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Intersectionality of Survivalism and Sustainability: An Ecocritical Exploration of Anthropocentric and Biocentric Narratives in Richard Powers' The Overstory

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Abstract

The ongoing study explores the intersection of survivalism and sustainability within Richard Powers' The Overstory (2018) employing Joseph Meeker's ecocritical perspective. It explores how the novel presents contrasting narratives of anthropocentrism and biocentrism concerning mankind's relationship with the natural world. The examination reveals the impediments of survivalist attitudes that focus on human conservation over ecological well-being. It contrasts with the biocentric narratives woven into the characters' significant associations with trees, enlightening their potential to cultivate a more just and sustainable future for all life on Earth. By employing a comparative approach, the study establishes connections between the novel's themes and the contemporary ecological challenges plaguing our planet today. The study also encourages scholars to speculate on the integrated role in ensuring environmental survival and sustainability.

Keywords: Ecocriticism, Survivalism, Sustainability, Anthropocentrism, Biocentrism

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Title

Intersectionality of Survivalism and Sustainability: An Ecocritical Exploration of Anthropocentric and Biocentric Narratives in Richard Powers' *The Overstory*

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Abstract

*The ongoing study explores the intersection of survivalism and sustainability within Richard Powers' *The Overstory* (2018) employing Joseph Meeker's ecocritical perspective. It explores how the novel presents contrasting narratives of anthropocentrism and biocentrism concerning mankind's relationship with the natural world. The examination reveals the impediments of survivalist attitudes that focus on human conservation over ecological well-being. It contrasts with the biocentric narratives woven into the characters' significant associations with trees, enlightening their potential to cultivate a more just and sustainable future for all life on Earth. By employing a comparative approach, the study establishes connections between the novel's themes and the contemporary ecological challenges plaguing our planet today. The study also encourages scholars to speculate on the integrated role in ensuring environmental survival and sustainability.*

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[Ecocriticism](#), [Survivalism](#),
[Sustainability](#),
[Anthropocentrism](#),
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Introduction

The narrative of *The Overstory* (2018) delves into the complex interrelationship between the environment and humankind. Power explores many environmental beliefs with a diverse cast of characters, each providing a unique perspective on the impending ecological disaster facing the globe. The text exclusively deals with the themes of ecocriticism, survivalism, sustainability, anthropocentrism, and biocentrism as a framework to navigate the complex web of ideas within the novel.

Anthropocentrism is a widely held anthropogenic perspective within ecological ethics that posits humanity as the apex of existence. This perspective hinges on a core ontological divide between humans and the natural world. Humans are attributed intrinsic worth and moral standing, while the rest of nature is reduced to an instrumental domain, valued exclusively for its utility in furthering human needs and well-being. This anthropogenic bias has come under heavy fire for its underlying speciesism, prioritizing human thriving over the intrinsic value of other organic life.



Tyler (2020) defines anthropocentric thinking as the presumption that views humans as the center of nature and views animals as a means of achieving what humanity seeks. This perspective frequently reinforces the notion of superiority by showing people as their primary focus of introspection. Moreover, the ongoing research recommends a link between anthropocentrism and ecologically destructive behavior (Clayton & Myers, 2009). Critics argue that anthropocentrism cultivates unsustainable practices that exploit and debase the environment. This disregard for the intrinsic worth of ecosystems and the intricate network of interconnectedness that sustains all species, including human beings, has substantial ramifications for the utilization of resources and environmental legislation (Lorimer, 2015).

Richard Power's *The Overstory* (2018) blooms with biocentrism, an ideology that perceives the intrinsic worth of every living being, not simply mankind. Instead of being sporadically woven throughout the story, it is the novel's underlying tenet. Undermining the typical narrative, Power gives voice to the trees, this is not a wacky literary device; rather, it takes into account the most recent findings in bioacoustics as well as the intricate networks of communication found in woodlands (Tinnick et al., 2020). This biocentric perspective also encompasses the characters. Like real-world conservation initiatives, we come across passionate advocates like Dorothy Vaughan, who toils ceaselessly to protect endangered species (Soulé, 1985). Nonetheless, Adam Apple's sustainable forestry methods are in line with the expanding trend of conscientious handling of land (Swainson, 2021). These characters are more than just plotline elements; they are living representations of the biocentric paradigm.

The anthropocentrism that has accelerated environmental destruction is openly criticized in the novel. The belief that humans are superior to the natural world is opposed by figures such as Patricia Westerford, who have great regard for the inherent worth of nature. This is in line with recent research that highlights the ramifications of using one species for the advantage of another and stresses how interrelated all organisms are (Marris, 2011).

Employing a biocentric perspective, Power challenges to reevaluate the role in the ecosystem. As threads are woven into the complex tapestry of life, we are not distinct from nature. We are prompted to become stewards of the environment rather than its conquerors by this realization, which strengthens our feeling of accountability.

Eco-criticism is a comparatively young discipline in critical studies. A great deal of the theory's content may be found in the 20th century, and it fixates on humans' collaboration with nature. It was a literary masterpiece of its own sort that revolutionized its field. It is an interpretive approach to examining how nature is composed, and it is typically associated with deep biodiversity, ecofeminism, animal studies, and environmental critique (Dar, 2019). The groundbreaking work by Richard Powers has made an impact on the expanding field of eco-criticism and its growing significance. *The Overstory* (2018) is a piece of contemporary literature that examines how humans relate to nature and can be examined via the perspective of eco-criticism.

Research Objectives

- To investigate the intersection of survivalism and sustainability in Richard Powers' *The Overstory*
- To examine how Richard Powers' multi-voiced *The Overstory* presents anthropocentric and biocentric narratives

Significance of the Study

The study investigates the competing narratives of anthropocentrism, which stresses human dominance, and biocentrism, which maintains the intrinsic value of all living things. This investigation sheds light on the novel's indictment of human exploitation and anticipates a time when anthropocentric thinking paves the way to biocentrism, promoting a mutually beneficial coexistence between humans and the natural environment. The study aims to give hope for a more sustainable future in which environmental sustainability and human survivalism can coexist in vivid and long-lasting harmony.

Literature Review

The *Overstory* (2018) delves into the intricate interactions that exist among humans and their natural environment. Powers depicts woods as multifaceted ecosystems teeming with life that are irreversibly changed by human activity, clearly representing the obliteration caused by people. Powers underlines the basic need for preservation endeavors to safeguard our cultural legacy through moving records of crushed scenes and the deficiency of biodiversity. A naturalist is an individual, whether individual or in a gathering, who comprehends and makes endeavors to save nature" (Safina, 2021).

"Remember? People aren't the apex species they think they are. Other creatures—bigger, smaller, slower, faster, older, younger, more powerful—call the shots, make the air, and eat sunlight. Without them, nothing" (Powers, 2018).

Poudel (2023) focuses on how literature can change our reasoning and persuade us to make a move in resolving environmental challenges. Literature has the ability to transform our perception of our relationship with nature by encouraging introspection and bringing about positive changes. Integrating literature with ecocriticism offers a framework for analyzing the complex web of interactions with the environment, illuminating moral issues, and promoting a critical analysis of anthropocentric beliefs. Ecological literature fills in as a means to focus on ecological issues going about as a directing light, intending to the pressing difficulties faced by our natural environment.

Kopnina (2018) addresses the notion of anthropocentrism and its moral ramifications in ethics and ecological crises. He looks into several points of view about this. Because it prioritizes values over everything else and may lead to the exploitation of the environment for human advantage alone, the author condemns anthropocentrism. He challenges this stance by highlighting how interconnection affects all living things and how it exacerbates catastrophes. Moreover, it implies that the critique of anthropocentrism overlooks the distinction between illicit interests, thereby impeding the advancement of

environmental conservation. These concepts are associated with the study of how literature either upholds or contradicts a human-centric viewpoint in narrative and the range of reasons that are portrayed in literary works with reference to issues. It is feasible to critically investigate how literature influences people's views and behaviors toward nature and our relationship to it through this examination.

McShane (2007) presents an examination of Bryan Norton's hypothesis, which recommends that both human-focused and non-focused moral viewpoints bring about comparative ecologically capable ways of behaving and strategies. On the other hand, McShane contends that ethical issues apply to more than just practices and rules; they also take into account feelings and perspectives about the world at large. She asserts that ethical dialogues ought to consider our feelings in addition to deciding on the best course of action. She recommends that anthropocentrism and non-anthropocentrism have suggestions for what we ought to feel about nature meaning for mentalities like love, regard, and wonder, towards the climate. According to McShanes, anthropocentrism undermines values that are typically connected to interactions with the natural world. It begs the question of whether an emphasis on hobbies can foster the reverence and emotional ties required for a healthy relationship with nature. Through the integration of McShanes' views into this literature analysis and discussion, it becomes evident how literary works portray moral quandaries, linkages, and diverse perspectives toward nature. This improves our study by considering the various viewpoints that have been expressed in the literature and how they have influenced readers' perceptions of human nature relationships.

Kruise (2020) examines the connection between people and nature as it is depicted in environmental composition. This lines up with research that challenges anthropocentrism and promoters for associations with the climate. The study underscores the significance of reevaluating humanity's perceptions of nature and the effects of dividing people along natural or cultural lines. The discussion

encompassing Peter Wohlleben's work on humanoid attribution (Kruise, 2020) compares to this examination's emphasis on how abstract depictions span the apparent hole among people and non-human elements. Analyzing Kruise's investigation of anthropomorphism could enhance this analysis by illuminating the ways in which identifying characteristics with nature fosters a sense of connectivity consistent with our objective of emphasizing the interdependence of humans and the environment. Furthermore, the analysis of Richard Powers' novel *The Overstory* (Kruise, 2020) enhances our ability to examine how literature represents the relationships between humans and the natural world.

Sköld's (2023) investigation examines Richard Powers' novel *The Overstory* (2018) from the perspective of ecological narrative. It was focused on how literature could spike activity because of the Anthropocene time's ecological challenges. The study delves further into the role that narrative plays in bringing about change, examining how stories like *The Overstory* (2018) can inspire opinions and ideals about the state of this globe we live in. Sköld's examination of *The Overstory* (2018) in light of the conversations in *ecocriticism* (2023) advances the objective of this study, which is to situate works within moral contexts. This relationship strengthens our understanding of the elements present in climate change fiction and highlights the interaction of literature, cultural transformation, and moral issues when tackling ecological issues.

Feith's (2022) analysis of "The World Tree" reveals an understanding of how human beings and trees are interconnected. This is on par with the analysis focused on writing that delineates the obstacles between the natural world and humankind. The novel digs into the idea of "dendrosophy," which features the insight we can acquire from trees and accentuates their reality and specialized strategies. It urges us to reexamine our associations with nature. The novel challenges our beliefs about characters and individuals who challenge notions that favor humans by contrasting three beings. It deepens our comprehension of character portrayal, prompting us to examine an individual's identity in light of the

wider world. Additionally, the novel's receptiveness to influences aligns with an ecocritical perspective, which stresses the importance of taking into account a variety of philosophical and cultural stances in order to understand how humans interact with their environment.

Riem's examination of Riane Eisler's concept of prevailing collaboration adopts a literary analysis methodology that is consistent with current research, which focuses on examining multiple approaches to understanding the ecological themes found in literary works. The examination of Richard Powers' novel *The Overstory* as a dismissal of a perspective revolving around strength and double-dealing (Riem, 2021) resounds with this exploration's advantage in writing that challenges the point of view. Riem contends that Powers' novel fosters love, caring, and relationship toward self and the world rather than criticizing that point of view. This is in line with the study of literature that encourages connections with nature. Moreover, Riem's interdisciplinary methodology integrating experiences from fields and basic requests (2021) upgrades our appreciation of how writing reflects and shapes standards. This adjusts, with the goal of this exploration, which intends to dive into how writing draws in with awareness and moral qualities.

Meintjes' (2022) analysis of temporality in Richard Powers' text *The Overstory* (2018) offers an insight into how novelists approach the idea of time, which is in tune with this study's goal of grasping how writers represent the interaction between people and the natural world. The study highlights the limitations of frameworks that only take into account immediate perspectives, emphasizing how crucial it is to understand the ecological age. The claim that immersing oneself in time, as depicted in *The Overstory* (2018), fosters an awareness of the relationships between people and the everyday world (Meintjes, 2022), resonates strongly with this examination interest, which looks into narratives that transcend human-centric viewpoints and emphasize the interdependence of all living things. Meintjes underlines the worth of literature in exhibiting structures that go beyond conventional frameworks

by considering *The Overstory* (2018) as a narrative that investigates the idea of time and integrates temporal study. Writing has the ability to question human-centered ideas and take readers on a journey through time through the use of methods of narrative and article synthesis.

Ostalska conducts an analysis of Richard Powers' novel, *The Overstory* (2018) in another investigation. An analysis of the forest ecosystem, with a focus on trees and their function in comprehending growth processes—whether organic or impacted by industry—is conducted. This is in line with the research interest in literature that highlights the role of human elements and their influence and connectivity within biological systems. The study of the relationship between humans and trees in Powers' novel as their exchange of material influence (Ostalska, 2022) resonates with this analysis, which focuses on understanding the relationships between people and the world of nature. In accordance with the study, the quest for Enlightenment is incompatible with the long-term survival and well-being of humans and other living things (Ostalska, 2022). This is consistent with the research's analysis of works that question viewpoints that are centered on humans and promote relationships with nature. It draws attention to the shortcomings of Enlightenment principles in addressing challenges and underlines the significance of reevaluating humanity's place in the grand scheme of things.

Lambert's (2021) analysis of Richard Powers' novel, *The Overstory* (2018) focuses on the interactions between humans and plants that are represented in the narrative. This part challenges us to reconsider the concept of the organization by highlighting the ways in which ideas are dispersed, connected and adopted structures within the text. The analysis reveals Powers' use of voices to narrate the story, chapter breaks that aren't quite clear, and repetition of words and concepts. These literary devices deftly weave the lives of the individuals together in a manner reminiscent of the latest findings regarding the ways in which plants communicate with each other through chemistry and cell networks

in trees. This study validates ours since it examines how humans and nature are intertwined, challenging ideas of agency and using a methodology. However, this research tries to analyze a larger range of literary works and disciplines within the subject of ecocriticism, in contrast to the research chapter that concentrates on aspects of *The Overstory* (2018) to illustrate the relationships.

After reviewing a number of works, the current literature study provides a comprehensive examination of numerous analyses centered on how human nature interactions are presented in the literature. They explore subjects including dendrosophy, partnerships paradigms, temporality, environmental crises, narratives, fiction about climate change, ethics, forest ecosystems, and plant-human relationships. These studies enable us to comprehend how literature can be used to reframe our relationship with nature, question established beliefs, and encourage moral deliberation. Regardless of these works, there is a clear research gap in the investigation into the representation of anthropocentrism, biocentrism, survivalism, and sustainability in literary contexts. To round off the discussion, the present literature review underscores the significance of literature cultivating relationships with nature, and shaping opinions. It presents a variety of analyses exploring interactions between humans and the environment from various perspectives, it also underscores the necessity of conducting more in-depth investigations into the ways in which anthropocentrism, biocentrism, survivalism, and sustainability are presented and critiqued in works of literature.

Theoretical Framework

To conduct qualitative research, ecocriticism is applied to the paper in hand to justify the question of the intersectionality of survivalism and sustainability in *The Overstory* (2018). The researcher implies the theoretical underpinnings of ecocriticism as the main theoretical framework for the analysis of the primary text. Ecocriticism examines the intricate interaction that exists between humans and the environment.

Analysis and Discussion

In order to acquire an understanding of the themes of anthropocentrism, biocentrism, survivalism, and sustainability in *The Overstory* (2018), an ecocritical approach is employed. This involves working within the ecocriticism discipline to find and understand aspects that align with Joseph Meeker's ecocritical perspective through analysis. The significant topics are ordered and deciphered zeroing in on Joseph Meeker's underpinnings. An in-depth investigation is done of the characters' developments over the course of the journey and the environmental justice dilemma that ensues from their interactions with the environment. Multiple instances dealing with the relationship between human nature and refuted anthropocentrism, biocentrism, survivalism, and sustainability prevail in the text. But with the research constraints in mind, only the most pertinent passages are studied, as follows:

His maize and beans and squash—all growing things alone disclose the wordless mind of God. One more spring, and the three remaining trees burst out in creamcolored flower (Powers, 2019).

These lines outline themes that can be looked into while examining how people interact with the natural environment. It challenges narratives that place a premium on morals and highlights how important it is to strive toward establishing a sustainable relationship between humans and the environment.

The following excerpt highlights the value of nature challenging perspectives that put humans first by highlighting characteristics of the natural environment. It also emphasizes the way that nature functions in intricate cycles that are beyond our grasp. The whole passage's emphasis on biocentrism and its relevance to nature is in line with the study objectives.

The sole remaining chestnut goes on flowering. But its blooms have no more blooms to answer them. No mates exist for countless miles around, and a chestnut, though both male and female, will not serve itself. Yet still this tree has a secret tucked into the thin, living cylinder beneath its bark. Its cells obey an ancient formula: Keep still Wait. Something in the

lone survivor knows that even the ironclad law of Now can be outlasted (Powers, 2019).

The passage above depicts how chestnut trees are struggling for survival, casting doubt on the idea that humans are the center of the universe. It highlights the resiliency of the trees in spite of their isolation and inability to procreate, while also emphasizing how we can never fully understand or control nature. That nature exists only to fulfill needs and desires is called into question by this. The illustration of the solitary surviving chestnut tree in the absence of any pollinator partners demonstrates nature's resilience and survival-driven perseverance. The notion is in accordance with the study's goal of identifying literary instances that emphasize harmonious relationships between people and the environment, highlighting the resilience of nature in trying circumstances. In nature, the idea of waiting and maintaining a long-term perspective is highlighted by the dedication of chestnut trees to the age-old tenet of "Stay. Be patient." The statement "like wood stays calm and composed" alludes to a connection between the chestnut tree and the larger cosmos. It suggests that nature is part of a greater order that transcends matters centered on humans and highlights the importance of trees in the greater scheme of existence.

The tree is saying things, in words before words. It says: Sun and water are questions endlessly worth answering. It says: A good answer must be reinvented many times, from scratch. It says: Every piece of earth needs a new way to grip it. There are more ways to branch than any cedar pencil will ever find. A thing can travel everywhere, just by holding still. The woman does exactly that. Signals rain down around her like seeds (Powers, 2019).

The interaction between the woman and the pine tree is tenderly shown in this chapter, which raises the possibility of a communication channel beyond human comprehension. It seems that the tree is trying to teach us something about the fundamental components of life—sunlight, water, flexibility, and resilience. This is consistent with the scientific investigation of the wisdom and intelligence of nature, which challenges our viewpoints by giving deeper meanings to natural aspects. The study about

coming up with new ideas and accepting strategies for adapting and thriving emphasizes how crucial adaptability and ongoing renewal are to natural systems. It is consistent with the research objective of locating examples in the literature that highlight the interconnections between people and the natural world and stress the significance of adapting to shifting circumstances. It aligns with the frameworks' emphasis on interconnection. Challenges the notion that humans are the center of the universe by emphasizing nature's intellect and pleading with people to preserve it.

The text of the novel offers a perspective by illustrating the savvy, communicative, and linked character of trees, forests, and other natural phenomena. Stressing the ways in which trees interact, support one another, and communicate undermines the notion that intelligence and awareness are exclusive to humans. It casts doubt on the notion that our intelligence is greater than that of other kinds of life by implying that nature possesses structures and knowledge that transcend our comprehension. This paragraph challenges us to abandon a worldview that is oriented toward humans. It suggests that nature—including trees and ecosystems—functions with intelligence and connectivity on its own, independent of human involvement or interpretation. It implies that there have been significant shifts in the planet's equilibrium brought about by human presence over the period of a day, which represents Earth's existence. This casts doubt on the notion that humans are the center or apex of existence, highlighting the significance of acknowledging our relatively recent entrance and influence in a humble manner. The passage effectively presents an argument against the concept of anthropocentrism by emphasizing the intelligence, consciousness, and complex interconnection found in nature. It calls into question the notion that the natural world revolves around humans.

The Greeks had a word, *xenia*—guest friendship—a command to take care of traveling strangers, to open your door to whoever is out there, because anyone passing by, far from home, might be God.

Ovid tells the story of two immortals who came to Earth in disguise to cleanse the sickened world. No one would let them in but one old couple, Baucis and Philemon. And their reward for opening their door to strangers was to live on after death as trees—an oak and a linden—huge and gracious and intertwined. What we care for, we will grow to resemble. And what we resemble will hold us, when we are us no longer.... (Powers, 2019).

The relevance of interconnection is emphasized in this passage in the natural world, looking out for each other. It implies that there could be benefits or results if we take care of and are kind to others, even complete strangers. This principle is illustrated in the narrative of Baucis and Philemon by their deed of generosity toward unseen immortals, which finally results in their metamorphosis into trees. Giving human entities like trees significance and suggesting that they have agency, consciousness, and the ability to participate in transformative processes, this representation contradicts the idea that people are superior to other species. Our perspective that is centered on humans is challenged by the couple's transformation into trees. It highlights how non-human organisms are a part of the complex chain of life. In favor of positive interdependence, the passage quotes nature as emphasizing the value of having compassion for all living things, irrespective of species.

Overall, this paragraph is consistent with the framework since it highlights how interdependent all life is, challenges the idea of superiority, and encourages a more accepting, linked, and courteous relationship between people and the natural world. This helps to refute the idea that human-centeredness exists.

In fact, it's Duggie's growing conviction that the greatest flaw of the species is its overwhelming tendency to mistake agreement for truth. The single biggest influence on what a body will or won't believe is what nearby bodies broadcast over the public band. Get three people in the room and they'll decide that the law of gravity is evil and should be rescinded

because one of their uncles got shit-faced and fell off the roof (Powers, 2019).

This excerpt highlights how readily people accept beliefs as true without challenging them, which raises questions about how humans perceive the world. It draws attention to how flawed it is to accept ideas without challenging them or further investigating their veracity. This is in line with the study's objective of determining how people interact with nature. It highlights how our human-centered ideas may impede our ability to comprehend the planet. It emphasizes how biased ideas may shape people's opinions and how prone humans are to making mistakes. This relates to the framework because it highlights the limitations of perspectives when interacting with nature and shows how our propensity to put oneself first may impair our understanding of the environment. This passage gently refutes the idea that human thoughts are infallible and emphasizes how prone humans are to biases and errors in perception.

In essence, this paragraph advances the analysis by challenging the way that people see the world. It highlights the subjectivity of beliefs and casts doubt on the notion that people are the center of the universe. In line with the objectives of the study and theoretical framework intended to refute anthropocentrism, it challenges us to reevaluate anthropocentrism.

Wilderness is gone. Forest has succumbed to chemically sustained silviculture. Four billion years of evolution, and that's where the matter will end. Politically, practically, emotionally, intellectually: Humans are all that count, the final word. You cannot shut down human hunger. You cannot even slow it. Just holding steady costs more than the race can afford (Powers, 2019).

The paragraph above expresses concerns over the loss of territories and the transformation of forests as a result of chemical use in forestry operations. It illustrates how spaces are affected by this. Investigating human interactions with the environment and emphasizing the effects of human activity on it are the primary goals of this research. In making decisions, the paragraph prioritizes humans

over other considerations, undermining the value of ecosystems and human life. Actions that put needs and wants ahead of protecting resources are criticized. According to the passage, decisions made out of actual or metaphorical hunger lead to resource exploitation and deterioration. It also discusses the two pragmatic facets of how we behave with nature. When demands take precedence over conservation, it suggests a disregard for long-term effects, which casts doubt on an exclusively human viewpoint. This passage subtly challenges anthropocentrism-based presumptions by challenging a worldview that places a premium on humans and unsustainable behaviors motivated by desires. It calls attention to the negative effects of putting human welfare above environmental well-being and challenges us to consider the drawbacks of continuing to see things just from the perspective of mankind.

To round off the discussion, by criticizing the propensity to give priority to certain perspectives, this passage advances the understanding of themes. It also draws attention to how human actions affect the environment and fits in with theoretical frameworks and research goals that aim to challenge this methodology. The paragraph emphasizes how critical it is that people and the natural environment forge a long-lasting bond.

Conclusion

Richard Powers' fascinating exploration of the interaction between people and the natural world in *The Overstory* (2018) successfully supports Joseph Meeker's ecocritical perspective. This study explores the themes of our connection to nature, challenging narratives that only focus on us and promoting more peaceful coexistence with our surroundings. Powers effectively integrates a group of individuals whose life-changing experiences serve as an ongoing reminder of how intertwined humans and nature are. He depicts trees as sentient entities that can interact, offer assistance to one another, and take care of their environment. To sum up, this study explores the intricate relationship between sustainability and survivalism in Richard Powers' *The Overstory* (2018) through the lens of Joseph Meeker's ecocritical

framework. Fostering a biocentric worldview is critical for a more equitable and sustainable future, as the study highlights the possibilities of biocentrism and the limitations of anthropocentrism. Scholars are motivated to investigate possible integrated approaches for ensuring the survival of the environment and long-term sustainability since it

establishes an unambiguous connection between the novel's themes and contemporary environmental concerns through contemporary research. This approach, driven by the biocentric narratives in the novel, might offer a pathway forward for a future where human and environmental prosperity thrive together.

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