



Riverbank Erosion as Slow Violence: The Sensorial Displacement of Climate Migrants

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Abstract

This study explores the riverbank erosion in Bhola, Bangladesh, displacing the household into the Korail slum of the Dhaka city, and presents this displacement as the case of embodied slow violence by studying senses and emotions among the displaced migrants. Sensory ethnography was used in conducting 23 semi-structured interviews and three weeks participant observation; the result was the collection of multisensory fieldnotes of smells, sounds, textures, air quality, and bodily reactions in Korail whether compared to the memories of Bhola riverine environment. The results show a twofold sensory disjuncture: the rupture of a rich and polyphonic sensory environment migrants encounter in Bhola and face the severe sensorial regime of Korail (contaminated air, stinking smell, noise, and harsh surfaces) and develop respiratory distresses, emotional disturbances, and precarious embodiment. Digital soundscapes, rituals, and communal practices are part of the adaptive strategies; however, they provide partial relief. The existential displacement of the sensors abuses the impact of climate migration more by engraving slow violence on the sensory levels and feelings. The emotional and the bodily aspects of displacement demand the incorporation of Sensory Impact Assessments and sensory-wise designs in policy responses.

Keywords: *Riverbank Erosion; Climate Migration; Slow Violence; Sensorial Displacement; Sensory Ethnography*

1. Introduction

The mornings in Bhola, Bangladesh possess a leisurely pace of life. The air is moist, though gentle, with an odor of earth in wet sand, and of salty brine of the sea. Birds chant and the lapping of the river water is heard, and fishermen walk through the shallows without a sound. That world of senses, the world of slowness, openness and intimacy with the elements, is home to many. Life and textures of mud, the sound of the oars and the smell of rain-soaked earth define the corners of life here. To the people who were in-situ and were displaced by riverbank erosion, the mornings in Korail slum offers a rude awakening to Dhaka. Harsh light is filtered through dense labyrinth of tin roofs and entangled wires into

narrow alleys. The day starts with the rickshaw honking, the diesel smoke and the nauseating smell of garbage instead of listening to birds. There is noise bouncing on metal walls, and there is soot in the air. What more than a change of coordinate, it is a break with the sense of how to experience space, how to hear, smell, gaze upon, live with the world. This phenomenon is what these paper calls sensorial displacement.

According to Nixon (2011), slow violence is a form of environmental damage that is time-taking, undetectable and usually excluded in the mainstream discourse. In the Bangladesh case, climate displacement is commonly presented as a matter of statistics: hectares lost, homes destroyed, and the cost involved. Though such metrics are inevitable in the process of planning, they level the experiences of dislocation. They neglect the way bodies feel the loss: in broken sleep, different respiration or in exchanging the calmness of the rivers with the noise of the cities. Erosion in Bhola is not just physical: it is an act of erasing space and memory of the immediate life to a point of feeling the deep loss of the sensory continuity. This is an expulsion into some new surroundings that feels like an unfamiliar world.

This paper makes the case for sensorial displacement as an approach to conceptualizing embodied damage of climate-induced migration. The concept presented by Nixon (2011) discloses the time aspect of environmental injustice, and a sensory lens helps to get closer to the feeling. Life in Bhola consists in natural rhythms and richness of sensation. To substitutes in Korail, there are crowded spaces, contaminated air, ever-present noise, and visual congestion. Such things do not exist on the edges; they alter the way human beings associate themselves with the world, others, and themselves.

The research question that the study will answer is: How do Bhola climate migrants feel riverbank erosion as a physical and sensory type of damage in Dhaka? As a remedy, I would consider three sub-questions, namely: (1) What sensory contrasts do we find in migrant narratives? (2) What is the process of recalling Bhola that forms their emotional and sensory existence in Korail? (3) What coping mechanisms can assist them to overcome such changes?

Applying the sensory ethnography, I work with interviews and participant observation as well as atmospheres, sounds, smells, and textures to explore the dimensions of displacement that have previously been disregarded. This paper is an answer to the demand of more holistic approaches to climate migration. The solutions should be more than infrastructure and economics as research proves. They need to speak to the inflictions of emotions and senses that outline the existence of a migrant. This study positions the displacement that occurs due to climate on a different spectrum, prioritizing the lived experience and hence reinstating the displacement as a rearrangement of everyday reality with profound sense of space, senses and emotions.

2. Literature Review

The deltaic geography of Bangladesh as formed by the Ganges, Brahmaputra, and Meghna rivers subjects it to high vulnerability to riverbank erosions which are escalated by the effects of climate change and human activities such as dam construction and sand mining. Haque and Zaman (1989) demonstrate how both land and livelihoods are being eroded as a result of which displaced rural families are subjected to sordid urban dwellings, such as the slums in Dhaka.

Between the Bangladesh Delta Plan 2100, it brings up embankments with river training to contain the floods long-term by infrastructure-based solutions. Islam and Hasan (2016), however, accuse such technocratic ways of treating displacement in a very abstract way by focusing on its emotional, cultural, embodied aspects and perceiving communities as passive recipients of certain processes, instead of being active participants in the process of adaptation.

Due to its significance as the hub of climate migration, Dhaka experiences the significant pressure on housing, services, and informal labor markets (Rana and Ilina, 2021). According to Migration Policy Institute (2024), this migration has been caused by the river erosion, salinization, cyclones, and increase in sea levels. An estimate by the World Bank (2018) forecasts close to 20 million internal climate migrants in Bangladesh in 2050. The human cost story is described by National Geographic (2025) where the people who move out of their ancestral lands to find themselves in slums with unfavorable living conditions: overpopulation, air issues, water shortage, and the threat of eviction. In these descriptions, there is a disjunction between ecological crises on the countryside and brutal environments on the city.

2.1 Comparative Cases

Other displacements because of climate are similarly taking place in the Global South, with great effects on the way people are connected with the sense and the emotions of a place. In West Bengal, India, erosion of Ganges-Padma is pushing the locals out of their future homes and removing the experience of the senses of agricultural life, fragrances, music, rhythms (Rudra, 2010). In the Mekong Delta of Vietnam, the fertile regions are becoming uninhabitable due to the increase in sea levels and salt. At the same time, when relocation and salt-tolerant crops are proposed, Dang et al. (2014) believe that these do not mean to solve the sensory trauma of migration, including salty drinking water, overheated conditions, or emotional confusion in new cities. The Pacific Islanders have an existential threat of rising seas that cut the connection with the lands of their ancestors and all their sensory experiences (fishing, storytelling, and dances that resonate with a particular place) (Earth.Org, 2023). In a similar way, Amazon tribes that are displaced by deforestation and drought are deprived of the sounds, smells, and sights of the forest (Climate-Diplomacy, 2021). These examples prefigure how climate displacement represents a frequent process of the sensory displacement (of the environmental body connection).

2.2 Critique of Slow Violence

According to the notion of slow violence by Nixon (2011), environmental degradation is usually not sudden. Rather, it is a gradual process and not shaped only by policies and government, but also by the roles and vulnerabilities of specific populations. However, Davies (2019) suggests that the violence is palpably present to those getting affected: it can be breathed, visible, even smelled in air. Pain (2019) demands microanalyses of calamities, how sensory stress, vile odors, thick heat, ruckus slums define lives in the urban periphery such as Korail. This element of sensory overload leads to the increased trauma of displacement. O'lear (2024) takes a jab at organizations such as IPCC on the use of depoliticized technical language covering the structural disparities of climate risk. Such institutions are preoccupied with biophysical indicators that disregard the determination of who suffers the most in terms of race, class, and geography. These criticisms demand that the focus be put on body and sensory experiences in the discussion of environmental justice.

2.3 Sensory Ethnography

Embodiment allows a way of depicting these experiences through sensory ethnography. Classen (1997) and Pink (2015) recommend paying attention to the way people smell, feel, and touch their surroundings, as well as hear it. Pink (2015) introduces an embodied position of the ethnographer as a kind of a sensory apprentice to encourage immersion: walking through mud, hearing traffic sounds, or perspiring in tin shacks. It has spread beyond the sphere of anthropology; even such phenomena as tactile and visual experiences are reflected through the method (Valtonen et al., 2010). In the field of climate migration, sensory ethnography enables the researcher to record how individuals adjust to new textures, temperatures, and sounds providing an insight into the changing concepts of location and self.

2.4 Embodiment and Precarity

Das (2007) analyzes the role of structural violence penetrating the body in an illness, exposure of toxic substances, and uncomfortable sensations. As far as the places like Korail, the decline of the environment is felt by the body: the stench, unbearable heat, and the sound symbolize precarity and injustice at the same time. According to Puar (2019), such sensory burdens are connected with neoliberal urban policies of evictions, privatization, and crackdowns against housing informality, which contribute to the increased vulnerability of the body. Intersectional views also reveal a way in which gender, sexuality and class influence exposures. In combination, these structures highlight the necessity of the research and policymaking that takes into consideration the highly embodied and sensorial nature of environmental injustice and climate displacement.

3. Methodology

This paper takes the sensory ethnography as its main methodological approach following Pink (2015) and Classen (1997). Sensorial ethnography deals with demonstrations and senses, and the great significance of bodily experience and multisensory experience to comprehend the way people interact with their environment. The phenomenology of perception presented by Merleau-Ponty (1945) which considers the body as the center of knowing and experiencing the world. It provides a more subtle look at the idea of climate displacement as a type of transformation that is not based purely on spatial or economic processes but also shifts on a sensorial and emotional level.

In order to place these experiences in a wider socio-political context, this paper also uses the framework of environmental justice of Schlosberg (2007) to include both recognition justice and distributive justice. This enables the study to bring focus on the nature of climate-induced displacement that carries the repercussions of producing stratified inequalities-not just without access to things, but also with a bewilderment about the sense and feeling experiences of their lives.

The data on the fieldwork was collected in Korail, the biggest slum in Dhaka city, in the period of two months, January and February of 2024. Korail was chosen because this area is environmentally vulnerable, densely populated, and the place is home to a significant number of climate migrants who have moved out of Bhola or have been forced to relocate by the riverbank erosions. The sensorial regime of Korail is characterized by bad smell, traffic sounds, smoke and tough material whereas the landscape of Bhola is much calmer, more open and natural. The dichotomy provided a background to the study of the ways of adaptation by displaced individuals to the novel and frequently hostile sense settings.

Twenty-three individuals (13 men, 10 women, aged 22-65) participated in the study. Each one was a migrant of Bhola who had stayed in Korail more than half a year. Snowball sampling technique was used to select participants. This strategy guaranteed demographic differences in age, gender, and social-economic-status difference, and at the same time kept a common experience of displacement because of climate change.

Three weeks were utilized for data collection through semi-structured interviews and participant observation field notes. The sensory-wise memories of Bhola, the experience with the body and feelings about Korail, and the coping mechanism were investigated in interviews, conducted 20-30 minutes long. Simultaneously, sensory fieldnotes were taken also based on Pink (2015) that contained environmental stimuli (smells, sounds, and textures) and the way the participants reacted to them in a systematic manner. I took part in everyday life in Korail and experienced reoccurring actions, participated in social occasions, and had spontaneous discussions to better understand how the collective and individual negotiations in sensory experiences occur.

Interviews and fieldnotes gave rise to three themes: (1) the sensory contrast between Bhola and Dhaka; (2) the sensory stress-related bodily and emotional effects of living in an urban environment; and

(3) adaptation strategies employed by migrants to cope with these new surroundings. Manual coding and thematic analysis of qualitative data were performed through Microsoft excel, enabling the sorting and comparison of frequent sensory experiences, emotional descriptions and accounts of adaptations. These were next presented as expressions of slow violence in demonstrating how the sonic and olfactory requirements of displacement interconnect, through years, not only actual health deficits but also emotional strain. Informed consent was obtained from all participants with the guarantee of confidentiality and the right to withdraw their opinion anytime without any consequence.

4. Findings

4.1 Sensory Contrast

Relocation of climate migrants of Bhola as rural, ecologically integrated village, into an urban sprawl slum of Korail in Dhaka is a complete break of senses experiences, as well as physical embodiment. Such dislocation is more than physical migration since it involves a more foundational disorientation in the way migrants view and relate with the environment. Their sense experience as contoured by smell, sound, touch and sight is altered radically, and this proves to be the process of slow violence (Nixon 2011) inscribing itself on the body.

In Bhola, the migrants remember a multisensory natural place that is very thick in natural cycles as well as cultural cycles. These smells of the wet mud after tides, river water being salty, an omnipresent smell of fish were the sensory indicators of the everyday life and work. As an illustration, a retired fisherman managed to portray that the smell of receding tides is earthy as part of his embodied experience. Others remembered the scent of the seasons, such as wet ground and wildflowers by the river which held them emotionally and culturally to their place of birth. This close relationship to place was additionally enhanced by the physical touch of walking in the loose mud of the riverbanks with bare feet. These descriptions were reinforced by field observations as they pointed to a unified sensory space constituted by elements of nature, household working and people. Other sounds like the whistle of the birds, wave sounds of the river and the voice of fishermen dominated it giving it a serene surrounding of quietness devoid of manufacturing sounds.

With this contrast, Korail forms a sensory setting characterized by fragmentation and low down. Migrants report it as crowded, dirty, and noisy, hostile sensory regime which is dominated by the odor of vehicle exhaust and decaying garbage. This is an olfactory transition of natural, fresh aromas to the odors of industrial activity and decomposition that is not just unpleasant but also connected to the mental and chronic health problems. In fieldnotes, the gray environment covered with trash, thick smoke, and cooking smells is reported, expressing the environment as filled up with sensory displeasure and danger.

Seemingly, there are also audio changes that are dramatic. The serene ambiance of the environment in Bhola is now substituted with irritating noise everywhere honking, work, and traffic that thereby renders to stress and estrangement. The notes described a noise that lacked any quiet areas, descriptively defining the effect of urban noise on the ability of the migrants to be comforted by the sense.

Body sensation also worsens. The initial soft cool terrain turns into hard hot concrete and in the process, one will experience a physical discomfort like having aching feet. Everyday bodily existence is physically demanding because migrants are ill-adapted to uneven ground and have to deal with distasteful surfaces such as a pile of ash or dirty water, collectively shared by multitudes of people. All these multisensory changes together comprise something of a sensory displacement wherein migrants lose the sensory conditions which up until then had organized their identities and emotional well-being. Sensory erosion is one of the most important vectors of slow violence decomposing bodies and the experience of living.

4.2 Bodily and Emotional Impacts

The eruption of senses that the migrants experience permeates into their flesh and psyche to form the physical and the psychological problems that they experience. Migrants tend to have respiratory issues, skin diseases, insufficient energy and psychosomatic symptom such as headaches. One of the interviewees said to have dry and rough skin and more cough; she explained that pollution and heat caused them. These observations were supported with field notes that were marked with anguish of physical exhaustion and emotional defeatism. The young migrants are also physically strained and the ones attending to informal jobs are most affected. The long-standing causes pains in legs and headaches and the children experience irritations and skin infections. These health concerns represent not only personal experience of suffering but also a trend of environmental violence imposed on the body and passed to several generations.

At the emotional level, migrants complain about sustained grief, sadness, and anxiety relating to the loss of senses. The auditory and olfactory topography of Korail provokes their emotional reactions that add up to their feeling of displacement and foreignness. Observational data show postures of people which are demonstrative of fatigue and resignation that characterize the adults and children reflecting great vigilance most probable in reaction to the random urban senses-setting. This is an interaction of physical and emotional suffering that can be associated with the embodied precarity notion (Puar 2019) that emphasizes the intersection of social, economic, and environmental vulnerabilities on the body. Precarity of migrants is materially supported through poor sensory environment that compromises their health and well-being.

In addition, the infrastructural gaps of Korail, such as lack of healthcare, proper sanitization, unsafe housing, intensify these damages in a way that makes migrants bound into a world that causes sensory and physical pain. In such a manner, the sensory environment is used as a driver of structural violence, which makes the process of marginalization more severe due to embodied vulnerability.

4.3 Adaptation Strategies

Regardless of the deep sensory and emotional disadvantages, migrants use different adaptive mechanisms in order to survive and find pieces of the lost sensory world. These tactics also indicate both strength and the limits of their vulnerable situations. The recreation of familiar sensory experiences with the help of technology is one of the common practices. To replace the soundscape of Bhola, some migrants even play recorded night sounds of river on their phones to get their moment of sensory escape in the brutal sound scenery of Korail. Other individuals resort to spiritual acts, that stimulates the interactions of various senses: hearing, rhythm, and smell, giving emotional and sensual stability. There is also available tactile and olfactory coping. Migrants might rub with clothes right after washing them, or seek the cool breath of air, or smell incense at a collective gathering session, all of the actions aimed at giving their body a sense of comfort and relaxation and their soul a feeling of balance. Some social rituals such as storytelling, music, and communal meals create some moment of sensorial unity and social solidarity, albeit temporarily, against the anonymous life background in urban milieu.

The limitations of such adaptations are obvious, though. Others resort to putting earplugs to shut off unwanted sounds but according to observations in the field, there is still a high incidence of sensory overload and stress even despite putting on the earplugs. Urban sensory environment is frequently overwhelming the efforts of the individuals to control or counteract it. These survival strategies bring into a more political and moral predicament: that resilience against slow violence unequally falls on the marginalized groups. The idea that people should always self-control their exposure to the senses in their lives is an anticipation of systemic failure and not an empowerment process. Creative adaptations of the

migrants highlight their agency and also show the sheer structural abandonment that people are subjected to.

5. Discussion

This paper throws light on embodied and sensory aspects of climate migration between Bhola and the Korail slum in Dhaka. Emphasizing lived multisensory experiences of migrants, the study augments the notion of slow violence posited by Nixon (2011) and brings to the idea that environmental degradation occurs gradually, invisibly and, what is more, that the ability to sense a place dislocates migrant communities further in the process of causing them harm. Combining phenomenological, environmental justice, and intersectional lens, one can see what a devastating ordeal the loss and dislocation of sensations are, the worlds of familiar sensations that are intrinsic to the understanding of identity along with memory and place.

5.1 Sensorial Displacement as Embodied Slow Violence

The results provide an important facet of the framework developed by Nixon (2011), as it puts a particular focus on sensational displacement, the loss, and the alteration of sensory familiar places replaced by unfriendly urban spaces as a form of embodied slow violence. The destruction of the environment and forced immigration does not merely lead to material deprivation but reduces the ability of migrants to form a sense of the world by destroying the sensory lives in the light of which they form a meaning and social and cultural continuity. The intrusion on smell, sound, touch, and other ways of sensing our world is an indicator to erosion of identity and belonging in a slowly deep process.

5.2 Phenomenology and Embodied Displacement

The theory of embodied perception by Maurice Merleau-Ponty (1945), gives a convenient point to comprehend how the sensory existence of migrants forms existential breaks to their being-in-the-world. As an example, migrants use specific sensory indicators, e.g., damp and earthy odor of the mud and salty smell of the river, which are not present in the foul air of Korail filled with car emissions and rotting waste. Such a change in smell is not merely an environmental issue: it is a cut off with sensual world that defined migrants in particular to people whose income relied on the intensive participation with riverine nature.

Likewise, the haptic dissimilarity between the cool and smooth earth of Bhola and the scorching heated insensitive asphalt of Korail highlights a value higher than the uneasiness of being exposed to such a feeling. Immigrants already used to going shoeless on a natural surface find themselves in a landscape that makes their stored expertise incompatible and violates intimate association that governed their everyday existence. The physical depictions of migrants balancing on a rough terrain or cleaning their hands with ash are further field evidence that indicate the sensory violence being physically scripted on the migrant bodies to reflect the experience of displacement as a bodily disturbance that divides sense of self.

5.3 Environmental Justice and Sensory Inequalities

The results of this research are also the contribution to the discourse of environmental justice that suggests the need to add the sensory justice along with the dimensions of distributive, procedural, and recognitional justice, if it is stated in the similar way how Schlosberg (2007) discussed. The extreme and contrasting differences migrants encounter in terms of senses such as exposure to polluted air and constant sound, and aggressive touch surfaces, are at the core of an unequal distribution in sensory goods essential to wellbeing. It is also important to consider recognitional justice because the sensory memories of the migrants of Bhola (such as smell of wild herbs or the voice of river waves) are part and an essential

part of cultural identity and its loss is an act of cultural violence. In process, a sensory marginalization of migrants and their social invisibility is partly perpetuated by a little or no involvement in decisions regarding their places of habitation.

5.4 Intersectionality and Different Sensorial Experience

Using the prism of intersectionality introduced by Crenshaw (1989) one will see that sensorial displacement is unbalanced depending on gender, sexuality, age and occupation. The complex of sensory and social vulnerabilities is experienced by women migrants. To give an example, the sensory attachments of women to domestic and agricultural environment increase their disorientation in displacement situations. Because of increased health problems associated with sensory stress factors, older migrants complain whereas younger migrants regret the loss of sensory rights like walking bare foot or spending time outdoors. These results indicate the importance to embrace the pluralism of identities which are intersecting in exploring sensory harm.

5.5 Policy Implications: Sensory-Aware Climate Adaptation

The recognition of sensorial displacement as slow violence requires policies of climate adaption retelling the widest range of shelter or economic support to affect the level of the senses and emotions. A viable solution to this can be seen in the adoption of Sensory Impact Assessments (SIAs) which would take note of the alterations of the sensory aspects of the environment and how it has impacted the displaced groups. SIAs might observe changes in soundscapes, scents as well as feelings of the place, and incorporate regional knowledge of senses in order to make a fair and inclusive policy.

Moreover, the design of relocation locations should be made with the idea of the details that could affect the person in a sensory-friendly manner, in order to ease the sensory grief and assist with the process of psychosocial healing. This involves noise mitigation measures such as the use of green buffers, development of green space with native vegetation and hygienic water bodies.

Sensory grief too should be handled by health interventions in terms of culturally relevant mental health programs, sensory therapy programs, community art and storytelling to cope with the mind together in terms of loss to the senses. There should be interdisciplinary policies to fund the displacement process based on the understanding that displacement is incomplete without attention to the sensory and emotional care of the relocated person.

Harmonizing intersectional inequalities is an important point and factor to climate justice. There has to be meaningful involvement of the marginalized peoples in planning and culturally appropriate facilities and protection to ensure those people get their resources based on their sensuality and social needs. An acknowledgment of the indigenous sensory practices and protection against discrimination is associated with environmental justice objectives on redistribution and reparation.

5.6 Multisensory Climate Justice Framework

Multisensory climate justice approach should be encompassed in national and international structures which would be inclusive of environmental science, urban planning, public health and community leadership to create a wholesome solution to the embodied reality of displacement. The policies on urban design and health have to take into consideration sensory and intersectional aspects of climate trauma, developing resilience and dignity.

5.7 Global Comparisons

This displacement of the senses in Bhola migrants sounds familiarly to other climate-displaced populations within the Global South. River erosion occurring in Ganges-Padma basin, India, alters

sensory relationships with agrarian systems whereas salinity transformation in the Mekong Delta system in Vietnam affects water taste and soil compositions. In Pacific Island migrations, the seascapes are torn out of the land and in Amazon deforestation, the sounds and scents of the forest are lost. These instances demonstrate the international need of transnational policies that will consider both sensory and cultural loss as well as material loss to climate displacement.

5.8 Future Research Directions

This paper creates possibilities of further research:

1. Intergenerational Sensory Memory: How do people pass on sensory experience and losses between generations, defining the collective identity and strength?
2. Creative interventions: Are such methods as sound mapping or sensory storytelling the means of healing and resisting?
3. Intersectional Sensorial Experiences: In what ways do the forms of displacement (sensorial, as well as others: economic, political, etc.) merge and form the migrant experience?
4. Policy Evaluation: What do SIA or sensory-friendly designs do in operation?

6. Conclusion

Sensorial displacement provides a philosophical framework to look at the somatic immersion of slow violence, made by climate change and ecological destruction. Focusing on the worlds of the senses of displaced communities, this idea leaves the common measures of environmental degradation, disclosing the so-called personal discontinuities imposed on identity, memory and belonging. The disappearance and chastisement of the senses of hearing, smell, touch, and sight highlights the imminence of the acumen to appreciate climate displacement as a compound disaster of body, culture, and psyche.

The phenomenology, environmental justice, and intersectionality approach of this paper emphasizes that sensorial displacement is a complex phenomenon that depends on a whole climate justice strategy considering respecting various worlds of the senses and social identities. These methods require theoretical receptiveness to intersectional experience, policy experimentation to cope with sensory grief and disparity, and practice-based on the lived experiences among marginalized groups. In so doing, we can start to imagine forms of climate justice which concern more than just survival or displacement but are instead a matter of the preservation and development of sensory lives.

In the future, it would be interesting to extend this baseline further to examine cross-generational sensory memory; how (sensory) experiences and losses are handed down the generations; creating a collective identity and resilience. Studying the concept of creative and artistic interventions, including some opportunities, like community sound mapping, sensory storytelling, and embodied performance, might give out innovative avenues to healing and resistance in displaced communities. These inquiries would enhance our knowledge on the sense of negotiation, preservation and transformations on sensory worlds given the continued violence of ecology.

This paper aims at placing sensory experiences at the core of the discussion about how we define climate displacement as more of a humanized phenomenon and its vast implication on the mass environmental justice worldwide. The placement of the sensory at the heart of climate justice opens up the possibility that scholars, policy makers, and activists should reconsider which voices, which experiences matter the most and how the problem of environmental harms can be defined and responded

to. Nevertheless, this sensory turn can contribute to the creation of a more understanding, fair, and inclusive reaction to one of the crises of the epoch.

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