



A Journey toward Sustainability in John Galsworthy's *The Forsyte Saga*

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ABSTRACT

John Galsworthy (1867-1933), a notable British writer of drama and novels of the Twentieth Century, has concentrated on many social problems in his novels, the most important of which is *The Forsyte Saga*, dealing with important problems both about nature and human behavior, but also has elements of materialism, which are the implications about the nature of man. It is also the foreshadowing of current issues involved in sustainability to which we arrive in a way or another through his time in the present era. Therefore, the present research aims at conducting a critical study of *The Forsyte Saga* with reference to the environmental, social, and economic implications that have a bearing on the understanding of materialism, as far as it is closely related to the concepts of sustainability. This is tackled through its means of character introduction, and its representation of places such as Robin Hill, that Galsworthy's saga gives the mordant criticism of the unsustainability of the systems studied, that are at variance with a viable system. It is important to state the unsustainability of the disassociation with each other and nature from the purely environmental aspect. It is significant to mention the unsustainability of the social attitudes involved in the class distinction and the family set-up that is based on property. More emphasis is laid on the unsustainability of the economic system which means the materialistic nature of the social structure. But also the study has bearing on better understanding of the thoughts of Galsworthy on both man and nature and how this applies to the understanding of the present trend toward sustainability.

رحلة نحو الاستدامة في ملحمة فورسايت لجون غالسورثي

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الملخص

ركز جون غالسورثي (1867-1933)، الكاتب البريطاني البارز في مجال المسرح والروايات في القرن العشرين، على العديد من المشكلات الاجتماعية في رواياته، وأهمها ملحمة فورسايت، التي تتناول قضايا جوهرية تتعلق بالطبيعة والسلوك البشري، وتتضمن أيضاً عناصر من المادية، التي تشير إلى طبيعة الإنسان. كما تُعدّ هذه الملحمة بمثابة تمهيد للقضايا الراهنة المتعلقة بالاستدامة، والتي نصل إليها بشكل أو بآخر عبر عصره في الوقت الحاضر. ولذلك، يهدف هذا البحث إلى إجراء دراسة نقدية لمُلحمة فورسايت، مع التركيز على الآثار البيئية والاجتماعية والاقتصادية التي تؤثر على فهم المادية، لارتباطها الوثيق بمفاهيم الاستدامة. ويتم تناول هذا الموضوع من خلال أسلوب تقديم الشخصيات، وتصوير أماكن مثل روين هيل، حيث تُوجّه ملحمة غالسورثي نقدًا لادعاء عدم استدامة الأنظمة المدروسة، والتي تتعارض مع مفهوم النظام المستدام. من المهم

التأكيد على عدم استدامة الانفصال بين الأفراد والطبيعة من منظور بيئي بحت. ومن الجدير بالذكر عدم استدامة المواقف الاجتماعية المرتبطة بالتميز الطبقي والبنية الأسرية القائمة على الملكية. ويتركز البحث بشكل أكبر على عدم استدامة النظام الاقتصادي، أي الطبيعة المادية للبنية الاجتماعية. كما تسهم هذه الدراسة في فهم أعمق لأفكار غالسورثي حول الإنسان والطبيعة، وكيفية تطبيقها على فهم التوجه الحالي نحو الاستدامة.

الكلمات المفتاحية: الاستدامة، النقد البيئي، جون غالسورثي، ملحمة فورساي.

Introduction

The quest for sustainability has become more urgent in the modern era, where man's folly has brought about the decline of nature, the increase of social ills, and the vast disparity of wealth, all of which would endanger the well-being of the present and future generations. Hence, sustainability is the burning question of the Twenty First Century and has attracted the attention of parliamentarians, scientists, reformers and men of letters. It is the latter class of writers which has a great part to play in this question, as the literary work is a testimony of society's beliefs, aspirations and ideals.

John Galsworthy is noted for his interest in social questions and for his many endeavours on behalf of social reform. He won the Nobel Prize for literature in 1932 owing to his delicious literary output. The "Forsyte Saga" which is Galsworthy's great work is an expose of the changing tendencies of English society. His work has been imbued by his love for justice to society, kindness to all human beings and a sincere desire for the welfare of efficiency of nature in her bounty is generally characterized in the "Forsytes". It is a story of man's encroachment upon the material world, judged by the physical side of nature as against the inherent value of nature. (Ukaga, et al., 2010). The Figurative use of the word.

In the present day when the decline of the natural order, the social grievances and the economic inequalities are such that the welfare of both the present and future generations is menaced, it is becoming increasingly necessary to talk about sustainability. Sustainability is one of the great questions of the 21st Century, attracting the attention of statesmen, scientists, reformers and scholars in the humanities. The part which literature plays in this sustainable future is important, as a word picture of valueless things, human and material.

John Galsworthy is well known as an enquirer into social phenomena and an advocate for reform. His great achievement in the winning of the Nobel Prize in Literature in 1932 was a result of his literary contributions to the world.

Galsworthy's great epic, the Forsyte Saga, has to do with the changing patterns of what is thought to be proper behaviour in England. His interest in social justice; in the humane treatment of mankind; in the sustainable environment, runs through the story in the Forsyte Saga, in its contrasts between the entry of man into the territories of nature, as opposed to the intrinsic worth of things in the universe. Galsworthy's style is nothing if not romantic and picturesque, for the appeal is made through the pictorial use of language that is almost poetic, and it involves the reader in the world of emotions associated with his characters. (Ukaga, et al. 2010). The Forsyte Saga.

The Forsyte Saga (1906-1921) comprises three main novels *The Man of Property* (1906), *In Chancery* (1920) and *To Let* (1921) alongside interconnecting stories, traces the decline of the family's values, focusing on the possessive Soames Forsyte. The saga chronicles the lives of a wealthy, upper-middle-class family in England from the late Victorian era through the 1920s. While the term "sustainability" as we understand it today—with its integrated focus on environmental, social, and economic systems—did not exist in Galsworthy's time, critics can compellingly analyze how the novel explores themes of sustainability in a broader, more humanistic sense. Galsworthy uses the Forsytes' worldview and actions to criticize a society that is, in many ways, fundamentally unsustainable.

Dickman (2008) asserts that the concept of sustainability can be analyzed in terms of several significant reference points: forest, social sustainability, economic sustainability. In the Forsyte Saga, Galsworthy has introduced nature not merely as a scene, but as a real actor in human life. By the medium of the symbolism of nature through the action of the characters, it leads naturally to a consideration of the responsibility of mankind for the condition of nature. Nature has been personified and it becomes a metaphorical character standing for the results of industrial and urban development. The detail with which Galsworthy depicts the estates of the Forsytes compels the reader to experience the richness and life of nature and to desire its continuance.

What is more, social sustainability is related to the social and human relations side of society. For Galsworthy, the nature of social relationships among the characters has a social obligation aspect which is reflected upon pejoratively. The woods are spoken of as a refuge for people who are fleeing from society in its ordinary construction, thus giving rise to unity and belonging amid nature. The courtesy and

acceptance of each other is a feature of social sustainability which is pointed to, thus making it clear that community is essential to orderly existence

In connection with economic sustainability, Galsworthy criticizes a capitalist system that focuses on profit over environmental well-being and social justice. The social and ecological costs of industrial progress are revealed through the misfortunes of characters who struggle with the effects of unchecked economic growth. Galsworthy favors an economy that prioritizes ecological integrity and social well-being, in which real prosperity does not come at the expense of nature and society. Therefore, the ability of an economy to sustain a specific level of economic production indefinitely is the focus of economic sustainability. Establishing an egalitarian society that can meet the demands of its present members without endangering future generations is the goal of social sustainability. The ability of the biosphere and the global ecological support system to endure is linked to environmental sustainability (Dickman, 2010).

1. Theoretical Framework: Eco-criticism and the Tripartite Model of Sustainability.

1.1. The Concept of Sustainability:

Sustainability is a key concept of our times, and is broadly taken to be the capability to keep up an infinitely sustainable process or state of affairs. The broadest application is thus made of sustainability with the three pillars of sustainability, namely, economic / social / environmental. (Dobrovolskienė & Tvaronavičienė, 2017). The three way analysis of this was most famously enunciated in the Brundtland Report – Our Common Future (1987) in which sustainability was interpreted by the commission as being “development, which meets the needs of the present, without compromising the ability of future generations to meet their own needs.” Hence, this definition is the basis of any analysis of sustainability, the subject of the course from which the lecturer is drawn, to the effect that to satisfy present needs, without compromising the abilities of future generations, its basic premise is established. (World Commission on Environment and Development, 1987, p. 41).

1.2. Eco-criticism: A Literary Lens for Sustainability:

In recent literary studies, issues of sustainability are most often treated from the perspective of eco-criticism, which is a critical way to see the connections between literature and the physical environment (Glotfelty & Fromm, 1996). Among the numerous tenets are these:

The study of literature in terms of environmental contexts; the way literature reflects and modifies the opinions towards nature; and the relation of literature to environmental science and philosophy (Garrard, 2012).

Eco-criticism presents a very good background for the study of the ways in which a novel like *The Forsyte Saga* treats of the interaction of man and nature and industrialism, and lends itself to the illumination of the cultural and philosophical background of the discussion on sustainability.

In the context of literature, sustainability examines our relationships with the natural world, how our philosophies shape the study of literature and how literature itself forms or expands those philosophies. It is the real interaction between these two outstanding concepts. It implies studying literature against a background provided by ecological concerns, such as: conservation, climate change and the human exploitation of the natural world (Nagyová, et al. 2016).

From his part, Huisinigh explains that the expression “sustainable lifestyles” refers to the creation of a way of life ensured by both efficient infrastructures, goods and services; it also includes individual choices and actions that minimize the use of natural resources and the generation of emissions, waste and pollution, while supporting equitable socio-economic development and progress for all. Basically, it means rethinking about what and how much we buy and how we organize our daily lives, while reducing our human impact on the natural world. It is also about changing the way we socialize, exchange, share, educate and construct identities.

To sum up, sustainable lifestyles are about transforming our societies and living in balance with our natural environment (Huisinigh, 2007).

Eco-criticism has to do with the issue of sustainability (Drabble, 1985). Eco-criticism is a mode of critical approach that seeks to understand the relationship between environment, literature, etc. A few of its main points are: (1) to analyze literary works in the light of their environment, subject-matter, etc.; (2) to find out how literature reflects and conditions the cultural attitude of

society towards nature; (3) the relation of literature to science, philosophy, and politics (Schaefer and Crane, 2005).

The eco-critical aspect of literary study is most fitting in studies of sustainability because it provides a means of approaching problems of environment by means of culture, which is solely literary. Since eco-critical approach to literature indicates how the understanding of literature will convince the reader of the necessity for, for example, ideas of ecological opposition (the thesis of environment-led sustainable development) sustainability is a means for eco-criticism. Relatively few works are eco-critical but comparatively few such as *The Forsyte Saga* have eco-critical issues. Therefore, the eco-critical aspect is more important in this work than in many others studied above (Kolk, 2016). The eco-criticism is very strongly bound up with philosophy, environmental science, etc. The social conscience and criticism of the materialism of the Victorian period of Galsworthy's themes are not merely background, but are fundamental to the reading of the Saga as a work of sustainability. His nature, its environment and expression, are comic (a selectiveness, a 93 grounding in a silence, an artistic vision) which tend towards eco-criticism, since it shows in existing literature the dire results of actions upon their environments. (Gindin, 1987.)

2. Contextualizing The Forsyte Saga:

Galsworthy suggests that exploring sustainability poses multiple challenges, within and beyond the confines of nature writing. As seen in his broader literary output, naturalism, which Galsworthy cites in a preface to *The Man of Property* (1922), advocates fidelity to nature at the level of subject-matter and style. Naturalism demands acknowledgment and portrayal of the interactions of multiple forms and levels of nature, human and otherwise, as they constitute the continuum of the world's problems, prerogatives and rewards (Mensah, 2019). The imperative condition of a naturalist setting is that the human presence is itself material, natural and therefore of interest and consequence.

The human conditions explored by Galsworthy in *The "Forsyte Saga"* remain relevant to present-day discussions about mental health, identity, and man's relationship with nature. His capacity to infuse serious thought on philosophical questions into stories of interest still appeals to today's readers. Galsworthy's writing paved the way for later writers who sought to couple social criticism with artistic quality. His examination of the institutions of society, and

the moral quality of these institutions, influenced modern literary movements, and is still a force among critical writers today, who comment on the things which are wrong in society.

Reflections on the moral connection between man and nature seem fitting in Galsworthy's literary context. If there were no nature, there could be no man, which proves their natural dependence toward it, but the theme of human society in conflict with nature is a prevalent one. Galsworthy's conflict with the latter is in the wider aspect of nature being a character entity in itself (Frye, (970). "To Margaret Drabble," "the theme of property is one of the most important themes of The "Forsyte Saga". The very name indicates the theme of property, a thread that runs in and out all the way through the "Forsyte Saga" proper. The Forsytes get their self-hood from money and property. The eternal conflict between property and affection is the driving force of the novel, with the negativity of wealth being signified through the emptiness that attends it" (Drabble, 1985).

Galsworthy describes the change from the restrictive Victorian to the freer morality of the Edwardian era. The fortunes of the Forsyte family symbolize the disintegration of strict class lines and the advent of modernity with which they find much difficulty in adjusting. The epic deals with marriage as an institution and the outside pressures to which it is subject, as well as the way individual desires are affected by social conventions. Soames' unhappy relationship with Irene gives a point at which everything may converge in the examination of love, freedom, and happiness (Parkin, 2003).

3. Diagnosing Unsustainability: An Eco-Critical Reading of *The Forsyte Saga*:

3.1. Economic and Cultural (Un)Sustainability: The Forsyte family, particularly the older generation, regard making money and the ownership of property as a virtually organic, natural process. Such a view seems to lead to a condemnation of materialism and the notion of the conservation of wealth from one generation to another, a conservative and, as it may prove, an economically and culturally unwholesome system of values which places property before human relationships. (Naughton-Treves, 2005)

The economic unsustainability perspective is encapsulated in Soames Forsyte, the central figure of *The Man of Property*, who is shown to be a successful attorney, a self-styled capitalist, and the embodiment of materialism of the Forsyte's family. His character implies the internal struggle between

desire and propriety, as in the instance of his relationship with his wife, Irene. Thus, Soames' quest for wealth and status brings him isolation and misery, the Quintessence of tragedy in the saga quoted earlier (Frye, 1970). His corrosive materiality reveals itself in Such conversation as, "Property—property—property! What a fetish it had become," and in another when he makes the statement. "Without property what was a man? A cipher, nothing at all" (Galsworthy, 1922/2008, pp.97,251). His desire for possession knows no limit of time or space and it is entirely anti-social; that is to say it is greediness itself, so that he, "could not see beauty without wanting to own it" (Galsworthy, 1922/2008, p.121) His method induces a sort of unsustainability based on material and social, but not emotional or moral. This strong clutch on property as a security and identity basis is an unsustainable realization of what continues life and legacy. Yet it is Soames' profound loneliness and misery in spite of his material wealth that shows to Galsworthy's mind that there is, in an economy that has as its highest achievement possession, an ultimately unsustainable condition of being, and that it undermines the human relations for the health of society in the long run. In fact, the point is not Soames' unendurable personality, but the unjust economic system that produces and requires it (Naughton-Treves, 2005).

The quest for ownership of land and possessions is one of the more strongly entrenched, and doubtful moral, of the themes. The Forsytes' fixation in land obtained by possession and acquisition represents one of the materialist thoughts of permanence, the idea being permanence of possession, not of legacy or moral government. Therein lies an insoluble problem when the permanence of wealth is in question, when it is obtained with uneducable callousness to its social or moral value.

3.2. Environmental (Un)Sustainability: The example of Robin Hill, an estate built by Soames Forsyte in the suburbs of London, shows a tendency to modernism. The surroundings are opposed to the environment of the city, and are suggestive of the more introverted outlook towards the environment and space and suggest a wider view of how modern existence and the advance of civilization, tell upon the environmental sustainability of living conditions and social order (Dickman, 2013).

Philippe Bosinney, a young architect and love interest of Irene, is introduced as a symbol of artistic license and creativity, a contrast to Soames's respectability.

Bosinney's hopes and idealism are typical of the changing attitudes towards life and art in early 20th-Century England. His death in a sequence of accidents at an early age is symbolic of the defeat of romantic ideals and the harshness of life. Robin Hill, designed by Bosinney, represents ecological architecture: "The house must grow out of the ground, in harmony with the trees" (Galsworthy, 1922/2008, p.188). This modern house becomes a trophy for Soames and a gilded cage for Irene, as Philip Bosinney says: "A house is not a prison, but a shelter for the spirit." (Galsworthy, 1922/2008, 176) and also says: "It shall be the spirit of freedom, not of gain, that shapes these walls" (Galsworthy, 1922/2008, 193). Soames's perversion of the purpose of the house symbolizes the destructive human urge to dominate and possess nature, rather than live in harmony with it, and represents his desire to control beauty rather than live in harmony with it. So that, in it Irene feels that: "She longed for air, for light, for the song of birds"(Galsworthy, 1922/2008, p.219). The forest around it acts not just as a sanctuary—a space for potential freedom and authentic connection that is ultimately corrupted by possessive human instincts, but as a symbolic counterpoint to the oppressive, materialistic urban environment of London that the Forsytes inhabit. The tragedy that unfolds there is a direct result of this conflict between the desire to own beauty and the need to live authentically within it. In addition, it underscores the destructive consequences of alienating humanity from the natural world.

The saga, through settings like Robin Hill, engages with the people-environment relationship and presumes that sustainability is harmonious coexistence with nature, as it is described by the narrator:

"It was essential that there should be a jar – the cry of the newly organized birdsong in the ice-fields, the call of the robber finch when a tapir disturbs its nest; a continual disquieting, a continual ordering and re-ordering, a continual battle to find where the Indian protects his forests in America, or where the Indian of the Mississippi find uninhabited land. It was an act of faith, a natural and almost a godlike impulse: a state of being which made for man's continued happiness on the earth" (Galsworthy, 1922/2008, p.165).

Galsworthy's detailed depictions of nature move the reader to consider its richness and vitality, implicitly arguing for its preservation. The passage covering Soames's first meeting with Irene reveals a muted, oblique

presentation of the environment within which the Forsytes thrive, “practically living, breathing, moving, subtle and magnificent monster” (Galsworthy, 1922/2008, p.114) that stared at them through windows or doorways.

The saga also presupposes that individuals or families cannot be divorced from their environment, inasmuch as the quality of a wire is determined by the soil in which it is planted. The social-physical environment must be that for maintenance of identity and investiture of inheritance. That human beings derive their characteristics from their environment is cited as evidence of the importance of those environments . . . to maintain individual and social identity and continuity of community. "This place was made for happiness, not for bondage" (Galsworthy, 1922/2008, p. 202).

3.3. Class and Social (Un)Sustainability: Galsworthy's novel is a critique of the politics of class and the unsustainability of social order. The fixation of the Forsytes with property and status is complicated by their social life, which suggests that class relations are the basic determinants of the sustainability of their way of life and social order. As the narrator says: “The Forsyte creed was: What we have we hold” (Galsworthy, 1922/2008, p. 67).

The saga centers upon the collapse of traditional social systems and values in the face of social change. The decline of the Forsyte family puts to the test the ability of rigid family systems and inherited wealth to persist in a changing world. The saga also refers to the question as to the feasibility of a social order being maintained, to so great an extent it cannot have a society with inherited privilege and social decline inherent. Can such a society be socially viable, even, without first dealing with social inequality (Naughton-Treves, 2005)

Irene Forsyte, Soames's wife, is a beautiful, sensitive, stubborn and patient character in her muteness, silently resisting emotional deprivation and marriage captivity. “The girl's spiritual and physical being had connived at the very junction of the highest developments in the earth's housekeeping. They had become an inevitability”(Galsworthy, 1922/2008, p.165). Her character resists social and the language of the “man of property” for individual freedom and emotional viability. By defining herself independent of possession, she defies the viability of relations based on property and social class. Irene resists: “I cannot be owned; I must be free” (Galsworthy, 1922/2008, 210). Soames exemplifies an “insatiable hunger for possessions” that extends to people, translated into a universal spidering craving for ownership and power, a

metaphor enhanced by his associations with a rising bourgeoisie whose grasp is always a reach too short. The narrator explains Soames's relation with Irene declaring that:

“Her marriage with Soames progressed, and the infatuation deteriorated, but it remained a very real obsession. After the early days, when he possessed her in the heart of her being, it became merely a squandering of her heritage of soul and beauty and life” (Galsworthy, 1922/2008, p.152).

Her personality is a foil to Soames's, and represents the world of feelings and the art of life which conflicts with materialism. The lack of social sustainability is evident in that Soames views Irene not as a partner but as an object: “His property—that was what she was” (Galsworthy, 1922/2008, p.112). The narrator deepens this critique: “He had never loved her for herself, only for his sense of possession” (Galsworthy, 1922/2008, p.145). Irene takes comfort from nature: “She stood for a moment looking at the trees, feeling their silence as they were intelligent, perhaps, more than men” (Galsworthy, 1922/2008, p.214). She is in search of individuality and love which she does not find in marriage. She reflects: “There was peace in the green shadows, a sense of something eternal and not touched by the desires of men” (Galsworthy, 1922/2008, p.327). The love affair with Philippe Bosinney, makes matters worse, concluding in her final decision to leave Soames. (Parkin, 2003).

The Forsyte Saga prepares the opposition of the conservative older generations and the new generations that are contrary to the old. The fight is also an indication of the sustainability of cultural practice: the resistance to the change implies the decadence, whereas the adaptability is the key to new life and being a part of the community once again (Naughton- Treves, 2005). Its saga, in fact, makes use of character and plot to deliver sustainability as a complex construct, encompassing the family value duplication, moral utilization and worship of wealth and property, the requirements of social accommodation, and reciprocal relationship between human beings and their world and society. To Frye (1970), characters either affirm or criticize sustainable ideals in their inclinations to property, tradition, and human relations that outline more abstract understandings of continuity, transformation and stewardship.

The younger generation characters, June and Winifred, represent a deviation from the norms of the previous generation. They are liberal or tolerant in nature, depicting a shift towards social as well as emotional sustainability by being open, flexible, and resisting conventional family and social norms. The main figure in *To Let* is Fleur, the daughter of Irene and Soames. She is caught between traditional social values and her family background, and wishes to break away from her family's tradition and pursue her love for her cousin, Jon. Therefore, the younger generation embodies renewal, as Fleur and Jon's love is described as: "Springing like a young tree, fragile yet defiant" (Galsworthy, 1922/2008, p.403). Fleur's character represents the younger generation's pursuit of happiness and love, whereas for the older generation it is money (Frye, 1970).

Jolyon, Soames' cousin, is the embodiment of the liberal and artistic values of the Forsyte family. Jolyon is a sympathetic figure, who rejects conventional roles and values as seen in his affair with a housekeeper, who becomes his second wife. The figure of Jolyon is central to the description of shifting values within the family as well as tensions between public opinion and individual choice. (Frye, 1970).

Together, the Forsyte characters are individuals or caricatures of various long-standing patterns—whether material possession, individuality, or reforming society—offering a rich portrait of what keeps life, legacy, and ethics afloat amid change. In Galsworthy's world, reflection upon the ethical relationship of man and nature is most spontaneous. Without nature, there would be no humans, which defines their organic interdependence of each other. Disunity, though, between mankind society and nature are also a perennial theme of Galsworthy. The investigation of such disharmonies by Galsworthy is a continuation of the greater landscape of nature as a living thing on its own (Frye, 1970).

Actually, interactions among the characters display the key themes of The Forsyte Saga which are possessiveness, love, and the issue of modernity and tradition warring against each other. The relationships also indicate the larger social problems like the division of classes, gender roles, and the conflict between individual intentions and social norms.

Conclusion:

To sum it up, The 'Forsyte Saga' by John Galsworthy is more than just a historical work because it has a deep insightful and prophetic analysis of the structures that are not conducive to sustainability. This study has suggested that with its detailed studies of character and strong symbolism that is the estate of Robin Hill, the saga explores a civilizational restlessness based on a materialistic ideology, strict social arrangements and intense alienation with the nature. The genius of Galsworthy suggests in his success in interweaving these threads to form a narrative that demonstrates the interdependence of unsustainability of the economic, social, and environmental pillars on his society.

The saga reveals how a society that is founded on unstopping desire to own something be it people, property or position is bound to breed alienation and conflict. Although it is placed within the framework of a particular historical setting, its treatment of these themes offers perennial information, and makes the reader consider what a sustainable legacy actually means: the amassing of property, or the tendering of sound relationships, ethical economies, and a respectful co-existence with the natural world. The criticism by Galsworthy is a way of human relationship with nature and the fact that change is necessary to ensure the balance of ecological life. Nature turns into a victim of the human struggle and selfishness as the saga reflects on the perception of nature as an abused and marginalized being, where the clashes of the world, and human greed towards natural resources have caused the destruction of the ecosystem. Such destruction is expressed not only on a physical scale, but also on the cultural and spiritual one, which adds to the sense of alienation to nature.

The symbolism of Galsworthy encourages people to bring themselves back to the natural world. This advises a better promotion of environmental education and enacting policies that ensure that natural spaces are not used in industrial exploitation and contamination, because human wellbeing cannot be considered outside the bounds of environmental wellbeing. He denounces the industrial revolution that resulted in man losing connection with nature and substituting it with industrial goods.

The influence of literature on the environmental criticism is obvious because people are warned about the harm of destroying nature and using all the resources it offers. The reader may observe the necessity to preserve the environment and implement the idea of sustainability to guarantee the improvement of the future through the events of the saga that covers three generations. Furthermore, the saga of Galsworthy remains pertinent to date due to its ability to relate ecological degradation, social equality and financial responsibility. The saga demands the investigation into the way the people of the current world can be included in the sustainable future.

It can be briefly stated that this novel which takes the epic form tackles the theme of cupidity and the rebellion against the social order. It also reflects the everlasting conflict between man and nature. Moreover, the clash of mentalities and the disparity between two different generations is have thoroughly been analyzed in this literary work.

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