

Nature as Educator: An Eco-critical Reading of The Call of the Wild

Dhavalkumar Diyora¹, Dr Sunita Nimavat²

¹Research Scholar, Department of English Maharaja Krishnakumar sinhji Bhavnagar University

²Guide, Department of English Maharaja Krishnakumar sinhji Bhavnagar University

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Abstract—This paper studies *The Call of the Wild* as a novel where nature functions as an educator. Instead of schools or human guidance, Buck learns through climate, hunger, danger, and survival in the Yukon. Using an eco-critical approach based only on the original text, the study shows how environmental conditions shape Buck's intelligence, instincts, and behavior. The harsh northern environment teaches lessons of adaptation, discipline, and ecological awareness that human society fails to provide. The novel presents learning as an experiential process controlled by natural forces rather than formal instruction. By connecting literary narrative with ecological experience, the paper demonstrates how *The Call of the Wild* bridges humanities and environmental understanding. The study supports the idea that literature can help readers recognize nature not as a resource to control, but as a powerful system that educates, corrects, and sustains life.

Index Terms—Ecocriticism, Zoocriticism, Ecocritical Perspective, Zoocritical Perspective, Nature, Educator, Experiential Learning, Human–Nature Relationship

In the novel *The Call of the Wild* written by Jack London, nature is not presented merely as a background or setting; rather, it functions as an active force that continuously shapes and influences Buck's life. The word “*Call*” signifies an inner pull or attraction, not an external command. This call does not emerge suddenly; instead, it gradually intensifies as Buck's life shifts from the protected environment of California to the harsh northern world of the Yukon. Throughout this journey, Buck does not receive learning through formal institutions or human instruction. Instead, the open wilderness itself becomes his classroom, where survival, discipline, and awareness are taught directly by natural forces. “*The Wild*” represents nature in its purest form, governed solely by ecological laws rather than human culture or

civilization. Where human society fails to educate Buck for real survival, nature succeeds by teaching him how to adapt, endure, accept change, and remain alive. Thus, the title of the novel directly supports the argument of this research paper, as learning in the text emerges through lived experience within the natural environment rather than through human-centered systems. This perspective aligns with Ecocriticism, which examines the representation of the natural world in literature and explores how individuals behave and react to ecological forces, as defined by William Rueckert, who coined the term in 1978 in his essay “*Literature and Ecology: An Experiment in Ecocriticism*” (Ahmad, 2018). At the same time, the study also engages with Zoocriticism, which focuses on the representation of animals in literary texts and the dynamics of human–animal relationships, a critical approach applied by Graham Huggan and Helen Tiffin in *Postcolonial Ecocriticism* (Huggan, 2015). Together, these approaches provide the theoretical framework for analyzing Buck's transformation as a learning process shaped by nature and animal experience rather than human civilization.

I. 1ST INTO THE PRIMITIVE

The title of the first chapter, “Into the Primitive,” itself signals movement and transformation. The word “into” suggests transition, while “primitive” points toward a life where survival, instinct, and physical strength become essential. Buck, who lives in comfort and protection, is unknowingly moving toward a world governed by natural law rather than human care. From the beginning, the chapter prepares the reader for an educational journey, not of books or speech, but of experience imposed by nature.

"Buck did not read the newspapers, or he would have known that trouble was brewing." (London) Buck's inability to read newspapers becomes symbolically important. He is unaware of the rapid changes occurring around him, especially the impact of human actions on animals. This ignorance is not Buck's fault; it represents the larger condition of animals and birds who cannot access human knowledge. Humans preserve history through writing, but nature receives no benefit from this documentation. As a result, animals remain unaware of the dangers created by human progress. The discovery of gold by man in the northern regions triggers large-scale suffering for animals like Buck, whose strong bodies and thick coats make them valuable commodities. Ironically, the very qualities that make Buck powerful and beautiful become the reason for his downfall.

From an eco-critical perspective, Buck's early life is presented as a balanced and harmonious environment. He lives in Judge Miller's large house in the sun-lit Santa Clara Valley, surrounded by trees, green lawns, stables, and various animals. This southern world represents comfort, abundance, and human-controlled order. Buck dominates this space naturally; he is not merely a pet but the ruler of the household animals. His noble parentage and four years of protected life develop pride, dignity, and confidence in him. However, this comfort also prevents him from learning crucial survival skills. His life lacks challenge, danger, and real education.

Buck's downfall begins with human weakness. Manuel, the gardener's helper, driven by gambling addiction, betrays Buck for money. Buck does not recognize the danger because his life in civilization has never required him to judge human intention critically. The moment a rope is placed around his neck, Buck senses something is wrong, yet his trust in familiar humans keeps him passive. This moment marks the first break between Buck and the civilized world.

Buck's arrival in the city exposes him to confinement, violence, and fear. The man in the red sweater, armed with a club, becomes the first instructor in nature's harsh school. Through repeated beatings, Buck learns a crucial lesson: strength alone is useless against calculated power. The club teaches him the law of dominance. Although beaten, Buck is not spiritually

destroyed. He observes other dogs—some submitting, some resisting to death—and learns that survival depends on adaptation rather than rebellion. This lesson forms the foundation of his education.

By the end of the chapter, Buck is no longer the same sheltered dog of Judge Miller's house. The purchase by Perrault confirms his value as a working animal, marking the final step of his removal from comfort into struggle. Chapter One thus establishes nature as an educator that begins teaching Buck through pain, loss, and awareness. The primitive world does not offer explanations; it offers consequences. Buck's education has begun, and it will continue through experience, not instruction.

II. THE LAW OF CLUB AND FANG

The first chapter is where human violence becomes a lesson for Buck, in which the "club" represents man. The second chapter is the complete transfer of authority, where power and governance shift from humans into the hands of nature. Club represents the control of man. Fang represents the law of nature. Together, this title and these two words represent a world where both have their own laws. In this world, instead of relying on mercy and fairness for the justice of one's existence, one must remain alert/conscious; only then is survival possible.

"Here was neither peace, nor rest, nor a moment's safety. All was confusion and action, and every moment life and limb were in peril." (London) The entire day remains filled with chaotic and hectic work, which becomes a lesson for Buck. Every moment is fraught with danger for both life and body; if one does not remain alert, it won't take long for life to end. Buck compares the new place and the dogs of the new region with his own Southern region. All these areas are merciless and cruel; here, only the "law of club and fang" is recognized. The first lesson in self-preservation is one he learns from the death of a member of his own team. A female dog named Curly approached another Eskimo-breed dog with a friendly gesture, but without any warning, that dog leaped with lightning speed and attacked Curly. He struck and jumped back, then struck again; it was a wolf-like tactic. As soon as Curly was knocked down, all the

other dogs pounced on her, and Curly was buried underneath them. Perrault rushes in with an axe to save her, but he cannot save Curly.

"No fairplay. Once down, that was the end of you."
(London) This statement is true; nature does not have mercy. If you are not alert, you are not empowered, you do not understand tactics, and you do not know how to fight, then you may face death at any moment. In nature, there is no good or bad, right or wrong - no mercy - you will have to survive using any means necessary. Before his eyes, the dogs tore Curly limb from limb. Buck cannot forget this tragedy and sight. This scene repeatedly appears in his dreams, telling him that this is the way of life here.

"Well, he would see to it that he never went down."
(London) Buck learns one thing very well: he must never be knocked down because falling down means certain destruction. This statement indicates that Nature will not give a second chance. If you are not alert, if you are not strong, and if you do not understand tactics or know how to fight, you will be punished for this weakness, which could even result in death. In Nature, there is no concept of good or bad, right or wrong, or true or false. No favors are granted; one must survive by any means necessary (using policies like Saam-Daam-Dand-Bhed—persuasion, temptation, punishment, or division).

Buck is now a sled dog, not a pet dog. His pride is wounded, but he is becoming wiser. Just as horses were harnessed on Miller's farm, he was harnessed here to pull a sled, which makes him angry/resentful. However, Buck is learning the new work with enthusiasm. The hard labor was new for Buck. Whenever he would make a mistake, his teammate, named Dave, who stayed behind him, would nip at his back legs. The team's lead dog, Spitz, would growl to bring them both under control. Thus, through the combined teaching of these two teammates, Buck learns how to pull the sled. Buck receives intensive training from his two companions, Dave and Sol-leks. This training is immediate: punishment is administered instantly, and the learning must be just as swift. Generally, in human society, training and education is provided with understanding and patience. In contrast, in Nature, education is given

strictly, pushing one to the levels of improvement required for absolute survival. In addition to his companions, the environment and the climate also educate Buck through physical labor and hardship.

Slowly but surely, Buck leaves behind his southern morality and learns the cunning ways of the Northern world. When team member Spitsbergen dog steals a bit of food from another's portion, Buck realizes that to live, to fight, and to endure, food is the primary necessity. This realization teaches him speed and craftiness. By the end of the second chapter, Buck is ready as a thoughtful and fast-learning creature of the North. He is being shaped mentally, physically, and morally by his environment and his companions.

III. THE DOMINANT PRIMORDIAL BEAST

In this third chapter, Nature continues its role as a teacher, where, after learning the lessons of survival, there is now education for mastery in all tasks. Buck's transformation is not accidental; it happens gradually through strategy, intelligence, and deep insight. The environment-nature does not pressure him for blind necessity or imitation. Instead, it teaches him patience and waiting for the right time.

In the increasingly harsh lifestyle of the white forest, Buck is moving forward by establishing stability over his enemies. In nature, power and rule will come to those who have the strength to lead and keep the entire team or partners together. Spitz is the recognized leader of the team; he considers the constantly developing Buck a threat. He sees Buck as a risk to his own power, so he repeatedly tries to engage in conflict or fights with Buck. *"He was too busy adjusting himself to the new life to feel at ease, and not only did he not pick fights, but he avoided them whenever possible."* (London) He avoids conflict with great care. It's not that he is afraid; rather, he has learned from nature that there is greater success in having patience and waiting for the right moment. By keeping his impulses and emotions in check, he maintains self-control. This lesson taught him that preparation is far more important than mere speed.

"Southland dogs he had known, not one had shown up worthily in camp and on trail. They were all too soft,

dying under the toil, the frost, and starvation. Buck was the exception. He alone endured and prospered, matching the husky in strength, savagery, and cunning." (London) Hunger, cold, and exhaustion may strip away his refined and gentle behavior, yet it is this very shift in conduct that helps him survive in the deep, distant forests of ice. After enduring relentless struggle, hunger, and the scarcity of food, teach him discipline. This necessity teaches him how to save his own food and how to cleverly take from others; he becomes quite skilled at the art of stealing food for survival. In short, whether it is power or hunger, it sharpens one's education. Nature welcomes and rewards practical intelligence. However, nature does not help those who are overly hopeful or those who simply follow others blindly without thinking for themselves.

IV. WHO HAS WON TO MASTERSHIP?

"Mastership" means not human ownership or legal authority, but natural leadership which is earned through survival, intelligence, and strength. "Wot I say? I spik true w'en I say dat Buck two devils." This was Francois's speech next morning when he discovered Spitz missing and Buck covered with wounds." (London) Francois is not praising Buck here; he has recognized the qualities of the intelligent Buck who gradually developed skills. He is speaking the truth in this sentence. The death of Spitz or his removal is not because of Francois and Perrault's favor toward Buck, but because Buck proved himself. Through his own strength, wisdom, and intelligence, he became a leader and a worthy leader.

Spitz represents old authority, and Buck represents adaptive intelligence. The conflict between them is not for any revenge, but is a struggle for the open selection of the "leading position." Spitz gives up (dies) through the cunning strategy instead of strength because nature has educated Buck to recognize his own place.

"Buck trotted up to the place Spitz would have occupied as leader." (London) On the second day, Buck himself comes to Spitz's place and stands there as the leader. Perrault finds that Spitz is gone, so he brings the team's most experienced dog, Sol-leks, to take Spitz's place; meanwhile, Buck registers his own

claim. When Buck does not move from his spot, Perrault tries to drive him away using a club. The club is the thing that brought Buck under control; he is afraid of this object appearing before him, but now he intelligently avoids the club. He does not run away from the field, but—He is asserting natural right because nature has taught him: Leadership is not begged for; it is taken. Both employees liked Buck, so they did not beat him. They knew that Buck worked better, so he earned the leadership through his hard work. In short, Nature rewards what works.

This is important for Environmental Sciences & Ecology: When power was in the hands of Spitz before Buck, instability had entered the team toward the end, which the team of Buck, the leader, took control of. When the Controlling force becomes weak in nature, a disaster spreads because the system loses its balance. Under Buck's leadership, instant improvement is seen, rather than gradual change, which directly affects the system.

"ere the first day was done he was pulling more than ever before in his life." (London) This statement represents the fact that when a leader is industrious and hardworking, his team also follows him and works very hard. Internal conflict among the team members ends, and they work with record-breaking unity. Spitz might have become a leader through practice, but Buck is a born leader and, by gaining an education in adaptation and various skills from nature, proves himself as a capable leader.

"Nevaire such a dog as dat Buck!" (London) Francois says this to Perrault regarding Buck's performance, and Perrault agrees. This is the result of what Nature taught Buck. Nature taught Buck how to face all these difficulties: environment, cold, hunger, keeping team members under control, and facing the wild dogs of the outside. Because of his inner instinct, when Buck leads the team as a leader, even when the temperature is below -50 degrees, and the roads are covered in snow, he is capable of completing all the heavy lifting and tasks on time. By keeping the team together, he has proven to be a successful and worthy leader. On the Skaguay highway, Perrault and Francois both walk with pride, their chests puffed out, and they walk with glory for three days. This is because Buck and his team

reached Skaguay with the letters at an unimaginable speed.

"Francois called Buck to him, threw his arms around him, wept over him." (London) This final moment is heart-wrenching. Buck has always kept losing good masters. According to government orders, Francois and Perrault have to move on to other work. Therefore, Francois calls Buck, hugs him, and begins to cry. Farewells happen often in Buck's life. In his life, he has remained most loyal, but his masters change frequently. Again, a new owner, a new mail train. The work of pulling a sled was assigned where dogs work like machines; those animals are viewed like engines. It feels like a description where new dogs are added to the team to increase the "engine's power." When new dogs joined the team were being disciplined, and a fight broke out three times. Buck won those disputes and joined the team's work.

Snowfall becomes a hindrance in pulling the mail sled loaded with letters and parcels. Due to the snowy roads, there is confusion about the directions. This journey, these miles, were enough to break their strong bodies and their patience, but Buck endures all of this. He has received this power of endurance from nature and his ancestors, which he is recognizing after coming into this northern world.

At the end of this chapter, the death of a team member, Dave, from his team is the ultimate environmental lesson for him. Truly, this lesson becomes one for all the dogs in the team. The identity of dogs like Dave is their work. Dave's death makes the natural-symbolic role more intense. *"He pleaded with his eyes to remain there. The driver was perplexed. His comrades talked of how a dog could break its heart through being denied the work that killed it, and recalled instances they had known, where dogs, too old for the toil, or injured, had died because they were cut out of the traces."* (London) He is removed from the field of sledge-hauling. That means it directly affects his pride. He has pain in his body that cannot be measured, for which, out of pity for him, he is freed from the harness; however, he finds being retired from his work more painful than his own physical illness. "Sledge-hauling" is not just a job; it is his identity. If he doesn't do this work, he will feel isolated. Even while removing him

from this work, the pain increases instead of decreasing. That is to say, for Dave, staying without purpose is more sorrowful than a physical illness. Dave cannot accept seeing another dog in his place. To be rejoined to his spot in the sled team, he fights, cries, and struggles immensely. This proves that work gives meaning to his life. When he is shown mercy and rejoined with the sled team again, he immediately becomes calm and satisfied, but this work is constantly a burden on him. In extreme natural conditions, existence depends on usefulness.

Nature values effort, contribution, and role more than comfort or mercy. Nature does not offer protection even to an animal that cannot do its work. This means that the meaning of keeping life sustained is not just staying alive, but everyone also has a purpose to fulfill. Dave's death strengthens the idea that Nature works as a strict teacher; it shapes life through duty, endurance, and necessity. Dave represents duty-loyalty, while Buck represents adaptation and command. Dave dies fulfilling his duty, while nature rewards Buck not with mercy but with power. Nature does not educate through feelings, but through consequences. Dave teaches that purpose defines life, while Buck learns that leadership preserves collective existence. Together, these two show that nature shapes individuals differently, but always according to their work; there is no place in nature's system for a life without work.

What nature teaches is also referenced in the Japanese culture book *Ikigai*: if your job ends and you do no work in retirement, old age will set in. Therefore, the secret to staying young throughout life is to always remain active. (García)

V. NATURE AS EDUCATOR IN THE TOIL OF TRACE AND TRAIL

In this chapter, there is hard work at every step, where Nature acts as a harsh but honest teacher. *"Every muscle, every fibre, every cell, was tired, dead tired."* (London) Buck and the members of his team are exhausted in a terrible way. This is not just the fatigue of a short period of time, but the result of continuous hard work done for months. When all the strength within him has been used up, an official order is

presented to sell him off. The worn-out bodies of the sled dogs make us understand that after becoming weak and after crossing one's limits, Nature does not permit rejuvenation. Nature teaches that efficiency is necessary for existence; constant exploitation only leads toward a downfall. A new team of dogs arrives from a place called Hudson Bay, and Buck and his team are sold to new owners—young men who have no understanding of animals, the Northern world, or the business.

Hal and Charles both lack the skill, patience, and potential for environmental knowledge. The misplaced sympathy they hold is ineffective in the world of nature. Nature does not respond to mercy; nature responds to balance and skill. Hal and Charles were not bound properly; they packed dishes without washing them and overloaded the sled. There is a failure to understand the trail in this behavior. This human ignorance becomes fatal for both humans and animals. When the dogs cannot pull the sled, Hal and Charles shower them with a rain of whips. Buck and his team pull with great intensity, but the overloaded sled tips over at a turn. The foolish men throw away food boxes and, while unloading Mercedes' clothes, she stubbornly makes them take all the clothes back. Mercedes also sits on the sled herself, because of which the animals collapse while pulling the weight. There is no appreciation for the dogs, and no care is taken. Now they have become like walking skeletons.

"There came a day when Billee, the good-natured, fell and could not rise. Hal had traded off his revolver, so he took the axe and knocked Billee on the head as he lay in the traces, then cut the carcass out of the harness and dragged it to one side." (London) A good-natured dog was attached to the sled, but when he fell down in the field (harness), Hal broke his head with an axe and cut the lash and threw him aside. This scene was watched by all the dogs; it is understood that this entire incident is written on his face as well. The next day, another dog, Koonah, passed away; Pike is limping and walks with a limp. Hal was no longer able to bring discipline to everyone and did not even want to bring it.

The atmosphere of the spring season is very beautiful, but neither the dogs nor the people have any awareness

of it, nor is anyone taking any joy in it. The dogs are losing; they are dying. Their deaths are not happening because they are useless, but because the system they work in has broken down. Instead of nourishment, they are facing starvation. When animals, birds, and nature come alive during the time of spring, the death of these dogs at such a time presents a paradox. This is truly human failure, a failure of management, which teaches us that nature does not stop for human mistakes. When the dogs arrived near the banks of the White River and fell down in a state of unconsciousness, whips were rained down on everyone; Buck rejected the orders given to him for the first time.

"Buck made no effort. He lay quietly where he had fallen...Like his mates, he was barely able to get up, but, unlike them, he had made up his mind not to get up. He had a vague feeling of impending doom." (London) He began to be beaten with a stick instead of a whip, yet Buck did not stand up. Buck's refusal to get up is the most important lesson of this chapter. He feels the thin layer of ice and feels the slush-like ice under his feet. He feels the ice slipping underneath, due to which the destruction of everyone appears near. Buck receives this intuition from nature; he no longer blindly follows the orders given to him but he judges for himself, takes a decision, and resists. Nature teaches him to remain conscious not just through strength but through intuition.

John Thornton intervenes in this dispute and saves Buck. Buck has now reached almost the point of death; it does not seem like he can pull the sled, so it felt better to release him to John Thornton. Therefore, leaving him behind, Hal, Charles, and Mercedes continue to move forward with the remaining dogs. After the sled travels about five miles, nature teaches a lesson of death for this human mistake. The layer of ice breaks, under which the humans and the dogs all disappear. Against exhaustion, disorder, ignorance, and mismanagement, nature teaches a lesson by punishing human error with the death of both humans and animals. It shows which behavior can keep life going and which behavior leads toward destruction.

VI. FOR THE LOVE OF A MAN

"Lying by the river bank through the long spring days, Buck slowly won back his strength." (London) It is felt that after months of continuous hard labor and lack of rest in the final journey, and on top of that, the heavy blows of the whip and club received by Buck, his body had become riddled with wounds. Buck is not in a civilized environment but is lying on the riverbank during the long days of the spring season. Here, the sound of flowing water in nature, the chirping of birds, and the sweet sounds of nature all around become his healers. Buck regains his health; he regains his strength. Nature itself becomes a healing power; after years of violent work, nature restores his body.

This recovery shows that "Buck heals by river, not in a house. Nature itself plays the role of a doctor, teacher, and healer. There is a mention of an Irish female dog named Skeet. When Buck was on his deathbed, she kept Buck's wounds clean by licking them with her tongue like a mother. Another dog named Nig became a loving friend. This suggests that rather than man-made medicine, the care provided by these two helped give Buck a new life.

"Love, Genuine Passionate love, was his for the first time." (London) Buck, John Thornton, Skeet, and Nig represent human relationships within nature. In contrast to all previous masters, who controlled Buck through force or fear, Thornton, with warmth, care, and respect, made Buck feel the experience of love. The feeling of supreme love, like worship, is experienced by Buck through John Thornton, Skeet, and Nig. This love does not demand any sacrifice—"that does not demand submission". This teaches that coexistence between humans and animals is only possible when domination is replaced by understanding.

When Buck receives the order from John Thornton to jump down from a cliff, Buck implements the direct order without listening to his own instinct. John and his companions catch Buck just as he is about to go down. This was a test conducted by John in which he says that this is a magnificent thing, and also very terrifying. He accepts that he finds Buck's loyalty to his master fearsome. Nature provides the realization

that loyalty without judgment, devotion to a master, is destructive; Buck should follow his own instinct in the future, not just orders. In this chapter, Buck hears the voice of nature and the voices of wild animals, yet he does not leave John Thornton's company. This shows that nature does not pressure one for an immediate separation; instead, it allows Buck to learn gradually, preparing him for the final transition.

VII. THE SOUNDING OF THE CALL

The final chapter, "The Sounding of the Call," means nature's final lesson. "Call is not a sound alone; it is instinct, ancestral memory, ecological belonging, and return to natural order.

Life with John Thornton is effortless, balanced, and lacks duality; yet, an attempt is made to see what can be achieved, and against all this, Buck's natural sounds are slowly emerging. Nature teaches him that not protection, but experience, will help him hear and understand his own call.

"Old memories were coming upon him fast." (London) In this line and throughout the episode, it can be identified that nature completes Buck's education. After years of learning discipline, endurance, leadership, and affection, he becomes ready to understand his own identity and the heritage of his ancestors lying within him. Nature does not teach him by creating difficulties anymore, but instead, Nature gives him choices. Whether to run in the forest with wolves like himself coming near the camp from the jungle, or to return to John Thornton to receive his love, Nature gives these choices to Buck. Naturally—like his ancestors—he hunts, wanders, and rests. This stage shows that the meaning of education in nature is not always "suffering." When there is harmony with the environment without any compulsion, then successful growth occurs.

John Thornton's death is a decisive moment. With the death of his master, Buck loses his final attachment to human society. The loss of losing his master is painful. Nature teaches here that for development, separation and this sorrow are often necessary. Buck's complete arrival and acceptance into the wolf pack show the completion of Buck's education. He is tested, he is

recognized and identified, and thereafter he becomes a part of this jungle, of the ways of the wolves, and of this system.

“Naturalism Present in the Call of the Wild, in this essay, focus is mainly put on the role that heredity plays in the life of the main character and the effect of environment that is produced on the character.” (Zeng, 2018) In this study, Jack London's novel 'The Call of the Wild' has been examined in a way that explores how nature plays the role of a teacher. Instead of being provided in a classroom or within the field of human rights, education is given through the world of the North via cold, hunger, labor, leadership, loss, instinct, and experiences, which occur through contact with environmental factors.

VIII. CONCLUSION

In The Call of the Wild, Buck's journey shows how nature becomes his real teacher. From the beginning, Buck learns not through explanation but through experience—cold, hunger, work, violence, and loss. Life in the North teaches him that survival depends on discipline and balance. When Buck becomes the leader, the team works better and order returns, showing that natural systems survive only when harmony is maintained. The suffering and death of Dave make this lesson harsher but clearer: in such conditions, a creature's identity is closely tied to its work, and being denied purpose is more painful than physical weakness.

As the story moves forward, nature's teaching shifts from survival to identity. Buck begins to feel the pull of instinct and ancestral memory, especially when his bond with humans weakens. The death of John Thornton ends Buck's connection with human life and allows him to fully answer the call of the wild. His joining the wolf pack is not a rejection of learning, but the final result of it. Through Buck's transformation, the novel shows that nature shapes mind and behavior by demanding adaptation and truth. In this way, The Call of the Wild presents nature not as background, but as an active force that educates, tests, and finally defines life.

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