.org/10.66376/criterion.v17.n4.34>

Abstract:

The intrinsic connection between ecological landscape and human society paves the way for all living beings to live under equitable conditions. Technological transformations of the world disturbing the ecological balance are exemplified through the genre of science fiction. The field of environmental agnotology elucidates human ignorance of the ongoing ecological attrition. The present study aims to identify the need to prevent environmental agnotology through Paolo Bacigalupi's short story, "The Tamarisk Hunter". It attempts to uncover the synthesised uncertainty that shields human reason and conceals the severity of the environmental disaster. This paper focuses on how Paolo Bacigalupi unearths the delay in realising the potential harms of environmental agnotology. It also asserts the dire need to comprehend the implications of human activities on the natural sphere in order to avert the possible destruction of the ecosystem.

Keywords: Environmental agnotology, Ignorance, Attrition, Disaster, Social ecology.

Article History: Submitted-16/07/2026, Revised-03/08/2026, Accepted-13/08/2026, Published-31/08/2026.

Copyright vests with the author. Licensing: Distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>)

The entities of the natural environment are individual components that are tightly knit together. They share mutual dependency and rely on each other for their sustenance. The interaction between the constituents of earth, forms the basis for the ecological studies that delve into earth's ecosystem. The view of earth as the supreme power is passed down to the present generation from the ancestors of human race who lived attune with the varied elements of natural world. The innate bond between the organisms and the biosphere is strengthened further through the discipline of ecology: "Ecology as a positive framework emphasizes qualities such as diversity, complexity, and systemic balance..." (Prettyman 62). The study of ecology places environment at its centre and positions the other natural components on the outer rings.

Ecosystem, the foundation of healthy and secured human life is greatly impacted by human actions. With technological advancements and globalisation, the bioregion has begun to change. It has been greatly altered to cater to the needs of the growing human population. However, the transformations have blown out of proportion disrupting the balance of the ecosystem: "It puts environmentalist reflections on the importance of a 'sense of place' in communication with recent theories of globalization and cosmopolitanism ..." (Heise 13). The contemporary ecologists posit that the imbalances in developments can possibly be rectified through conscious human actions.

The collapse of the natural environment is manifested through a number of outbursts like volcanic eruptions, floods, droughts, erratic climate changes and global warming. These calamities occur due to environmental disintegration and pose a threat to the co-existence of living beings. One of the causes includes, the series of linear manufactured developments which ignore the well-being of all organisms and initiate the flames of natural disasters, stated by McGranahan as, "On their own, urbanization and growth did not drive local environmental improvement: indeed, in the absence of concerted action to improve environmental conditions,

they drove local environmental degradation” (36). The human involvement in the ecological disparity is explored through the theory of social ecology that equates social hierarchical structure with the issues of the environment. Hierarchical representation of society brings out the causes and effects of the divide in humanity. This divide eventually leads on to a breach between human and the natural world. It also elaborates on the human ignorance of the pressing environmental conditions through the concept of environmental agnotology.

The corollary of destructive human actions and ignorance of the natural habitat is widely explored through literature echoing society. The biological environment and its destruction are illustrated through all genres of literature ranging from poetry, drama, fiction and non-fiction. Science fiction specifically exemplifies the aftermath of the failure of human action in safeguarding the ecology. Brian Willems defines it as, “Science fiction literature often complements this trend by imagining alternative worlds in which humans are no longer the only organisers of knowledge” (1). It also focusses on the impacts of scientific and technological advancements in human life and emphasises on its potential threat to environment and humanity.

The adverse state of modern developments is illuminated through the works of writers such as Mary Shelley, Jules Verne and Edgar Allan Poe. The seeds planted by these founding fathers of the genre are nurtured by the writers of the contemporary age encapsulated by technological wonders. Slusser notes that these sci-fi stories are, “... compressed versions of the story of the human condition in a new age of material science” (17). Paolo Tadini Bacigalupi is one such contemporary American writer who incorporates the existing environmental threats in his fiction and short stories. The futuristic fiction of Bacigalupi paints the portrait of the apocalyptic world marked by human greed for wealth and power. His literary creations serve as warnings for human beings to take the necessary measures to rescue the decaying biological atmosphere.

Paolo Bacigalupi's debut short story "Pocketful of Dharma", published in 1999 brings to limelight the social discrimination existing among individuals in the rapidly developing world. His other short stories that represent the failure of human responsibility towards nature are compiled together in his collection, *Pump Six and Other Stories* (2008). His first novel, *The Windup Girl* (2009), is a foresight of a world that exists after global warming. The irreversible changes in climate inducing drought, is meticulously documented by Bacigalupi in his fiction *The Water Knife* (2015). His recent fiction, *The Tangled Lands* (2018), depicts ecological issues using the tool of fantasy. Bacigalupi's concern to protect the ecological treasures that are reflected in his literature has adorned him with prestigious recognitions such as Hugo Award for Best Novel, Nebula Award for Best Novel and John W. Campbell Memorial Award in the year 2010.

Paolo Bacigalupi's works are widely analysed due to their contemporary relevance. G. Canavan's *Green Planets: Ecology and Science Fiction* (2014) and Brian Willem's *Speculative Realism and Science Fiction* (2017) examine the environmental awareness evident in Paolo Bacigalupi and other writers of science fiction. Aleksandra Mochocka's *Biopunk Worlds of Paolo Bacigalupi* (2019) provides an encompassing critique of all the literary creations of Bacigalupi. Kaisa Kortekallio in her *Mutant Narratives in Ecological Science Fiction: Thinking with Embodied Estrangement* (2023) iterates that, "A humanist response to the Anthropocene cannot be an easy one, as rethinking humans and humanity from a systemic perspective requires humanist scholars to question some of their basic assumptions" (2). Her scrutiny examines post-humanistic engagements in the works of Bacigalupi and other contemporary writers.

The anthropocentric views on Bacigalupi's works are elucidated through Simon Curtis Estok's "Racist Orientalism, Technology, Gender, and Food in *The Windup Girl*: Notes on Detachment and Division" (2021). The gradual erosion of natural resources leading to slow

violence inflicted on earth is highlighted by Huang Zhan and Xixia Yu in their analysis as, “Such act has showcased how institutions transform ecological scarcity into tools of domination and lead to unexpected terror” (60). Zhang Xinyi depicts the diminishing human values through his scholarly work, “Gene-Edited Life, Technocapitalist Violence, and Ethical Collapse: Posthuman Predicaments in Paolo Bacigalupi’s *The Windup girl*” (2025).

The existing literature on Paolo Bacigalupi’s works have brought out his eminence as a science fiction writer who incorporates realistic depictions of devastated world. It also deciphers the narrative techniques employed in his works to accentuate the alterations found in Earth’s climatic conditions. The violence inflicted upon the natural environment and people belonging to the weaker sections of society is uncovered through the scholarly articles that have been reviewed. The social and gender-based discussions impacting the natural set-up are extensively elaborated through the study of his works. The idea of agnotology and its presence in environmental history and in scientific developments like artificial intelligence are also presented through the review of the secondary sources.

The review of literature demonstrates that there is hardly any scholarship analysing Paolo Bacigalupi’s short story through the agnotological perspective. The present study aims to delve into the concept of environmental agnotology evident in Paolo Bacigalupi’s short story titled “The Tamarisk Hunter”. It sets to explore the features of agnotology his short story by enumerating how human ignorance expedite the process of environmental depletion and result in disaster. It aims to identify the lasting impacts of environmental agnotology on all the living organisms of the planet.

Paolo Bacigalupi’s short story, “The Tamarisk Hunter” emphasises his core concern of averting the ruin of the natural sphere by regulating human activities. The story is set in a post-apocalyptic world controlled and governed by the most powerful people working in the

shadows. The entire narrative takes place in the desolate Colorado River Basin area where the people have moved out due to the unending drought. Lolo, the protagonist, works for the Interior Department of California, removing tamarisk trees and other water-consuming weeds. He uproots the trees and documents them through a GPS monitoring system. He carries out his duties, masking his true intention of sustaining his livelihood by replanting the tamarisk trees.

Travis, Lolo's friend, is also a tamarisk hunter who struggles to make a living as the trees are slowly disappearing. Travis meets Lolo and tells his decision of moving to California due to the continuing lack of water and limited job opportunities. Lolo attempts to tell Travis about the process of reseeding, but he refrains from telling the truth to protect his job. His cyclical routine of uprooting and replanting the trees gets interrupted by two officers of the Department. The sudden arrival of the officers instils a fear in him, but his fear turns into despair as the Department decides to stop paying the tamarisk hunters. The story ends on a reflective note with Lolo being forced to leave the land despite all his hideous activities.

The study employs library research methodology to analyse the primary and secondary resources. It is a qualitative study scrutinising how the uneven distribution of power among the individuals in a society accelerates the environmental downfall through Bacigalupi's short story. The multifaceted nature of qualitative study is expressed as, "Qualitative research does not represent a monolithic, once-and-for-all, agreed-upon approach to research but is a vibrant and contested field with many contradictions and different perspectives" (Brinkmann et al. 17). The study begins with the positioning of natural landscape in an individual's life and proceeds further into the collapse of the natural locale and its impact on humans. It unfolds the presence of environmental agnotology in literature across the globe. The probe into Paolo Bacigalupi's "The Tamarisk Hunter" demonstrates the manifestations of environmental agnotology on human beings and the cosmos at large.

Environmental agnotology stems from the social inequalities endangering the stability of the natural system. Depletion of the natural environment due to sociological divisions is explored through the lens of social ecology. The concept of social ecology was put forth by Murray Bookchin, an American social theorist and political philosopher. He identifies the direct link between social structures and the natural environment. His ideology opens up new avenues for both social scientists and environmentalists to investigate further into the human involvement in ecological derangement. Dan Chodorkoff, a cultural anthropologist specialising in social ecology, also reflects the evolution of Bookchin's framework of social ecology as, "... the real soul of social ecology is praxis – an ongoing process of . . . taking those revised ideas and applying them again in the real world" (32). The present-day ecologists use this conceptual sketch to delve into the global phenomenon of climate crisis and the alarming number of natural calamities.

Ecologists opine that most of the natural destructions of the present century, considered as natural phenomena, are the repercussions of human activities. These man-made implications directly impact the balance of the ecosystem while resulting in rapid changes that affect all life. The progresses of modernisation such as increased number of industries and elevated use of harmful radio-active electronic devices ignore the necessities of other organisms of the earth while benefitting the human race. The gravity of neglecting environmental causes is reiterated as, "... problems that are not easily solved, they are entrained with many other issues, and while ignoring them is a grave decision, addressing them is costly" (Singer 76). Consequently, the human greed for economic prosperity and comfort that causes Earth's adverse condition, underscores the need for the inquiry into environmental agnotology and its aftermath.

Agnotology widely considered as the study of ignorance, was first coined by the prominent historian Robert N. Proctor along with the linguist Iain Boal. He used the term to

describe the deliberate ignorance of an ongoing emergency in order to achieve a particular purpose. Derived from the two Greek words, '*agnosis*' and '*logia*', meaning 'not knowing' and 'study' respectively, agnotology presents a new arena of ignorance studies that explore the idea of ignorance from psychological and social perspectives. Haas and Vogt express that agnotology suggests, "... a minimal notion of ignorance, namely that it is the absence of knowledge in a wide sense, which may include elements of understanding and grasping" (18). This study of wilful avoidance proves to be an essential field that aids in uncovering the reasons behind human thought and action. The multifaceted analysis of ignorance therefore becomes inevitable for the smooth functioning of society.

The stability of a society depends on the well-being of the individuals and the social interactions between them. Therefore, the balanced and healthy life of human beings is interdependent on the sustainability of the natural world. The branch of ignorance studies that deals with the slowly eroding condition of nature is termed environmental agnotology. The adverse impact of the environmental agnotology is listed as, "...environmental ignorance that had led to habitats loss, wildlife over exploitation and biological invasion (Regarding the impacts of economic growth on biodiversity...)" (Yan 172). Such intentional omission of the earth's degeneration is directly proportional to the health and welfare of individuals. Environmental agnotology is exhibited through a series of attributes delineating the troubled life of individuals resulting from their ignorance.

The created invisibility concealing the hazards of a failing biome is the most prominent feature of environmental agnotology. This invisibility is said to be produced by individuals occupying the top tier of the hierarchical order. It projects the positive attributes of the modernised world, thereby synthesising an illusion of a happy and harmonious world: "It is the deeply and most-often-invisibly held beliefs that there is really only one way to live, and that we are the one-and-only possessors of that way" (Jensen 17). This homogenised belief of the

world inclusive of its contemporary issues aim at keeping the people of the lower strata oblivious to reality. The people of authority conceal the actual condition of the environment in order to gain economic growth. The concealment also paves way for the excessive accumulation of wealth and power of the ruling class. The hiddenness does not indicate the absence of an issue; it rather keeps it out of focus until it builds up to a magnificent size.

Paolo Bacigalupi's "The Tamarisk Hunter" highlights the idea of concealment that leads to environmental decline through the character of Lolo. When Lolo is assigned the job of cutting trees, he identifies a secret to secure his job. Though the area is closely monitored through live cameras, he finds a blind spot: "He has hauled and planted healthy root balls up and down the river system in strategically hidden and inaccessible corridors, all in a bid for security against the swarms of other tamarisk hunters that scour these same tributaries" (Bacigalupi 124). Lolo replants the seeds of tamarisk trees as he fears that the loss of trees could cost him his job. He carries out the seeding hideously and makes the Department believe that the trees are being eradicated. He intentionally makes the new tamarisk trees invisible by planting them in areas that are not entirely under surveillance. This invisibility causes the climate disaster and drought as the tamarisk trees absorb large quantities of water making it difficult for other plants to survive.

Lolo and his friend Travis talk about the secretive governmental facility called the 'Straw' set up in the state of California. Travis says that the Government has built structures to completely block the view of the river, preventing the people from knowing the actual levels of water flowing through it: "They're spraying with concrete to keep water from seeping into the ground and they've got some kind of carbon-fiber stuff over the top to stop the evaporation. And the river just disappears inside" (Bacigalupi 128). The Interior Department keeps the people of Colorado basin shielded from truth. It provides the water to the people of California who are more privileged than those around the river basin. Travis comments on how the

common people from his place and from other rural regions of California hardly know anything about the present condition of the river. The Department's obscurity of truth is directed towards the creation and sustenance of social power, aiding in the maintenance of social scale.

The stratification of human society is also achieved through the philosophy of doubt. Rene Descartes, the prominent French philosopher proposed theories of existence, human mind and the creation of doubt. He terms doubt as the suspension of all beliefs and knowledge of an individual. This idea of doubt dormant in human beings is rekindled by external factors. Descartes's concept of doubt and scepticism foregrounds the future theories of these domains. The established institutions make use of these factors and create doubt in the commoners for their own benefit. The synthesised uncertainty blinds people's reason and results in an ambiguous state that hinders them from taking action. Santayana describes a man blinded by doubt as, "...nor would he feel the anguish which men feel in doubt, because doubt leaves them defenceless and undecided in the presence of on-coming events" (17). The people also become passive observers witnessing the fragmentation of society and the exploitation of the resources of nature by those in power. The continued extortion of natural resources as well as the delay in recognising the perilous effects further accelerate the exploitative processes.

Lolo, Travis and the other unnamed individuals in the story are sceptical about the water stored in the Straw. They are unsure of the water levels as they lack adequate evidence to prove their claim of water flowing abundantly in the Colorado River. This prevents them from actively probing into their restricted access to water. Tang et al. describe the uncertainty of individuals as, "...a condition which makes a decision maker insecure or unable to commit to specific outcomes due to variables outside management control" (34). The people of the town accept the conditions put forth by the Department and do not even question them. This leads to the gradual reduction of water supply in their place. They are also deprived of their right to clean water. The Department also circulates many incredulous claims regarding the

utility of water in the facility through the workers working there, and also through the patrolling officers. The activities of the Department remain and it diverts the people's attention towards solving the manufactured confusion.

Lolo and Travis have shared the bond of friendship since their childhood, caring deeply for each other. When Travis explains his difficulty finding tamarisk trees, he refuses to help him. Lolo intentionally misguides him with false information and prevents him from discovering the trees he has planted by stating that, "You can go down and look. But I think I got it all last year. And someone had already been through before me, so I doubt much is coming up" (Bacigalupi 126). Lolo pretends to be confused, making Travis believe in his falsified narrative of being unaware of the availability of the trees. He triggers Travis's doubts about the government in order to protect his job and his family from the Department.

The uncertainty that is created by the authoritative powers culminates in the people's delayed realisation of the dangers. The graveness of the gradually meta sizing ecological decline is veiled from the common people to benefit those in power. Eventually, the individuals realise its intensity only when it gets blown out of proportion and directly affects them. The late realisation of the disaster does not aid in its prevention. However, it helps in combating the aftermath of the disaster. The prevention of the environmental breakdown can be achieved by acknowledging its severity and undertaking the control measures: "...we come to it automatically and without conscious thought, indeed without even realizing that we are adding in information that is not present in the source" (Chabris and Simons 166). This shows the delay in recognising how the impending dangers of environmental disintegration accelerate the process of destruction.

Travis recounts the glorious past of his land when people from near and far once purchased the lands in the Colorado River basin for its serene atmosphere. The rich resources

of the place attracted buyers from other parts of the country gradually leading to the flourishing of real-estate business. He contrasts the illustrious past with the gloomy condition of the present. He adds that, during the initial years of the drought, the people of the town moved on with their routine without realising the magnifying water scarcity:

“Forty-five thousand people. And none of us had a clue. And I was a real estate agent.” Travis laughs, a self-mocking sound that ends quickly. It sounds too much like self-pity for Lolo’s taste. They’re quiet again, looking down at the town wreckage. (Bacigalupi 127)

Lolo is also reminded of the slow disappearance of people due to lack of water. The drought occurred at a moderated pace so that the people could not decipher the hidden agenda of the Interior Department. The Department officials initially imposed regulations to monitor water usage and later began to evacuate people on the pretext of water scarcity.

Lolo, on the other hand, fails to realise the situation and finds ways to survive. He sees the ecological deterioration and the injustice against people, but he chooses to ignore them. He prevents himself from gaining awareness by embracing the volatile situation as a new way of life. He becomes resolute and decides to remain complacent about the ongoing emergency. Ripley opines that such “...decisive moments are the cumulative results of the delay and dread, of the influences of fear, resilience, and group-think. They can be years in the making, and they can play out in a flash” (138). Contrarily, Lolo’s wife Annie ruefully laments how the deprivation of water leads to the loss of her native land. She recalls the forced eviction of her family from their town and fears about their future. Lolo consoles her and says they are safe in this town. Nevertheless, she identifies the similarities between the past happenings of her village and the incidents that happen in the present. Even then, Lolo dismisses the obvious reality and continues to believe in his survival skills to live in the town.

The failure to identify the loss of biodiversity at an earlier stage instils guilt in the individuals. Their guilt is expressed through their silence and they avoid addressing the ecological damage as they feel responsible for it. The fear of losing the existing privileges instigates the people to repress their concerns resulting their unbothered behaviour. Phaedra C. Pezzullo and Robert Cox, who specialise in the interpretation and management of environmental and climate changes, expound that the silence of people reflects their state of powerlessness: "... these occur when some corporations attempt to silence or intimidate individuals who criticize their companies about harming the environment in public comments" (306). The individuals place their own security at the forefront, often overlooking the reality of being a part of the decaying environment. Their negligence of the environmental causes results in the irrevocable changes of the earth's composition affecting all lives.

Lolo's silence is his strategy of survival as he calls himself a 'stubborn weed' in the beginning of the short story. He strives hard to survive in the scarcely populated place as he cannot find employment outside the town where there are no tamarisk trees: "Lolo tops another mesa and stares down at the familiar landscape of an eviscerated town, its curving streets and subdivision cul-de-sacs all sitting silent in the sun" (Bacigalupi 124-125). He compares the past with abundant resources to the present, where all natural resources have been depleted. He states that the entire region surrounding the Colorado River Basin flourished with green vegetation, and people utilised the water without any restrictions before the drought. Though he comprehends the doom, he does not fight against the authorities as he fears his opposition might harm him. The security of his family precedes his conscience and therefore, he decides to ignore the alarming condition of his town.

The same can be observed when Travis, and Lolo talk about the Big Daddy Drought in hushed voices, dreading the threat of the patrolling officers overhearing their conversation. Lolo remarks that the drought is not a result of the absence of water but a consequence of

denial. They do not get water as it is stored in a facility for the future use of the Californians. He regrets their current state of being restrained by their own government and being denied access to water. The helplessness of the people is further revealed by Lolo's description of them as 'dumb monkeys'. Travis agrees with Lolo as they continue to follow all the orders of the authorities, despite their discontent towards the regulations:

Silence strips an entity of a particular kind of presence, value, and worthiness of respect. Silence may come not just when something is still or quiet, but when one ignores or no longer appreciates this entity's "voice." (Tschida 220)

Lolo and Travis are well-informed about the present circumstances, yet they refuse to resist the injustice inflicted on all living beings of the region. They pretend that they have become immune to the disintegration of nature and use their concocted belief to cope with the pressing situation.

The negligence of the acute ecological ruin is depicted in literature through fragmented narration constantly shifting between time. Paolo Bacigalupi employs a non-linear narrative to showcase the chaos and suddenness of the destruction. The genres of fantasy and speculation fiction are often used by writers to reveal the reality. They begin the plot in medias res in order to emphasise the onset of disaster. Jennifer J. Smith, an American literary critic, traces the constantly shifting narrative that kindles curiosity. She presents the slow-paced ecological decomposition as, "For this reason, these genres repeatedly turn to intertextuality and metanarrative; they allude to literature, music and visual art to reveal how meaning flourishes in fragments" (94). The significant incidents in Bacigalupi's short story are represented as reflections of the characters observing the series of events gradually transforming into environmental disaster. This interference of the past occurs when the character realises the implications of their actions.

Paolo Bacigalupi begins his short story, “The Tamarisk Hunter” with a detailed description of the tamarisk tree and Lolo’s pay for uprooting them. He traces the course of the drought that leads to the mass migration of the people. The description of the drought is juxtaposed with the people’s sustainable life in union with nature in the past. The natural tapestry of the regions surrounding the Colorado River Basin is contrasted with the closely monitored barren land. Lolo and Travis connect the past and the present by exhibiting passivity and endurance. When they discuss about the beginning of the disaster, Lolo recalls Annie’s life near Lake Havasu as, “Annie was in Lake Havasu City when they fought there. You saw what happened” (Bacigalupi 127). He points out their failure to protect their land despite their strong opposition to the regulations of the Bureau. He tries to justify their inaction through the forced evacuation of people in the Lake Havasu region.

The portrayal of ecological demolition in Paolo Bacigalupi’s short story, “The Tamarisk Hunter” has highlighted the adversity of human ignorance. The evaluation of the attributes of environmental agnotology in the short story has asserted the essentiality of human awareness in averting ecological regression. The intently generated camouflage of environmental attrition materialising into suspicion has been unmasked through Bacigalupi’s portrayal of Lolo and Travis. The study has unravelled the human vulnerability to power structures through the stifled expressions of characters like Travis and Annie. Bacigalupi uses the disjointed narrative to amplify the silenced struggles of the socially marginalised population striving to confront the cataclysm. Finally, the inquiry into Paolo Bacigalupi’s “The Tamarisk Hunter” through the conceptual frame of environmental agnotology presents the dire need of a rallying call urging individuals to clear the fog of ignorance and contribute towards biophysical equilibrium.

Works Cited:

- Bacigalupi, Paolo. "The Tamarisk Hunter." *Pump Six and Other Stories*. Night Shade Books, 2010, pp. 123–36.
- Brinkmann, Svend, et al. "Historical Overview of Qualitative Research in the Social Sciences." *The Oxford Handbook of Qualitative Research*, edited by Patricia Leavy. Oxford UP, 2014, pp. 17–42.
- Chabris, Christopher, and Daniel Simons. *The Invisible Gorilla: And Other Ways Our Intuitions Deceive Us*. Broadway Paperbacks, 2009.
- Chodorkoff, Dan. "Social Ecology: A Philosophy for the Future." *Social Ecology and the Right to the City: Towards Ecological and Democratic Cities*, edited by Federico Venturini et al. Black Rose Books, 2019, pp. 32–45.
- Haas, Jens, and Katja Maria Vogt. "Ignorance and Investigation." *Routledge International Handbook of Ignorance Studies*, edited by Matthias Gross and Linsey McGoe, 2nd ed. Taylor and Francis, 2023, pp. 17–25.
- Heise, Ursula K. *Sense of Place and Sense of Planet: The Environmental Imagination of the Global*. Oxford UP, 2008.
- Jensen, Derrick. *Endgame, Volume 1: The Problem of Civilization*. Seven Stories Press, 2006.
- Kortekallio, Kaisa. *Mutant Narratives in Ecological Science Fiction: Thinking with Embodied Estrangement*. 2023.
- McGranahan, Gordon. "Urban Transitions and the Spatial Displacement of Environmental Burdens." *Scaling Urban Environmental Challenges: From Local to Global and Back*, edited by Peter J. Marcotullio and Gordon McGranahan. Earthscan, 2007, pp. 18–44.

Pezzullo, Phaedra C., and Robert Cox. *Environmental Communication and the Public Sphere*. SAGE Publications, 2017.

Prettyman, Gib. "Daoism, Ecology, and World Reduction in Le Guin's Utopian Fictions." *Green Planets: Ecology and Science Fiction*, edited by Gerry Canavan and Kim Stanley Robinson, Wesleyan UP, 2014, pp. 56–76.

Ripley, Amanda. *The Unthinkable: Who Survives When Disaster Strikes-and Why*. New York: Three Rivers Press, 2009.

Santayana, George. *Scepticism and Animal Faith: Introduction to a System of Philosophy*. Wentworth Press, 2019.

Singer, Merrill. *Climate Change and Social Inequality: The Health and Social Costs of Global Warming*. Routledge, 2019.

Slusser, George. *Science Fiction: Toward a World Literature*, edited by Gary Westfahl. Lexington Books, 2022.

Smith, Jennifer J. "Collections, Cycles and Sequences." *The Edinburgh Companion to the Short Story in English*, edited by Paul Delaney and Adrian Hunter. Edinburgh UP, 2019, pp. 93–107.

Tang, Victor, et al. *Executive Decision Synthesis: A Sociotechnical Systems Paradigm*. Springer, 2019.

Tschida, David A. "The Ethics of Listening in the Wilderness: Writings of Sigurd F. Olson." *Voice and Environmental Communication*, edited by Jennifer Peeples Depoe and Stephen Depoe. Palgrave Macmillan, 2014, pp. 205–27.

Willems, Brian. *Speculative Realism and Science Fiction*. University of Edinburgh Press, 2017.

Yan, Fengmin. *Image, Reality and Media Construction: A Frame Analysis of German Media Representations of China*. Springer Verlag, 2020.

Zhan, Huang, and Xixia Yu. “Dual Violence of Ecology and Society: A Critical Reading on the Horror of Anthropocene in the Water Knife.” *Literature Language and Cultural Studies*, vol. 2, no. 57, 2025, pp. 57–63. <https://doi.org/10.63313/LLCS.9088>.