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Editor's Note

The Investigator is an international refereed multidisciplinary journal published quarterly (March, June, September and December), launched under the auspices of the academic community *Association for Cultural & Scientific Research (ACSR)*. Keeping the panoramic scopes of research as a vibrant path, *The Investigator* intends to reflect on the skilled minds attitudinally conjuring from humanities to other disciplines. The journal explores the currents of criticism and unleashes divergent thinking. It welcomes original, scholarly unpublished papers from the researchers, faculty members, students and the diverse aspirants writing in English. It is a peer reviewed journal that brings the scholarship of academicians and practitioners around the world. *The Investigator* hopes and wishes to provide a self assuring means to you for your further accomplishments.

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**Barbara Kingsolver's *Prodigal Summer*:
An Ecofeminist Perspective**

*This paper aims at discovering how Barbara Kingsolver in her novel *Prodigal Summer* deals with the modern issues threatening the continuity and stability of life in the forest and the various methods the female protagonists follow in order to achieve ecological balance and sustainability, to save life in the forest, as well as to break all the impediments that hinder contemporary man from achieving a life of harmony with nature. This paper, furthermore, aims at clarifying how *Prodigal Summer* helps awaken our consciousness about our roles as effective community members. In some situations, references will be done to Aldo Leopold's philosophy of "land Ethic" which mainly deals with human beings relationship to the land, animals, and plants living on it. As a result to the parallel between Kingsolver's fiction and nonfiction works, a reference is done here to some of her nonfiction works like "Small Wonder" which resonates with most of the ideas projected in *Prodigal Summer* and thus provides more clarification about the novel.*

Forests are among the most important repositories of terrestrial biological diversity. They play an essential role in mitigating climate change and in providing products and ecosystem services that are essential to the prosperity of human beings. In general, forests offer very diverse habitats for plants, animals and micro-organisms and thus the importance of forests cannot be underestimated. We depend on forests for our survival, from the air we breathe to the wood we use. The very essential and indispensable role nature plays in the life of human beings has been starkly emphasized by writers throughout history. Henry David Thoreau is considered as the first great American writer who wrote about the environment and his great book, *Walden*, is a reflection upon simple living in natural surroundings. Thoreau once said, "I frequently tramped eight or ten miles through the deepest snow to keep an appointment with a beech-tree, or a yellow birch, or an old acquaintance among the pines."(qtd in Colleen). Other great writers in this field are like John Muir, Joseph Wood Krutch, Aldo Leopold, Edward Paul Abbey, and Annie Dillard have shown their advocacy for environmental issues with much more interest directed to the significance of forests in enriching both human and nonhuman worlds. Other famous environmental writings are like *Silent Spring* by Rachel Carson written for alerting Americans about the dangers of heedless pesticide uses and other works by writers like Ursula K. Le Guin, Toni Morrison, Alice Walker, Jean Auel, Octavia Butler, Barbara Kingsolver, and Mary Oliver.

Among all these writers, the notable American novelist, poet and essayist, Barbara Kingsolver has been selected for the discussion of this paper as her works reflect a keen awareness of the natural world. Kingsolver's works are reflections of her deep sense of feeling and responsibility towards the world in which she is living. She writes, "I have stories of things I believe in: a persistent river, a forest on the edge of night, the religion inside a seed, the startle of wing beats when a spark of red life flies against all reason out of the darkness" (*Small Wonder* 21). The credibility of Kingsolver's works whether fiction or non-fiction is the result of her "appreciation for

nature and her degrees in the natural sciences” (Stahl 150). All her writings emphasize the significant role of place and the natural world in the forming of one’s personality. Kingsolver says, “I grew up with both feet planted in nature and a house full of field guides; I was a biology major in college (though I also studied and loved music, literature and anthropology); and my graduate degree is in Ecology and Evolutionary Biology” (qtd in Stahl 151). She writes about contemporary issues like the environment, injustice and human rights (Pavlos 5). Integral to Kingsolver’s philosophy is that human beings’ relationship to nature should not be built on fear rather its very basis should be love and understanding. Richard M. Margee refers to *Prodigal Summer* as an ecofeminist text. He argues:

Kingsolver’s [*Prodigal Summer*] fits well into a number of the constructs outlined in modern ecofeminism. All the main female characters clearly represent nature, and the men agri (culture). . . . Not only do the women represent nature, but they also represent different stages of nature. Deanna is the primitive, maternal (by the end of the novel she discovers she is pregnant), and primal earth-goddess. Nannie Rawley is the old woman with her life-time of natural folk wisdom stored-up in her head. Lusa is the modern, educated woman who uses her intelligence as well as her fierce determination and family attachments to become a more ecologically sensitive farmer than any of the men who farm around her could hope to be” (71-72).

Prodigal Summer is an ideal ecofeminist text. Its setting is the forested mountains and the small farms of Southern Appalachia. It models how “humans can participate in a restoration of relationships and bonds with the environment” (Lawhorne 8). The novel presents characters in a rural Appalachian community struggling for the protection of their land from “insecticides, irrational fear of predators such as coyotes, and reliance on cash crops like tobacco” (Lawhorne 3-4). This novel reflects on Kingsolver’s perspective about the complexity of human beings relationship with their surrounding world. To solve such complexity, Kingsolver presents environmentally-conscious female protagonists to reveal the details which “go unnoticed in the world” (*Prodigal Summer* 170). The characters resistance against such issues is motivated by their belief in the interconnectivity of human beings with their natural environment and such matters might break the bond between humans and their land. The novel’s three female protagonists work to “restore a symbiotic relationship among people, land and animals” (Lawhorne 4). They play the roles of activists aiming at raising peoples’ awareness and understanding of their relation to the land as well as of the fact that “life is not defined as humanity” (4).

An effective method Kingsolver uses in order to refer to the link between human world and natural world is her use of elaborate Darwinian conceits. In addition to being used for showing the link between the two worlds, such conceits are used to show how the two worlds are “similar in needing variety to sustain the health of a complex interdependent ecosystem” (Jones 84). This Darwinian principle is clearly shown towards the end of the novel when the organic grower says, “There is nothing so important as having variety. That’s how life can still go on when the world changes” (390). Darwin views difference as “an important resource for survival” (Jones 84). Kingsolver presentation of non-native human and nonhuman species

living in the same area lies at the very centre of Darwin's theory of diversity. Lusa Maluf is the embodiment for diversity on the level of human beings as she is an urban intellectual with ancestral roots in Poland and Palestine and a family religious heritage of Judaism and Islam. Kingsolver presents characters with a mindset based on the notion of diversity as integral for creating ecological balances. This perspective of diversity is shown through various situations in the novel. One example is related to retired agriculture teacher Garnett Walker and his act of importing the non-native Chinese chestnut because of his need for a hybrid species of American chestnut which has the ability of resisting fungus. Another prominent example is related to the forest ranger and wildlife ecologist Deanna Wolfe who does not judge coyotes, which are migrating to Southern Appalachia, as "invasive" but rather she finds in them a good chance in resolving the imbalance in the ecosystem caused by the absence of other predators such as wolves and mountain lions. Kingsolver does not only clarify the solutions to ecological problems, she even explains the reasons for such ecological imbalance. According to her, human ignorance is the main cause for environmental imbalance. The novel teaches lessons about the consequences of human ignorance on the environment and human livelihood as it creates imbalances in the natural environment. Kingsolver emphasizes "the need for an environmental ethic of care to bring balance to the ecosystem and prosperity to local farmers" (Jones 85).

The novel's three female protagonists work as activists raising others' awareness about the importance of protecting the forest resources. Their actions reflect on the significance of establishing a relationship of harmony and respect between human beings and animals, plants, and land. The female protagonists and the male antagonists hold contradictory environmental perspectives. While the female protagonist stand of environmental consciousness, understanding and protection, the male antagonist stands of environmental ignorance, animosity, aggressiveness and sense of superiority.

The women in the novel are Arcadian ecologists while the men are imperial ecologists. Arcadian ecology and imperial ecology are two schools of ecology and both take different approaches towards the relationship between humans and their surrounding natural environment. While Arcadian ecology advocates for a relationship of harmony and understanding between human beings and nature; imperial ecology advocates a relationship of domination suggesting that nature has been existed merely for the benefits of human beings. Henry Thoreau represents the Arcadian tradition and Charles Darwin stands for the imperialistic tradition. Through their interaction with their environment, the protagonists undergo a process of rediscovering, reconnection, and recreation. The job of the women characters in the novel is to motivate a change in the community's perception about their surrounding environment. People in modern times have developed a kind of mindset through which they aim to set themselves apart from the natural world.

A major concern of these women is the extinction of the red wolf and the possible extinction of the coyote. Deanna, throughout the novel and through her various actions, shows great love and motivation for the protection of the forest. Her sense of attachment to the forest life is clearly shown in the very outset of the novel as "She loved the air after a hard rain, and the way a forest of dripping leaves fills itself with

sibilant percussion that empties your head of words” (1). This poetic language refers to women’s sense of harmony with nature presented in the novel through the forest. Her body “was free to follow its own rule: a long-legged gait too fast for companionship, unself-conscious squats in the path where she needed to touch broken foliage, a braid of hair nearly as thick as her forearm falling over her shoulder to sweep the ground whenever she bent down” (1). Deanna is well aware and well-experienced about the hatred farmers carry in their very deep hearts for coyotes. That hatred might be so powerful that the farmer “would sooner kill a coyote than learn to pronounce its name” (31). Deanna sees in nature a better companion with whom she can have conversation as all methods of communication with nature are lost. Replying to her letter, Deanna writes, “When human conversation stopped, world was anything but *quiet*” and so she “lived with wood thrushes for company” (54).

Through her fiction and non-fiction works, Kingsolver “reminds her readers that the extinction of animals *is* taking place in the world *in which we live*” (Narduzzi 60). The discussion of the novel’s first section is insufficient without making a reference to Kingsolver’s nonfiction “Small Wonder” which mainly reflects on the phenomena of animals extinction through the reference to the real story of the Iranian toddler who was saved by a she bear nursing him for three days in her den. “Small Wonder” provides more keys for understanding Kingsolver’s life politics and philosophy. In “Small Wonder”, she writes:

Whether we are leaving it or coming into it, it’s *here* that matters, it is place. [...] Our greatest and smallest explanations for ourselves grow from place, as surely as carrots grow in the dirt. [...] People *need* wild places. Whether or not we think we do, we *do*. We need to be able to taste grace and know once again that we desire it. We need to experience a landscape that is timeless, whose agenda moves at the pace of speciation and glaciers. To be surrounded by a singing, mating, howling commotion of other species, all of which love their loves as much as we do ours [...]. Wildness puts us in our place. (39-40)

Kingsolver believes that “the things we dread most can sometimes save us” (“Small Wonder” (6). Her love for the landscape and the living creatures inhabiting the forest is nurtured by her great sense of responsibility, respect, as well as her feelings of interconnectedness with the surrounding natural world. Her feelings are largely motivated through the “ghosts” she sees of extinct animals. Deanna enjoys feelings of passion and desire for the protectiveness of the environment and it is these feelings which fuel her actions of protecting the environment. It can be said that Deanna, in the story, represents Kingsolver herself as she performs the same job done by Kingsolver herself, reminding the readers of their responsibility in protecting their environmental world. As the coyotes in the story work as reminders to Deanna, similarly Kingsolver herself stands for reminding us about the great jobs we human beings can perform through our contributions in changing peoples’ attitudes regarding the natural world. As an environmentalist, Kingsolver, in both her fiction and non-fiction, reflects on human beings relatedness to the landscape, animals and plants. *Prodigal Summer* is an embodiment of Kingsolver’s environmental ethic and deep as well as comprehensive ideology about the environment. Kingsolver conceptualizes this universe as not created merely for the benefits of human beings; rather human beings must be aware of their real places and should not ignore the roles other

creatures play in the creation of the balance in the ecological system. Human beings are no more than one element encompassing the ecological system. Kingsolver, in “Small Wonder”, makes a reference to real facts about the extinction of bears all over the world because of the phenomena of hunting. She writes:

Bears are scarce in the world now, relative to their numbers in times of old; they're a rare sight even in the wildest mountains of Iran. They have been hunted out and nearly erased from the mountains and forests of Europe, much of North America, and other places that have been inhabited for thousands of years by humans, who by and large find it difficult to leave large predators alive. Bears and wolves are our fairy-tale archenemies, and in these tales we teach our children only, and always, to kill them, rather than to tiptoe past and let them sleep. [...] We need new bear and wolf tales for our times, since so many of our old ones seem to be doing us no good. [...]. [We must] stop in our tracks [...] before every kind of life we know arrives at the brink of extinction. (10)

Attributes of love and understanding are assigned to female characters in the novel while opposite attributes of violence, hatred and animosity are assigned to their male counterparts. As Deanna in *Prodigal Summer* plays the role of the protector bearing the responsibility of protecting the coyotes from the human intruders shown in the novel through the character of Eddie Bondo, in the same way the female bear in “Small Wonders” curls herself around him in an attempt to protect him from “these fierce-smelling intruders in her cave” (“Small Wonders” 4). This picture of the missing baby found with a bear in her den, “alive, unscarred, and perfectly well after three days” is very symbolic as it deeply refers to our own attitudes as human beings and also to our duties to take inspirations from the natural life surrounding us. As the bear is driven by her “pure chemistry of maternity” to take care of the little child and to hold him strongly to her belly, similarly human beings should be driven by their “pure chemistry” of humanity to care for the natural world. This story is a proof of “the unconquerable force of a mother’s love, the fact of the DNA code that we share in its great majority with other mammals” (“Small Wonder” 4).

The ecological dimension is the most prevalent in the *Prodigal Summer* and sheds the light on the negative impacts of human intervention on the ecosystem. One example about ecological interconnectedness and balance in the ecosystem is regarding the problem of the cockleburs, “a plant whose seeds grow in burs that cling tenaciously to everything they touch, especially the pants and socks of unsuspecting hikers” (Magee 72). The two perspectives held by Deana and Garnett reflects their contradictory views regarding the ecosystem. While Garnett believes in the uselessness of the cockleburs, Deanna shows deep realization and understanding of the roles such plants can play in the lives of other creatures and how they can effectively contribute into the balance of the ecosystem. According to Deanna, Garnett is wrong in his perspective because cockleburs were not created in vain by God as their existence is of great significance to other creatures, being the primary food to Carolina parakeets. Human meddling and heavy hunting led to the extinction of the parakeets which in turn caused the uncontrolled proliferation of the cockleburs. Deanna regards human intervention as the main cause for the disorder in the ecosystem. A key factor preventing the uncontrollable proliferation of the cockleburs is the existence of the

Carolina Parakeets which have been unfortunately hunted to extinction by human beings.

Deanna in her conversations with the hunter points at the complexity of the human and non-human worlds arguing that both form one strongly connected chain with predators occupying “the top of the food chain” and the insurance of the predators safety ultimately means the safety of their prey otherwise “something ‘s missing from the chain” (*Prodigal Summer*13). Kingsolver, through the presentation of Dianna, living in complete solitude from human beings, refers to a major catastrophe of humanity; lack of understanding and communication between human beings in modern times. As a way of escaping such kind of life, Deanna turns to nature, where she finds the substitute. Nannie sends a letter to Deanna asking her how she can manage living alone in the forest and Deanna replies, “when human conversation stopped, the world was anything but quiet”. Losing the kind of healthy relationship to nature, Deanna “lived with the wood thrushes for company” (*Prodigal Summer* 54). Deanna, in the novel, is the embodiment of what Leopold calls, “the extension of the social conscience from people to land” (qtd in Lawhorne 70).

In different situations throughout the novel, Deana reveals to the hunter her feelings of love towards animals. In one situation, she says, “I love [animals] as whole species. I feel like they should have the right to persist in their own ways. If there’s a house cat put here by human carelessness, I can remedy that by taking one life, or ignore it and let the mistake go on and on” (179). She considers killing a predator a “sin”. Challenging the hunter, Deanna says, “If you find any coyote pups around here and kill them, I’ll put a bullet in your leg. Accidentally” (184). Deanna’s care about the welfare of the coyotes reaches the extent that even in her absence from the forest, she keeps caring about them and the hardest job for her had been the protection of the coyotes during her absence. At the same time, Deanna’s deeply-rooted sense of love and compassion to nature is an indication of women’s natural and instinctual feelings towards the natural world. These feelings Deanna shares with nature stand in contrast with the cultural implications of wildlife throughout history. Human beings in general share the tendency of animosity against wildlife. Kingsolver writes, “It was a dread built into humans via centuries of fairy tales: give man the run of a place, and he will clear it of wolves and bears. Europeans had killed theirs centuries ago in all but the wildest mountains, and may be even those holdouts were just legend by now” (*Prodigal Summer* 31). Through Deanna, Kingsolver reflects on the great contradiction between women attitudes and men attitudes toward nature. Whereas Deanna’s actions in the story reflect her “scientific and compassionate eyes”, Eddie’s actions are representative of men’s violence and animosity against nature. She sees in the coyotes a chance for the restoration of the ecosystem balance:

The ghost of a creature long extinct was coming in on silent footprints, returning to the place it had once held in the complex anatomy of this forest like a beating heart returned to its body. This was what she believed she would see, if she watched, at this magical juncture: a restoration. If she was not too lazy or careless. And if she did not lead a killer to their lair. (*Prodigal Summer* 63-64)

The different arguments carried out by Deanna with the hunter reveals the serious repercussions that might result from intensive and unorganized hunting processes. Deanna makes her utmost efforts to convince the hunter about the great negative consequences the extinction of coyotes might cause to the entire ecosystem. To her, "To kill a natural predator is a sin" (181). This principle of holism and ecosystem interconnectedness has resonated in the writings by great writers such as Marti Kheel in her "The Liberation of Nature: A Circular Affair" in which she argues, "In place of dualistic thinking, feminists have posited a holistic vision of reality in which everything is interconnected and thus part of a larger whole" (qtd in Meire 45). Kheel was deeply concerned with the entanglement of "male violence, sexism and the killing and eating of animals" and she has "consistently critiqued the Western culture of hunting" (Sturgeon 155). To support her argument about the significance of diversity in the ecosystem, Deanna refers to the experiments performed by the biologist R.T Paine as he "removed all the starfish from his tide pools and watched the diversity of species drops from many to very few" (64). Referring to Paine experiment, Deanna comments, "No one had known, before that, how crucial a single carnivore could be to things so far removed from carnivory" (64-65). Deanna argues that the extinction of the coyotes might have serious consequences on other living beings such as plants.

In her opinion, all creatures on earth have been created for certain purposes in order to complement each other. To support the interconnectedness of the entire ecosystem organism, Deanna refers to the beneficiary roles of snakes and spiders. She argues that such creatures have been created for saving humankind from a severe "rodent plague" (268). Deanna considers predation as "honorable" as it "culls out the sick and the old" (320). Her argument is that all the parts of ecosystem are firmly linked to the extent that the destruction of one part of the ecosystem might lead to the damage and destruction of the whole system. Though Deanna is assigned the job of the protection of all the species living in the forest, she shows deeper concerns with the protection of predators specifically the coyotes. Her efforts are proved to be of great success as Kingsolver writes, "Two years after her arrival, one of the most heavily poached ranges of Southern Appalachia was becoming an intact ecosystem again" (59).

The novel's second chapter "Moth Love", like the first chapter, begins with a description of solitude, "Lusa was alone, curled in an armchair and reading furtively—the only way a farmer's wife may read, it turns out—when the power of a fragrance stopped all her thoughts" (2). The author's emphasis on the idea of solitude is significantly related to the characters' intellectual and emotional growth. In her efforts to protect her crops, Lusa stands out against the application of pesticides in farming. This chapter presents an urban female character; Lusa who left her job as an entomologist only to become a farmer's wife. After her husband's death, she finds herself with the great responsibility of managing her dead husband's tobacco farm. As a scientist and insect lover, Lusa stands out against the use of pesticides for killing the insects as well as against the farmers' act of killing the predators in order to save their livestock. Lusa, though being a non-native, succeeds in forming a successful relationship both with the land and the community. Though a city girl, she could easily adapt herself to her new life in the forest. After her marriage, she moved to her husband's house in the Zebulon Mountain where she "learned to tell time with her

skin, as morning turned to afternoon and the mountain's breath began to bear gently on the back of her neck" (34).

Philosopher Norman Wirzba suggests that a world view which has perceived soils, waterways, and forests as "simply resources to feed cultural ambition" has led to "an animosity between the country and the city, each side claiming for itself moral purity or human excellence": "Farming folk have routinely described their way of life as conducive to peace, balance, and simple virtue, and the ways of the city as promoting strife, ambition, and greed. City folk, on the other hand, have considered cities as the entry into sophistication, creativity, and enlightenment, and farms as places of ignorance, provincialism, and limitation" (qtd in Jones 88). *Prodigal Summer* is an attempt on the part of the author towards the deconstruction of such simplistic oppositions. The character of Lusa is the portrayal for such kind of deconstruction. Lusa is not only a city girl as her husband and the other relatives look upon her, rather she is someone who spent her childhood "trapped on lawn but longing for pasture" and "sprouting seeds in pots on a patio" but "dreaming" of the expansive garden she realizes on the Widener farm (*Prodigal summer* 35, 375).

As Deana furiously battles against the extermination of the coyotes, similarly Lusa fights against the "elimination of honeysuckles" (*Prodigal Summer* 35). Barbara Kingsolver through her portrayal of the character of Lusa persuades her readers to get rid of their anthropocentrism and to tend farms without the use of pesticides. Lusa feels impatient at the idea of people, "determined to exterminate every living thing in sight" (35) and she is so indulged with the natural world that "She'd neatly mastered the domestic side of farming in less than a year" (37). Lusa's husband with his fossilized mentality and limited understanding is not able to understand that "she'd spent her whole sun burnt, freckled childhood trapped on lawn but longing for pasture? spent it catching butterflies and moths, looking them up in her color-keyed book and touching all the pictures, coveting those that hid in wild paces" (38). Lusa believes humanity should be inspired by nature. The moths though have no mouth, face no difficulties in their communication with each other. Human beings are the opposite; they lack communication and live with disputes with each other. Thus, it is through the surrounding nature that we can put an end to all our disagreements and build a bridge of communication and understanding.

In all her novels, Kingsolver emphasizes on the value of a simple life lived in tune with nature but this message is most prominent in her *Prodigal Summer*. Lusa is the clear embodiment for human beings preference of this kind of life as she sacrifices her prosperous life as a professor of ecology in the city only to be a farmer's wife advocating a life of simplicity and dedicating her time for changing people's deeply-rooted ethics related to modern methods of farming. Most of the events presented in the novel are reflections of some events and personal experiences in the life of Barbara Kingsolver. DeMarr writes, "Although Dr. Kingsolver's profession might have given the family middle-class status, young Barbara always identified with the children of the poor tobacco farmers who made up the majority of citizens of the county and who were looked down upon by those who lived in town" (4). Lusa refers to the horrible effects of spraying insecticides on fields which results in the murder of "beautiful creatures" on the land. In her opinion, the act of spraying insecticides on the land is like "dropping a bomb on a city just to get rid of a couple of bad guys"

(301-02). She does not use any chemicals for the raising of her goats as she hates pesticides.

The significance of maintaining the diversity of the ecosystem and complex bond between all the living creatures is pointed at by Lusa. In her opinion, all the diverse elements of the ecosystem are deeply connected to each other and are inseparable. Trees are beneficial for bugs which in return are useful for birds. The ecosystem is “a whole complicated thing with parts that all need each other, like a living body. It’s not just trees; it’s different kinds of trees, all different sizes, in the right proportions. Every animal needs its own special plant to live on. And certain plants will only grow only next to certain other kinds” (*Prodigal Summer* 357).

The novel’s third section “Old Chestnuts”, like the second section, focuses on the harmful effects of insecticides. It makes an argument against the belief that “Success without chemicals was impossible” (*Prodigal Summer* 89). The message in this chapter is presented through the character of Land Rawley, an organic farmer whose conversations with her neighbor, Garnett Walker, reflect her views regarding the use of weeds instead of herbicides.

Nannie tries to educate Garnett about the importance of establishing a relationship of cooperation, love and understanding with nature. She “claimed the wind caused the weed killer on [Garnett’s] side to drift over into her orchards” (88). Replying to Nanny’s claim about the danger of his herbicides on her apple farm, Garnett explains, “One application of herbicide on my bank will not cause your apple trees or anybody else’s to drop off all their leaves” (88) and she replies saying:

That god-awful Sevin you’ve been spraying on your trees every blooming day of the week! You think you’ve got troubles; a *tree* came over on you? Well your position has been coming down on me, and I don’t just mean my property, my apples, I mean *me*. I have to breathe it. If I get lung cancer, it will be on your conscience. (275).

Nannie describes Garnett as a “regular death angel” as his pesticides are the very efficient tools bringing about death to her pollinators and songbirds. She tells Garnett that the fact that he is a man and she is a woman should not determine the way he treats her. This fact should not imply that his chestnuts are much more important than her apples.

To conclude, it can be inferred that *Prodigal Summer* represents one of the greatest works in the bulk of modern environmental and ecofeminist literature. It can be described as the window through which readers can get familiarity with Kingsolver’s environmental concerns and affinity with the natural world specifically her interest about the integrity of life in the forest. The novel provides a very integral ecofeminist perspective through its presentation of three female protagonists living in harmony with the various natural components within the setting of the forest. The forest is portrayed as the domain through which the protagonists of the novel seek the fulfillment of their identities. It “provides readers with more information about the interconnectivity of the ecosystem” (Stahl 150). Deanna is a forest ranger, Lusa is a scientist who married a farmer, and Nanny is an organic farmer and they all

contribute to the continuity and sustainability of the forest life. The forest in the novel represents the motivating power encouraging the female characters to free themselves from the domestic space of the house and embrace a much wider domain of identity. The novel briefly says that “So much detail goes unnoticed in the world” (*Prodigal Summer* 170).

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Some Reflections on Environmentalism: A Buddhist Viewpoint

Religion has been an unavoidable part of human life transcending time and space. The life of an average human being has been considerably influenced by the value systems of religions like Hinduism, Buddhism, Christianity, Islam or any religion for that matter. Life of humanity from birth to death has been moulded by various philosophical doctrines and religions. Religion can be explained as certain faiths, certain observances and certain kinds of behaviour, to be held, observed and practised in this world, with facilities which this world provides, along with people of this world, and with a view to secure peace, satisfaction, happiness and welfare in this world, and additionally in another world if there is one.

During ancient times a number of religions and philosophical thoughts emerged in India. Religious beliefs and practices of Aryans were grouped together as Hinduism. They personified nature and natural phenomena and worshipped it. Thus they have God of Thunder, Goddess of Earth and so on. Whereas some schools of philosophy denied the presence of God and rejected the complicated ritualistic practices of Vedic religion. Among these schools Buddhism became very powerful and originated itself into a major belief system.

Buddhism has played very significant role in the development of cultural and religious currents in India. Siddhartha, son of king Suddhodana sought refuge in asceticism in the sixth century B. C. He renounced his luxurious life to find an explanation to humanity's suffering through rumination and penance. Then he achieved enlightenment and emerged as Gautham Buddha. The teachings of Gautham Buddha have come to be known as Buddhism, which preaches the achievement of supreme enlightenment called as *Nirvana* by the abstinence of worldly desires. Buddhism is unorthodox and it stands against Vedic sacrifices and rituals. Buddha denies the existence of God. What is God to other religions is morality to Buddhism. Buddha also opposed the caste divisions of society. Buddha never supplicates any supernatural rudiment, nor did he render any miracles to prove his supernatural mastery. He remains as a common man and preached *ahimsa* or non-violence. The Buddha taught his followers Four Noble Truths: (1) Life is subjected to suffering; (2) suffering is caused by ignorance; (3) suffering can be eliminated by removal of desires; (4) it is possible to end suffering if desire is eliminated. According to him, to attain *Nirvana* one should follow the eightfold path namely:

- (1) Right Understanding,
- (2) Right Thought,
- (3) Right Speech,
- (4) Right Action,
- (5) Right Livelihood,
- (6) Right Effort,
- (7) Right Mindfulness,
- (8) Right Concentration.

Buddha wanted human beings to liberate themselves by following the eightfold path. Buddhist followers are divided into two sects, *Hinayana* (The lesser vehicle) and *Mahayana* (The greater vehicle). The Mahayana school believes in a completely different dogma than the traditional Hinayana school of thought which stems from the Buddha himself.

Some basic precepts of Hinayana school of thought are taken into consideration in this paper to analyse environmental concerns on various spheres. While other religions are bothering about God and life after death, Buddhism teaches love and equality. The aim of Buddhism is to eradicate suffering and contribute good to mankind. The present world is under the threat of environmental problems. Nature is deteriorating in both developed and developing countries. This paper seeks to bring out traditional Buddhist notions that are helpful even today for the continuance of an effective environmental ethics.

It is a widely accepted fact that environmental crisis stems from our scientific and technological advancement. Nature was not treated with importance until we realized that our resources were diminishing. Human beings have the ability to change the world for better or for worse. Reckless exploitation of natural environment, occur to a very large extent due to the wrong doings of humanity. Only when a self awakening takes place ecological disasters can be dealt with effectively. Buddhism is seen as a religion with environment friendly tradition and to a great extent it can supply answers to the questions of environmental ethics.

Traces of environmental ethics present in Buddhist texts, lead to the formation of a philosophy of nature with deep imprint on the protection of natural resources. Buddhism is essentially a way of life meant to annihilate human suffering. The moral philosophy of Buddha is to adopt a lifestyle that leads us towards happiness, welfare, harmony and liberty of all. This also means cultivation of virtues like compassion and non-violence.

Human and nature share a deep-seated relationship in Buddhism. The values like compassion, non-violence and many other components sustain this assumption. According to Buddhist doctrine a compassionate person cannot endure the desolation of others. It is impossible for such a person to kill any living creature. When compassion originates violence slips away. It means such a person can maintain kindness towards all beings.

Buddhism is one such religion which shares strong ecological ethics, but Buddhist doctrine of environmentalism has always been firmly rooted in spirituality. Traditional Buddhism has always supported conservation and protection of natural resources. Nature is the fountainhead of human culture. The Pali equivalent of nature is *Pakati*. Nature belongs to all living creatures not merely to humans. In Buddhism it is considered fallacious to exert control over everything that belongs to natural environment. This stands in opposition to Christian belief system, which claims a right to dominion over the Earth. But in Buddhism there is no such segregation in terms of superiority. The sense of superiority stems from an impure mind; which can create various forms of destruction. A superior mind can also be the prime reason for the violation of Four Noble Truths of Gautham Buddha. Over consumption, depletion

of resources, idleness, ignorance all these negative traits sprout from a superior mind. Buddha teaches us that mind is the forerunner of all things. Depletion of our resources and pollution takes place only if our mind is polluted. If one wants a clean and serene environment, then they must obtain a lifestyle that springs from a pure mind.

The inevitability of kinship with nature is the essential source of Buddhist culture. The way in which humans treat their natural surroundings is an integral part of this culture. Natural surroundings consist of rivers, lakes, ponds, forests and mountains. From ancient times human beings prefer to live in communities. Such communities developed into villages and later people transformed it into cities. These notable changes are a part of life and it cannot be avoided. Culture is the refinement of one's lifestyle. Increasingly material welfare became an important part of culture. This material greed of human beings need to be controlled by morality principle, otherwise our surroundings will turn out to be the most unsuitable place to live. Buddhism is one such religion which has no existence without morality. What is God to other religions is morality to Buddhism. Buddhism believes that nature and natural process are affected considerably by the morals of man. Nature is not a human creation; hence it becomes his responsibility to maintain *dhammata* and *niyama* (natural law or way) for the well being of all. Continuance with moral life can eradicate boastfulness, ego, uncultured and untrustworthy tendencies. But it is evident that a wrong Dharma is monopolizing the present terrene; the Dharma of destruction, Dharma of selfishness, Dharma of intolerance and Dharma of exploitation. This gets extended to the nature around us.

Many Sattas from Pali Canon tells us about the strong connection that exists between human beings and environment. Buddha taught that there are elements at work in the cosmos which makes things happen. Buddha called it as Five Niyamas (*Panca niyama dhamma*). Our present life largely depends on these Five Niyamas,

...namely *utuniyama* (lit. season-law), *bijaniyama* (seed-law), *cittaniyama*, *kammaniyama* and *dhammaniyama*... These five laws demonstrate in a reciprocal casual relationship as changes in one necessarily bringing about changes in the other.
(Kumar 119)

- (1) *Utuniyama* is a natural season law which determines the change of seasons and climate.
- (2) *Bijaniyama* is the law of all living matter and it is applicable to all life, plant and animals.
- (3) *Kammaniyama* is the law of moral causation.
- (4) *Dhammaniyama* deals with manifestation of reality.
- (5) *Cittaniyama* is the law of consciousness. *Citta* means heart. It shows how our minds lead us throughout our lives.

These five laws authenticate why people and environment share a reciprocal relationship. It brings awareness that everything in nature, including human life is momentary. Impermanence (*anicca*) is considered as the relentless principle of nature. What accelerated this process of change especially in natural world is “the

moral deterioration in a man . . . which is adverse to human well being and happiness” (117).

One of the basic characteristics of Buddhism is to observe *Pancasila* (Five Precepts) which is a minimum moral conduct expected from a Buddhist. *Pancasila* clearly states to refrain ourselves from injury to life. This law prevents a Buddhist from killing all living creatures. It means protecting every animal from experiencing inconceivable torments. The wild animals which share our human world live in constant fear. Hunters threaten their lives with nets, traps and guns. Some animals are killed for their horns, furs, skins, tusks and flesh. “It is a terrible affliction that the very body with which they are born is the reason for their being killed” (Rinpoche 77).

Buddhism prescribes the practice of *metta* means ‘loving-kindness’ towards all creatures. Buddhist doctrine urges us that whenever you see animals being tortured put yourself in their place and imagine in detail all they have to undergo. Treat your pets with kindness and love. Because all animals, even the smallest bee have feelings of pleasure and pain.

Buddhist doctrines reckon on rebirth of human beings. According to this belief system beings who are ignorant, stupid without any idea of Dharma can create causes for yet more lives in lower realms as animals. So humans should apply themselves with great sincerity when it comes to bewail their own wrong doing from the past; disclosing the guilt and testify to abstain from it.

Buddhism emphasizes the intrinsic value of human beings and nature. Natural forests cultivate a path that leads to supreme happiness and helps to overcome encroachment of greed, hatred, violence and delusion. Buddha himself had great respect for the forest, the place which discloses life in its pristine purity. In Buddhism no human being has the right to break even the branch of a tree which provides shelter. Buddhists always maintain a benevolent attitude towards large-gigantic trees. Such trees are called *Vanspati* ‘lords of the forests’. It may also be remembered that forests and nature have played a significant role in the thinking and lifestyle of the Buddha. Buddha was born under a tree in Kapilavasthu. It was at the foot of Bodhi tree in Bodhgaya that he attained Enlightenment and freedom. He took his last breath under the Sala grove in Kushinagara. The members of early Buddhist Sangha used to reside under trees. Even today his disciples follow his path by maintaining their habitats in nature. They are called forest monks and they live in forests by creating monasteries there, where they could fervently immerse themselves in meditation. They also take up the role of environmental activists and raise their voice to protect local humans and other beings from the threat of deforestation.

Today we are no longer a part of the world with abundance of resources. Technological progress has expelled us out from our natural riches. We are often confined in the concrete jungles. By living inside the machine we have generated, our beliefs, our reasoning, our attitude and even our livelihood have all been affected. Influences of our colonial culture made us forget all the aspects of environmental ethics and gave importance to humans. We need to find a solution to rise above it.

And the solution is not just protection of nature, but rather an active restoration of it by following our spiritual traditions.

The interconnection between a pure mind, pure living beings and pure nature is the structural core of environmentalism in Buddhism. But today, Buddhism is in search of establishing new and effective practice of environmentalism. It can be achievable only by reframing the 2500 year old Buddhist philosophy and practice according to the necessity of current era. From the above mentioned tenets of Buddhism, it is clear that every human being has the responsibility to protect and preserve nature individually; likewise there is a possibility that this ethics could remain ineffective because of the current status of morality of individuals. It is also a truth that Buddhism can guide us to get rid of the sinful effects on human civilization through a sustained social revolution of education. Furthermore Buddhism can create a symbiotic relationship with nature based on its traditional notions.

By reflecting some basic tenets of Buddhism this paper explains how important it is for us to go back to the traditional practices which gives importance to nature. Buddhism is not the only solution for all environmental problems. Yet attempts can be made to re-establish the ecological dharma through right education. Because right education is the substructure of right awareness. By doing this, we can pave way for the interdependence of everything in this world. Thus it is possible to restore the balance between the human and the rest of creation. At the same time we must remember that Buddhism can only point towards the right path. It is a difficult task to alter the current situation. Still, the decision of protecting every living creature and letting nature to be in harmony, is apparently the best thing one can do.

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An Ecocritical Reading of *Expectation and the Event*

Ecocriticism, one of the most recent critical movements of our times, is unique in several ways. It looks at the natural world through human eyes while simultaneously questioning human perception of the natural world – it questions anthropocentrism while acknowledging its own inevitable anthropocentricity. It simultaneously moves back and forth, spanning geological and human time, going back to an undisturbed natural world while engaging seriously with current ecological crisis, bringing back indigenous practices into the sway of modern culture. In this light, the short story “Expectation and the Event”, written in 1913 by Ammani Ammal and translated into English by Subashree Krishnaswamy, becomes particularly interesting because it employs a school tale narrative to reflect on the much larger paradigm of development, on the rise in the historical times of the story’s setting in modern India. This paper attempts an analysis that looks at how the story responds to ecological crisis and imbalances in lifestyle allegorically, and also how its layered narrative achieves the same effect.

The story begins with the inner narrative of the casuarina tree, who longs to be “of use to the world” (2) and subsequently, gets chopped off and transported via ship to a factory that makes paper. It experiences innumerable difficulties and suffering, and is finally made into newspaper, which a maid flings into the fire for fuel. The tree, upon whom human aspirations have been imposed, finally meets its tragic end by being burnt up – it is evident that this is only the culmination of a series of reductive, destructive events that happen to the tree. However, the story pulls the rug from under the reader’s feet when it reveals that the narrative of the tree is a story within the story. The reader is transported to the classroom where the students have just finished reading the story, with the didactic teacher awaiting a moral response to the story from the students, only to be subverted when an impacted student exclaims, “The moral is, these wretched newspapers should be banned!” (4).

The story employs a layered perspective that at once looks at the tree’s story as the story of the modern man wishing to climb the social ladder in the rapidly urbanising, developing modern world, and at the dynamics of didacticism imparted to schoolchildren, which encourages materialistic ambitions as part of its didactic package, privileging it over thinking and creativity. The story therefore becomes a sensitive commentary on its times, mostly through the figure of the casuarina tree.

The casuarina tree is placed in an interesting position, as far as this story goes. There is an evident imposition of human aspirations onto the figure of the tree, but the presence of other humans in the story, and antagonistic humans at that (such as the insensitive woodcutters), problematises the certainty of this interpretation. It simultaneously refers to an anthropocentric and biocentric world view. William Rueckert writes in *The Ecocriticism Reader* that “in ecology, man’s tragic flaw is his anthropocentric (as opposed to biocentric) vision” (113). Therefore, the tree can be seen as a tragic figure in the story, whose tragic flaw is that its central reference point is the *human* world – it aspires to be of use to a world which is completely removed from any sensitive understanding of the natural world. One of the constant reminders of ecocriticism is that the natural world has meaning and value in itself, irrespective

of its usefulness to the human world. The tree (upon whom human inspirations have been imposed) lacks this understanding. In fact, the tree's fall can even be seen to echo the Biblical Fall, in that it thirsts for knowledge of the human world, which is essentially insubstantial and empty. It can also be interpreted that the tragic flaw of the tree is that it desires something *which is not part of its nature* – to roam about the world may be part of a bird's natural abilities, but this is certainly not the case for a tree. In that sense, its *disrooted-ness*, quite literally, becomes its tragic flaw. The emptiness of the human world and all of its words and actions is a motif in the story. This is seen in instances such as the collective sigh of the trees, saying "Whatever has been said of the world is highly exaggerated" (3), the crude headlines on the newspaper, upon which "not a single thought-provoking word [was] to be seen" (3), and the "grandiloquent philosophical" moral statements the teacher expects the students to proclaim (4). The emptiness of the anthropocentric world is contrasted with the self-sufficiency and seamless interconnectedness of the forest, brought out best in an instance where the tree gets the mark put on by the woodcutters "rubbed off with a squirrel's tail" (1). It is noteworthy that the natural world is aware of the goings-on in the human world, because the birds and trees supply the casuarina tree with knowledge about the human world, but the human world is caught up in a rush of empty, maddened industrialization, not in the least sensitive to the natural world.

The story defamiliarises common understanding of a tree's body. Usually, trees are just looked at as physical objects, as items which provide wood for human use. The story questions such a perception subtly, with its central character of a tree who thinks and feels. This could lead us to understand that the tree has body *and mind*, and therefore, an *awareness* of its body. The treatment that the tree undergoes at the hands of humans (or machines) reminds us of bodily violation, or rape. This is reinforced at a later point in the story, when the tree is being made into newspaper: "One night, our tree (the paper) was taken to the printing place, where under the press, unable to breathe, it lost consciousness. When it came to in the morning, it found letters imprinted on its body." (3). This makes literal the common feminist idea of hegemony as inscribed on the (female) body. The tree is not just raped, but also fragmented. The image of the tree as a wound-up roll of paper suggests a transformation that has fragmented it and made it hollow, because it has lost its organic nature. Further, the idea of the press as an oppressive institution is also hinted at. The point of newspapers is to bring together, or integrate information from different parts. Whether that happens meaningfully, first of all, is questioned by the story; secondly, the story raises the issue of the price to be paid for it to happen, and who pays the price, because it is seen to happen at the cost of the natural world.

It is noteworthy that the only god who finds mention in the story is the serpent-god, Adishesha. This points to the centrality of the natural world in the story. It is also seen that most of the conversations in the inner story happen within the nonhuman world. As the text moves from the inner narrative to the outer, we note how the setting immediately becomes more controlled, clinical and judgmental. The attitude of the teacher, who asks the children for "the moral of the story" (4) is lifeless. The discourse the teacher represents furthers the motif of human speech as empty. The trope of didacticism through a classroom situation was common in literature of this period, and was often directed towards a narrative of "progress" and "development". These notions of "progression" were invariably distanced and severed from the natural world, unlike indigenous culture which functioned as part of nature. The

modern narrative, on the other hand, emphasizes *becoming* over *being*. This discourse is deconstructed by the young boy's comment on the story, which subverts not just the didacticism but also the anthropocentrism. The story hence becomes a nuanced, multi-layered depiction of the impact of modernisation on both the human and nonhuman worlds, employing multiple narratives that impact the reader at several levels, playing with the imagination of its times and beyond.

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Ecological Stimulation in Romantic Poets

Romanticism and ecology are intertwined in English Literature of the Romantic period. These works were the words of Green Language of Romanticism. Writers who are inspired by the power, beauty and majesty of the nature have portrayed the wellness of the forests in their works of literature. They brought ecology closer to romanticism which is spot on the book of Jonathan Bate who popularized the phrase 'Romantic Ecology' by titling his book so. This paper focuses on the works of the romantic poets who used the so called 'Green Language' in their poems. It explains how they have shown their love, respect, faith and devout towards nature.

Human's relationship with nature is an unbreakable chain. Man is completely dependent on all the elements of nature without which he cannot make survival. Poets, who illustrated about God and human values moved to focus on nature during the romantic period. The wide spread nature becomes the inspiration for poets of the Romantic period. They admired the nature in their works. They started to live with nature and portrayed all the moves of it in their poems. This made them to move with nature as they found happiness, consolation for sadness, rest for mind, beautiful sceneries for filling the eyes, fresh air to refresh and a lot more. This paper will deal with the exciting factors that made the Romantic poets to love nature.

Nature possesses lot of life serving sources which helps all people for their survival. Poets who got inspired by the majestic beauty of the wild nature started explaining it in their works. In the beginning works were about God, His values, principles and faith. At that time plays saying the story of God and disciples were enacted within the Church. Then people started to focus on moral values, this made the writers to produce works regarding moral values and this brought the plays out of the Church and they enacted plays saying morals. Nature was a predominant romantic theme in the light of Industrial revolution, which is not only a threat to its preservation but also been a contriving force for the human mind. After these the focus of the writers moved towards nature which provided enormous beauty to explain in their works. They started to say the relationship between man and nature. Forests are one of the major sources in nature which inspired the writers.

Review of Literature

The metaphorical correspondence between land and text is such that writers frequently allegorize the acts of reading and writing by walking us over hill and dale. John Milton's Paradise Lost concludes its justification of God's ways to men as Adam. At the other end of the long eighteenth century, William Wordsworth parses the Wye Valley's "steep and lofty cliffs" for "the language of the former heart" as in Lines Written a Few Miles above Tintern Abbey". And John Keats likes the experience of reading Homer to command a "wide expanse" and traveling through "realms of gold", wherein "like some watcher of the skies".

Research Questions:

The following questions are framed to explain the ecological stimulation in the romantic poets: How romantic writers related nature and human feelings? How the beauty of nature explained? What are the consoling factors in nature?

Thesis Statement:

This paper aims to explain the power of nature in changing the mentality of human and the retrieval of human feelings.

Discussion:

Ecological atmosphere creates different feelings in the minds of the people. A happy tone makes a person feel happy, a sad tone makes one feel sad, likewise the scene, smell, and sound of nature stimulates different moods in human. Romantic poets have produced best examples that show how human minds were controlled and driven by the moves of nature. William Wordsworth, John Keats, Percy Bysshe Shelly, Samuel Taylor Coleridge, Lord Byron, William Blake and Matthew Arnold were some of the notable poets of the romantic period. They have shown how the nature driven their frame of mind to fulfill their needs from the nature.

Writers have shown the relationship between nature and human feelings as they have given the power of sentimentality to all the organisms of the nature. They have explained the pleasure in the nature as well as the pleasure derived from the nature in terms of science as said in Darwin's "On the Origin of Species". Pleasure from the nature is the concept of the Romantic Poetry and Romantic Science. They have explained the pleasure existed in the non-human world and pleasure taken by humans from the natural world are intermingled with romantic metaphors.

Wordsworth presents a portrayal of nature in 'Tintern Abbey', where the persona returns to the country after five years and feels a sense of nostalgia as he beholds 'These waters, rolling from their mountain-springs'. The flowing imagery demonstrates how they provide a 'tranquil restoration' from 'the din / Of towns and cities', making the universal experience of visiting the countryside subjective, as it corresponds to the persona's individual thoughts. The persona here feels happy as he sees the running river which takes away his worries also as it takes away all the unwanted sediments in the river bank.

Romantic poets are also called as Nature lovers as they have explained the beauty of nature no less than a lover explains his lady love. Poets sought to demonstrate this through, as Carl Thompson observes, their 'appreciation of landscape, and especially of wild or what was often termed "romantic" scenery' in their work. Moreover, natural forces and iconic landmarks were also associated with the 'sublime'; an aesthetic theory defined by Edmund Burke is productive of the strongest emotion which the mind is capable of feeling: fear and awe, which inspire imagination to the greatest degree. Keats praises the artistic beauty of nature in his poem Ode on a Grecian urn. He addresses the Grecian Urn as "unravished bride of quietness and a foster-child of silence and slow time". He also calls the Grecian urn a "Sylvan historian" because of the rural and forest scenes carved on its surface. Keats also goes on to say that music which is imagined is much sweeter than music which is actually

heard. Keats presented the artistic beauty of nature through his poems which can also enlighten humanity. This work of art has created immortal figures. Nature in any form like art will bring happiness to the world.

Keats is one of the greatest lover and admirer of nature. He expresses the beauty of both real and artistic forms of nature. Everything in nature for him is full of wonder and mystery-the rising sun, the moving cloud, the growing bud and the swimming fish. His love for nature is purely sensuous and he loves the beautiful sights and scenes of nature for their own sake. He believes that "A thing of beauty is a joy for ever'. He looks with child-like delight at the objects of nature. In his poem ode to a Nightingale, he feels happy for the Nightingale and he says that his aches with numbness pains are flown away as he had drunk when he hears the sound of the bird. Keats is astonished to see happiness of the Nightingale. Before the hearing of song of the bird, he tried many ways of forgetting worries Keats believed he has either been poisoned or is influenced by drug. But Keats felt a tranquil and continual joy in the song of Nightingale and makes him completely happy. It indicates to unite with nature gives eternal happiness for the mankind. Nature works as a source of generating happiness and is a best guide for human beings to live a happy life.

Romantic poets used a special language for the description of nature in their works which explained the beauty, power and sensibility of nature which is termed as the Green Language. They are the best in explaining a beauty, the metaphoric language they used is a special credit for their works. Their extraordinary explanations about the nature proved their love for the ecology which surrounded them. These thoughts of the romantic poets earned them a title called Romantic Ecologists as their works explained the power of nature and the relationship between the wide-spread nature and the life of human.

This paper dealt with the metaphoric imagery used by the Romantic Poets to explain the wild beauty of the nature. Wordsworth's imagination isolates and focuses, Keats imagination fills in and enriches and Shelly's imagination dissolves and transcends human minds towards nature. It shows how they related human feelings with the natural pleasure acquired from the nature. It explains how nature becomes a part of humans understanding about the various moves of nature in relation to the various mind sets of human. Romantic poetry proves the stimulation that the poets had from the nature to explain the innovative thoughts to make the readers feel the scene and the ease as they felt while writing it.

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All Sentient Beings: An Ecocritical Reading of *The Old Man and the Sea*

The 19th century biologist Charles Darwin's legacy is synonymous today with his theory of 'natural selection' and 'survival of the fittest'. These ideas that suggest competition over cooperation have had a continued influence on our understanding of the world today. The motto "Greed is good" in the 1987 cult classic Wall Street is indicative of the great hold Darwin's theory has had on the modern capitalist state. However, David Loye's rereading of Darwin's lesser known work, The Descent of Man reveals that Darwin had, in his later years, identified the significance of mutuality and cooperation. Loye reveals that Darwin writes only twice of 'survival of the fittest', but 95 times of love.

By the 1960s, biologists had begun studying instances where animals, even microbes were cooperating. In his work *Super cooperators*, Martin Nowak suggests that altruism could actually further one's chances of survival. Indeed, it seems audacious to believe that altruism and cooperation can better one's life, when one is inundated by the message of individualism and competition.

This study attempts to understand how the latter message has been propagated as opposed to the message of cooperation. By revisiting Hemingway's *The Old Man and the Sea*, and discussing areas of ecocriticism and epistemology, I will discuss how the novel is anthropocentric in most regards, and is indicative of a culture wherein nature is silenced and man's ideology of dominance is implicit. In decentering man in the novel, we may be at a better position to understand nature and our place in it.

In the novel, Santiago exhibits many traits of the classic hero: immense strength, valour and moral uprightness, that Hemingway summed famously as "grace under pressure". His hero Santiago says, "I'll kill him though," "In all his greatness and his glory... But I will show him what a man can do and what a man endures" (Hemingway 32). In *The Carrier Bag Theory of Fiction*, Ursula Le Guin speaks of the reduction of narrative to conflict. She writes, "Male activity of hunting has produced a tradition of death- linear plotlines, larger than life hero, inevitable conflict" (Cody Jones. Web). Hemingway suggests that Santiago is a hero because he struggles till the end; the marlin is ravaged by sharks, as is his pride, but Santiago's glory lies in his grit and determination to fight his own battle till the end. He is exalted to a Christ-like status; on returning home, Santiago struggles up the hill with his mast on his shoulders, evoking parallels with the scene where Christ carries the Crucifix to Calvary. The old man also has stigmata- like wounds on his wrists from his struggles at sea.

Still, he expresses that he is lucky to have found such a worthy opponent in the marlin: "But what a great fish he is and what will he bring in the market if the flesh is good. He took the bait like a male and he pulls like a male and his fight has no panic in it" (24). This dichotomous theme of man vs. nature is further implied in the title, pitching Santiago against the natural forces of the sea, the tides and the giant marlin. Once the sharks destroy the marlin, the old man apologises to the marlin. He concedes that he had caused their undoing: "Fish that you were. I am sorry that I went

too far out. I ruined us both" (56). In these lines, one can register a sense of guilt felt by the old man. The symbolism of having gone too far is not lost on the reader. It conveys how the old man's ecological consciousness is blinded by greed and pride.

Hemingway writes, "The old man always thought of her [the sea] as feminine and as something that gave or withheld great favours, and if she did wild or wicked things it was because she could not help them. The moon affects her as it does a woman, he thought" (14-15). Here, he employs the ubiquitous metaphor of land- as- woman, feminising nature, using the only code of signification he knows. In *The Lay of the Land: Metaphor as Experience and History in American Life and Letters*, Annette Kolodny critiques this practise, exposing it to be the root of "our aggressive and exploitive practises" (9). In her introduction, she asks, "was there perhaps a need to experience the land as a nurturing, giving maternal breast because of the threatening, alien, and potentially emasculating terror of the unknown?" (9). William Van O'Connor writes about Hemingway's world:

It is of course, a very limited world that we are exposed to through him. It is ultimately, a world at war- war either literally as armed and calculated conflict, or figuratively as marked everywhere with violence, potential, or present, and a general hostility. The people of this world operate under such conditions- of haste- as are imposed by war. (187)

Certainly, Hemingway has drawn inspiration from the experiences of his generation that had witnessed the World Wars. He wrote in an age when all ideals had fallen, when accepted institutions of faith had crumbled. In the following lines, the violence he inflicts on the marlin is evident: The shaft of the harpoon was projecting at an angle from the fish's shoulder and the sea was discolouring with the red of the blood from his heart. First it was dark as a shoal in the blue water that was more than a mile deep. Then it spread like a cloud. The fish was silvery and still and floated with the waves. (46)

However, it would be reductionist to consider Hemingway as an entirely ego- logical writer. His attitude to nature remains, at best, highly ambivalent, marked by a reverence for nature *and* the desire to overpower it. After he kills the marlin, he feels no sense of victory. Rather, he feels as though he has betrayed it; "I am only better than him through trickery," he thinks, "and he meant me no harm" (48). For him, the sharks' attack is not a matter of chance or bad luck; "the shark was not an accident" (49). He saw it as punishment for his having killed the marlin. Hemingway presents nature as friendly and affectionate, though cruel at times. The old man catches the marlin and also kills it but there is a sense of awe and admiration he feels towards it: "Then the fish came alive, with his death in him, and rose high out of the water showing all his great length and width and all his power and his beauty" (46).

In another instance, Hemingway writes, "He took about forty pounds," the old man said aloud... When the fish had been hit it was as though he himself were hit" (50). Here, one notices his absolute respect and admiration for the fish, his adversary, whom he also takes to calling his 'brother'. Considering the dignity the marlin shows in its death, he feels nobody would deserve to eat of it. For three days, Santiago holds onto the line that links him to the fish; he has deep bruises on his hands, a cramp

develops in his arm and his back aches terribly. Hemingway seems to suggest that this physical pain allows him to forge a connection with the marlin- a connectedness to the world around him that elevates him spiritually.

Most of the novel is in the form of the old man's interior monologue. He speaks to himself to carry on: "Now you are getting confused in the head, he thought. You must keep your head, dear. Keep your head clear and know how to suffer like a man" (45). Lines such as these, offer the reader a clear view of Santiago's state of mind, his motivations and desires. He speaks to the warbler, the marlin and the sharks. Yet, the animals are never shown as capable of communication. They remain mute spectators, who gain their identity solely from Santiago's representation of them.

The social theorist Foucault believed that knowledge is a form of power that knowledge can be gained from power. It is so interlinked with power that he often termed it as 'power/knowledge'. He saw power as a producer of reality: "it produces domains of objects and rituals of truth" (Foucault 19). In his 1980 lectures, he added the dimension of *subjectivity* to his treatise on the regime of truth. From his lectures, one tangible conclusion may be drawn- the possibility of overwriting the accepted anthropocentric regimes of truth by employing one's subjective experience of nature. This alternate discourse elicits the possibility of a race that values democracy and compassion over self- interest.

According to Cheryl Glotfelty, the true concern of ecocriticism should be "how nature gets textualised in literary texts" to show how literary ecology is merely human signification of the natural environment. In doing so, she wished to create "an ecoliterary discourse that would help produce an intertextual as well as an interactive approach between literary language and the language of nature" (Oppermann. Web). Ecocriticism, in this framework, offers an "analysis of the cultural constructions of nature, which also includes an analysis of language, desire, knowledge, and power" (Legler 227).

At one point, Santiago expresses his oneness with the marlin, thinking, "You are killing me, fish . . . But you have a right to . . . brother. Come on and kill me. I do not care who kills who" (45). With this realisation, the reader comes to terms with Hemingway's understanding of the natural world- everything in this world must die, and, only a brotherhood between men or animals, can help one face this truth. Even as the marlin dies, it is charged with life: "Then the fish came alive, with his death in him" (46).

Christopher Manes suggests that Deep Ecology has attempted to create this counter-ethics by listening to the nonhuman world and reversing environmentally destructive practises of modern society. He terms it the "language of ecological humility", echoing Bill Devall who suggested that deep ecology involves learning a new language. In his essay "Nature and Silence", Manes writes,

We require a viable environmental ethics to confront the silence of nature in our free from contemporary regime of thought, for it is within this vast eerie silence that surrounds our garrulous human subjectivity that an ethics of exploitation regarding

nature has taken shape and flourished, producing the ecological crisis that now requires the search for an environmental counter-ethics. (Manes. Web.)

However, there arises the discursive problem of nature speaking for itself using a human mode of signification. This requires “constructing a new mode of understanding and perception that surpasses, if not eliminates, the nature/culture dichotomy” (Oppermann. Web). As Santiago watches the weary warbler fly towards the shore, he says, “Take a good rest, small bird,”.. “Then go in and take your chance like any man or bird or fish” (27). Thus, he refers to the same end that meets all creations, that of death.

Paul Ekman speaks of his discussions with the Dalai Lama, when he read a Darwin quote to him. The Dalai Lama’s translator, Jinpa, made a surprise discovery- Darwin had used the phrase “all sentient beings”, which is the exact English translation of the Buddhist description of the all-encompassing compassion of a *bodhisattva*. This incident while asserting the connectedness and unity of all living beings reinforces Barry Commoner’s ecological law that everything is connected to everything else.

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**When the Secrets behind the Moustache Becomes a Naturalist's Envy:
Introspecting the Ferocious Sandal Smuggler and His Comrades**

Many centuries ago, India was known as the land of bounteous resources. India was known for its beautiful natural landscapes which includes the thick forests with wild beasts. Our flora and fauna is a rich source of many treasures and this had lured traders from all around the globe to plunder our resources. It's not about any foreigner, rather someone who ruled the jungles of south India for almost three decades. The very name which was a nightmare for many officials and even the governments of three states; a sandalwood smuggler, a famous poacher- he goes by the name Veerappan!

We all know him as a notorious Bandit, a cold blooded murderer, someone who kidnaps for ransom. But as we say opinions are always subject to change, Veerappan, India's most dreaded bandit has a strange mix of cruelty and humanity. No one ever bothered about the humane side of Veerappan except two persons. Krupakar and Senani who wrote their gripping anecdotal account with journalistic simplicity in 1998 titled *Birds, Beasts and Bandits 14 Days with Veerappan*. Veerappan was a loving husband, a keen observer of nature, someone who knew every inch of the forest. The south Indian forests were his home. He grew up on the lap of nature. The man whose pride rests on his moustache, hides many things.

Our paper has mainly focused on Veerappan and his comrades as portrayed by the two wildlife photographers and environmentalists, who were kidnapped and kept in captivity for 14 days. They had a very different tale that could shatter hopes of a reader who had read about Veerappan. What is told in the book is something that would make every reader question the authenticity of information told in newspapers. Krupakar and Senani were wildlife photographers who believed that they knew the nook and corner of Bandipur forests. They had been instrumental in the formation and functioning of "Namma Sangha", one of the most successful nature conservation movements in India. Mistaking them to be government officials, Veerappan and co. stormed into their house in the forest and abducted them. The journey to the unknown thus began.

Veerappan's knowledge of the Tamilnadu – Karnataka forests were extra ordinary that would put many forest officials and environmentalists to shame. He was a great story teller. He reconstructed the events in the wild that made his guests to stand mesmerized as it was so real. The hostages got a close look at the plant and animal diversity in the forests. Well, that was just the beginning. Senani and Kripakar did not know Veerappan was a surprise package.

But it was Senani's turn to surprise the hosts. He introduced to them Kaajaanasa a bird that could sing 28 kinds of melodies. The hosts didn't believe until the bird sang 10 of them. The little bird had captivated the dacoit. Then came the Barbet. He told them the song was not from a single bird, but a duet. It was a kind of duet between the learned guests and the jungle dwelling guests regarding who knew the forest well. Veerappan has several spiritual discourses. The six foot tall Bandit with the trademark moustache began his day smearing his forehead with sacred ash and paying respect to God Muneswara.

Veerappan is rumoured to have killed about 2000 elephants. He enquired Senani on the number of tuskers still alive in Bandipur. He replied that due to heavy poaching, it's not more than 7 big males. Veerappan then asked his men the same question that fetched the same answer. They were astonished to know the investigation done by the hosts and the animal count they have. But Veerappan says that it had been very long since he killed an elephant. There are 25 killer gangs currently working here yet they hold him responsible for whatever happens in the forests.

Veerappan then narrates the story of his childhood. The story of a small village Gopinatham, at the foot of Mahadeswara hills. It was the place where he grew up. The land was known for the dense population of elephants, tigers and green blanket of trees. He describes how the landscape was vanished after the "Whites" stepped in during the pre-independence era. The short people from Japan hunted rouge elephants, chopped off their legs and tusks and killed crocodiles. The whites slayed everything that moved; cut down trees; blasted rocks and ran a granite business and converted the golden land into a graveyard.

When he narrated his encounter with a bear and tiger we can sense how deeply he observes animals. He killed both the bear and tiger in the encounter, but he found an unnatural behaviour in the tiger. Then he found that the tiger's heart was almost struck by a porcupine's thorn. He hated the wild boars. He called them wretched creatures as they raided the tummies of dead elephants. At several points we can find the philosophical musings that encourages Veerappan to love his co-beings including the birds and animals!

The most interesting part came when the hosts finally decided to give up the usual food menu. This time it was monkey meat. Senani laughed as they did not sight even a single monkey during their trail. Moreover it was difficult to spot one as they have ventured into the sensitive areas to the forests that haven't seen humans. Veerappan smiled and sat down putting his finger on his mouth. What happened next made the guests dumbstruck. He imitated the monkey calls so perfectly that he got replies from distance. "You call like this, the monkeys would come where you want to" -said Veerappan

People who hunt for food feel grateful for whatever that comes his way. But this man calls animals according to his taste; chooses one and shoots it. Not only a langur, Veerappan could imitate the sounds of a charging elephant and how they vocalize during different situation; death cry of a hare caught by a wild dog etc. The sounds he produced were so authentic that no one could match his mastery in it.

Finally Veerappan decided to set them free. The fourteenth day of their journey wasn't a pleasant one. Deep inside his butcher's heart, there was a pool of compassion. He pleaded Senani not to sell the house so that he could pay a visit sometime. Rangasamy, who once threatened to shoot Senani is the one who is sobbing like a kid. He even asked Senani to inform police about Madeva. He had a good gun and he is the one responsible for the elephant deaths. But always it is Veerappan who gets blamed for all the events happening in the forest. Veerappan was really concerned of the alarming death of elephants in Bandipur. How many naturalists here are sympathising on the same? We can see the pain of parting in Veerappan as well as in his gang in the final chapters of the book.

Actually who was Veerappan? Yes, he had committed crimes-sandalwood smuggling, elephant killing etc. But there are reports that forest officials once encouraged him to do so which later made Veerappan unstoppable. He had killed many police officials too. But those were notorious ones who harmed and killed his villagers. He was the messiah of the poor who were at the receiving end of the police officials. He was the uncrowned king of his region and he got in return complete support from them. He says that the policemen were goons in uniform who did not even spare his little sister. Veerappan longed to join civilization. Over his reign in jungle for 30 years, he was denied the chance to start a normal life. He wanted clemency, but he knew that the police would never let him live if caught. He demanded ransoms to support his gang members whose properties and families were destroyed by the police. He claims not to have smuggled ivory or sandalwood as the papers say. They give false news about him. Even if a police man gets injured during crossfires, Veerappan is held responsible. When asked for 3 crores as a ransom, Veerappan was offered just 3 lakhs and even the policeman who brought the ransom stood scratching his head asking for bribe. That was the way the outside world worked. Media always exaggerated news about him.

It is evident from the case of Veerappan that men always cheat, but never animals! He understood this fact very well. In a way he was just saving the forests. The present reports show that no animal is safe in forests. If you have enough influence, you can go and plunder the resources in the forests. There are many bloody battles raging in jungles across India. Though Veerappan was bad, he was the lesser version of it. His name was a nightmare for many, but almost 20000 people attended his funeral. He was hated by a few and loved by many. Now the question arises- Who is the evil? Like the authors say, this is neither to praise Veerappan nor to earn sympathy from people, but to prove the fact that he could interpret the language of the forests and animal calls more than any naturalists here. He was a man who shed tears! Above all a passionate nature lover who is fluent in philosophical and spiritual musings.

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**Anthropic Desecration and Woes of Supplicating Nature for Survival:
An Ecocritical Reading of the select Poems of “Marakkavikal”**

Nature has been conceived in literature as a complex area that is embedded with a wealth of conceptual and symbolic meanings. Here, the binaries between primitive and modern play a crucial role in foregrounding the ethos of contemporary society. The primitive is overlooked as something wild and uncouth while the modern, though sophisticated, but artificial is praised in glowing parlance. But the ethnic sophistication of any race is the gradual procession and progression from the traditional. Hence, sensing the impending doom of ecological destruction through the desecration of Nature, a group of writers namely “Marakkavikal” (Tree-headed poets) emerged in Kerala in the late 1980’s with their mighty lines and oracular voices mirroring the repercussions of the destruction of our immediate environment. They endeavored much to counteract the anthropic activities that play havoc in nature through a multitude of unscientific projects.

The Silent Valley Hydroelectric Project (SVHP) served to create a new mode of ecological consciousness among the people. The Silent Valley, the remote and secluded forest, is located in the Western Ghats in Palakkadu district of northern Kerala. It is the sole surviving bit of evergreen forest in the Sahya range covering about 89.52 square kilometres and is rich in both the flora and fauna. In 1970, the Kerala State Electricity Board (K.S.E.B) submitted a hydroelectric project to the Government of India demanding to construct a dam across the Kunthipuzha which flows through the valley. The then political parties, press and the Government enthusiastically engrossed the project as it was viewed as a panacea for the power shortage in Kerala, particularly in the Malabar region. They were obsessed only with the material comforts that the project may bring in and showed green flag for it. But a group of scientists identified the imminent threat to the Silent Valley brought about by the projects and it provoked the environmentalists as well as the writers to think deeply about the resultant ecological crisis. Hence they expressed their sympathy for nature in harsh terms. It invoked much controversy and after a series of protests and campaigns, the Government finally abandoned the project.

The literature of Malayalam played a crucial role in the campaign to resist the SVHP. Some of the Malayalam poets, regardless of their political and ideological differences, displayed unity and resolve in echoing the imminent death of ecology. They formed an organization called ‘Prakrithi Samrakshana Samithi’ (the organization for conservation) and later in 1983, published an anthology consisting thirty-four poems on the deepening environmental crisis of Kerala. It earned them the title, ‘Marakkavikal’ (tree-headed poets). It is a derogatory term used by the critics of the time to scorn the group of poets as if they were idiots and had ‘Marathala, (tree-headed that is pig headed) for they gave grave concern for nature than human. Among the so-called “Marakkavikal” include the renowned Malayalam poets like Sugathakumari, Kadamanitta Ramakrishnan, O.N.V Kurup, Ayyappapanicker and Vishnunarayanan Nambudiri. The poems they wrote served as a means for appealing the emotion rather than the intellect of the people, creating a new ecological consciousness, and working thus by the emotional and meta levels, they offer a

terrible foreboding to reprimand the anthropic desecration of nature by the so-called 'cultural beings'.

There was an emerging ecological concern that appeared as a development within modernism in Malayalam literature and it was reflected throughout the poetry of 'Marakkavikal'. Their attitude towards nature was expressed with considerable difference in their portrayal of nature, and their excessive concern over the 'Mother Nature' provoked the critics of the time to a great extent since they were the ardent supporters of the current scientific developments, especially, the SVHP. O.N.V. Kurup, the celebrated romantic poet in Malayalam, in 'A Requiem to Mother Earth' ('Bhoomikkoru Charamageetham') decries the callous ways in which landscape is commodified and sliced up by human beings for selfish motives. The poem, by addressing the issues of ecological preservation, states that only mutual coexistence between man and the earth would preserve the future of human race. The central image of the is that of a mother who is torn to pieces by her own children and who ironically, refuses to die for the sustenance of the same. Thus the poet laments the sad plight of the Mother Earth at the hands of her son- the human inhabitants on it. He says:

When tomorrow you lie benumbed
In the enveloping shadow
Of the dark poison-flower of death,
None will be left here,
Not me either,
To mourn, to moisten your dead lips
With our tears!

Hence the poem is at once an appeal to the ruthless humans to stop the relentless exploitation of nature, an exhortation to be mindful of the countless sacrifices the Earth does for her Children, a warning against the anthropic desecration of the sacred caretaker and finally, a dirge for the magnanimous and supplicating Mother who denies to die for the sake of her children.

The angst against anthropocentric activities and the fear of ecological annihilation is found artistic expression in the poems of Smt. Sugathakumari, the prolific Malayalam poet and environmentalist. Besides being a foremost poet in Malayalam, she has registered a formidable presence in the social and political landscape of Kerala during the last thirty years. Her poem, 'Hymn to the Tree' ('Marathinu Stuti') mirrors the fragility brought to the natural milieu and the dire need for its conservation. It describes the bleak scenario arising out of the callous felling of trees and the consequent weakening of the ecosystem. The tree becomes the source of the fresh and rejuvenating air we breathe by consuming the poison from the atmosphere (Carbon dioxide) and it props us being the stick by us at the end of our life. Though the avarice of man kills her slowly, she, as a mother, still silently bears all in silence. It says:

You save our
Mother from floods
And rejuvenate
The soil. You
Store the ambrosia

Streaming down the heavens
In her simmering heart.

Thus the poem presents a tree's ecological significance and its benevolence to man. It alludes to the tree's role in preventing soil erosion and in regulating and sustaining the distribution of rain and water supply.

The image of the earth as a forgiving mother is vehemently contested by Kadamanitta Ramakrishnan, the most revolutionary poet among the "Marakkavikal". In his 'Child, Do not Drink Breast Milk' (Kunhe, Mulappal Kudikkarutu), his delineation of earth as a patient mother is much engaging to the readers. He represents the Mother Nature as a preserver as well as a destroyer and the humans, the children of the earth, should approach her with reverence and love. He comments:

Is earth a playing ball or playful doll?
Her patience too has limits.

The poem becomes an appeal of Earth to posterity not to enjoy the fruit and comfort of her body as it is desecrated and vitiated by the greedy aspirants of the present through unsustainable development activities.

Vishnu Narayanan Nambudiri, one of the prominent members of the 'Prakrithi Samrakshana Samithi' depicts the forest dwellers as the only one who bears crude wisdom of ecology in his poem, 'A Voice in the Wilderness'. Contrastingly, the modern man only possesses 'the hypocritical false trappings of the city'. He exhorts human to keep away from giving them strange disease, absurd education and madness of religion. Later in the poem, he laments that it is a terrible misfortune to see the forest as alien to the human. He says:

We cleared cool rain forest and
Scattered gold coins for rubber latex;
This is what we conceived as "agriculture" ...!

Here again as with other 'Marakkavikal', Vishnu Narayanan Nambudiri conceives the nature as mother who provided her children with enough food, but they, ironically, sensing the opportunity, cut open her belly and sold its contents to generate more wealth. They intruded the secret corners of forest and to accomplish their task, the government also became a party to this fraud.

K. Ayyappa Paniker, with his rhythmic note and felicity of expression, asks for the lost splendor and wonder of nature in his poem, 'Naadevide Makkale'. He illustrates, with typical citations, how the wealth of nature has been looted through the monstrous anthropocentric activities. His alliterative verse runs commending on how the natural resources-landscape, trees, birds, beasts, flowers etc. being destroyed by the avarice of man. The poem touches all the developmental activities of modern man from an agrarian economy to the industrial one.

Thus the poetry of the so-called 'Marakkavikal' is abound in wisdom illuminating the imminent doom of Nature. Their poems, in an apocalyptic note, served in unsettling the consciousness of the contemporary consumerist society. It worked out in the minds of the common people to raise their voices for the sustenance of life in the planet. The imagery of the nature as a 'Supplicating Mother' for survival depicted by the 'Marakkavikal' brings much shock and dismay to the emotion as well as the intellect of the so-called 'Cultured Man'.

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An Ethnographic Analysis of Life Chances among the Kurichiya and Kuruman Women in Wayanad

Life chance is a Weberian concept, which can be explained in terms of class situation of an individual. Of course, life chances of adivasi women are immensely differed from male members in their family as well as the women of other communities or social groups. Role of women in a society should be counted not only in terms of participation in economic activities, but also their non-economic activities to be equally manifested. Kurichiya and Kuruman communities have comparatively social and economically higher position among the Adivasis of the state. They had hold ownership over forest land, made use of natural resources for decades. The situation has been changed by government enacted rules, education and by other developmental activities. How these changes reflect in the social life and health of women of Kuruchiya and Kuruman communities are being critically analysed here.

‘Life chances’ is a Weberian concept, which can be substituted by ‘status’ or ‘class’ of a person in a modern capitalist society. The term ‘life chances’ is used by Max Weber in analyzing the class and status of individual, in particular with reference to the concept of ‘class situation’(Weber, Marx, 2012) The term class situation is principally differed in Weberian analysis from the widely accepted Marxian approach to class. Commonly acknowledged notion is that in a capitalist society, it is the market that determines the life chances enjoyed by individuals. Life chances can be understood as, in Giddens's terms, the chances an individual has for sharing in the socially created economic or cultural "goods" that typically exist in any given society' (1973) or, more simply, as the chances that individuals have of gaining access to scarce and valued outcomes.

The encyclopedia of social sciences explains the usage of the term life chances consequently passed into general practice, especially in studies of social mobility, where the closed nature of a society diminishes the opportunities (chances) for advancement of social classes, women, and ethnic or racialized minorities. It includes chances for educational attainment, health, material reward, and status mobility. Here, in this paper, the term sounds as the same.

Outlining the Argument

In recent years, the researches on Adivasi communities or indigenous people treats as controversially debated topics in the academic arena. The researcher’s attitude (methodological and philosophical constraints) towards the researched is seriously assessed. Linda Tuwai Smith gives directives on developing a research agenda for ‘insider’ research within indigenous communities. The current and future role of the non-indigenous researcher is marginal to the decolonizing methodologies agenda. Her work is a valuable reminder of the need to reflect on, and be critical of, one's own culture, values, assumptions and beliefs and to recognize these are not the norm to encounter with an another culture. It also reminds researchers to consider whose stories are being privileged and whose stories are being marginalized in any

representations of the other, especially the endogenous one (Smith, 2008). Even though, the Adivasi communities have been become fascinating topic for researches in Sociology and Social Anthropology. The feminist and eco feminist approaches dealt issues of Adivasi women in depth fully.

Tribal studies in India are largely a product of colonial ethnographic research. The driven methodological force of this research is qualitative in nature. However, ethnography is the tool, which carries out the soul and sound of the particular. Ethnography is the study of people in naturally occurring settings or 'fields' by methods of data collection which capture their social meanings and ordinary activities, involving the researcher participating directly in the setting, if not also the activities, in order to collect data in a systematic manner but without meaning being imposed on them externally (D.Brewer, 2000). Ethnography is not a unique method of social research but a style of research that is renowned by its objectives, and active participation of researcher in the setting.

Contestation and contextualization of Kurichiya and Kuruman Communities

Wayanad district has the highest number of Adivasi population in the state of Kerala. It is 17.43 percentage of the total Adivasi population of the state, where Kurichiya and Kuruman communities enjoy the top most position at the hierarchical division of tribal communities of the region. The available literature deliberately discusses the heterogeneous nature of Adivasi communities. Each Adivasi community in the state has its own specific dialect, lifestyles, practices, norms and customs. In most of the tribal societies in Kerala, especially in Wayanad, women enjoy equal status with their men folk and are the cornerstone of the social structure of the tribal societies (Mathur, 1977). Tribal women enjoy certain economic and social equalities and are equal partners in family and conjugal rights. But they do not enjoy pre-marital freedom (Aerthyl, 2008). Even though they have an important position in tribal society, they are debarred from exercising power over land, performing poojas, sacrifices and other customary religious practices. These are generalized statements in available literature. Kjosavik, and Shanmugaratnam, (2007) imply that their resource base and livelihood systems under went radical changes and their property rights systems including ownership, power over resources and economic relationships transformed over time and space. For Adivasi, land is a habitat, territory, social organization, economic system, cultural identification and political boundary. However, the government policies in the colonial and post-colonial period have affected the Adivasi's close relation to land, forests and its resources. The imperialist ideology based on private exclusive ownership of land and capitalist development was alien to the Adivasi notions of stewardship and communal ownership of land (Isac, 2012). In mid-1980's Kunhaman wrote that there were no concrete academic notes on the economy of the Adivasis. These are commonly accepted notion of economic condition of them. Here, in this paper, more than the economic system life situation of kurichiya and Kuruman are particularly discussed.

Kurichiya is one of the major sects of Adivasi communities of Kerala State. They are the first agricultural tribe to have settled in the hilly areas of forest land (S.K., 2016). They practice untouchability with other tribal communities and a few of dalits in Malabar area. Kurichiyas mainly subsist on agriculture, but they are good hunters and archers too. The main implements for their hunting are bow and arrows, which is set

aside in the family armory. Though, the male members are only allowed to use these armaments, while women are familiar to do with.

The Mullukuruma is a Scheduled Tribe found in the Wayanad District of Kerala and adjoining areas of the Gudalur Taluk and Nilgiri district of Tamilnadu. They have been referred as, Mullukurumbar (Aiyappan, 1948) and Mullukuruman by Luiz (1962). Recently they are called as Kuruman. The Kurumar community is believed to be the descendants of the Veda kings who were preceded by the Kudumbiya dynasty mentioned in the rock engravings (Johnny 1995, 2001). The myths, stories, places of worship and names of places that still exist in Wayanad point to it. The Kuruman believe that their present name is a creation of the Nairs of Wayanad during the Nair supremacy. The thing is that the Kuruman couldn't think of a hut without bamboo tree.

Socio-cultural and economic environment of the researched

Adivasi communities find themselves at the losing end of socio-economic changes taking place in diverse contexts of development. This has been adversely affected on the Adivasis, especially those who are settled in the suburban areas of Wayanad. Where, the contact with the other communities and the socializing agencies has been trying to make them comfortable in the modern world. The marketization and expanding possibilities of tourism in the rural area of Wayanad bring many changes in the social and economic scenario of the district. But all these changes could not bring that much changes in the social position of Adivasi women apart from economic aids by selling traditional products in the tourist spots of the district.

Women's role as an active participant of agrarian labour or forest dweller along with social roles like mother, wife and as a basic initiator of other dimensions of family life is of extreme importance. In the case of Kurichiya community of Wayanad, women never legally hold possession over land. They usually keep away from making decisions on property ownership and common community affairs. Community land holding system was common among them. Lately, common property divides among the male members of the family and a share keeps with the head man of the clan as a community property for common affairs. Extended family type is becoming familiar among them in recent years. This might be replaced by nuclear families in future.

Community ownership of land existed among the Kuruman community. The lineage head man of the settlements called 'Mooppan' usually held the ownership and took decisions over the community property. Women had no power over the property, which is owned by Mooppen on behalf of the entire clan. Although the descent is through female line, daughters have no right in the clan's property, which belongs to his /her mother's family. Division of property is more frequent in recent years. The father divides his land among his sons. If he has no son, the property goes to male relative (K. Sebastian, 2013). Women are completely expelled from their father's property, whether which is land or valuable materials.

Education has played a crucial role in the transformation of the tribal family. The Kuruman are more educated than the other tribal communities in Wayanad. The educated youngsters among them get jobs in the urban centers. There are a number of

both male and female, engaged in non-government and private service sectors for their livelihood. A handful of them depend on government salaried employments for their livelihood. They had a common hearth and enjoyed community living for decades. Educational and employment opportunities, which provided by the urban employers attracts them to be settled in these areas. It seems that there is a trend of shifting residential type from extended to nuclear family system. Norms and values, which prevailed among the Kuruman, as part of their family relations and marriage can be called women friendly and that intensively express the concern over female members of the community particularly. Women are permitted to divorce their legal wed with support of clear evidences as such she is betrayed or exploited by her husband (K. Sebastian, 2013). She can remarry another male from her own community as per community rule. Widows are permitted to marry after the first death anniversary of her husband.

Kurichiya community has an enormous number of educated youngsters engaged in government services. From my field experience, there are a number of educated women in the community; very few could get away from the native to get into an employment. Others are strictly bound with community norms hence they could not move away from the hearth to find out a job. They have to satisfy with the job, which they have as ST promoters or ASHA workers at their local area. In Kurichiya clan, women in the community are restricted to do religious enactments; meanwhile they have access in religious ceremonies as a follower. Marriage takes place only after a girl attains her puberty and is decided by their headman. There is no voice for girls to put forward their position over the decision of head man on her marriage or her daughter's marriage. Divorce and widow marriage are allowed but a woman is not allowed to live with more than one husband. There are restrictions over sexual relations of their members and it is strictly governed and controlled by the elder male members of the community. The delivery of a woman and menstruation period in her life cycle gets treated as subordinate resident to other family members, while they do not allow getting her out of the room for certain days.

Puberty was considered as an unhallowed period, but the educated young female members of the nuclear family, expose their disagreement on such communal norms. Contrary to the general belief that the Adivasi enjoy great freedom in matters relating to sex, the Kuruman are very strict on the matters related with the conduct of their unmarried youth. The unmarried boys and girls are not allowed to experience sexual indulgence. It is accepted that clan exogamy is observed and in fact it is the worst crime that a Kuruman commits. It is punished with expulsion from the community and leads to disinheritance. Disinheritance is also meted out to a widow for illicit sexual relations.

Both Kurichiya and Kuruman experiences community bounded restrictions over foremost social and religious institutions. In the case of education and employment, Kuruman has had somewhat more freedom than the other Adivasi groups. Their possession over land was minimal so they could easily shift from forest area to rural villages and from village to sub urban areas. But Kurichiya's life revolves around their agrarian land and all members of the family equally enjoy onus in the field.

Determination of class situation

Meaning of the word class is entirely differed from the concept 'class situation', which is defined as a number of people have in common specific causal component of their life chances in so far as this component is represented exclusively by economic interests in the possession of goods and opportunities for income and which is represented under the conditions of the commodity or labour market. The Adivasi women do not have equal economic position with the male members of their family, where as they engaged in agrarian labour works and taking care of their children and elder members of the family. As same as other communities, these are unpaid jobs. The opportunities for women in forest area cannot be measured on the basis of economic relations within the family or market than their capacity to raise their opinion at least within the family or clan.

Adivasi community did not have a direct relationship with market economy, even if they were working as wage labours in agrarian sector. Hitherto, they were paid by food crops rather than currency as reward for their manual effort. The community might have had become familiar with the labour market only in recent years, where their manual works reckon in standardized form. Market economy resonances the nature of economy as capitalist, where the life chances of different communities are easily accountable. It is the most elemental economic fact that the way, in which the disposition over material property is distributed among a multiplicity of people, meeting relatively competitive in the market for the purpose of exchange, which creates specific life chances. The mode of distribution prevails among the Adivasi communities habitually differs in various aspects, which should have influence over life chances of members of the particular communities.

In general, contemporary approaches see classes as rooted in production, it reflects in social status too (Marion Fourcade and Kieran Healy, 2013). But in Weber's writing, the class situation of an individual is directly related with his or her life chances. Each Adivasi group has its own specific life styles, culture, customs, traditions and religious practices and all these manifest the life chances of the community members. Female members of the clan have some other norms to address their position. Whenever moving to upward position of hierarchical order of caste or clan, it is conspicuously present that the position of women will not be in the same direction. Female members of Kurichiya community consume secondary position in the common substances, while Kuruman women enjoy equal position at least in family matters. There are many indigenous communities in India which are reckoned as matrilineal or matrilocal in nature, but in the case of Kurichiya, it is patriarchal in nature and practice. Nevertheless, Kuruman is patriarchal in nature and women dominate in common community undertakings, whereas women have a space for freedom of self-expression within their community and hearth.

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A Walk into the Enchanted Forest of Shivapuram

Forest has always been the heart and soul of literature and popular culture. From the oldest folklore to the Modern works of fantasy, forest feature either as a place of enchantment, threatening danger or one of refuge. It also represents the edge of civilization and the unconscious part of human mind, a place of mists where magical or supernatural beings wander. Since the real beauty and mystery of nature lies in the forest, its relevance cannot be forbidden. Literature and Films have always tried to explore or document the mysteries of Nature by shedding light on the roots of taboos and traditions that are still practiced in our country.

Though our lives had its origin from forest, the modern man has secluded forest merely as a holiday spot whereas the people who owns forests are categorized as tribal's who are illiterate and uncivilized. We are not realizing the ultimate fact that nature is enriched with lots of hidden treasures which is necessary for one's existence. In our present scenario, most parents deny their children to enjoy the favors provided by nature just like forbidding them to play in mud, enjoying the rain, forcing them to wear sandals while stepping outside their home by not allowing them to feel the soil etc. When people started to detach themselves from nature in the name of civilization, they turn into the destroyer of nature and thus cannibalistic tendency in man is increased.

Closely tied with nature this paper focuses on the intrinsic relationship between myth, superstitions and the role of nature and man, in a village named Shivapuram as presented in the film 'Anandhabadhrum' directed by Santosh Sivan and Gautam Mohan (asst.), based on the novel of same name by Sunil Parameswaran. Here the enchanted forest of Shivapuram is an area, beyond which, people normally travel, where strange thing might occur and strange people might live, an area now devoted to witchcraft and black magic. The movie draws the visuals of Shivapuram by presenting an old tharavadu (ancestral home), complete with nalukettu, ponds, dark and damp caves and groves with lush green surroundings, forest and the waterfalls. The characters in the movie give us a glimpse of beauty and horror in some of our traditional customs. Various beliefs such as worshiping the snakes, protecting nagamanikya (a precious stone which decorates the serpent's head) and taaliyolas, other superstitions like making a mortal woman the Goddess of the village, witchcraft, the concept of 'yakshi' (spirit), transmigration etc. are uncurled through this film. These elements are not scientifically proven truths; but they are the myths or beliefs practiced by many people for a while. It also depicts the superstitious beliefs where woman are considered as Devi (goddess), according to certain myths and traditions. A woman who is chosen to be a Devi is denied to marry. Now let us have a walk into the enchanted forest of Shivapuram.

The movie *Anandhabadhram* commences with the conventional mode of storytelling where Gayathri (Revathy), now an American settled citizen; narrates the mystic story of Shivapuram, her native land to her son Ananthan (Prithviraj) stays as a backdrop for the title scenes. Ananthan arrives at Shivapuram, with his deceased mother's ashes in order to fulfill her last wish of lighting a lamp in Shivakavu. He meets a host of endearing characters in the village like Bhadra (Kavya Madhavan), his maternal grandmother and also the black magician Dhigambaran (Manoj K Jayan).

Shivapuram with all its charm, mysterious caves, sacred groves and waterfalls presents the real beauty of nature and invites us into a land enriched with folk tales, superstitions, witchcraft, spirits and black magic. Since the Oldest traditions are preserved in folktales, it will always have something magical and supernatural. Here, Gayathri begins by narrating the mythical aspects of Shivakavu (a temple) through the silent whispering of flames, which gives a hint of the coming disasters. These flames are not mere flames but the representation of society itself. She there on introduces the character Sidhayogi who meditated for years to achieve supernatural powers and later on uses these powers for his evil deeds. He at first steals the Nagamothiram (a sacred ring) which was safeguarded by Kunjootan (a small serpent) for attaining supernatural powers.

Here, Kunjootan is a representation of the traditional custom of worshipping snakes and the blind faith of the villager's that by doing so they will be protected from all ills. Serpents play an extensive role in Indian mythology. In Hindu mythology, we can see Lord Shiva wearing snake as an ornament around his neck as a symbol of controlling fear and death, and we can also see Lord Vishnu resting on a five headed snake and in the case of Lord Ganesha we can see a snake swapped around his stomach.

In India, especially in the South there are many houses, that has got a shrine of their own which is often a grove reserved for snakes; located in a garden surrounded by trees, creepers etc. Generally people are not allowed to simply roam around these sacred groves. They are permitted in only for praying and providing offerings to the deities and also during the time of conducting certain rituals. 'Noorum palum' is an important offering made to the snake god in Sacred Groves. It is the offering of rice powder, turmeric powder, lime, cow's milk, tender coconut water, banana and ghee. This ritual is generally performed on 'Ayilyam' star of the local almanac every year. It is believed that the devotees will have to face misfortunes if they do not keep the sanctity of the sacred groves or causing harm to the grove.

The groves within the forest are the hidden treasure of nature that is capable of protecting and destroying the entire Universe. In the movie, the caves and the groves play a predominant role in carrying out the lives of the villagers. It's not the characters that lead the story but it's the groves that carry the mystery of the future events. The film is revolving around two groves i.e., Shivakavu and Guhakavu. In contrast to the tales told by Gayathri, Ananthan witnesses Shivakavu in all its ruined state. The ruined Shivakavu symbolizes the decaying structure of the society where the morals are vanishing day by day. As in a scene, Gayathri had narrated of Sidhayogi killing a man and puts off the flame from a stoning lamp, thus indicating

the spread of evilness. Flames are connected with light, purity and goodness, are the symbolic representations associated with the temple which in now transformed into a ruined one due to the evil practices of Dhigambaran. The flames here depict the pathetic situation of the people and society. But the arrival of Ananthan to Shivapuram makes us believe that a reformation is possible by lighting a thousand lamps in Shivakavu.

Gayathri then introduces Guhakavu situated behind a waterfall where nagamanikya is protected by Kunjootan and other snakes along with a Yakshi (female spirit). It is believed that nagamanikya is regarded as the soul of the universe that controls the entire cosmic system. Knowing that one could see the Nagamanikya only with the presence of a girl from Madambi family who has a divine power within, Sidhayogi kidnaps Gayathri and drags her into the cave, but Madhavagurukul kills him and rescues her. Before dying, Sidhayogi has already injected his evilness in his grandson Dhigambaran by passing on his Nagamothiram and advising him to seek vengeance on the Madambi family. There on it were the days of Dhigambaran trying to fulfill Sidhayogi's last wish for which he made use of the Shivakavu for his black magic rituals. He could sense the presence of anyone entering Shivakavu and would either harm them or kill them.

The movie also introduces a village girl Badhra who knows the secret recipes of some natural medicines using wild herbs with which she cures the diseases of the villagers. As today's lifestyle is getting techno-savvy, we are moving apart from nature, without realizing the fact that nature is a part of us and it is enriched with many herbs that could cure our diseases with no side effects. We have not yet fully explored what the nature has got for us; instead we are chasing for something new and harmful. While we are trying to adopt western culture; it should be noticed that foreigners from distant lands are coming to India for utilizing our natural resources both for physical and mental refreshments.

Badhra instead of becoming Devi which Madambi family wanted her to be, falls in love with Ananthan and this unravels the latter part of the story. Ananthan's innocent wish to see the nagamanikya becomes fruitful with the aid of Badhra and blessings of Kunjootan. Dhigambaran there on with his evil eyes tries trans-migrating his soul into Ananthan as this could achieve the favors of Badhra so he could win nagamanikya and make Ananthan the culprit. Transmigration is conducted by Dhigambaran inside the secret chambers of Guhakavu. He with his supernatural powers had arranged a magical tub filled with oil in which he dips himself whereby trans migrating his soul with Ananthan. During this process Ananthan feels a terrible headache and even without self realization he turns into a puppet controlled by Dhigambaran. In a scene, Badhra happens to see a snail and scattered lucky red seeds which is a bad omen indicating that something is wrong. This proves that if we are living close to nature, the nature itself is capable of making us identify the unfortunate events by providing us secret signs. Badhra after realizing about these facts from another character takes initiative to save Ananthan and to restore the lost happiness of Shivapuram in which she succeeds. At last Dhigambaran loses all his powers and Ananthan was able to light the thousand lamps as per his mother's wish thus restoring the faith. The film ends by providing a positive outlook of defeating the evil. It shows the destruction of

long established evilness of Dhigambaran. Here, Forest as a symbol of rejuvenation makes reconciliation with one's own self and environment.

Man knows that he is part of the whole of Nature, but the whole is awe inspiring, imperfectly understood and must therefore be treated with care and respect. Here Groves represent the known and unknown powers of nature. Traditionally Groves is a source of getting wild herbs and is helpful to many birds and animals for their water requirements during summer. Nowadays these sacred groves are no longer in use, as the planet is being deforested and modernized. The sacred grove is now obscure; it has merely become a metaphor for the progress of civilization. The film for its literary lap of forest love highlights our rich culture and traditions by making use of ancient myths, stories and tradition bonds the audience deeply into traditional mythology. Here the enchanted forest of Shivapuram represents not only what is lost, but a place where what is lost can be restored.

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**Exploring the Greening:
A Theological Reverberation of the Ecological System**

Hinduism projects nature as a manifestation of the divine power and He pervades all beings equally. Hindus regard everything around them as pervaded by a subtle divine presence, may it be rivers, mountains, lakes, animals, flora, the mineral world, as well as the stars and planets. The Hindu Vedas, Upanishads, Puranas, the great Epics Ramayana and Mahabharata, and other earliest of extracts of the religion extensively exhibit holistic cosmic vision with strong environmental ethics and consistent emphasis on preservation of ecological balance. The religion shows deep respect for all elements on the earth. Hinduism describes everything in terms of divinity and in relation to the ultimate reality. All the living organisms in the world have a divine touch according to Hindu mythology. Atharva Veda states: Mata Bhumi Putroham Prithivyah (Prithvi Sukta, meaning: My Mother is Earth and I am Her Son). This clearly shows that the basic premise of the religion is that man co-exists with other living beings in a system where everything is interdependent and flow of energy is cyclic. It upholds the Earth as Divine Mother and all living beings as her equal offspring.

The Earth is celebrated for all her natural bounties and particularly for her gifts of herbs and vegetation. Her blessings are sought for prosperity in all endeavors and fulfillment of all righteous aspirations. A covenant is made that humankind shall secure the Earth against all environmental trespass and shall never let her be oppressed. A soul-stirring prayer is sung in one of the hymns for the preservation and conservation of hills, snow-clad mountains, and all brown, black and red earth, unhurt, unwounded, unbroken and well defended by Indra. The Rishis of the past have always had a great respect for nature. There was not a superstitious primitive theology. They perceived that all material manifestations are a shadow of the spiritual. The Bhagavad Gita advises us not to try to change the environment, improve it, or wrestle with it. If it seems hostile at times tolerate it. Ecology is an inherent part of a spiritual world view in Hinduism.

The religion hence imbibes and encourages ecological ethics among its devotees. The Earth is treated as 'Mother land' and nature's five elements- Air(Vayu), Fire(Agni), Water(Jal), Space(Vyom), and Earth(Prithvi)- are treated as the constituents of body matter of all living beings, and instills an innate sense of oneness between all things. These five elements are the foundation of an interconnected web of life. Dharma - often translated as "duty" - can be reinterpreted to include our responsibility to care for the earth. Simple living is a model for the development of sustainable economies. Our treatment of nature directly affects our karma. *Pancha Mahabhutas* (The five great elements) create a web of life that is shown forth in the structure and interconnectedness of the cosmos and the human body. Hinduism teaches that the five great elements (space, air, fire, water, and earth) that constitute the environment are all derived from *prakriti*, the primal energy. Hinduism recognizes that the human

body is composed of and related to these five elements, and connects each of the elements to one of the five senses. The human nose is related to the earth, tongue to water, eyes to fire, skin to air, and ears to space. This bond between our senses and the elements is the foundation of our human relationship with the natural world. For Hinduism, nature and the environment are not outside us, not alien or hostile to us. They are an inseparable part of our existence, and they constitute our very bodies. Millions of Hindus recite Sanskrit mantras daily to revere their rivers, mountains, trees, animals, and the earth. Hindu religion gives much importance to forest. The whole world is considered as a forest, and for balancing the equilibrium of the earth (nature), we have to keep intact the relationship between forest and human life. Almost all the religious works give emphasis to tree worship. An evergreen tree in Hinduism is considered as a symbol of eternal life. In fact, the trees and plants like Banyan, Neem, Peepal, Basil (Tulsi) and Bel are regular features in the compounds of any Hindu temple. Banyan and Peepal trees are regularly worshipped as pious trees by the devotees in Hindu temples, while Bel is an integral part of the paraphernalia for worshipping Lord Shiva. Basil (Tulsi) is one of the most revered shrubs in Hinduism. Grasses such as *kusha* and *durbha* are also hallowed, of which *kusha*, in particular, is offered to Lord Ganesha.

Hindus normally worship Lord Ganesha before starting a work in order to make it smooth and without any obstacles (which is known as 'Ganapathihomam'). For this purpose, coconut, ixora flower (chethipoovu) *karuka* etc. That is, these plants and trees are a part of human life, which shows the importance of planting these in our garden. According to the Hindu religion, a human develops his relationship with nature, especially with trees, at the early stage of his life. An infant, according to hindus, gets acquainted with nature when it is five to six months old. It is on the occasion of the *Annaprasa (Choroonu)* that an infant is introduced to the outer world. In this ritualistic function, the baby is taken to the yard to round a big tree (normally coconut or jackfruit tree). This ritual itself shows the importance of humans' relationship with trees.

Yaga, a Vedic ritual performed by Hindu priests (*Acharyas*), plays a very important role in balancing the ecological equilibrium. The myth behind *Yaga* is that it is performed to please the god Indra to shower rain on the earth. But the real intention of performing a *Yaga* is maintaining the ecological balance. The pots, bricks etc. used for a *Yaga* are made of wood and clay, which are the products of nature. The result of a *Yaga* goes directly to the earth. Thus by taking from and giving to the nature, these rituals balance ecological equilibrium.

Another interesting aspect of Hindu religion is the idea of Nakshatra vanam. Each lunar star sign (Aswathi, Bharani, Karthika etc.) has its own tree or plant. Conventional astrology dictates that planting, nurturing and worshipping respective trees by individuals according to their star signs will yield them significant growth and prosperity. In olden days, temples and parks used to plant these trees in various geometrical combinations corresponding to circles, linear and elliptical lines, representing Sree Chakra and Sudarshana Chakra etc.

Above all Hindu religion respects the existence of other living creatures like animals and also worships river and planets. Hinduism preaches respect for all forms of life

and emphasizes on preservation of bio-diversity. Hindus worships many animals and creatures like cow, snake etc. That's why the religion gives much importance to sacred groves (kaavu) and also protects it carefully. The rhythm of life is dictated by water and Hindus hold rivers in great reverence. The rivers are generally female divinities, food and life bestowing mothers. The most holy of rivers, the best known and most honored, is the Ganga or Ganges. She is personified as Goddess Ganga. The religion finds a sacred place everywhere; where ever there is a river, a mountain, a big tree, a large rock or any natural phenomenon- showers respect for nature and its multifarious features.

Thus, when we analyze the traditions and rituals of Hindu religion, we can clearly understand the role of religion in exploring the greening. It assigns certain roles to humans in forest conservation. Not only Hindu religion, but the other religions like Christianity also carry a great role in protecting the trees. Hindus believes in the doctrine "*Vasudhaiva Kudumbakam*" (The whole Universe is One Family).

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The Symbolism of Forest and Trees in Landscape Paintings

J. C Cirlot in his Dictionary of Symbols mentions that since a forest with all its wilderness and dense foliage opposes the direct flow of sunlight, it is regarded as resisting the intense solar power (112) Besides Cirlot mentions that in Druidic (priests of an ancient celtic order) mythology, , “the forest was given to the sun in marriage. Since the female principle is identified with the unconscious in man, it follows that the forest is also a symbol of the unconscious” (112) He also refers to Carl Gustav Jung, famous Swiss psychiatrist’s association of forest with “perilous aspects of the unconscious”, like terror, dark secrets, mystery etc. According to Jung, the presence of forest in children’s literature symbolises these mysterious aspects (Cirlot 112). Therefore symbols possess the unique quality of representing a macrocosm in a microcosm. This paper proposes to study the use of forests and trees as symbols in landscape paintings.

According to Walter Schwimmer, “nature-just like a painting, sculpture or building-only becomes meaningful when we make an active connection with it” (3). Symbols help human beings create associations with nature as they understand nature in terms of human language and its meanings. Studies prove that the “landscape and rural scenes was first developed in Alexandria, the chief metropolis of Greece, founded by Alexander the Great and it became a specific genre of painting and mosaic”(Gorbea 7). This genre later became common among the Dutch and American artists.

Representations of forest as a landscape in paintings differ across cultures. In the German nationalist landscape paintings, it is portrayed as an “intricate part of the national community”, exposing the socio-political scenario of the nation (Maurer 141).Kathrin Maurer also notes the difference in how landscape artists belonging to the same nation represent forest differently in their paintings. When the German landscape painter Caspar David Friedrich painted forest in order to glorify space (fig. 1 -‘The Chasseur in the Forest’), Adolph Menzel’s (a German Realist painter) painting (fig. 2 as portrayed in *The History of Frederick the Great 1842*) is not romanticised or idealised. Rather than a place offering solace, it is portrayed as a place responsible for the disoriented nature of Prussian and Hungarian soldiers during the Silesian war (Maurer 142). Therefore forest is used to symbolise both the components of a binary- solace and confusion, depending on the scenario.

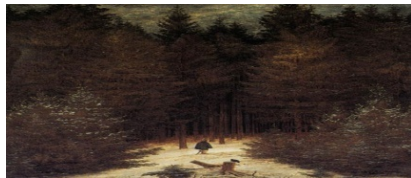


Fig.2



Fig.1

The experimental approach of the Avant Garde movement changed the perspective in which artists portrayed forest. French Cubist painter Fernand Léger is famous for his

painting 'Nudes in the Forest' (Fig. 3). This painting creates an illusion of space by using cylindrical forms to fill the canvas. The "machine-like forms" used to represent the greenery of the forest aligns him with the Italian movement of Futurism, which "reflected on the benefits of urbanisation and an industrialised society." Therefore representation of forest becomes ironic here as it resonates urbanisation which was the cause for mass deforestation. The presence of tube-like structures in the paintings made the critic Louis Vauxcelles describes the style of Léger as "Tubism".



Fig.3

Forests are serene and unique because of their wilderness. It is a mysterious landscape, the secrets of which are not revealed to even the most adventurous of human beings. But gardens depict human presence in its mere existence. Gardens are formed when the wilderness of nature is tamed according to human will by introducing the concept of orderliness and beauty in human terms. Garden was also a subject preferred by many landscape artists. However, even the first garden, the Garden of Eden was portrayed in the paintings in order to represent human presence in it. For example the painting by the famous American landscape artist depicts the Garden of Eden as in his imagination. (Fig. 4 'The Garden of Eden'). According to Katherine Manthorne, the abundance of trees in the garden symbolises "fertility of the tropical landscape which would get identified with the origin of life" (376). Therefore for Cole, The Garden of Eden symbolises the origin of human life (the birth of Adam and Eve) from the portrayal of the fertility of land. Therefore the absent-presence of human beings only foregrounds the presence of [human beings even if they are not depicted in the painting. However, Manthorne quotes German naturalist Alexander von Humboldt who describes the painting as, "nature in these climes appears more active, more fruitful, we may even say more prodigal of life" (376).



Fig.4

Another famous depiction of garden in landscape is in Egon Schiele's 'The Four Trees'. Egon Schiele was an expressionist who focused on representing emotions in his paintings and 'The Four Trees' (Fig.5) is one of his most famous paintings. The painting is bright at the background and dark at the foreground. According to many critics the darker foreground is a symbol of suffering and misfortune that is awaiting the world as it is approaching the World War I. The painting was completed in 1917. The trees at the edges are healthier than the ones in the middle. Critics analyse the

trees as representing the approach of different people towards the war scenario. The trees at the edge symbolize those at the edge of the society, who lead a carefree life. They will face the war as just another problem and overcome it successfully. But the trees in the middle are those who are at the main stream society and the ones who follow conventional rules. They are not adventurous enough to adapt to a changing scenario and may be suffocated in the war. Therefore the group of trees represents human beings themselves.



Fig.5

A tree is the smallest unit of a forest. Therefore when forests and gardens symbolise various aspects, trees also become effective symbols in landscape paintings. Allison Meier says that the Romantics landscape artists use trees as symbols abundantly. He also compares this to the Victorian language of flowers and says:

As with the Victorian language of flowers, specific trees have their own symbolism. Reverend William Gilpin, an artist and cleric, stated it “is no exaggerated praise to call a tree the grandest, and most beautiful of all products of the earth.” In the form of tree, artists found expressions of life, death, and the great beyond.

Meyer records how trees become representatives of various factors for the Romantic landscape artists. Some of them are given below.



Fig. 6

A ‘blasted tree’, which is trees usually struck by lightning symbolizes the cycle of nature—from death to life because most of the times such trees sustain life in them even after facing the bolt. Some critics interpret it as an embodiment of wrath of God, symbolizing destruction. Fig.6 shows Hubert Robert’s “La Cascade”. The presence of human beings belonging to different age groups resonate the symbolism of cycle of life along with the blasted tree.]



Fig.7

Another image chosen by many Romantic landscape artists according to Meyer is that of a ‘dead tree’. Fig.7 is Caspar David Friedrich’s “Abbey among Oak Trees.” It

symbolises the inevitability of death and the gloominess surrounding it. The presence of a dilapidated monument shows how even “the grandest of the monuments fade”. It could also mean how the bravest or the most intelligent of human beings will face the ultimate moment of death.



Fig.8

Trees become spiritual symbols for some artists according to Meyer. For example, “Lands chaftnacheinem Gewitter” by Joseph Anton Koch (Fig.8) shows how the tree reaching up to the rainbow becomes a bridge connecting heaven and earth. The artist also interprets it as human beings who are striving between heaven and earth.

Katherine Manthorne in her article “The Quest for a Tropical Paradise: Palm Tree as Fact and Symbol in Latin American Landscape Imagery” mentions that Thomas Cole was always fascinated by trees. It would be interesting to note that in his set of biblical paintings the palm tree symbolised the ‘Tree of Life’. According to The Book of Genesis, ‘Tree of Knowledge’ and ‘Tree of Life’ are trees present in the center of the Garden of Eden. “Although not named specifically in Scripture, the Tree of Life became historically identified with the date palm indigenous to the biblical lands” (375). She also says that “Sir Walter Raleigh and Columbus, interpreted the palm as literally a tree of life: “It is curious to observe in the lowest degree of human civilization the existence of a whole tribe depending on one single species of palm” (376). The overpowering presence of palm trees in both the paintings emphasise Cole’s association of it with the Tree of Life. (Fig.9- “The Garden of Eden and Fig.10-).



Fig.9



Fig.10

Therefore, forests and trees are used as symbols in landscape paintings. But analysing the paintings from a different perspective, all the paintings in which nature was claimed to symbolise human world, could also be viewed as depicting a world of its own. To consider that trees lack emotions and it is the duty of an artist to attribute the emotions of the human world to them, to make them representatives of human emotions, is anthropomorphic. The depiction of nature in the paintings may be just a portrayal of nature itself. The anthropocentric attitude makes the interpretation of the paintings based on human system. It is not realised that the nature’s mystery is beyond the limits of human knowledge. All elements of nature may have a world of their own, which may constitute of their own means of communication. But the

conventional understanding that human beings are superior to all beings makes human them egocentric and blind to the power of nature. However the following analysis leads to an important conclusion, which remains a dilemma since ages. When the relationship between art and nature is considered, the result is a paradox. Some feel that art is necessary to expose the majesty and beauty of nature, making art superior to nature. In “An Apology for Poetry”, Philip Sidney says:

Nature never set forth the earth in so rich tapestry as diverse poets have done-
neither with pleasant rivers, fruitful trees, sweet-smelling flowers, nor
whatsoever else make the too much loved earth more lovely. Her world is
brazen, the poets only deliver a golden. (114)

But a different thinking can lead to the conclusion that art survives only because it has nature to represent within it. This dilemma of hierarchy has led to many debates. However, the following paper leads to a conclusion that art and nature complement each other for their sustenance. As art depends upon nature for subject matter, nature is dependent on art to emphasise the need to be sensitive to nature and to mediate the senses of human beings to feel the essence of nature.

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Ecospiritual and Ecofeminist Analysis of Terry Tempest Williams' *The Bowl*

Terry Tempest Williams is a nature writer and an environmental activist. She writes to fight the ongoing struggle to save the wild from development and to protect the once wild from over-exploitation. Williams brings one more theme that she explores to greater depth and intensity than any other prominent environmental writer. She brings her gender. It's her deep connection to place and to wilderness that Williams is known for. Rachel Carson and other important women who were champions of the environment spoke as human beings, but Williams often takes a specifically female point of view. She argues persuasively for a female view of her relationship with nature. This study aims for an eco-critical analysis for textual analysis in Williams' "The Bowl".

The term "eco-spirituality" draws attention to the cosmos as a place of God's self-revelation. The bowl and the miniatures that she creates reveal the creative energy within her. She also creates something out of nature. She recreates her family in clay figures and smiles due to satisfaction, which echoes the story of creation from the Bible where God creates man from dust and is pleased with His creation. Thus this reveals that the divine creator is within her as well. "Eco Spirituality teaches that divine life extends to all reality, and the Cosmos is an integral part of God's self-revelation"("Eco-Spirituality"). In Eco Spirituality, the person explores his/her relationship with God in the context of their relationship with the whole Cosmos having God in the center as Creator of this masterpiece. The protagonist in "The Bowl" reaches out to nature and experiences a divine relationship through her relation to nature. She shows how the connection with nature does not just stop with deep contemplations but must become a spiritual and physical dialogue with landscape. This is possible through the distinct development of interactive involvement with nature in such a way that it is erotic in nature. This is also reflected in her writing where there is physical intimacy and reciprocity, and her nature writing comes from the body.

According to Starhawk, a prominent Spiritual Eco feminist, one of the most important concepts of earth-based spiritualities is the interconnection of mind, body, and nature. The protagonist eats and drinks from nature for days and her body seems to undergo changes, which she is unaware of. Her hair seems to curl naturally and her body gets tanned but she ceases to let go of her body fully. But the divine through nature liberates her. When she slips after the heavy floods into the wash she learns to let go of the physical self. She lets nature take control of her body thereby liberating herself even when she was sinking. She learns to trust nature. "Erotics of place encompasses a relationship with the natural world that includes many aspects of an intimate relationship with another person: love, risk, surrender, vulnerability, connection, trust, and merging" (Cory). Through "The Bowl" Terry Tempest Williams "urges readers to experience place directly via the body and senses in

contrast to relating to place via the mind and reason”(Cory). Till the moment she falls into the wash she connected with the landscape mostly through her mind. Her fall initiates an intimate sensual relationship with nature. At the same time her consciousness expands into a new and higher dimension of Oneness with God.

“The bowl” opens like this “ There was a woman who left the city, her husband, and her children, left everything behind to retrieve her soul”(Williams 193). However, it is evident that the protagonist only left them physically because she further into the story creates a bowl and figurines of her family with clay. This shows that she still clings to her family and her responsibilities in her mind. She is constantly reminded of her duties and how she should behave which is evident when the narrator says, I quote “She must get control of herself, she thought; what would her husband think? What kind of example was she setting for her children? And then she remembered- she was alone”(Williams 196). Thus, after being liberated physically she is liberated mentally through this experience. The protagonist therefore undergoes a holistic liberation.

The lesson she learns in the end is not to worry about her course of life and submit entirely to nature. She also learns to let go of her control over her family’s future because she understands the futility of such belief. According to the general principals of ecofeminism, women are inextricably linked to nature, and therefore, debasement of the earth is considered to be synonymous with debasement of women. In the beginning she feels the need to reach out to nature because she feels a lack. Nature also has been subject to devaluing by patriarchy. Nature is only a commodity to the patriarchal world contends Vandana Shiva in her essay “Women in Nature”. The protagonist knows that nature is much more than that and seeks nature in order to be liberated. The patriarchal society had fixed her role as a mother and a wife rather than an individual. She wants to remember who she was rather than be told. Therefore, she goes to nature to believing she will find her identity when she goes back to her roots. However, she unites with nature, cosmic and the divine. This removes all her anxieties about her family’s future.

For Terry Tempest Williams, nature writing is a call to practice, “a commitment each generation must renew in the name of the land” (Red, 70). Through her writings she urges the reader to connect with the inner spiritual self through nature and not just stop there but go further like the woman in “The Bowl” and revel in that relationship.

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Anarchic Oikos: An Oikopoetic Study of Sara Joseph's *Gift in Green*

Sara Joseph is a gifted writer, social activist based on Kerala. Her novel Gift in Green plays a major role in encouraging ecological aspects. This novel mainly focuses on the living of the human with the nature. Oikopoetics is a theory which studies nature. This paper tries to find out the disruption which separates the humans' from the nature, by destroying the forest. This study helps to understand the behavioural strategy of the society. The main elements to be founded in this paper constitute the anthropocentric view and ego consciousness dominates the whole nature by accepting the urbanization and commercialization. This paper focuses on the contamination and exploitation of the mother earth.

Sarah Joseph born on 1946 based on Thirussur, Kerala. She is the author of several novels and short story collections in Malayalam She won many awards like Kendra Sahitya Akademi Award for her novel *Aalahayude Penmakkal* (Daughters of God the Father). She also received the Vayalar Award for the same novel. Sarah has been at the forefront of the feminist movement in Kerala and is the founder of Manushi – organisation of thinking women. She along with Madhavi kutty (Kamala Surayya) is considered leading women storytellers in Malayalam.

The novel *Gift in Green* is translated by Rev. Dr. Valson Thampu, an educationalist, author and radical religious thinker and reformer. This novel was published in English and Malayalam simultaneously. This novel has original features about the relationship between a people and the land they are holding back. This novel *Gift in Green* identifies the importance of the relationship maintained by the people with the island of water bodies and mangroves. The gist of this novel brings out the commercialization and urbanization which destroys the nature's existence. The beginning of the modernity ends in the expulsions of sewages.

'Ecocriticism takes an earth centered approach to literary studies' (Ecocriticism in Practise 3). It is fundamentally a moral criticism and pedagogy, it explore and aid to make the possible connections among individual, culture, environment and the text (any genre). Eco critical approaches can be theoretical, chronological, didactic, critical, psychological, and rhetorical. Eco criticism encourages all views into its tent in order to understand the human relationship with the nature, the philosophies and understandings of different ethnic groups will be shared by all. The major elements and concepts in eco criticism is anthropocentric, Ecology, Eco space, Deep Ecology, Symbiosis, bio centric. In the novel *Gift in Green*, novelist focused on the environmental issues. The setting of the backwaters is the main theme of this novel. The normal rhythm of the environment gradually destroyed because of the modernization. Since this novel is based on eco criticism branding protagonist as someone is not well acceptable. Every character [Human beings] is responsible for the environmental concern.

The theory of Eco criticism was in existence in Tamil literature also. It was termed by Tamil writers as 'tinai', which could be known as eco-criticism in earlier days. This concept of 'tinai' has closeness with the Greek term 'okios' which means 'household'. As 'okiocriticism' or 'oikopoetics' is called as the kind of eco criticism. Thus, 'oikos' is synonymous to the modern day theory of eco-criticism. Eco criticism is the result of the new consciousness: that very soon, there will be nothing beautiful (or safe) in nature to discourse about, unless we are very careful. By the 1990s it had become a recognized and rapidly growing field of literary study with its own organisation (ASLE: Association for the Study of Literature and Environment), and soon a journal, *Interdisciplinary Studies in Literature and the Environment* (ISLE) was launched in 1993. Tinai combines the natural and cultural features of specific landscapes found in Tamil Nadu. The landscapes are divided into five—namely, the Mountain (Kurinci), the Pastoral (Mullai), the Desertic (Paalai), the Riverine (Marutam), and the Littoral (Neytal). The landscapes are named after native flowers which are the keystone species in the specific landscapes (Selvamony, "An Alternative" 215-16).

The novel mainly deals with the Mullai (Pastoral) and Marutham (River). It sounds the importance of the land. "For us the land means a great deal more than this calculation of profit or loss. The land is the warmth of our heart! We know the land with our hearts, not with our heads. It is not to cheat the land we have known in the marrow of our bones" (205). The lines clearly state the attachment of the human nature with the nature. One stage people of the Aathi village and nature embodied each other. The description of the imagining documents the reality of the place. Eco conscious is deliberately seen in the phrase. In the quoted lines 'Heads' which states the ego conscious of the human mind. According to Jung, the ego represents the conscious mind as it comprises the thoughts, memories, and emotions a person is aware of. The ego is largely responsible for feelings of identity and continuity. The novelist differentiates the concise of the human mind in the descriptive way. "Occasionally when the water level receded a little ... plastic carry bags lay scattered like bloated foetuses. Over them, flies and mosquitoes droned with vengeance. Too restless to sit still even for a minute" (207) the river is the central plot of the novel. Here the daily expulsions of tonnes of sewage create sufferings among people. Novelist discusses the usage of plastic bags the problems as an instigate problem.

Anthropocentrism relates human being as the centre for everything. It symbolizes man is not dependable, other living organisms are depend on human kind. Environment basically is treated in an anthropocentric view. This reason makes humans are self dependent. But practically speaking both human and environment depend on each other. The problem lies with the human kind, without accepting the nature plays predominant role, we are incapable of using it. Harming nature is very easy, but nature won't harm as in any way. Urbanization and commercialization found as the threat to the eco system. "Urbanization invariably feeds increasing industrialization and commercialization, which impacts the environment as well as infrastructural capabilities of a city" (Pharande, Anil). Due to the advancement of urbanization many economists and historians stated that it will end in environmental crisis. The same happened in the village due to the advancement roads and bridges choke the water life, birds and butterflies flee the dying. Total peace of state is dismantling, and nature has been used as a slave to the human life.

The anthropocentric view of this novel helps in accepting the part of destroying the nature for our personal use. The exposure and for the comfort living human desperately harm the environment.

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**A Study on Portrayal of Forest in Telugu Horror Movies:
*Bethala Mantrikudu (1997) and O Sthree Repu Raa (2016)***

While filmmakers took their camera's for the first time far flung places in motion for the benefit of science, knowledge, spectacle and entertainment, this last strong hold of pre-history has provided an alluringly exotic setting for film adventures, an endless fount of jeopardy, colour and mystery. Horror film is a film genre that seeks to elicit a negative emotional reaction from viewers by playing on their fears. Welcome to the jungle/forest- vast, savage and clamorous with the din of life continuing its primeval cycle, far from the orderliness of civilization. Forests are a fairly popular setting with the Telugu horror movies. "Bethala mantrikudu" 1997 directed by "D.Madhunag" and "O sthree repu raa" 2016 directed by "T.Ashok Kumar Reddy" are the telugu horror movies which have extensively used forests as a major setting in the movies. This is a comparative study where the researcher is decoding the signs in the visual portrayal of forest with the help of semiotics as a tool to analyse the content. The scope of the study is relevant and the review of literature shows that there is relatively less research done on these movies and the portrayal of forest in these horror movies.

Horror film is a film genre that seeks to elicit a negative emotional reaction from viewers by playing on their fears. Welcome to jungle/forest – vast, savage, and clamorous with the din of life continuing its primeval cycle far from the orderliness of civilization. 5 main and indirect uses of forests are that : 1.) prevention and control of soil erosion. 2.) flood control. 3.) checks on spread of deserts. 4.) increase of soil fertility. 5.) effect on climate. Apart from these forests also entertain us, because they are portrayed uniquely and used as a fairly popular setting in telugu horror films. Forests are becoming the major setting in horror movies day by day.To know how forests are portrayed and why they are used as a major setting in horror movies, this study is conducted. Semiotics will help us in the comparative study on the movies "Bethala mantrikudu of 1997" and "O sthree repu raa of 2016" which will make us analyse how forest is portrayed and also why it is used as a major setting in both of these horror movies.

Review of literature

The relatively sparse research on horror movies has left room for further research. A research by Mithuraaj Dhusiya on "a study of contemporary indian horror cinema – let the ghost speak" and few more have landed up at the study of horror movies as a whole , but not as settings and their portrayal in the horror movies.

Objectives: Is to examine how forest is portrayed and also to compare the difference in portrayal of forests in both the horror movies. To know why forest is used as a major setting in these movies.

Methodology

The study is conducted with the help of semiotic analysis. Semiotics can translate a picture from an image in to words.The swiss linguist Ferdinand de Saussure (1857-

1913) is the founder of “semiology” and the American philosopher Charles Sanders Peirce (1839-1914) is the founder of “semiotics”. Both the sciences are involved in how to interpret signs. Saussure has explained that a sign was not only sounds and images, but also a concept. He divided the sign into two components. 1.) Signifier (sound image). 2.) Signified (concept). Signifier can be seen, heard, touched, smelled, or tasted. Signified as the mental concept. The researcher chose Ferdinand de Saussure’s method to interpret signs. As the researcher here is studying “MOVIE” which is the art form, therefore semiotic analysis is the right tool for the study.

Analysis

Certain emotions play a large role in our experience of art forms. They are of 2 types. Positive and negative. Some of the positive emotions are Joy, Gratitude, Serenity, Interest, Hope, Pride, Amusement, Inspiration, Awe and Love. Negative emotions are Hate, Fear, Anger, Hopeless, Anxious and etc. And horror movies are made just to trigger the negative emotional reactions among the audience.

“Bethala mantrikudu”: The signs that the researcher identifies in this movie are :

Music – The slow paced, hoarse sound and creepy music is utilized in 1980’s and 1990’s which introduces the first scene connoting fear and torture. The sound track and audio in this film are very typical of a horror. The film uses a lot of sharp stings to try and scare the audience, in a fun way. It goes hand in hand with the setting in the movie. As forest has noises of spirits, unknown and etc.

Lighting – This film has a very harsh lighting to further re-inforce the horror aspect of the film and set the tone, until the end of the film where they use a lot of bright lights to light the setting. Hence, the portrayal of forest connotes terrifying, deadly and mythology also says that, there will be one tree or one spot in every forest which will mis-lead people trapped in the forest (forest trickery-path of no return, entanglement). The night light, is a key feature of the setting, as a night light connotes fear and nightmares.

Characters – Bethala, his make up and clothes defines him as fearful and a ghost conjurer. Such people usually live in a location of isolation, therefore the setting forest has relevance and is portrayed as place unknown, and dangerous. And the Bethala’s deeds of black magic all are usually done in night times and places where there is no human existence. And the small boy’s character who gets trapped in the forest, portrays forest as a place of mystification, entanglement.

Camera Angle’s – the shots that establish the forest are more. Which increase the amount of fear. All the above signs connote that, forest is portrayed as terrific spot. Outdoor, black-darkness, coldness. Can any other location or germane be the best set as forest for a horror movie.? “O Sthree repu raa” :The signs that the researcher identifies in this movie are : Camera angle’s –low and high angle’s, panning, jerky movements and hand held shots. Music – mixture of slow paced, melodious, dialogue’s in between by the characters, animal sounds, spirit’s speaking. Lighting – low key lighting, it signifies the setting as dark. Editing – Tilted and fast editing, denoting shock, complete attention towards the scene also connoting the set as unpredictable.

All the above signs connote that, forest is an unpredictable place, and so triggers fear, as fear of unknown is a common trait. The first scene according to the story has to be terrific and it begins the story with the present situation and not the flash back. Also, a saying that says: First impression is the best impression, the director tries getting the complete attention in the beginning so, that it continues till the end. The conversation between the characters in this scene creates an impression in audience as forest is a scary place – because the male character says to the female that “asale ee chotu or adavi lo manam car nilapadame thappu”. This scene also creates a kind of excitement, about what the flashback was when a spirit’s noise in the forest is heard and gives us a hint about what might have happened in the same place before. Therefore, the director has chosen the most important setting – that is forest. In this scene, the forest is portrayed as the area that has for centuries been a place believed to be infested with the spirits of those who committed suicide. Through out both the movies “forests are shown as terrifying spots”-which in turn triggers the negative emotional reactions of people. The settings of horror movies actually create the very base of horror in the audience by helping in the generation of fear factor which at times becomes one of our favorite nightmares.

The difference in portrayal of forest in these movies is that the colours used are blue and red lighting in Bethala mantrikudu and natural in the Osthree repu raa. The importance of the forest setting is that a major part of Bethala mantrikudu revolves around the forest itself and in Osthree repu raa the importance is not as the same in the Bethala mantrikudu, but that’s because right now the movies have various other settings for horror movies. But, still forest as a setting has never lost its importance because the most important first scene of the movie is shot in a forest setting.

Observations

Panphobia – for a few people it’s fear of everything. Claustrophobia – for a few it’s fear of clowns. Hylophobia – almost all of us carry a deep rooted strand of irrational fear of forests or woods. As all the factors that lead to the above fears are present in forests, this negative emotional reaction called fear can be easily generated within the audience by the usage of forests as a major setting in the movies and through the terrific portrayal of them (as no other setting can generate fear as much as the outdoor shoot in forest can do). And while the directors have realised this, it is the main reason why the horror movies are comprised of forest as a major setting.

Findings

Among some of the best places in which a horror movie can be set, the first priority goes to “FOREST”. That’s its importance. The setting in the movies is deeply integrated into the concept of the movie, rather than a pretty after thought that the setting has no actual importance in the movies and are successful enough to increase the sense of disnormality. Probably, after forest are schools, dorms, that houses, creepy old mansions, graveyards, hospitals, hotels, haunted houses as settings would gain importance. The reason why forests are a major setting is because they explore the primal emotion of fear more than the other places, as it’s an outdoor, dark in the nights, dense, disturbing noises and also that humans usually fear to be in a place where they have never been, or not comfortable because they don’t have all the facilities as in their daily course (Hard to navigate-being scared of the unknown is a common trait), and where the human existence is very less as we believe that it

would be fine if there are someone to help us. So when a movie is set in such a place, usually audience have this feeling of putting themselves in the position of the characters involved in the movie (loss of identity). So, it complicates things and makes it impossible to digest a certain emotions for people. And when it comes to how they are portrayed is as terrific as possible, shoot in the night, raining in dense forest, place which is mysterious, and helpless if once entered or trapped in it, a place which is to be avoided or stay far away from.

Forests are not just for indirect uses like 1.) prevention and control of soil erosion. 2.) Flood control. 3.) Checks on spread of deserts. 4.) Increase in soil fertility. 5.) Effect on climate. But also fulfills the purpose called entertainment through art forms like movies, theatre and etc. Also, these days we have movies that focus on the positive shade of the forests and greenery through scenes consisting of trekking, paragliding and etc. So, the researcher also feels movies showing the positive side of the forest should be equal to balance the negative emotional reaction triggered by few horror movies like both the movies chosen for a study which use forests as their setting. Because right now, humans are on the verge of vanishing-“forests and greenery on earth” for their greedy benefits to survive. So, such horror movies might have a negative impact on the audience. And we need to keep in mind that the target audience for horror movies usually are “YOUTH” and they are the future citizens. For instance, the Bethala mantrikudu scenes of crime committed in forest. And youth, that tender age makes people want to experiment things, if they aren't matured enough to take right decisions or being not guided by the right people. The importance of forest setting in horror movies will never reduce and continue to be so and so. Well, the lack of forest as a setting is one of the chief complaints about horror movies from the audience itself. In fact, there are horror movies specially made with a story line on forests. Ex. The recent “The forest”-the Japanese horror film on forest known for the spirits residing there has won the applause of a major audience even consisting of critics.

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**Attitude of Human Beings towards Nature:
An Eco-Existential Study of Bill Bryson's *A Walk in the Woods***

Eco-Existential Study is an emerging critical theory. William McGuire "Bill" Bryson is a best-selling Anglo-American author of books on travel, the English language, science, and other non-fiction topics. This travel based novel, A Walk in the Woods, injects the anthropocentric attitudes of man towards the nature. This paper mainly focuses on the ecological perspectives of the traveler. This study also helps to understand the disparity between the nature and the beings includes loss of stewardship that a human have to claim. Being a traveler this book enumerates the importance of life with the nature and the appraisal of the human behaviour towards the nature. This paper also concentrates on the issues of existentialism which focuses on the freedom of choice and purpose of the individual

Bill Bryson the author of this novel, *A Walk in the Woods*. He is the author of humorous books on travel, as well as books on the English language and science in Anglo-American. Bryson was born on 8 December 1951. His books and talks reveal an unshakable love for science and an approval for its social importance. His belief is in the importance of science in shaping our future and the need to improve how we communicate the vitality and excitement that science provides. Bill Bryson has also written several highly praised books on the English language, including *Mother Tongue* and *Made in America*. This book describes the author's experience while walking the Appalachian Trail and reflects his opinions relating to those experiences. The leading magazine *The Miami Herald* states that this book is a mixture of tenderness, humor and an awakening environmental consciousness.

This novel *A Walk in the Woods* comes under the genre of Travel writing/ literature. This writing includes the elements of nature, travel memoir which builds the passion towards nature. This particular novel by Bill Bryson accepts the component of travel memoir with the experiences of nature. Mainly all the travel writers differ in their ideology. There is a possibility for all the travelers in praising, harming and polluting the nature. On the other hand people consider their role in propagating and safeguarding the nature. There are many travelers in this world and only less writes. This shows the less were gifted in sharing the innumerable experience through their writings. Each and every traveler has their own obsession in expressing their thoughts through photography (landscape and life) and writings. The passion towards travelling leads in appreciation and also condemnation. In this 21st century due to the advancement of globalization many travelers use to express their understanding about the places in social media. This paper titled the attitude of the human beings towards the nature is a conceptual study maintains the relationship of human and nature. It proclaims the approach that a man had towards the nature. The dominion that a man

encourages to bring the nature under his control the fact he believes in is everything created for him. The proceeding nature of the human civilization and the culture totally destroys the ecological nature. The imbalance between human and nature leads to reciprocate the disharmony from both the sides. Since we humans are considered are of atom size particle who tries to control the universe. Both the nature and society are interdependent on each other. Nature tries to safeguard itself it tries to live on but humans deliberately harming the nature for their personal cause. The extermination of the nature leads to the future sufferings of our society. Bryson in this writing *The Walk in the Woods* focuses on the hike in the forest by him and his friend. His description throughout the pages gets an idea on rediscovering/ searching the discovered understanding of nature.

Eco is a word which relates nature. The theory eco criticism mainly focuses on the environment with literature (individual, social, political etc...) this eco existentialism an emerging field in 20th century. The main concept behind this eco criticism is man is not alone in this universe; he is closely related with other living things. The ecological writing brings out the mutual relationship of human and nature which is developed by term Symbiosis. The term Existentialism means, 'existence precedes essence' is the central philosophical thought for every existentialist. A famous French philosopher Jean Paul Sartre claims that 'the essence is determined by choice'. This emerging theory constructs the relationship between human and nature. The environmental existentialism records the humans with the ecological conscience. The basic concept of existentialism is freedom and choice. The eco centric identity creates meaning in one's life by understanding the language of nature. There are two basic elements in eco criticism 1. Anthropocentric 2. Eco centric both have its own turmoil. The attitude of human being structures in lacking in anyone centric. The finding of this paper is how the human being approaches the nature in definite point of time. Planting trees includes anthropocentric (caretaker) whereas pouring water to it as eco centric (provide). The stewardship brings the natures language in transformation. Here both caretaker and provider relates to eco existentialism. The two broad category eco and existence combined to form a structure and constricted down the basic concept of humanism.

"The woods were full of peril-rattlesnakes and water moccasins and nests of copperheads, bobcats, bears, coyotes, wolves and wild boar"(5). The portrayal of the forest gives the clear picture of the Appalachian Trail. From Georgia to Maine they have planned to go for a hike. The writer described it as deep forest. The greatest threat found in this setting is human can enter in to the forest, it will be titled as society, but if the same animal enters inside the society it termed as sin. Being an eco existentialist in the words of Sartre 'choice and freedom' is considered to be a central theme in one's life. Concretely they accepted that the world is full of empty, nothingness prevails across the human mind. But sensibly viewing this nature/ forest gives the reason and meaning to one's life. Emptiness is become void by the human beings because of the nature. Basically indigenous people have a close relationship with the nature. One cannot isolate them from the nature. Their mind constructed with the relying relationship with the nature. 'Bryson meets the bear in his way. It's not his way its bear's way'. The main development of existentialism is the hero/ protagonist as the centre. In a deep forest the protagonist tries to rediscover the land in the trail. The setting of the novel is a dense forest where one has to come across all the living

creatures. The philosophical 'essence' conveys the answerable strategy by the characterization of the plot. Bryson with his companion Katz hike the AT.

In the novel *A Walk in the Woods* there is a change in the attitude of the characters Bill and Katz. In the beginning of their journey they depend on the nature, enjoying the adventures as they walk through the forest. "I looked despairingly in the pack and then looked around. "where's your water bottle?" he looked at me sheepishly. "I threw it." You threw a water bottle? This was truly staggering" (345). Ultimately, their planning begins to move from one phase to an additional phase, rediscovering the things and destructing the nature under their control is highlighted as a dominant character. The hardship they face in the forest and their confrontation in denying the comfort zone which they have been enjoying in the urban life. They could not adjust with the equipments they afford to use inside the forest. They begun to grumble over unavailability of supplies they wanted inside the wilderness. Their focus shifts from eco-consciousness to ego-consciousness. In Glen A. love's *Revaluing Nature: Toward an Ecological Criticism*, he criticizes the tradition of humanism such as "love ourselves best of all", self aggrandizing ego and to place self interest above public interest. The humanistic thinking leads to be 'self' oriented, it should be focus from self to the environment. Anthropocentric attitude will take the humanism to peril. Ecology has greater part in structuring the humanistic social and moral structure of the society.

The concept Anthropocentric dealt with the existence of the mankind. Frederick says "The vital concept is not understood by human beings or ignored for their selfish ends" (Frederick 101). Here the critic rightly says humans are not accepting their role in the society, their motive is to do egotistical things. The word existence takes us to the movement named Existentialism. Anthropocentric can be classified into three major divisions such as firstly Humanist Anthropocentric, secondly Nature to destroy nature thirdly Symbiosis the mutual understanding of man and nature. These three divisions bring threat to the human kind. Nature provides human proceeds this is the basic concept in general and also states the social conditioning of our society. The scar that the tree underwent is so peculiar these days. It's hard to find a single tree without any wounds.

Thus, a walk in wilderness has not yielded any positive result. These people go into nature without knowing the value of nature and unwilling to learn from the nature. Theories should be fruitful when it comes to practice. Distancing ourselves from the nature leads to be a never learning process. Thus, a walk in wilderness has not yielded any positive result. These people go into nature without knowing the value of nature and unwilling to learn from nature. Eco existentialism gives freedom of choosing it recommends choosing the best and value the nature in practical understanding of it that one can enjoy.

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Anthropocene Perspectives in the Movie *The Happening*

*The term 'Anthropocene' is a combination of anthropo from anthropos (meaning 'human') and cene from kainos (meaning 'new' or 'recent') which was in geological informal usage in the mid-1970s. Paul Crutzen independently re-invented and popularized it. It denotes the present time interval, in which many geologically significant conditions and processes are profoundly altered by human activities. These include changes in environmental conditions generated by these perturbations, global warming and ocean acidification. Dr. Suresh Frederick opines "Ecocriticism helps human being to have a porter's view of nature. It urges humans to have a biocentric view despite their apparently incorrigible anthropocentric due to their selfish nature" (Selvamony 136). The researcher has chosen a movie for discussion is *The Happening*. It is an American science fiction eco-disaster movie released worldwide in 2008. It was written, directed and co-produced by M. Night Shyamalan and Mark Wahlberg. This film is a professor, who tries to escape with his wife, best friend, and his friend's daughter from an inexplicable natural disaster.*

In Eco-disaster movies, of all the possible science fiction scenarios, the world or its civilization comes crashing to an end and the environmental catastrophe seems more and more the like lies. The irresponsible actions of humans cause irreparable damages to nature such as the melting of the ice caps, the disappearance of bees, extreme weather changes resulting in freak tornadoes and hurricanes, even the possibility of exhausting the supplies of resources like oil or drinkable water. According to Barry Commoner's first law of ecology, "everything is connected to everything else" (Glotfelty xviii) which means everything is related to each other and therefore it affects each other. This is how the chain of ecosystem works. This paper highlights the relationship between nature and human in an Anthropocene perspective, and also brings out how nature gives warning to human beings for their irresponsible action.

In the Central Park of New York, people commit mass suicide. They think that it is caused by a bioterrorist attack using an airborne neurotoxin. The mass suicidal behavior quickly spreads across the northeastern United States. Elliot Moore, a high school science teacher in Philadelphia hears the news about the attacks while taking a lesson about nature and its qualities. So he decides to go to Harrisburg by train with his wife, Alma. They go together with his friend Julian and his eight-year-old daughter Jess. The train loses all radio contact and stops at a small town. Elliot, Alma, and Jess hitch a ride with a nurseryman and his wife. The nurseryman believes that plants are responsible, as they can release chemicals to protect themselves from extortions. This group is joined by other survivors and split into two groups with Elliot, Alma, and Jess in the smaller group. When the larger group is affected by the toxin, Elliot understands that the plants are targeting only large groups of people. He splits their group triggering a neurotoxin attack, signaled by what appears to be wind blowing through the vegetation. Realizing that the plants are now targeting

individuals, Elliot locks himself in the basement but it is separated from Alma and Jess, who are in the home's springhouse out back. They are able to communicate only through an old talking tube. Elliot warns them of the threat. He expresses his love for her before deciding that if he is to die and also he expresses his desire to spend his remaining time with her. The three leave the safety of their buildings and embrace in the yard, surprised to find themselves unaffected by the neurotoxin. Almost a third of global farm output depends on animal pollination, largely by honey bees. In this movie starts with a discussion of bees by Elliot. "well apparently, honeybees are disappearing all over the country, ten millions of them just disappearing" (00.06.53).

In earth, the major part of the vegetation happens only by the bees and other insects. If they all disappear the process of vegetation will stop within few years. Bees and other insects are started disappearing when human started using poisonous pesticide for their crops and fruits and other trees. In this movie, trees release neurotoxin chemical which leads humans to kill themselves. Basically, neurotoxin is the dangerous chemical compound. Knowingly or unknowingly modern society people are gradually using dangerous pesticides. According to Rachel Carson, "it became evident that in spite of the assurances of the insecticide people that their sprays were harmless to birds the robins were really dying of insecticidal poisoning; they exhibited the well-known symptoms of loss of balance, followed by tremors, convulsions, and death." (carson62). When this kind of pesticides or insecticides are sprayed on land, most of the times they make their way into a water source, such as a river, ocean, or pond. Through this continuous process, nature changed its quality. At this extreme level, in this movie, trees are releasing deadly chemicals which leads humans to kill themselves.

Most of the food products that contain chemicals like neurotoxins are on their ingredients list. Processed foods, chips, canned food, baby food and other junk foods are often loaded with neurotoxins. It is very common in sugar-free food products, especially sugar-free gums and drinks. It contains genetically modified bacteria which causes kidney failure, seizures, blindness, obesity, neurological disorders, mental illness and brain tumors. From the human evolution, people are trying to change nature's quality, but in this movie Elliot says "we will fail to acknowledge that these are forces at work beyond our understanding" (00.08.44)

Nature always gives warning to the World, for the survival instinct turns against us. Even in the place like Tamilnadu, people don't want nuclear power plants next to them, but they all feel free to smoke. Leopold's land ethic as he famously wrote, "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise" (Knight 96). When humans disturb the order of the land like using pesticides; research proves pesticides have been linked to cancer and even birth defects. Pesticides also have the potential to harm the nervous system and the reproductive system. People did not stop using of refrigerators, air conditioners and chemical pesticides, even though they know refrigerators, air conditioners are releasing dangerous chemicals and harmful to nature. People did not take a step to stop instead of increasing that level in a mass way and also he is ready to destroy the whole order of ecosystem only for his selfish comfort. As a result, nature turns against human beings. If humans destroy nature,

nature will destroy them. If humans live in communion with nature, they may lead a happy life, by maintaining Ecological balance.

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Nature of Cats and Dogs of the East and the West

Fairy tales are a fictional story that may feature folklore characters such as fairies, goblins, elves, trolls, giants and talking animals and usually enchantments often involving a far-fetched sequence of events. The Panchatantra of India is one of the world's finest accumulations of tales. Its five volumes of animal tales initially were written in Sanskrit. The composition of Panchatantra named Bidpai or Brahman named Vishnu Sharma. Aesop is a slave who is famous for his fables of the west. Cats have an important role in many stories. Its have different role in the tales of eastern and western. The researcher selected some tales from the Panchatantra, Grimms tales and Aesop fables. Dogs are faithful animal, which always known for their loyalty. Both these animals are totally opposite to each other and their natures also different in East and West tales of folk. The researcher analyses the stories of Aesop's Fables and Panchatantra tales.

Dog is considered as a faithful animal in the life of human beings. It represents the loyalty to the human beings. It has a close connection with human beings. It has a major role during hunting. It was domesticated by humans. Many people consider it a protector of the village. It is a symbol of protective power and loyalty. In the western tales of Aesop's Fables "The Dog and the Wolf" portrayed dog as a fat slave because at the night time it was chained up by its master, which means slavery. This is the reason of why the Wolf is not following the way of the dog. Finally, the wolf said to its cousin dog, better starve free than be a fat slave.

Even in the fairy tales of Grimms, Old Sultan, name of the dog, has the same concept of getting old, but here it depends on its cousin wolf. Later it betrayed him because of his loyalty to a human being. In the eastern tales of Panchatantra, collection of Hitopadesha, "The Donkey and the Dog", displayed a dog for not showing its loyalty to its master because of not caring and feeding it properly and for this reason it did not bark when the thief was entering the house. This scene shows human beings used animal as a tool for such purpose and later threw it. This is the reason for taking revenge against its master in the tale of "The Donkey and the Dog". This is one of the reasons of not supporting its own tribe because dogs are always getting bite from its own community as portrayed in the tales of "The Dog in a Foreign Country". Chitranga, a dog, replied in a grim voice, "In foreign countries the housewives have the habit of leaving the doors of their houses open. One can enter the house freely and eat much food in the kitchen. But, there is one big disadvantage the members of your own tribe do not accept you and attempt to kill you" (Mocomi).

There is another Eastern Tale, "The Donkey, the Dog, the Cat and the Rooster". All these animals, the Donkey, the Dog, the Cat and the Rooster loved their masters but after using them for their purpose, they were thrown out from their home place. Both

Western and Eastern tales showed a different nature of dog. The character of Old Sultan showed its loyalty till the last stage, and the Aesop's Fables showed that wolf's life is better than the dog because he does not want to be a slave of anyone. The researcher pointed out the weak character is Old Sultan to take it as an example in the tales of Grimms. The reason behind that is even though he is loyal to his master, he used the wolf as object or tool for its trickery and betrayed him. These are the reasons to point out the weakness of Dog's character in the western tales. The researcher points out that the wolf is a powerful character and it offers its help whenever the Old Sultan dog is in trouble. The wolf uses its trickery and saves the life of the dog. There are such western tales where the wolf is portrayed in a good way.

Although somewhat rare, there are instances where the wolf is not all bad. In *The Wolf's Chicken Stew*, by Keiko Kasza, the sneaky wolf decides to fatten up his future dinner by sending an abundance of food to the chicken's house. When he goes to collect his meal, he discovers that his "gifts" have been feeding the chicken's very large family, and the wolf has a change of heart once he sees how much they appreciate him. Also, in *Big Wolf & Little Wolf*, by Nadine Brun-Cosme, Big Wolf acts as the typical "lone wolf," as he keeps to himself and is very good in his ways. When Little Wolf comes along, Big Wolf resents his intrusion. However, Big Wolf realizes how important Little Wolf has become to him once the latter leaves. (Dunn 35-36)

"The Cat, the Rat and the Hunter", is the eastern tale of Panchatantra. Generally, cat is portrayed as a negative character in many of tales in children's literature. Even in this tales, when the cat is approaches a rat his friendship, the rat neglected the friendship because it would show her true colour. The moral of the story is Friendship between enemies is only a temporary thing. In the eastern side, people consider cat as a negative animal, especially a black cat. Even the Great Alexander is scared of a cat. Many people thought it as evil. They considered cat as the agent of evil, harm, distress or ruin. The reason for neglecting the friendship with the cat is because it is considered as the agent of evil things.

"The Cat, Partridge and the Hare" comes under the tales of Panchatantra. Even in this tale, the cat is portrayed as a negative character. It is disguised as a saint and makes Partridge and Hare as its objects and killed them. The character of the cat as a saint in disguise shows that animals had too much belief on Saints (Yogi), who love to live with nature. This scene shows that human beings and animal had a good bonding in the forest. The researcher tries to show that indirectly human beings are better than animals to sort out the problems with their intellectuality. Animals respect the ideas of saint which makes them believe in it and finally the cat killed them. This tale reveals the qualities of the cunning cat. It shows the evil character who took advantage when two creatures were fighting for their rights. This tales shows the cleverness of the cat, which used its trick to trap the two creatures for food. The moral of the story is "whenever the two people have a fight, the third, the mediator, often takes advantage of the situation"(Mocomi).

"The Fox and the Cat" is the western tales of Aesop's Fables. Generally, fox is famous for his cunningness and trickery, but not better than cat. This tale shows the

intelligence of the cat is better than the cunning fox. Both creatures are famous for their cunningness in the tales of children's literature. The moral of the tale is "better one safe way than a hundred on which you cannot reckon" (Aesop, The Fox and the Cat). This tale is an example that cats are known for more cunningness and trickery than fox. The researcher points out that the cat is weaker than the fox, but he used his trickery and escapes from the upcoming danger. But the cunning fox is confused with multiple ideas and confronted with a horrible death. The western tales also portrayed the qualities of intelligence in an intellectual way.

"The Cat-Maiden", is a western tale of Aesop's Fables. Generally, the cat is linked to women's nature. This tale shows the desire of a cat to be a woman. The Gods Jupiter turned her into a woman. During the wedding celebration when the woman found a lot of mice instantly she pounced on them and at that moment her true nature is revealed. Even in the discussion of Gods Jupiter and Venus, Cat is portrayed as a foolish creature that means indirectly the researcher points out foolishness of women is already explored in the gods' story.

"The Monkey and the Cats" is the tale of *Panchatantra*. Lalu and Kalu are the names of two cats. In this tale, the foolishness of two cats are explored when they were quarrelling for a Roti. Before quarrel, they had a good rapport but later when they were struggling to find food for them, they started to quarrel for it. The problems of the two cats are solved by the cunning monkey who eats up their entire roti with clever talk. In most of the eastern tales, cat is portrayed as a cunning and intelligent animal, but in this tale, they were fooled by the monkey. The same concept is seen in the story of "The Monkey and the Cat", a western tale of Aesop's Fables. In this tale, the monkey used cat as a tool to get chestnuts from the roasting on the hearth. Gradually, the monkey eats up all the chestnuts and the foolish cat was brutally beaten by its master. Both eastern and western tales showed the cat as less intelligent than monkey.

Through this study one is able to understand the qualities of dogs and cats. The dogs are famous for their loyalty to human beings. The dogs always depend on human beings for their survival. Human beings are the cause for this kind of behaviour from the dogs. Human beings use dogs like tools for their purposes and force them to be with them. Cats are famous for their trickery, intelligence, foolishness and negative roles in the fairy tales. Generally the fox is famous for cunningness but in the story of "The Fox and the Cat" shows the cat is more intelligent than fox. Thus fairy tales also reflect the common beliefs of people.

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Human – Nature Interface in Jeyamohan’s *The Forest*

*Human behaviour and attitudes are shaped by human interaction with the environment. The relationship shared between humans and nature has been the subject of innumerable texts in literature. Jeyamohan’s fifth novel, *The Forest*, as the title suggests is set predominantly in a forest in the Western Ghats. The novel highlights the different roles played by the forest. The forest is also depicted as a metaphor for many things. A major part of the novel deals with the relationship of the protagonist and other characters with the forest. The forest means different things for different people. This paper attempts to analyse the portrayal of the human-nature interface in *The Forest*.*

The forest is portrayed as a metaphor for life in general and the human mind in particular. Giridharan, the protagonist makes an observation in this regard: “Life, like the forest, just went on and on. There was no way to extricate yourself from it. It occurs to me that no one could ever return to the starting point in this forest” (Jeyamohan 49). The narrator loses his way on his first trip to the forest. He dreams about running through dense forest from which he cannot come out. Later, this dream becomes part of his life and revisits him whenever he faces a problem. He describes the dream in this manner: “I run through bushes and dense foliage and find no way out; vines cling to my legs and trip me and I fall on thorn bushes, even as I try futilely to remove the thorns from my skin, I wake up” (Jeyamohan 48). Giridharan’s life can be seen as an excellent parallel to the forest – a movement from richness to degradation. In Giridharan’s case the degradation was a result of his inability to identify with nature. In the case of the forest, it is the result of selfish human exploitation.

‘Pathetic fallacy’ is a term coined by John Ruskin to describe “our instinctive tendency to see our emotions reflected in our environment, which seems to be another form of the habit of seeing everything centred upon ourselves” (Barry 253). At one instance in the novel, Giridharan adopts this stance when he says: “the forest was growing physically in proportion to my multiplying thoughts” (Jeyamohan 83). At another instance, he says that the forest reflected his grief when he waits unsuccessfully to meet Neeli (Jeyamohan 190). Pathetic fallacy also contributes to the failure in his relationship with the forest.

The protagonist’s relation with the animals in the wild is of great significance. In the first chapter of the novel, the protagonist and narrator Giridharan talks about his first close encounter with the mila (a species of deer) in the forest. The mila features prominently in the novel. When Giridharan engages in an act of mischief by etching his name on the wet cement on the culvert, unnoticed by humans, he finds that he is being watched by the mila. Though he had earlier spotted a mila in the forest, seeing the animal face to face had a different impact. Giridharan says: “Its height and obvious weight made me nervous. Its eyes looked wild. For a moment, I was frozen with fear” (Jeyamohan 11). Giridharan moves to safety. Then he sees the mila placing its hooves on the wet cement. He interprets its move in this way: “The deer seemed to

have impressed its signature on the cement as if it were the representative of the forest, come to claim the culvert for its own” (Jeyamohan 12). Though humans continue to remove areas of the forest for construction, the “citizens of the forest” always leave powerful reminders of their presence. Giridharan develops a deep bond with the mila. When he is lost in the forest, he understands its thirst and follows it, thereby finding his way out of the forest. The mila connects him with the forest. When it is killed, its death becomes symbolic of his separation from the forest. The tragedy of this is further heightened when he is served the mila at the new engineer’s house. Giridharan also develops a bonding with the elephant, Ripped Ears. At one instance, he admits that he identifies himself with the elephant- seeing it as a “fellow sufferer” (Jeyamohan 213).

Giridharan’s relationship with the tribal girl Neeli is very significant in the novel, because she is seen as the representative of the forest. In the novel, Neeli stands for the purity and innocence of the forest that was untouched by corrupt civilisation. Giridharan’s love for Neeli and the forest merge together. For him, Neeli becomes synonymous with the forest. “She was the breeze that brought the scent of damp leaves from the forest...Her name stood before me like a giant tree,” Giridharan who is madly in love with her envisions her and says, “She had no toes. Instead her feet were grounded by dark roots to the earth” (Jeyamohan 98). He also compares her movements to that of “a bird preening her feathers “and sees her hut as a “tailor bird’s nest” (Jeyamohan 138).

When he is deeply in love with Neeli, he thoroughly identifies with the forest. He says: “The forest has taken hold of me. So has Neeli” (Jeyamohan 325). When he shared a deep bonding with the forest, the image of Neeli never left him. After he is distanced from the forest, he no longer sees her image. Giridharan loved both Neeli and the forest. When he loses one, he loses the other too. Giridharan, who had earlier yearned to be with Neeli, later becomes terrified of her wandering spirit after her death (Jeyamohan 416).

The character of the engineer, Iyer functions as a foil to the character of Giridharan. Though he was a man from the urban landscape, he was deeply attracted by the forest. In fact, the “forest made the engineer crazy” (Jeyamohan 130). He forsakes the urban world after realizing that his true place was in the forest. He relinquished his self-consciousness. He rightly identifies Giridharan’s problems as the result of a “bloated ego” (Jeyamohan 395). Another character who acts as a foil to Giridharan is Kuttappan. Kuttappan maintains a perfect balance between the forest world and the outside world. He shares a deep bonding with the forest and the animals and uses the resources in a sustainable manner. He adheres to the principle of deep ecology that states that “humans have no right to reduce this richness and diversity except to satisfy vital needs” (Palmer 86). Snehamma, a construction worker provides a perfect comparison of Kuttappan and Giridharan. According to her, Kuttappan acts impulsively -“Kuttappan will go after what he likes, no matter what the effort.” Giridharan, on the other hand, she says, will “wait indefinitely” (Jeyamohan 114). Kuttappan is thoroughly influenced by the forest and therefore, he acts instinctively. Giridharan is bound by the urban landscape and always reasons out everything. As a result of this, he is always in contemplation.

The forest is portrayed as the seat of divinity, in the novel. Malayan, the father of Neeli says that "God is born in the forest" (Jeyamohan 243). Kuttappan also tells that the forest "is not only a place where trees grow. It is also a place where the gods come to play" (Jeyamohan 291). When Giridharan says that heaven is the abode of gods, Neeli does not understand him and says, "But the gods live in the forest." The narrator, Giridharan is unable to grasp this aspect of the forest. He can only stare in awe at "the sheer magnitude of her (Neeli's) environment" (Jeyamohan 350). The engineer, Iyer recognizes the divinity of the forest and is thereby drawn to become a part of it. It would be worthwhile to consider a poem by William Cullen Bryant, titled "A Forest Hymn", which portrays the forest in a similar light. Bryant regards groves as "God's first temples" (1). He also identifies divinity in every part of the forest:

Thou art in the soft winds
That run along the summit of these trees
In music; thou art in the cooler breath
That from the inmost darkness of the place
Comes, scarcely felt; the barky trunks, the ground,
The fresh moist ground, are all instinct with thee.(40-45)

Giridharan's relationship with the forest is multi-faceted. At first, he is afraid of the forest. Later he loses himself in it, because of his love for Neeli. There are a few instances where he expresses a deep desire to become "one with the forest" (Jeyamohan 137). But the desire remains unfulfilled. When Neeli does not respond to his appeals, he gets furious and wishes that the forest would burn down (Jeyamohan 122). It is only when he is deeply in love with Neeli that he manages to attain identification with the forest. He says: "All the flowers in the forest were my eyes. I expanded like the forest to reach out and touch her. I was the forest, the space in which she moved" (Jeyamohan 168). However, he loses this bonding at the death of Neeli. He is frustrated at her demise and directs his ire at the forest: "The forest was pitiless. It would kill its own blooms, allow them to decay and use them for its own sustenance" (Jeyamohan 411).

Giridharan sees the forest in different lights at different phases of his life. It is a nurturer to him when he feels comforted in its presence. The novel also depicts the forest as a cleansing agent. The forest purifies Giridharan from the negative emotion of lust. The novel shows the urban landscape as standing for lust and the forest as standing for love. Giridharan journeys from lust to love and finally back to lust again, in the course of the novel. The sobbing of the spirit of Neeli at the door of the engineer's house can be seen as the sobbing of the forest. Giridharan is locked in by his own Self which refuses to blend with nature. The new engineer's house, though within the forest is away from it. It is a place which shuts out Neeli and thereby the forest.

Giridharan's failure in his relationship with the forest was due to a lack of willingness to see himself as part of Nature. He tries and fails to attain the state reached by Neeli, Malayan, Kuttappan and Iyer. The most important flaw in his character is a lack of 'biospherical egalitarianism.' Biospherical egalitarianism "denies differential valuation of organisms." In this state, "the ontological boundaries of the self extend outward, incorporating more and more of the life world into the self. This insight

discloses that there is in reality only one big Self, the life world” (Callicott 207). When Giridharan sees the kurinji flower, he loses interest in the forest and asks: “Why had the poets chosen this stupid little flower to symbolize the forest area?” (Jeyamohan 351). After seeing the flower, his excitement about Neeli dies down (Jeyamohan 370). He does not identify with the flower because he believes that it has no value for human beings. Giridharan fails to get rid of his “self-consciousness” (Waugh 541). The novel also speaks of the need for ecological consciousness. Giridharan failed to develop this ecological consciousness that came instinctively to Neeli, the tribal girl. These flaws created problems in his association with the forest. In *The Forest*, Jeyamohan advocates a move from “egocentrism, which has a very mechanical view of nature...to ecocentrism, including deep and spiritual ecology, which views nature as an organism rather than a machine” (Palmer 88). It also stresses a need for the realization that “humans are intimately a part of the natural environment—and are one with nature” (Palmer 86). An important aspect of deep ecology is at work in the novel: “a biocentric view which recognizes the non-human world as having intrinsic value independently of its usefulness to human beings, who have no right to destroy it except to meet vital needs” (Waugh 536). The novel is a wakeup call to integrate our Self with Nature rather than hold nature in our hands. The “forest belongs to no one and cannot be possessed by anyone” (Jeyamohan 250); everyone is part of the forest. One can see that the different characters in the novel highlight the myriad shades of human-nature interface.

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**Ecofriendly Economic Development of Women:
A Case Study of Corporate Social Responsibility Activities of TVS**

Corporate Social Responsibility (CSR) is aimed at giving back to society not only to compensate for the use of public resources but also to satisfy society's expectations of a business enterprise. Corporate Social Responsibility can be defined as the symbiotic relationship between corporate and society. The welfare of business and society merge in the long run. CSR focuses on various issues such as education, health, environment, infrastructure and women empowerment. The term Women Empowerment means that women have the power or capacity to regulate their day to day lives in social, political and economic terms, a power which enables them to move from the periphery to centre stage. Individual and independent decision regarding education, participation, mobility, economic independence, public speaking, awareness and exercise of rights, political participation and related factors ensure women empowerment (Sharma, 2014). Economic development of women is an important aspect of women's empowerment. Skill building, employment oriented training, vocational training etchelp in making women economically independent.

TVS group of companies follows an interesting approach in the economic development of women through its CSR arm, Srinivasan Services Trust (SST). They have initiated several activities to make women self – reliant and economically independent within an eco-friendly environment. Padavedu village is located in Polur Taluk of Tiruvannamalai district in Tamil Nadu. Padavedu is an agriculture area with banana and paddy field. Towards this, SST is involved in the formation of Self Help Groups (SHGs) for rural women in Padavedu. Its areas of intervention are economic development, education, environment, health and infrastructure. Women SHG members supported by SST successfully operate various business ventures which have given empowerment at personal, economic and political levels.

Income generating projects run by Women's SHGs supported by TVS SST are banana fibre products, tailoring shops, snack and tea stalls, restaurants, grocery shops, dairy farming, bee keeping and honey production, poultry farming, operation of rice and wheat mills, production of cattle feed and compost, manufacturing candles, soaps, handicrafts, baskets and furniture etc. The highlight of these income generation programmers is banana fiber making. The best part of these programmers is that they use locally available raw materials. Banana cultivation is very high in the Padavedu region.

Banana Fiber

Banana is a fruit crop. India is one of the largest producers of banana. The fruit bunches and leaves are the main source of income. After harvest of the fruits in banana plantations, the stems are wasted and billion of tons of stems and leaves are

thrown away annually. Such waste provides obtainable sources of fibres, which leads to the reduction of other natural and synthetic fibres' production that requires extra energy, fertilizer and chemical. Mostly the fibre is extracted by manual process and the yield of fibre is very low and this kind of manual process needs skilled labours. (Deka, 2014).

The processing of Banana Fibre is as follows:

First the stems of banana plants are collected and the layers of banana bark are removed and dried in the sunlight and then they are made into ropes either through hand spinning or machine spinning.

Earlier, banana fiber had a very limited application and was primarily used for making items like ropes, mats, and some other composite materials. With the increasing environmental awareness and growing importance of eco-friendly fabrics, banana fiber has also been recognized for all its good qualities and now its application is increasing in other fields too such as apparel garments and home furnishings.

Role of SST:

SST engages SHGs in training programs on how to use the spinning machine to extract banana sheet from fiber and make small products, such as baskets, tea trays and jewel boxes, as well as large products, such as sofa sets. The locally available raw materials are found in abundance after the annual banana harvest. SST also helps to find markets, ensure product quality and transport the products.



Banana Rope Hand Spinning



Banana Rope Machine Spinning



Banana Fiber Baskets

Review of Literature

The status of CSR in India and the extent of CSR followed by companies are discussed in Rajeev Prabhakar and Ms. Sonam Mishra, 2013. The study also explores CSR activities for Indian organizations which would be helpful economically and socially.

(HurratulMaleka Taj, 2011) - His research paper is an effort to understand the symbiotic relationship between economic and social performance. It also presents the challenges associated with CSR and the benefits of the CSR along with sustainable development measures undertaken by the corporate sector.

(Wennekers, 1999) reflects on the discrimination against women not only in the social, political, cultural and educational spheres, but also in commerce and economic spheres. It also states that globally and in India, women are considered as the weaker gender physically and emotionally.

(Viswanath, 1995) considers that the best route to women's empowerment is to organize women in groups with income generation programs. It shows that NGOs in different countries of South Asia have achieved the goal by following multiple development strategies. NGOs generally take participatory and community development approach, which differs from traditional approaches by the government. The study also finds overall empowerment of women, organized by economic development programs by NGOs in southern states of India.

Manimekalai (2004) states that SHGs need the help of NGOs to run the income generating activities successfully. The NGOs and bank officials can guide women in selecting and implementing income generating activities. It mentions that the formation of SHGs have enhanced the self-image and confidence of women in rural areas.

Nair (1990) describes how women make money from banana fibre in Puthenvelikkara village in Ernakulum district through the new concept of banana fiber processing. It is used in making attractive and inexpensive handicraft items. It is run exclusively by women. These women are members of the Vegetable and Fruit Promotion Council Kerala (VFPC). They have set up a small manufacturing unit where they make handbags, dolls, flower vase, wallets, tablemats and doormats. According to her, it helps the housewives with supplementary income and in utilizing the spare time profitably.

Thus the existing literature suggests that income generation programs and economic development programs are some of the important elements to empower women through SHG and CSR. The present study attempts to assess eco-friendly activities included in the income generation programs which aid the economic development of women.

Methodology

The present study proposes to analyse the eco-friendly model in income generation offered to women by TVS. The study will adopt a descriptive research design. Case studies have been collected from ten women who were trained by SST and engaged in

eco-friendly activities. The purpose of adopting case study method for the study is to get detailed information regarding the activities undertaken. Case Studies have been prepared and analyzed for documenting the eco-friendly income generation activities that impact women in the village. The universe of the study is Padavedu, Tiruvannamalai District of Tamil Nadu.

Case Study 1

Vasanthi, Kalasamuthiram Village in Padavedu, Tiruvannamalai District, Tamil Nadu. She is working as a daily laborer in the agriculture field. Her husband is no more. She has a boy and a girl studying 7th and 4th standard respectively. In her village, most of the people were largely dependent on agriculture for their survival. Agriculture is seasonal and she works in the fields during season. She hardly earns Rs. 3000 per month which is not enough for the family to survive. SST encouraged her to join in the SHG. SST briefed her about its advantages, steps to maintain the SHGs, in getting loans and ways to earn additional income for the family. SST trained her to make banana fibre ropes with the waste material available from banana cultivation. There is no investment in getting the raw material. The raw material is freely available. Vasanthi and other SHG members purchased a machine with the help of SST to produce the banana fiber rope. She earns an additional of Rs. 4000 per month which is very useful to her family. The orders for the products are taken by the SST from a Mumbai company and work is given based on the orders. As she states, "The only disadvantage from this activity is that orders don't come throughout the year. Only six to seven months in a year the orders will be given. We will be happy if we get it for the full year".

In Vasanthi's case, the rope making activity has helped her in multiple ways. The primary factor is that this activity almost doubles her monthly income. Secondly, the burden of buying the machine for producing banana fiber rope is shared. Thirdly, the raw material is available free of cost and there is no investment. Fourthly, SST helps her group to procure orders and market her products. More importantly, the banana fiber rope production is locally viable and eco-friendly.

Case Study 2

Sarawathi from Vellore village, Padavedu, Tiruvannamalai District, Tamil Nadu. Her husband is working as a daily labourer in agriculture field. With the help of SST interaction, SHG groups were formed in the village. Most of the women from Padavedu and the surrounding villages were enrolled in SHG through SST. Initially she was not interested to join SHG and her husband was also not interested. Then she came to know about the various training programs carried out by SST which provide additional income to the family. Then she was convinced by other women in the village and she, in turn, convinced her husband to join SHG. She was interested in handicraft items and she underwent training and to make like woolen bags, toys etc. Then she was trained in banana fiber making and with the help of other SHG members, she started working in banana fiber products. Initially her group got banana fiber rope from other villages and prepared the final products like door mats, baskets etc. Saraawathi, along with other SHG members and SST, purchased the banana fiber rope making machine which is common to all SHG members as they brought it from SHG funds. Now they have started preparing ropes for the final product. She goes and collects the raw material from the harvested field free of cost and prepares the product

according to the orders given by SST. They also have healthy relationship with others and are happy in doing eco-friendly products which helps nature and society. She also earns additional income for her family.

Saraswathi's initial reluctance to join SHG reveals the lack of understanding of its extensive benefits. Her artistic skills are revealed in her interest in bag and toy making. Like vasanthi in case study 1, sarawathi also benefits from the group functioning of SHG such as common equipments and cost-cutting measures. Like vasanthi, saraswathi also supplements her family's income. The highlight of the study is that the CSR activities of SST have made her economically independent.

Case Study 3

Muniyammal, from Padavedu Colony, Tiruvannamalai District, Tamil Nadu. Her husband is a farmer and she has two sons. They are married and settled in other places. Muniyammal and her husband were living alone in the village with their two cows. The main source of income for the family is from dairy farming. Muniyammal joined in the SHG with the help of SST. She and her SHG members got trained by SST on banana fiber products. She prepares baskets and decorative items from the banana fiber rope. The finished rope will be given by the people of the neighboring village who produce the rope. It is a chain process. The banana fiber rope will be produced by one set of villagers, who are trained in its preparation and the rope will be sent to the surrounding villagers, who will prepare the finished product from the rope. She prepares baskets and other items in her village. From this she earns an additional income of Rs. 3500 per month. She has received CII Women Exemplar Award under the category of Micro enterprises on Banana Fiber Rope Making in 2013 from Rahul Gandhi at New Delhi.

Muniyammal's story offers interesting perspectives. Like vasanthi and saraswathi, she is able to successfully supplement her family's income. Further, the banana fibre rope making has opened a new avenue for her in terms of a less strenuous job in her old age. There are two highlights to this case study: (i) muniyammal has emerged as a role model for others because her economic self-reliance has been acknowledged by the CII Women Exemplar Award. (ii) The CSR of SST has served as a connecting link among various villages of Padavedu. This is exemplified by the "assembly line" method used across villages to obtain raw material, make banana fiber rope and make handicrafts.

From the case studies, it is evident that most of women in Padavedu region are part of SHGs and use techniques of extraction of banana fiber as a household business. They are aware that preparation of value added products from banana fiber is a home based and profit making business which is best suited for the economic development of women in rural areas.

The Padavedu experiment is evidence of the emergence of a self-reliant community that can become the model of empowerment and sustainable development. TVS SST's holistic plan of community development includes individual and economic development. The level of income per month has been considered as one of the indicators of economic development. As per the findings of the case studies, women obtain additional income to the family. The change agents are SHG and SST. The

economic development and the empowerment of women is through SHG and income generation activities.

The case study analyse show that the economic empowerment is achieved through increase in the income of the family through wealth from waste concept. Banana fiber at present is a waste product of banana cultivation and either not properly utilized or partially done so. The banana fiber project creates a lot of employment and income opportunities in rural sectors. That these activities will also be eco-friendly is an added advantage. In this respect, the SST offers a unique and replicable model for CSR activity.

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An Ecocritical Reading of Denise Levertov's Poems

Denise Levertov is known for her love poetry, nature mysticism as well as anti-war and protest poetry dealing mainly with the Vietnam War. But her treatment of the natural world in her poems deserves special attention—her nature lyrics do not follow the pattern set by the Romantic poets where nature is idealised. Instead, the human persona and the animal or plant subject of her poetry exhibit a relationship of equality and interdependence. This paper draws upon this particular aspect of her poetry, and tries to establish that Levertov was primarily an ecopoet.

The last few decades of the twentieth century witnessed the emergence of a new body of writing called ecoliterature. The industrial expansion and the urbanisation of the late nineteenth and early twentieth century had already given rise to a the corpus of writing called environmental literature that addressed the environmental issues created as a result of human recklessness. But its scope was limited in the sense that it addresses environmental issues only because it of the repercussions they were likely to cause in the near future for human survival. The main aim of the environmental movements was saving the earth for “future generations”—man was still placed at the apex of creation, or at least addressed as the God- assigned “steward” (still assuming roles of dominance and leadership). Ecoliterature differs from environmental writing as it deals with nature in its own rights, and not in relationship with the human world. The difference can be identified from the use of the terms “environment” and “(eco)logy” itself. When one refers to the environment, the underlying idea is that, man is a separate being, and nature exists “around” or “surrounding” him. Timothy Morton in his essay “Ecocentrism: Unworking Animals” argues that:

...ecologocentrism underpins most environmentalist philosophy, preventing access to the full scope of interconnectedness. Thinking, even environmentalist thinking, sets up "Nature" as a reified thing in the distance, "over yonder," under the sidewalk, on the other side where the grass is always greener, preferably in the mountains, in the wild. "Nature" accords with Benjamin's proposition about the aura: it is a function of distance. (Morton 75)

On the other hand, the term ecology implies a grid or a web format—where all creations, including man become only individual threads, when woven together, forms the tapestry of nature. There is no separate “I- Thou” identification. In other words, it rejects anthropocentrism on the grounds that man's identity itself is presented only as a dispensable part of universe.

Ecopoetry which can be considered a subgenre of ecoliterature uses the language of poetry to create awareness among the readers by presenting different environmental perspectives. Besides anthropocentrism, it also rejects Morton's concept of “ecologocentrism” (75)—the interplay or choice of language that presents nature as the “other”. The language of Ecopoetry is one that accepts the uniqueness of all beings and highlights the theme of interdependence. While giving importance to nature, it is also conscious of not falling into the trap of romanticising nature. Instead,

it focuses on the individuality and uniqueness of each being in its ordinariness, regardless of how insignificant it may appear to the human eye. As John Elder explains in the first book-length treatment of the intersections between poetry and ecology, “Imagining the Earth” (1985), the principles of ecology change one’s vision of nature as well as the form in which that vision is expressed. Scott Bryson, in his work *The West Side of Any Mountain: Place, Space, and Ecopoetry*, says that such poems “become models for how to approach the landscape surrounding us so that we view it as a meaningful place rather than abstract place”.

Denise Levertov’s poems can be termed as ecopoems—like Hopkins who talks about the poetic duty of capturing the inscape (or the quality that makes every object unique) of what he/she writes about; Levertov too is able to focus on the most ordinary- seeming of objects and create a world of fresh perspective out of it. Scott Bryson, in his book *Ecopoetry, a Critical Introduction* talks about the importance of developing an “ecocentric perspective”. A close reading of Levertov’s poems would reveal that she tries to embody this perspective and vision in her works. In her poem “Aware” (*The Great Unknowing: Last Poems*), she writes:

When I found the door
I found the vine leaves
speaking among themselves in abundant
whispers.
My presence made them
hush their green breath,
embarrassed, the way
humans stand up, buttoning their jackets,
acting as if they were leaving anyway, as if
the conversation had ended
just before you arrived.
I liked
the glimpse I had, though,
of their obscure
gestures. I liked the sound
of such private voices. Next time
I’ll move like cautious sunlight, open
the door by fractions, eavesdrop
peacefully.

Here, the persona talks about how she “found the vine leaves speaking among themselves in abundant whispers”- about how she has become an intruder into the world of the leaves, unknowingly. The use of the phrase “abundant whispers” suggests that the leaves were having a conversation that was self- sufficient, effectively decentring human beings from the top of the Great Chain of Beings. By attributing a faculty such as speech to leaves, that according to human categories of analysis cannot speak, Levertov is commenting on the fact that there is so much that we humans do not know of. In the poem, the “door” becomes the hindrance that separates the natural world from human beings. The persona opening the door is symbolic of her vision of a co- dependent living. In the poem, she also says that her violent intrusion made the leaves hush their voices, much like how “humans stand up,

buttoning their jackets, acting as if they were leaving anyway, as if the conversation had ended just before you arrived". Levertov is not attributing human traits to the leaves, but it's quite the opposite- she is using examples from the human world to describe the natural world. This "reverse personification" (Mckertich 3)—subversion of how we tend to use metaphors from the natural world to describe the human condition is significant. It is clear that the persona, as a representative of humankind becomes "aware" of her role as an intruder into the world of the leaves. This moment of recognition is the "great unknowing" that the title of the collection talks about—the point in time and space when one becomes aware of the presence of the multitudes of life forms that co-exist with him/her in the same ecosphere—a moment of unlearning to see clearly.

One may argue that Levertov, being raised in a Hasidic Judaic background would associate herself with the role of the steward of creations that the Bible talks about. But a study of the mystical consciousness underlying her spiritual poems would reveal that her spirituality cannot be pinned down to one particular religious sect. Nature mysticism was the path she chose to explore her spirituality. This idea of rejecting the role of the steward is carried forward in the poem "Brother Ivy" (LU 32).

I am not a steward.
If we are siblings, and I
my brother's keeper therefore
the relation is reciprocal. (32)

As the title suggests, she refers to the Ivy as her brother—resonances of the canticles of St. Francis of Assisi, the patron saint of ecology is identifiable—he also used to refer to the Sun as Brother, Water as Sister and so on. By addressing the elements of nature as her siblings, she is creating an equation- a relationship based on equality with nature.

In the poem "Aware", Levertov uses the technique of reverse personification to critique the human tendency to use nature as a metaphor. The same idea may be identified in the poem "The Cat as Cat" (LU 4). In the poem she says, the cat "is only a metaphor only if I/ force him to be one". The perspective she chooses to analyse the poem is one where she accepts the cat for its way of being rather than utilitarian values:

...looking too long in his pale, fond,
dilating, contracting eyes
that reject mirrors, refuse
to observe what bides
stockstill.
Likewise
flex and reflex of claws
gently pricking through sweater to skin
gently sustains their own tune
not mine... (4)

Levertov also uses unusual comparisons- like the chrysanthemum to describe the cat. It suggests the idea of interconnectedness of all beings. Although the persona is clearly the peripheral observer and the cat the centre of attention, the anthropocentric gaze is consciously removed. The poem “Web” resonates Barry Commoner’s first law of ecology—that everything is connected to everything else:

Intricate and untraceable
weaving and interweaving,
dark strand with light:
designed, beyond
all spiderly contrivance,
to link, not to entrap:
elation, grief, joy, contrition, entwined;
shaking, changing,
forever
forming,
transforming:
all praise,
all praise to the
great web. (LU 17)

The positioning of the words in the poem is important because it is the poet’s way of inviting the reader to follow her vision—to observe, appreciate and accept the intricate pattern of life itself. It is a call for re-visioning of the dominant ideas such as the Great Chain of Beings. This web again points to the ideology she expresses in “Aware”—the realisation that the human and non- human are inextricably interwoven, and that human beings cannot survive without the non- human world. Thus, Levertov can be considered an ecopoet because she assumes the role of the medium between the natural world and the arrogant self interest of human beings, and calls upon the readers to see clearly through her verse—to know their real position in this world, by not only speaking about nature, but for nature.

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Deforestation and Contemporary Issues

Deforestation is not a new phenomenon, forest lands have been historically cleared for grazing and multitudinous activities. It is the intensity and unsustainable nature of these practices that up the ante. Forests are an important cog that preserve ecological balance; home to millions of species, these are also home and habitat for communities living in and around the forest. Species may become extinct, if they do not have a home and a habitat. Cultures that for ages have resided in around these forests may become extinct; this in turn is a tragic loss of cultural diversity. Recent trends of rise in sea water level have been credited to deforestation. All these mechanisms are inter-related and can have a devastating impact on the planet. Promoting awareness and consciousness with regard to the environment, community participation and emulating successful sustainable practices will go a long way in preserving forests. Wangari Maathai's community work and the success story of the Green belt movement is an example of how the community plays an instrumental role in influencing gubernatorial policies of deforestation. At times corrupt governance and legislative loopholes offer excellent path for illegal logging companies to operate. Governments across the world must endeavor to preserve and protect the environment. No money compensation can equate the loss of these rainforests. Current global warming trends mandate urgent measures to be adopted in order to protect and preserve the environment. This paper is an attempt to make the citizens understand the impact of deforestation and urge the co-operation of the urban community to make any forestation a success. It also formulates a policy plan to be implemented where community awareness and participation would be central to its success.

Deforestation means clearing the earth's forest on a massive scale. There by damaging the soil, destroying the natural habitat and change in climatic conditions. Though deforestation has increased rapidly in the past 50 years, it has been practiced throughout history. Later the non-forested land being used for various development activities. It has been observed that deforestation has negative impact on medicinal research due to loss of rare species of plants. Trees also play a critical role in absorbing the greenhouse gases and Carbon emission that fuel global warming; lesser forest leads to large amount of green house gases there by increasing the global warming. Trees produce oxygen, which continues the water cycle by releasing water vapor in the atmosphere. Without trees, this cycle is interrupted. Tree roots strongly hold the soil and fewer trees can expose the soil to sun and cause the soil to dry out. Deforestation can also leads to mud and silt entering water sources. This leads to poor quality of water and lead to poor health. Trees absorb and store large amount of water with the help of their roots, deforestation can leads to floods in some areas.

Objectives and Methodology: This paper prepared with following objectives 1.To understand and discuss the factors that are responsible for deforestation; 2. To make suggestions suitable for reducing the deforestation activity. The paper is non-doctrinal, descriptive and assembled based on data obtained from numerous content providers that are listed at the end.

Deforestation and contemporary issues

Deforestation is the conversion of forest to an alternative permanent non-forested land, for the use such as agriculture, grazing or urban development. An estimated 13 million hectares of forests were lost each year between 2000 and 2010 due to deforestation. One of the primary problems that perturb the world at large today is the loss of biodiversity. Forests are the reserves of biodiversity; expansion of concrete jungles in the name of development and urbanism, have resulted in a tremendous loss of biodiversity. Biological diversity is the basis for a wide array of goods and services provided by forests. Eighty percent of Earth's land animals and plants live in forests, and many cannot survive the deforestation that destroys their homes. Habitat destruction for millions of species is a major cause for concern. In fact, this has been touted as one of the reasons of these animals entering into human colonies such as residential areas, schools, often being hit by vehicles. Highways that tread through forests are a clear example of habitat destruction; road mortality is therefore, a major cause for concern. Some animals are prone to road mortality due to their natural defense mechanisms, which although effective when dealing with natural predation, are often poorly equipped to handle the dangers posed by vehicles. Apart from road mortality, habitat fragmentation is a factor that affects biodiversity.

As fragmentation occurs, there is a shift in species composition, with some species benefiting from it and other being harmed by it. As a result, we can see shifted in species composition with winners and losers. Winners tend to be habitat generalists that use a mix of habitat types, are tolerant of disturbance and can coexist with people. As a result, while some species may benefit as a result of fragmentation, some do not. This fragmentation may also affect gene pool, restricting the movement of animals. This in turn affects the ecosystem or the balance that prevails in the environment. Deforestation and loss of green cover also results in climate change. In the United States it is estimated that more than 1.5 billion tons of carbon dioxide are released into the atmosphere due to deforestation, mainly the cutting and burning of forests, every year. When trees are burnt they release carbon into the air, the release of carbon into the air, disturbs the balance in the environment. Greenhouse gases retain heat within the atmosphere, thereby increasing temperature; this increase in temperature is understood as global warming. Global warming has devastating repercussions on the planet. Melting of glaciers causes a rise in the sea level. All kinds of species are affected by a rise in sea level, for example; algae in the sea water that are dependent on photosynthesis are impacted because of the lack of sunlight penetrating into sea water. Low lying areas are also affected by a rise in sea level. Apart from indirectly impacting sea water habitat, deforestation also accelerates soil erosion. Natural vegetation, when cleared off increases risk of deforestation. In the course of a heavy rainfall, roots of the trees essentially hold soil in place and also retain water, and lack of these may cause erosion of soil. This soil, carried by water, usually enter into sources of water such as rivers, streams etc. These streams, thereafter, clogged by sediments, affect quality of water and affect aquatic life. Submerged aquatic vegetation (SAV) can be primarily be affected by clogging of water habitat by sediments, SAV is an important source of oxygen in the water, which aquatic animals need to survive and is used as a key measure of water quality. Availability of light is essential for SAV, which can be a problem because sediments make it difficult for light to reach underwater vegetation.

Amazon rainforests, which are considered to be one of the most important rainforests on earth, have been much talked about, owing to its deforestation. News reports suggest that the Amazon rainforest are being destroyed at a speedy rate. From August of 2015 through July of this year, the enormous forest lost nearly 8,000 square kilometers of area to clear cutting, representing a 29 percent increase over a year earlier (when 6,207 square kilometers were lost). In the forests of New Guinea, logging is a prevalent practice, selective logging—as usually practiced, degrades forest because the felling of a single large tree can bring down dozens of surrounding trees which are linked to the target tree by vines and liana. Logging firms can often find or create loopholes in legislation that allow them to pay very little for concessions while sometimes avoiding excise taxes on the logs they remove. Illegal logging operations often run under the tutelage of criminal syndicates, have catastrophic impacts on the environment and economy. Communities living near and around forests, whose livelihood depends upon these forests, are also affected. These are usually countries, with corrupt governance, where high scale logging operations take place. At times, mining activities also destruct forest habitat. Large-scale mining operations, especially those using open-pit mining techniques, can result in significant deforestation through forest clearing and the construction of roads which open remote forest areas to transient settlers, land speculators, and small-scale miners. While mining, as critics may argue is beneficial to the economy, it has devastating impact on the rainforests. Guyana REDD+ Monitoring Reporting & Verification System (MRVS) Year Five Report, which pegs mining as being responsible for 87 per cent of the nation's deforestation in 2014. The total forested area used in the year-five assessment is 18.48 million hectares (ha). Guyana introduced the Reducing Emissions from Deforestation and Degradation (REDD +) monitoring system, wherein Norway committed 30 million dollars to Guyana, so that deforestation can be prevented. The Amazon rainforests have been the worst affected owing to a surge of road building activities, agriculture and mining. Amazon is the largest remaining tropical rainforests and therefore there have been continuous efforts undertaken to conserve Amazon, to inoculate it from activities that can cause deforestation. The Amazon stores 80 to 120 billion tons of carbon, helping to stabilize the planet's climate. Similarly, forests in Democratic Republic of Congo (DRC) have been vulnerable to the logging industry. This illegal timber trade comes from logging around 10 percent of the DRC's forests. After Amazon, South America, it is understood that the DRC has two-thirds of the world's second-biggest rain forest. There are multiple ways to prevent deforestation, for example adopting habits that promote sustainability will go a long way in helping conserve forests; creating awareness of the importance of conserving forests and recycling products would be helpful in protecting these forests. Forests play an important ecological, economical role. In today's scenario of rise in global temperatures, and how cities like Beijing reel under devastating effects of smog, we need to strive to make our world a healthier and a better place. Afforestation projects have become successful. 2011 was proclaimed by the United Nations General Assembly as the 'International year of Forests'. The 'Kwimba Restoration Project;' in Tanzania was a community's effort to preserve its forests. The project began in 1990 with help from various organizations and around 6.4 billion trees were planted. Wangari Maathai founded the Green Belt movement and was launched under the auspices of National Council of Women of Kenya (NCWK) to respond to the needs of rural Kenyan women who reported that their streams were drying up, their food

supply was less secure and they had to walk further and further to get firewood for fuel and fencing. Wangari Maathai went on to win a Nobel Prize for Peace in 2004.

The movement advocated sustainable practices and awareness, it also stands as an example of *vox populi* or people's movement. In 1991, for instance, the movement saved Nairobi's Uhuru Park from an enormous high-rise to be built by the ruling party. The Wangari Maathai Foundation, launched at the peace prize ceremonies, will extend the scope of Maathai's work in three areas: the role of culture in environmental protection, reforestation ("greening the Earth") and good governance, especially in Africa. Attempts have been made in India towards afforestation by the government, for example, National Afforestation and Eco-Development Board (NAEB) was set up in India in 1992, as of late, the present-day government has also promised to spend six billion on creating new forests. A Compensatory Afforestation Bill ("bill") has been passed by the Government. The Bill's key objective is to establish an institutional framework (both at the center and in the states) for the efficient, optimal and transparent utilization of amounts collected in lieu of diversion of forest lands for any 'non-forest purposes', including any industrial and/or infrastructure projects, as per the provisions of the Forest (Conservation) Act, 1980. These are definitely important steps taken by the government in order to promote afforestation.

The crucial and important factor is to maintain the forest intact. Laws should be made in such a way that one should do afforestation to balance the ones that are felled. Reforestation is the reestablishment of forest cover, either by natural seeding or root suckers or artificially by direct seeding or planting.

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**Deforestation: Causes, Consequences
and Control Measures**

Almost everything we are observing around us is a direct or indirect result of deforestation. The term deforestation means permanent termination of the forest. We are not destroying forest whereas we are destroying the cycle of nature, the precious gift of our nature and we must have to pay for it because deforestation misbalance our natural cycle and we all are familiar with its results. Deforestation is a main environmental concern in the world. This article mainly focuses on the causes, consequences and control measures of deforestation. The problem of deforestation has been causing some growing concerns for decades throughout the globe and India is no exception. The most important causes of deforestation is human ignorance and greed. The major causes of deforestation include (a) Expansion of agriculture (B) Timber harvesting (c) Mining (d) Increasing population (e) Increasing Urbanization (f) Forest fires (g) Shifting cultivation etc. The major effects of deforestation are on four important areas which are vital to the existence of life on earth namely Atmosphere, Land, Water and Biodiversity. Various acts enacted in India to prevent deforestation.

Almost everything we are observing around us is a direct or indirect result of deforestation. The term deforestation means permanent termination of the forest. Deforestation refers to the cutting, clearing, and removal of rainforest or related ecosystems into less bio-diverse ecosystems such as pasture, cropland, or plantations. Deforestation is the permanent destruction of forests in order to make the land available for other uses. We are not destroying forest whereas we are destroying the cycle of nature, we are destroying the precious gift of our nature and we must have to pay for it because deforestation misbalancing our natural cycle and we all are familiar with its results. When discussing on deforestation in India, we have been losing almost 1.2-1.5 million hectares of forest per year. A survey placed India at 10th number in the amount of forest loss. It shows that how crucially we destroying our green forest.

Deforestation is a main environmental concern in the world. Deforestation includes the cutting down, burning, and destructing of forests. Numerous researches suggests that deforestation may be the first link in a chain of environment degradation that includes erosion, climatic changes, loss of biodiversity and genetic endowment, air pollution, decline in watershed functions, and the apparent loss of hardwood, fuel wood, and aesthetic stocks. In simple words, deforestation refers to the deliberate process of destroying the forests, so that the clear land may be put to other use. Deforestation is one of the major causes to the environmental degradation which is affected by the agents like small farmers, ranches, loggers and plantation companies. There is a broad consensus that expansion of cropped areas and pastures are a major source of deforestation.

History of Deforestation in India

The recorded history of deforestation goes back at least to the beginning of the 19th century. The British, after all, were not laymen, The Madras Presidency—along with

Bombay one of the two great administrative units of southern British India—appointed a forest conservator as far back as 1806. It is true that in 1823 an illustrious and sympathetic governor of the presidency, Thomas Munro, abolished the position of conservator, but he did so in doctrinaire—and unfortunately incorrect—belief that supply and demand would stimulate private afforestation if timber supplies ran low. No planting occurred over the next four decades. The British meanwhile continued building railways and roads, and one consequence was an increased capability for serving a growing market for forest products—and increased tree cutting.

Present Scenario in India

The problem of deforestation has been causing some growing concerns for decades throughout the globe and India is no exception. Ever since civilization has become more advanced with new technology, humans have been exploiting various resources of nature for profit and survival. Due to the rise of the world's population and the potential promise of wealth, greed had seemed to cause the rampant over exploitation of earth's natural resources, thus leading to environmental issues like deforestation. In places like India, the effects of deforestation have caused irreparable damage across the country wiping out natural habitats and delicate eco systems.

Deforestation is caused by the removal or clearing of trees and forests so that the land can be used for agricultural land, pastures, or the building of homes and other such properties, it also destroys the natural habitats of wildlife. The removes from the designated area are usually cut and sold, or burned. As a result, carbon dioxide is released into the air increasing the amount of greenhouse gases in the atmosphere. Due to deforestation, the forest cover of India has fallen below the minimum recommended level. According to experts, forests should cover about one-third of the total area of country. But in India forests covers around 24% of the total area.

Causes for Deforestation

The most important causes of deforestation are human ignorance and greed. Ignorant people were not aware of the harmful effects of cutting down the trees. Greedy people continued to clear forests for their own selfish interest.

1. Expansion of Agriculture: With increase in the demands for agricultural products, more and more land is brought under cultivation for which forests are destroyed, grasslands ploughed, uneven grounds, leveled, marshes drained and even land water is reclaimed. Such an expansion is marked with more ecological destruction.

As agriculture increasing day by day in India (because of increasing population) deforestation also increases because agriculture needs clear and plane land for farming. For agriculture use, people are clearing trees of hectors of land.

2. Timber Harvesting: Timber resource is an important asset for the prosperity of county. Commercial wood is found ready in national as well as international markets. According to natural forests are being exploited logging or felling of forest trees for obtaining timber is an important cause of deforestation. Cutting of trees for fire wood and building material, the heavy lopping of foliage for fodder and heavy grazing of saplings by domestic animals like goals.

3. Mining: This causes environmental impacts like erosion, formation of sinkholes, loss of biodiversity, and contamination of soil, groundwater and surface water by chemicals from mining processes. In some cases, additional forest logging is done in the vicinity of mines to increase the available room for the storage of the created debris and soil.

4. Increasing Population: With more than one hundred and thirty three crore populations, India has been stood at second position in the most populating country. As the population is increasing the demand of residential areas are the biggest reason behind deforestation. The needs also increase and utilize forests resources. To meet the demands of rapidly growing population, agricultural lands and settlements are created permanently by clearing forests.

5. Increasing Urbanization: People of urban areas shifting towards the rural area because of the comfortable life, easy availability of resources and better employment opportunity in urban areas are tempting them continuously. Therefore urban areas are expanding rapidly and terminating forests.

6. Dams and Other Big Civil Construction: Civil constructions like dams, mega malls, bridges etc are acting like a chainsaw for forests. These huge civil constructions are totally erasing trees of forests. Day by day there has been new civil constructions are composing.

7. Forest fires: They may be natural or manmade, and cause huge forest loss.

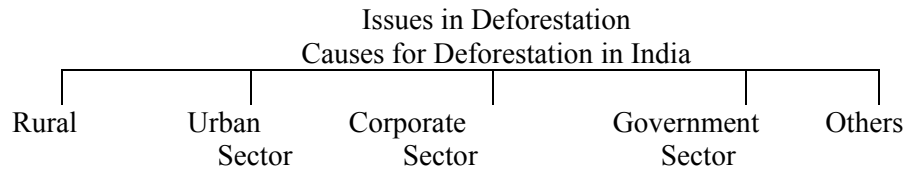
8. Fire Wood Collection: Majority of rural populations as well as larger number of people living in small towns and cities of developing countries, the only fuel is wood, which's burned to cook food and provide heat in chilly winters. Fire wood collection contributes much to the depletion of tree cover.

9. Overgrazing: Overgrazing reduces the usefulness, productivity, and biodiversity of the land and is one cause of desertification and erosion. Overgrazing is also seen as a cause of the spread of invasive species of non-native plants and of weeds.

10. Shifting Cultivation: Shifting cultivation is considered to be another cause for deforestation. In fact shifting cultivation has occurred due to poor fertility of the soil. In this cultivation a small patch of tropical forests is cleared, vegetation, destroyed and burned. Crops are grown as long as the soil is productive, after which the cultivation is abandoned, and a cultivations move on to fresh patch of land.

Though agriculture has always been concentrated on planes and floors of valleys farming on narrow flat steps cut one after another across the slope or terrace farming is an age old practice. The ever rushing human numbers and their necessities have forced many to go up the mountains slopes for cultivation. More and more slopes are cleared of plants, steps carved out and against many ads cultivation is attempted. After a few crops the productivity declines.

The major reasons for deforestation can be dealt with by dividing the causes among the various sections of the society.



I. The Rural Sector: The rural area is partly responsible for the deforestation of the forests of India, as they are sometimes desperate to clear the forests for their own survival.

- a. Rural Energy Demand: This refers to the wood cut by the villagers for cooking and other purposes. Sometimes the greed to sell more and earn more may instigate many a villager to indiscriminately exploit the forest.
- b. Lands for Agriculture: The practice of agriculture by the rural people was affected by the market economy, which encouraged the farmers to produce more, but at the expense of the forests.
- c. Overgrazing: Due to excess grazing of the cattle in the grazing lands, the top soil is washed away, which makes it useless for any purpose, including grazing. This prompted the villagers to clear the forest areas for growing fodder. This has, without doubt, led to deforestation.

II. The Urban Sector:

The urban sector consists of both the urban population demands and the sub-urban population demands. It must be understood that the urban sector is involved in the act of deforestation indirectly, but to a greater magnitude than the rural sector.

- a. Human Habitation: There is considerable demand for housing in the urban sector. Since the land area is limited, the only option for the real estate dealers is to buy the forest land for cheap, clear them and make housing sites for the urban populace.
- b. Infrastructural Development: With the growth of more housing in the cities, there is a greater need to, Provide various infrastructural facilities for the people, which sure has a major impact on the forests.
- c. Satellite Townships: In order to reduce the congestion in the urban areas, various infrastructures are developed along the fringes of the cities to divert the population. But this process has an evil effect.

III. The Corporate Sector:

Doing business for profit is the motto of many corporate.

There are industries that need a lot of inputs that are got only from the forests. Three major industries are identified that cause mass deforestation. They are:

- a. Paper and Paper Board Industry:
- b. Mining Industry:
- c. Leather Industry:

IV. The Government:

Many types of people are blamed in India for forest destruction. There are the nomads, the tribal population or the women who collect dry wood from the forests for fuel, who are made the accused in the denuding of the forest cover. But, it is many times forgotten that the State owns many of the forest lands and it is their responsibility to take care of the forests.

V. Other Reasons:

(i) One of the major reasons for the destruction of the forests is the building of dams and reservoirs. Displacement of the masses on one side, the projects cause large areas of virgin forests to be destroyed ruthlessly.

(ii) The other reason could be attributed to the lack of vigilance of the people who use the forests as camps. Their carelessness may cause forest fires, which devours large areas of lush-green forests.

Effects or Consequences of Deforestation:

The major effects of deforestation are on four important areas, which are vital to the existence of life on earth. They are, (a) Atmosphere (b) Land (c) Water and (d) Bio-diversity.

1. Climate Imbalance: Deforestation also affects the climate in more than one ways. Trees release water vapor in the air, which is compromised on with the lack of trees. Trees also provide the required shade that keeps the soil moist. This leads to the imbalance in the atmospheric temperature further making conditions for the ecology difficult.

2. Increase in Global Warming: Trees play a major role in controlling global warming. The trees utilize the green house gases, restoring the balance in the atmosphere. With constant deforestation the ratio of green house gases in the atmosphere has increased, adding to our global warming woes.

3. Soil Erosion: Also due to the shade of trees the soil remains moist. With the clearance of tree cover, the soil is directly exposed to the sun, making it dry.

4. Floods: When it rains, trees absorb and store large amount of water with the help of their roots. When they are cut down, the flow of water is disrupted and leads to floods in some areas and droughts in other.

5. Wild life Extinction: Due to massive felling down of trees, various species of animals are lost. They lose their habitat and forced to move to new location. Some of them are even pushed to extinction. Our world has lost so many species of plants and animals in last couple of decades.

7. Loss of Habitat: Seventy percentages of our world's plant and animal species live in forests. Whenever we clear acres of them, they lose their habitat and die. Indigenous forest people who've lived there for the longest time are being deprived of their home.

Preventive Measures for Deforestation

Major Environmental Acts Enacted in India

Wildlife (Protection) Act, 1972

Water (Prevention and Control of Pollution) Act, 1974

Forests (Conservation) Act, 1980

Air (Prevention and Control of Pollution) Act, 1981

Environment Protection Act, 1986

The forest is an important natural resource for any country and deforestation retards a country's development. To meet the demands of the expanding population, basic resources can be obtained only through afforestation. Afforestation refers to the scheduled of planting trees for food and fodder development.

There are greater possibilities of plants getting destroyed by natural factors such as storms and wind, grazing by cattle etc. during direct sowing. Eventually, not only the seeds but our efforts also are wasted. Hence a successful afforestation programme can be achieved only through proper initial care.

If we are not careful, the breath taking presence and all the biodiversity that comes with a rainforest and other wooded lands will cease to exist. Species of animals yet discovered will vanish. Clean air, medicinal miracles, and a stable environment are all at risk. Any place possessing an abundance of trees faces the threat of disappearing forever, as an increasing worldwide population and majority of landowners and corporate giants continue to promote and execute the eradication of forested land despite the constant pleas of environmentalists

- a) Save our Trees: Governments, non-profit organizations like The World Wildlife Fund are working hard to fight deforestation. Due to their efforts, deforestation has decreased but we still have a long way to go.
- b) Plant more Trees: We can encourage our friends in the community to plant a tree and help keep our local forest safe. Every patch of green is worth saving.
- c) Exercise our Power as a Consumer: Put pressure on companies that are destroying forests to manufacture their products by not buying from them. Support brands with zero deforestation policies and environment friendly products and encourage people to do the same. Be aware and ask how the products we buy are being made.
- f) Practice the 3 Rs: Reduce, Reuse and Recycle to lower the need for more raw materials from Trees.
- e) Take a Stand on Political Issues: Write to our local government officials on the topic of deforestation and tree cutting in our area. Ask them to create more parks.
- f) Use Recycled Items: Today, a consumer can purchase a variety of recycled items, including notebook paper, books, toilet paper, and shopping bags. When people use recycled products and make a conscious effort not to waste, the demand for new raw material to replace these items can decrease.
- g) Farming Practices: Those who plant crops at a farm can participate in putting a dent in deforestation by rotating crops. It is suggested to replace the habit of using different portions of land each year with using the same portion of land to plant different crops. This practice has proven effective in maintaining soil fertility.
- h) Reforestation: The term reforestation is similar to afforestation, the process of restoring and recreating areas of woodlands or forests that may have existed long ago but were deforested or otherwise removed at some point in the past.
- i) Support Conservation Organizations: Lend our support through donations of our time, money, or actions to organizations that run programs concentrating on the preservation of forest habitats, such as Greenpeace, World Wide Fund for Nature, Community Forestry International, and Conservation International
- j) Support Non-Profit Organizations: Donate a small amount to non-profit organizations to enable them to continue their fight against deforestation. They need all the help they can get.

Over the last century the forest cover around the globe has been greatly compromised, leaving the green cover down to an all time low of about 30 per cent. According to the United Nations Food and Agriculture Organization (FAO), an estimated 18 million acres of forest are lost each year. According to recent data acquired through

RTI from the ministry of environment and forests by a group of environmentalists, the extent of forest land being diverted across the country on an average stands at 333 acres per day. A wide variety of policy statements and legislative and regulatory measures have been established to protect forests but need to be effectively enforced. The apparent tradeoff between forest and agriculture can be minimized through spatial management and the use of degraded or low competition lands. This can be further addressed by community based forest management which builds on political goodwill and strong community institutions. It is almost impossible to halt on deforestation but we can control it or balance it by planting more trees as possible. Trees are an inestimable gift of our nature without it our life would be impossible. We people have been cutting trees in the name of development, but what is need of that type of development which misbalancing our natural cycle. The evil of deforestation was highlighted by environmental activists. They embraced the trees which were about to be cut and thus created public awareness about the need of forest preservation.

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The Therapeutic Role of Nature in Keyes's *Watermelon*

Nature has an incredible influence on the human mind while the human mind also influences nature. This relationship to Wordsworth is a restorative and tranquil one. Physical settings can play a vital role in coping with stress. Some researchers have proved that the natural environment has helped people to recover from physiological stress and mental fatigue. Exposure to natural scenes meditates the negative effects of stress reducing the negative and enhancing the positive emotions. Claire who was abandoned by her husband left London and she takes refuge in her home town. She left London behind and reached Dublin. When she leaves London and peeps down through the window of the plane the surroundings says adieu to her. When she reached Dublin her home town, the green fields and seas welcomes her and made her to feel the failure of her life. She missed the happiness which was provided by her family. She lost the warmness and comforts of the family bond. Five years before she was excited to leave her home town and really feel amazed to be in the new surroundings in London. The aroma of the nature gives her the secure feeling and soothes her pain. The whole novel takes place during the rainy season. Clair finds herself healthy and comfortable after mingling with the sea side life. The salty sea and the rainy season soothe her pain and give her some hope towards her life. And she again restarted her life with hope.

This paper attempts to draw greater attention to the role of physical environment of Keyes protagonist Clair nature in stress recovery and psychological restoration process. When we inhale the aroma of a flower we will smile unknowingly. This is because the nature has its influence and attachment on human beings. It has some curing and soothing power with itself. We can sense while we depressed with hassle we would like to have a walk in a garden or patch. To be relaxed we go for long trips. And we experience by ourselves that the nature has a curing power in it. The people who working in technical fields also like to mix up with nature when they found holidays. Especially I experienced many working people from Bangalore will have a long drive from their working place to their home town. They feel tranquil and contented.

In this paper Claire the protagonist of the novel *Watermelon* undergoes a traumatic situation in her life. She was soothed by the nature during her tormented days. The sequences of the story will prove us that how the nature converse with her in her two different situations.

Claire was abandoned by her husband when she gave birth to her first child. He confessed her that he was in affair with another woman. Though she was just out from her long labor pain, she could not believe her ears. She felt like dreaming and could not digest the news which she heard from her husband. She was abandoned with her new born baby girl. She was shattered and could not console herself. They

were a quite happy couple. She never thought that her love marriage will break like this. And she was never felt that gap between her and her husband. They care and love each other and so she could not find the reason for her husband's sudden change.

Claire's friend helps her to move from the hospital. Then she was bewildered and was blank about her future with that little child. And she could not assimilate the space because the thought of the togetherness with her husband in the apartment haunted her. So she decided to leave London and like to spend with her family for some support. So as soon as possible she got a plane to Dublin and packed her luggage. When she was on the plane she peeped out from the window while the plane takes off from the platform. She sensed a vague feeling which urges her to feel the loneliness. And when she peeped down the city said adieu to her.

The plane took off and the houses and buildings and streets of London circled away below me. I looked down as the roads got smaller and smaller. I was leaving behind six years of my life. Is this how a refugee feels? I wondered. My husband was down there somewhere. My apartment was down there somewhere. My friends were down there somewhere. My life was down there somewhere. (25-26 WM)

And when she was landed to her home town Dublin, the sense of being in home made her secure. The comfortable situation made her to feel the failure of her life. When she saw the welcoming nature of her hometown from the plane she feels very painful and thought that how she missed her family. It will symbolize the lines of *Wordsworth's* poem *Tintern Abbey* "the affections gently lead us on (43-TA)." The affection which was missed by her in her hometown provided its sheltered comforts. Like a baby she felt very guilty and regretful. She remembered her precedent, where she was happy while leaving her hometown. She was in high spirits and amused and excited to welcome the upcoming events in her life on London. But then she was rejected from that life and with the grave breakdown she returned to Dublin.

We circled the green fields of north Dublin and, even though I knew that she couldn't really see anything yet, I held my baby up to the window to give her her first view of Ireland. It looked so different from the view of London we had just left behind. As I looked at the blue of the Irish sea and the gray mist over the green fields, I had never felt worse. I felt like such a failure. I had left Ireland six years before, full of excitement about the future. I was going to get a great job in London, meet a wonderful man and live happily ever after. And I *had* gotten a great job, I *had* met a wonderful man and I *had* lived happily ever after—well, at least for a while—but somehow it had all gone wrong and here I was back in Dublin with a humiliating sense of déjà vu. (26,27-WM)

The sight of the green fields of the nature gave her some assurance that she was in safe hands again. With that little hope she landed down in Dublin with her newborn baby in her hands. Though she was guilty and sorry, she was once again in her motherland. For woman like Claire who was abandoned by their husbands their motherland was the one and only comfortable and trusted Zones to make their further decisions of their future.

Claire was not a single woman now she had a newborn baby girl with her. She needs her family support to look after the baby. So the nature symbolically assured her that she was in a right place to seek the help. So she was filled with the hope that she was secured and the therapeutic power of the nature soothes her pain and give her the faith and she believes that she was rescued from the trap and was protected. She was flourished with optimistic thought towards her life. Even in our day to day life we can see that people get relaxation and made their important decisions after they analyzing the events in a lone place. People prefer to be alone with nature during their difficult situations. It is believed that the presence of nature will cure the cracks of the human problems and performs its role as a therapist and soothes them and give a chillness of hope towards their life.

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**Strengthening Mental Health through Forest
An Outline, Benefits and Major Challenges**

The study aims to contribute to the ongoing discussion about human mental health, global change, and biodiversity by concentrating on the relationships between forest and human mental health. It also concentrates on positive effects in treatment of mental illnesses such as mood, inability to focus, even in children with ADHD and sleep disorders. It may discuss also the forest as a classroom. Students' collaboration by problem solving, theoretical discussions and performance of activities in the forest serves as a repertoire of non-medical treatment strategies in mental health. Most of us sense that taking a walk in a forest is good for us. We take a break from the rush of our daily lives. Visiting a forest has real, quantifiable health benefits. Even five minutes around trees or in green spaces may improve health. Think of it as a prescription with no negative side effects that's also free and reduces stress. The forest also ensures the wellbeing of individual and family because children and families need supportive environments that encourage positive behaviors and provide a respite from the challenges of urban living. In short, the study brings to light the emerging need of strengthening the mental health of children, individual and family through forests, parks, and greenery and the challenges in the modern technological smart classrooms and environment.

In Kerala, recently years there were a lot cases reported of the adolescent and child suicides. All of the incidents show poor mental health of the present new generation adolescents and children. According to the World Health Organization (WHO) stress and depression are increasing. WHO has estimated that by 2020 depression and depression-related illnesses will be the greatest source of ill health.

Our modern classrooms became smart with information and technologies. Even some of the institutions are air conditioned. But the being wellbeing of children and adolescent never become complete. The relationships between human health and well-being, biodiversity, healthy ecosystems, and climate change have in recent years received increasing attention in international discussion and policy processes. The impact of greenery on human health is a specific issue which has not been very visible within the larger framework on biodiversity, climate change, poverty, and human well-being.

This article aims to contribute to the ongoing discussion about human health, ecosystem services, and biodiversity by concentrating specifically on the relationships between forests and human health. It gives a short overview of the most important health benefits that greenery provides to human health. Furthermore, it discusses the future challenges on the links between forests and human health, and for delivering health through forests in practice. In the present society especially in the context of Kerala one of the major issues faces by the school children is lack sound mental health. Promotion of greenery also will improve the mental health of school children

Forest enhances mental health

Incidences of poor health have increased in urbanized societies, partly due to expanding urbanization and modern lifestyles that are related to increasing sedentary work and mental stress. Growing stress is connected with urban living and contemporary work practices dominated by high technology and virtual worlds. It seems that current health care practices alone cannot solve these problems. Recently, the potential of natural and green spaces in enhancing human health has been recognized.

Greenery environments promote humans' mental and physical health in many ways: forests help in reducing stress and in recovering from attention fatigue, and generally forests strongly enhance both psychological and physical rehabilitation. Greenery may assist both in preventing illnesses that are mediated by psychological processes such as stress and in curing diseases such as burn-out and depression. Green areas can also help in establishing personal and community identity, social activity, and social participation.

India has a great history of its olden "Rishis" and "Sannyasis" and "GuruGula" education system. All of these promoted forest and greenery as method to improve the mental wellbeing of individual. Even though there were lot of things to be handled all of the aspirants were happy and able to perform all kinds of activities. In the old times we could see the lovers under trees or parks who were sharing heart to heart their dreams.

Many studies from different parts of the world report that, compared with urban environments, natural environments improve human mood states, concentration and performance, and likewise produce positive changes in human physiology after stressful or attention-demanding situations. Some surveys report that performing activities in green settings can reduce the symptoms of attention-deficit/hyperactivity disorder (AD/HD) in children.

Some of the major Benefits

Spending time in nature helps you focus. Our lives are busier than ever with jobs, school, and family life. Trying to focus on many activities or even a single thing for long periods of time can mentally drain us, a phenomenon called Directed Attention Fatigue. Spending time in nature, looking at plants, water, birds and other aspects of nature gives the cognitive portion of our brain a break, allowing us to focus better and renew our ability to be patient.

In children, attention fatigue causes an inability to pay attention and control impulses. The part of the brain affected by attention fatigue (right prefrontal cortex) is also involved in Attention-Deficit/Hyperactivity Disorder (ADHD). Studies show that children who spend time in natural outdoor environments have a reduction in attention fatigue and children diagnosed with ADHD show a reduction in related symptoms. Researchers are investigating the use of natural outdoor environments to supplement current approaches to managing ADHD. Such an approach has the advantages of being widely accessible, inexpensive and free of side effects.

Patients recover from surgery faster and better when they have a "green" view. Hospital patients may be stressed from a variety of factors, including pain, fear, and disruption of normal routine. Research found that patients with "green" views had shorter postoperative stays, took fewer painkillers, and had slightly fewer postsurgical complications compared to those who had no view or a view of a cement wall.

Worker attitudes and well-being– Dr Rachel Kaplan surveyed desk workers about their rate of illness and level of job satisfaction. Some study participants could view nature from their desks, others could not. Those without, when asked about 11 different ailments, claimed 23% more times of illness in the prior six months. Desk workers with a view claimed the following satisfactions more often than their non-view colleagues: 1) found their job more challenging, 2) were less frustrated about tasks and generally more patient, 3) felt greater enthusiasm for the job, 4) reported feelings of higher life satisfaction, and 5) reported better overall health.

Less school aggression and violence – School violence programs help students to control aggressive behavior with training in conflict resolution and peer intervention. Physical environments around a school also appear to play a role. Education scientists at the University of Michigan have found that scenes of neighborhoods with blighted streetscapes are perceived as dangerous and threatening. Those that are more cared for, including tended landscapes, contribute to reduced feelings of fear and violence.

Treatment benefits – Another important benefit is the less cost of treatment. There is comparatively less expensive when uses the natural methods.

Major Challenges

However, the above thoughts on human health and greenery still face major challenges. Insufficient dialogue between different disciplines has led to the lack of multidisciplinary frameworks and methodologies. Methodologies are still under development in some fields of research, such as restorative and therapeutic effects of forests. A still greater evidence base and more rigorous research is needed on psychological health benefits. More information is needed on cultural, individual, and social differences in adopting the health benefits of green environments.

We do not know how forests should be managed in order to minimize the dispersion of forest-related diseases, maximize the beneficial effects to mental health, and preserve the medicinal plants as well as valuable species used for food and their nutritional value. There is a need to find balance between commercial exploitation of medicinal forest species for pharmaceuticals and maintaining local livelihoods.

Since the schools became high-tech there is less chance environmental friendly educational system. Children need a time to relax themselves with appropriate ventilation from the natural source. But even some of the authorities doubt the intention of an academician who practices this kind of education and judge in the form of moral policing.

The studies reveals that poor health have increased in urbanized societies, partly due to expanding urbanization and modern lifestyles that are related to increasing sedentary work and mental stress. Thus the thoughts regarding greenery and its relation with mental health is great of in importance to contribute to the ongoing discussion about human health, ecosystem services, and biodiversity by concentrating

specifically on the relationships between forests and human health. It gives a short overview of the most important health benefits that greenery provides to human health. It also discussed the individual, familial and social benefits of greenery. In the present society especially in the context of Kerala one of the major issues faces by the school children is lack sound mental health. Promotion of greenery also will improve the mental health of school children. Our school curriculum should be organized in such a way they students get maximum exposure to experience the nature and increasing the mental wellbeing without misusing the facilities of outdoor acquaintance.

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**Winning (over) the Woods:
The East and the West in Engagement with the Forest**

The legacy of European colonial invasion seems to have brought about an undesirable deviation in the oriental sensibility and attitude with respect to man's relationship with the forest. The vision of human interaction with the forest, as enshrined in the ancient Hindu religious scriptures and literary representations, has been one that is deeply philosophical. It envisages both a symbiotically nourishing material relationship and a spiritually enriching meditative communion between man and the densely dark forest tracts. On the other hand, the Western religious and epistemological traditions essentially tend to reinforce the concept of nature as a subservient entity to be exploited, or the "other" to be conquered. The paper tries to trace the fundamental differences between the Western and the Eastern approaches to the forest and to explicate how the percolation of the former into the latter has adversely affected the environmental consciousness and wellbeing of the East.

Man's relationship with the forest is to be optimally defined by the twin factors of the conditions of material life on the one hand and an inherited body of ethical philosophy on the other. While the material requirements of life render man incrementally dependent on the resources of the forest, his ethical consciousness and philosophical legacy must temper this dependence into moderation and self-restraint. The scriptures and the subsequent literary and artistic representations emanating from the respective civilizations of the East and the West seem to suggest two different approaches to the forest. The vision of man's interaction with the forest, as enshrined in the religious scriptures and literary treatises of India, has been one that endorses a spiritually enriching meditative communion between nature and man. On the contrary, the European concept of culture and organized human life, envisages for nature a role that is essentially subservient to man who is considered the prime creation of God. Hence, while the attitude of the former to the forest is imbued with reverence, even to the extent of deification of both the flora and the fauna, the latter seems to evince an apathetic attitude marked by exploitative intent. Indubitably, ancient Indian ethos was presupposed on a relation with the forest that was integral, spiritual and reciprocal, while the colonial attitude to the forest was predominantly material, and subjugative.

In the mythological and literary representations of the East, and predominantly of India, the forest paradoxically constitutes both a metaphor for life and a myth for the living to grapple with. The forest as an unfamiliar terrain constitutes the "other" – a dark, dangerous and potentially destructive space, which can be negotiated through with patience, and ultimately identified as a continuum of one's own cosmic essence, or vice-versa. The foremost demonstration of this parallelism between the progress of human life and the essence of the forest is available in the division of the life of the

male into the four “*ashramas*” – the *Brahmacharya*, the *Garhasthya*, the *Vanaprastha* and the *Samnyasa*. The progress of the psyche of man from adolescence to old age is envisaged as a sojourn that passes through certain well-defined stages in his mental and physical engagement with the elusive essence of the forest. Etymologically the term *Vana* in Sanskrit means a space devoid of light, a place of darkness, metaphorically extensible to ‘ignorance’. Life too, like the dense and dark forest with its unpredictable turns, poses a paradoxical duality of the prohibitive fear of the unknown and the fascinating prospects for exploration. Darkness is always an alluring challenge, and the inner urge to surmount the external challenge of darkness must start from ‘fear’, progress through the intermediary stages of ‘adventure’ and ‘romance’, and finally reach the light of realistic perception, culminating in spiritual realization. In the initial stage of *Bhramacharya*, the individual, in an effort to surmount the latent fear or apprehension of the wilderness inherent in life, begins to traverse the path of apriori knowledge. The light acquired through *Brahmacharya* shall stand him in good stead as he launches himself into the perilous jungle of *Garhasthya* – the period of familial and social responsibilities – that warrants many an adventurous step every now and then. At the exit of *Garhasthya*, the individual leaves behind the metaphorical jungle of life, and opts for a proper exploration of the real forest. *Vanaprastha* is the stage when a meaningful interaction with the forest begins, and it involves a romantic quest for the essence of the real forest. The romantic engagement with the forest inevitably culminates in *Samnyasa* that involves a realization of the essential harmony between the souls of man and nature. These progressively calibrated stages in the life of the individual on his journey from the binding confines of culture into the State of Nature could be seen stereotyped in the lives of Rama, Krishna, and the Pandavas, all of whom are exemplified as ideal men.

The literature and iconography associated with the Hindu mythology also demonstrates a superior comprehension of the underlying unity between man and Nature. The depiction of plants and animals as deities is a significant aspect of the native Indian culture. *Hanuman*, the monkey god, *Garuda* and *Ananta* – the Eagle mount and the serpent couch of Vishnu, *Varaha*, the incarnation of Vishnu as a wild boar, the mouse and the peacock as the sacred carriers of Ganesha and Subhramanya, all hint at an immensely fertile literary imagination enriched by a benign vision of human life in integral and reverential connection with the animals in the wild. The sacred status accorded to the *Aswattha* – the *Banyan tree or arayaal* – as encapsulated in the hymn, “*Moolatho Brahmaroopaya, Madhytho Vishnu-roopine, Agratha Shivaroopaya, Vruksharaajaaya thei nama*” – hints at the enormous wisdom of the ancient sages who were able to comprehend the life-sustaining power of the tree. Besides, the pious practice of maintaining the *Kaavu* or the sacred groves – a miniature of a self-contained ecosystem ideally comprising a water body, a thicket and a rich variety of macro and micro organisms, was scientifically envisaged to replicate the pristine conditions of the virgin forests in the midst of civic life. The *Jyothishasásthra* (ancient Indian astrological science), often derided as a bogus body of knowledge, seems paradoxically more pragmatic in its environmental consciousness by way of enjoining on human beings born under each of the twenty seven stellar constellations to preserve and nurture a particular species of tree, an animal and a bird. Beyond their aesthetic appeal and resource value, the relevance of the trees for environmental well-being was well acknowledged by the ancient sages. The hymn ascribed to Goddess *Parvathy* in the *Mathsyapurana* (154: 506-12)

epitomizes their ecological wisdom: “Dasha Ku^upa sama^a va^apiⁱ, dasha va^apiⁱ samo^o hridah, dasha hridah samah puthro, dasha putra samo^o drumah.” (a pond equals ten wells, a reservoir equals ten ponds, A son equals ten reservoirs, and a tree equals ten sons) The colonial masters who had a condescending attitude to the ‘fantastic’ culture of India with its “monkey Gods and snake charmers” failed to read the eternal principles that governed the human mind, body and intellect, that were inscribed through such imagery. Perhaps, the sages who compiled the *Puranas* and the *Sa^asthras* had also the foresight to employ the mode of deification of plants and animals as an anticipatory measure to protect them from human depredation.

The advent of colonialism, with its anthropocentric religious tradition and Eurocentric socio-economic interests, had a detrimental and dilutive impact on the native reverence for the wild. The arrival of the European powers resulted in drastic changes in the patterns and extent of resource utilization. Christianity, which was adopted as the official religion of the Roman Empire in AD 380, became the predominant religion of Europe towards the seventh and the eighth centuries. The *New Testament* essentially proffers a discourse that holds everything non-human as resources exclusively meant for man’s consumption. The Book of Genesis is very explicit in sanctioning a creed of utilitarian domination of Nature by man who is deemed the prime creation of God. Man was created only on the sixth day, the first five being utilized by Him to ensure the presence of everything – the day and the night, the dry land and the sea, the seed-bearing grass and trees, the seasons, the fish at sea and the fowl on the land, the cattle and other beast – essential to support and nourish his life on earth. The Book of Genesis also depicts God as bestowing upon man the onus to “replenish and subdue”, wherefore He pronounces to man that he “shall have dominion over the fish of the sea, over the fowl of the air, and over every living thing that move upon earth, [and] to you it shall be for meat.” The ambivalence inherent in the pronouncement of God was self-advantageously interpreted by man as “replenish yourself and subdue nature.” The unsympathetically utilitarian approach to nature gets repeated in Matthew 3:10 where it is stated: And now also the ax(e) is laid to the root of the trees: therefore every tree which brings not forth good fruit is hewn down and cast into the fire. Despite its metaphorical intent, the verse is a cue to the predominance of resource value in man’s interest in nature. Also, in marked contrast to the deification of natural creatures and phenomena seen in the “pagan” mythologies, it is either demonization or victimisation that predominantly happens in the Ecclesiastical texts. Satan assumes the guise of a serpent to approach Eve on his mission to tempt her (Genesis chapter 3). The demons, evicted by Jesus Christ, enter the body of pigs and rush down into the sea to perish in the waters (Matthew 8: 30-32). Popular literature too, especially of a Puritan temperament, emanating from the West in the seventeenth and early eighteenth centuries considered the forest as a sinister locale, reserved for nefarious aspects like licentiousness, witchcraft and the evil play of wild energies that swerve man off the course of reason and virtue. Even the plays of the renowned dramatist, William Shakespeare, sometimes depict the forest as a hostile space suitable for banishment, or a dangerous place where the mind comes under the influence of forces inimical to civilized life.

Inherent in these religious precepts and literary imagination is a fundamental lack of sympathy and affinity for nature, and the European colonisers who were trained in this intellectual line of thought, exerted a callously desiccating impact on the forests

of India. The imperial pursuits and commercial interests of the British had a severe toll on the forest wealth of India. Large scale export of Indian Teak (*Tectona Grandis*) to augment the maritime expansion of Britain, especially in the conflict ridden Europe of the Eighteenth century, depleted the forest cover drastically. In the nineteenth century, the introduction and rapid expansion of the Railways for the commercial purposes and military convenience of the Coloniser, had also a negative impact on the forest cover of India. The Sal tree (*Shorea Robusta*) and the Deodar tree (*Cedrus Deodara*) were widely procured to satisfy the demand for about one million wooden sleepers every year to maintain the Railway. The clearance of large tracts of forest land for commercial plantations had also a detrimental impact on the forests in India. Cumulatively the colonial period marked a tremendous alteration in the human relation to forests in India, as the tribal and the native communities who had a non-exploitative, subsistence relationship with nature, were driven out of their native habitats to facilitate for the foreign exploiters an unhindered access to the forest wealth of India. The most unfortunate feature of this plunderers approach to nature is that it has been an irreversible transition, as the post-colonial India, under the native dispensation has also come to embrace a policy of destroying invaluable forest tracts for developmental purposes.

The distinction in the English language, between the word “win” and the phrase, “win over” proves facile in explicating the difference in the attitudes evinced in the mythological and liturgical materials of the West and the East towards nature on the whole and the forest in particular. While the former presupposes a victory that is posited on notions such as opposition, struggle, use of power, conquest and supremacy, the latter evinces an endeavour to enter into an empathetic relationship through strategies of engagement, negotiation, mutual appreciation and peaceful coexistence.

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**The Autochthonic Folklore as the Bearers and Rearers of Ethnic Roots:
An Anthropological Approach**

The study of the tribal or indigenous people has been one of the important objectives of Anthropology. The traditional systems of knowledge developed by the indigenous communities have the potential to solve many problems of contemporary societies. This article focuses on the Naga People, an ethnic group which is in it a Conglomeration of several tribes. It also points out the transmission of the Naga Culture, customs, and traditions down generations, through Folk dance, folk music, folk lore, social practices, indigenous arte facts and festivals. Folk art forms are the expression of strong self-reflection and deep insights accrued over time. The article is also indicative of the mythical relationship of the indigenous tribes with Nature. The study also attempts to have an analysis of the formation of a tribal society, its functioning, cultural elements, social relations and process.

A society consists of the people who share a common culture, where as a culture consists of the objects of a society. The relative status of various human, some of whom had modern advanced technologies while others still lived a Paleolithic life style, was one of the interests to the Socio cultural anthropologists .The umbrella term socio-cultural anthropology draws upon both cultural and social anthropology traditions. For the descriptions and analysis of diverse peoples, this study employs the concepts of socio-cultural anthropology. This article attempts to have an analysis of a primitive group through the theoretical framework of socio –cultural anthropology.

The ethnography of Naga tribes tries to define their Cultural knowledge, universals and, identity. The cultural knowledge includes Norms, Values, Symbols and, Constructions. The article also observes the elements of culture that exist in all known societies. These universals include methods of communication, family systems, ways of teaching children, methods of social control, ways of believes about supernatural powers and rituals, and physical manifestations of ideas. The identity refers to a person's sense of belonging to a particular cultural group. This process involves learning about and accepting traditions, heritage, language, religion, ancestry, aesthetics, thinking patterns, and social structures of a culture.

The Nagas are a group of Mongoloid community speaking Tibeto – Burman languages. Straddling the border between the Hindu civilization of India and the Buddhist civilization of Myanmar, the Nagas have kept aloof from both these culture-spheres, and have developed a style of their own. The Nagas are organized by tribes differentiated by language and some traditions. All most all these tribes have a similar dress-code, eating habits, customs, and traditional laws. One of the most striking social characteristics of the Nagas was the practice of headhunting. Most villages had a skull house and each man in the viiage was expected to contribute to the collection. The taking of a head is symbol of courage and men could not were dubbed as women or cows. They no longer practice this ritual. There is however, no indication of cannibalism among the Naga tribe.

The village is a closely knit unit, consisting of intermarried households of different clans, a group of people who have gathered together as a result of kinship relationships. They are united around a leader. Villages were divided into a certain number of clan territories or khels. The family was the most important institution of social education and social control. The family is the basic unit of the Naga Society. Marriages are usually monogamous and fidelity to the spouse is considered a high virtue marriage within the same clan is not permitted, as it is considered to be incest.

Morung or student residence was the most important part of education and acculturation. Elders conveyed the culture of Naga, customs and traditions; transmitted from generation to generation through folk music, dance, folk-tales, indigenous arte facts, social practices and festivals, to the young while they lived in the mooring. Announcements of meetings, the death of a villager, warning to impending dangers, were made from the morns by the beating of log drums.

Culture is a mental construct. It is stored in our minds. What individuals use and transmit of their culture are products of what each has learned from their unique social experiences. Culture can therefore be inferred from the study of arte facts too. The Naga tribes are expert craftsmen. Their dwellings are made of wood and straw and these are ornately carved and arranged. Each tribe has a unique way of constructing their huts. A common thing about all the tribes is that they decorate the entrances of their dwellings with the heads of buffaloes. . The designs on the costumes are unique to each tribe. They use beads with variety, profusion and complexity in their jeweler, along with a wide range of materials, including glass, shell, stone, teeth or task, claws, horns, metal, bone, wood, seeds, hair, fiber, etc.

Folk songs and dances reflect the traditional life of the people of certain region or culture. They are essential ingredients of the traditional Naga Culture. The oral tradition is kept alive through the media of folk-tales and songs. Their folk songs are both romantic and historical, with songs narrating entire stories of famous ancestors and historical incidents. There are also seasonal songs which describe various activities done in a particular agricultural cycle. Folk dances are usually performed at festivals and religious occasions. Indigenous musical instruments made and used by the people are bamboo mouth organs, cup-violins, bamboo flutes, trumpets, drums made of cattle skin and log drum.

All Fesivals are cultural in one way or another. They all serve the purpose of bringing happiness to our lives, and strengthen our sense of community. They are an expressive way to celebrate glorious heritage, culture and traditions. They were started to pass the legends, knowledge and traditions onto the next generation. .Monyu is the most important traditional festival of the phoms tribe of Naga. It is a 12 day festival, which marks the end of winter and onset of summer. The festival involves community feasting, dancing, and singing. This is a seasonal festival reflect attitude of people towards nature. The arrival of the festival is signalled by beating log drums with a distinct tune called Lan Nyangshem.

Religion, an institutionalized system of beliefs, symbols, and value is the central element in the life of civilization. It has been the propagator of basic values and ethical code which provide cohesion to society and integration to personality.

Animism is used in the anthropology of religion as a term for the belief system of many indigenous tribal peoples, especially in contrast to the relatively more recent development of organized religions. The Naga believes in one Supreme Being with many subordinate deities and in a great number of spirits of Nature, of river, hill land forest, ghosts and other unseen spirits who affect human life at every point.

The term Monument is a type of structure that was created to commemorate a person or event, or which has become important to a social group as a part of their remembrance of cultural heritage, or as an example of historic architecture. These tribes also have a fascinating culture of building monuments; associated with an event, a ritual or feast. The Mao Villages of Makhel holds a significant place in Naga tradition. Makhel and the surrounding areas have several historical as well as mythological monuments and relics.

Folklore and folk art forms are not merely carriers of cultural or philosophical poems but rather the expressions of strong self-reflections and deep insights periodically accumulated over. It mirrors the culture and values, a social mores, customs and forms of behaviour. Folklore contains the lofty thoughts of yore and highest metaphysical truths.

There is a legend in Mao folklore which tells of the first woman named Oziilimosiuro from whom the whole of mankind has descended. One day a column of clouds enveloped here while she was asleep under a banyan tree and she conceived. She gave birth to 'Okhe' (Tiger), 'Orah' (God) and 'Omaii' (Man). The three Menhirs at Chazhilophi (near Makhel village), representing Tiger, spirit, and man were erected in commemoration of the three brothers who once lived together Omaii occupying the 'navel' of the earth, meaning the middle ground (universe) had three sons: Alpha, Tutowo, Khephio. According to the legend, the Nagas descended from Khephio, the youngest of the three brothers.

A Tribal Society is a primitive society; which exposes serene, sedate, simple living of human beings. The tribal lineage provides clear evidence of Humans harmonious living with Nature. This article focuses on the formation of a tribal society, its functioning, cultural elements, social relations, and social process.

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Ecofeminism and Postcolonial Ecocriticism Portrayed in Pratibha Ray's *The Primal Land*

Forest plays very important role in the lives of ethnic people not only because the tribals sustain themselves on forest as a resource to their livelihood, but also for their close association with nature at large. Many writers have penned down people's struggle around forest conservation and Pratibha Ray is one among them. The Primal Land, the English rendition of Oriya novel Adibhumi, by Pratibha Ray records the history of Bonda tribe from the colonial period to contemporary times. Their exploitation, especially of women members in the tribe, both on physical as well as emotional level is explored and a realistic picture is presented to readers. The focus of the paper will be thrust mainly on areas such as ecofeminism and postcolonial eco criticism. French feminist Françoise d' Eaubonne while coining the term "ecofeminism" in her 1974 book, Feminism or Death, has explained the important role of feminism in addressing environmental and gender issues. The marginalization of women and nature go hand in hand and this realization brought in the concept of ecofeminism.

A Bonda woman carries most of the burden from the very beginning of this civilization. She is taking care of a Bonda family and nature and this echoes Vandana Shiva's idea that, women produce and reproduce life not merely biologically, but also through their social role in producing sustenance (42). "She [bonda woman] looks after the fields, buys and sells in the market place" (10). This alludes to the concept Maria Mies puts forth in her book *Patriarchy and Accumulation*. She says "women not only collected and consumed what grew in nature but they made things grow" (55). Vandana Shiva summarises this concept by saying that, "as producers of new life they also became first subsistence producers and the inventors of first productive economy" (Shiva 43).

Soma Mudalithe oldest surviving member of the tribe as said in the novel "earned other tokens of manhood from his ba (father): the *unsuk* (dagger), *isuk* (scythe), *uak* and *uam* (bow and arrows) and *pharsa*(battle-axe). This reminds us of the image of man as a hunter and a predator. The emergence of this hunting behaviors can be traced back to the myth of man the hunter created by mid-twentieth-century western minds. Hunters' destructive activity distinguished man from animal and thus culture from nature. Greta Gaard points out that due to shift from nomadic existence to agricultural practices, there is a misconception that natural world could be controlled and manipulated(63).

For a Bonda woman her responsibilities make her return to fields a month after giving birth to her child. She is exposed to sun and toils day after day. It is said among Bonda women that it is important to attend fields than that to the baby. Here we can see her connection with the land. According to Bonda tradition a boy child is expected to get married before the age of ten to a women who is ten years older than him. She is more like a mother to him than a wife. The man was not obliged to work,

but woman had to provide, to satisfy him body and mind. And this was expected to be so called wife's *dharma*. But the puzzling question is that "marrying a child may ensure comfort in your old age. But what about your youth? What happiness can you find in such a marriage?"(52). In Bonda Mountain there were more women without husbands than men without wives. This also proves to the fact that the wife was just a husband's prop. Thus the suffering of woman becomes inexorable.

According to Lori Gruen "The categories "woman" and "animal" serve the same symbolic function in a patriarchal society. Their construction as dominated, submissive "other" in theoretical discourse (whether explicitly so stated or implied) has sustained human male dominance" (61). As mentioned earlier ecofeminism deals with marginalization of women and that of nature. As pointed out earlier Bonda women has chiefly engaged writer's attention. Although the novel has no central character, the author's affection most clearly goes to Budei Toki and Adibari Toki, who becomes a symbol, of female suffering and forbearance. When Budei Toki is exploited by her husband Adibari Toki becomes subjected to the cruelty of a unknown man who she never reveals but later we could find it is not her tribesman but one among the *gulangbabus*(government official) who came with the mission of civilizing Bonda. The text also establishes strong connection with a Bonduni's (female) existence and the land. It is said that "A Bonduni's existence is no different from a salaptrees. Maddening in her youth at fifteen; bursting with sap...then marriage and childbirth like magic, youth vanishes. Flesh and bones sag. Leaving bald, Sapless stump behind"(111).

According to Mukherjee Upamanyu Pablo, Postcolonial is "a historic condition of intensified and sustained exploitation of the majority of humans and non-humans of the former colonies by a cartel composed of their own and 'core' metropolitan European/north American elites"(5). Here exploitation is not only directed to human but also to the non-human forms. In the novel by Pratibha Ray portrays an account of exploitation directed towards the Bonda tribe and to their land by the government officials. Indian government has followed the stereotype policy of British administration in a modified form which led the tribal people to be in isolation. Author also tries to project colonial and postcolonial concerns by way of reflecting the dominance of hegemonic culture and tribal resistance in the structural strain of the novel through the voice of Soma Mudali, Lachhma Toki, Adibari Toki, Bagha Bindhu who represent native, and *Gulangbabus* who represent the colonizer and propaganda in the tribal world. Intruding into tribal land is more of a capitalist agenda. The major motive is nothing but plundering the rich resource which are intrinsic to the tribal flock. The references to the conflict between tribal people and plainsman are explicit throughout the text. The first phase of conflict was the arrival of a set of white missionaries. But Bondas were strong enough to resist that they subverted the notions of hegemony and sent them back. However, slowly Bondas songs and dances were carried away and sold for profits. Wangari Maathai, a postcolonial eco-critic, in her essay "Cracked Mirror" points out "Without culture, a community loses self-awareness and guidance, and grows weak and vulnerable. It disintegrates within as it suffers a lack of identity, dignity, self-respect and a sense of destiny" (3). Throughout the text Dombs constantly talks about the inner motive of *gulangbabus*. They says "The *gulangbabus* are coming! Bonda's land would be plundered, his home and his women taken away!"(102). According to

gulangbabus, Bonda's are cruel, "drunken beast-barely human" (91). This is similar to the stereotypical images of 'orient' constructed by the west as portrayed by Edward Said in his introduction to *Orientalism*. Here the attitude of *gulangbabus* resembles that of an occident, who considers orientals as 'exotic beings'. This assumption comes from their inability to understand the culture and lifestyle of the people who are unknown to them.

Internalised Oppression involves the problem of devaluation and inferiorisation of one's own self. Here *gulangbabus* have more power and access over the poor Bonda's. The Hegemony and power structure got slowly programmed into their self. The Bonda's, who resisted the arrival of white missionaries with tooth and nail, have started accepting their subjugation. Apart from the dominance over the tribal people, their land also was taken over. The array of trees, bushes, creepers, lush and bare had become a memory. Government also promised the people that they will give them better seeds and manure. Seeds were earlier preserved by women after a harvest and it was associated to the concept of *navadanya* or nine seed which are the symbol of renewal of biodiversity and balance not only of the plant world, but of the planet and social world. This concept was put forth by Vandana Shiva in her essay "Women's Indigenous Knowledge and Biodiversity". This strategy of providing seeds and fertilizers free of cost seems to be a capitalistic corporate ideology which considers seed as a commodity and this also implies a major shift from seed custodians to seed consumers which in turn leads to the destruction of biodiversity. Along with the diminishing of culture, gradually, one by one, members of the Bonda tribe were dead and tribe is now almost in the verge of existence.

To conclude, as Vandana Shiva says development must be defined "by the people for whom it is supposed to be...if the community feels that letting a river flow is development, then they let the river flow. If the community feels building a dam is good they can build a dam, but it shouldn't be that they are told that you have no rights to decide". Our narrow outlook that the forest is antithetical to development must be changed. Accepting the fact that forest and tribal community is not separate widens our narrow outlook towards them. Thus, something which claims to be development should be intended not to destroy but to protect the community.

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**Forest Social life: A Study on the Development
and Influence of Maoist Ideas in Kerala Forests**

Kerala forest constitutes a society which is not just like the society outside it. It can see as a parallel society to the mainstream society because, the “marginalized” and “isolated” people shape their livelihood there. Maoist and Naxalite ideas which address the marginalized and oppressed sections got a higher attention there. This intended study tries to understand the Maoist ideas’ influence in ‘forest society’, especially tribes. This study has done by using the interview, Field observation and oral history methods. This study has done among the inhabitants of Wayanad forest area, which constitutes mainly Paniya, Kuruma and Kattu Naika tribes.

Forest can see as a Society which accepts and understands the diversity. The Species like birds, Animals, Trees, Insects etc maintains equilibrium within their collective dwelling. Their life is fully natural and their behavior is not learned, because that is an ascribed quality. Living and non-living forms of organism interact in forest and create a social life. Thus forest social life is fully different from the mainstream social life. Tribes are early inhabitants on earth; they are living in interior forest. Because tribes are civilized and they are equal in qualities of physical structure, power, mental capacities etc. they are qualified to live in mainstream society. Wayanad district of Kerala is the high tribal populated area. The district is constituted by three taluks such as Vythiri, Sulthanbathery and Mananthavadi. As per 2011 Census report stated that the total population of Wayanad is 816558, out of which 151443 are Scheduled Tribes. Three tribal groups are mainly resided in tri-junction of Wayanad that are Paniya, Kuruma and Kattunaika. The population of Paniya (69116) Kuruma (20983) and Kattunaika (17051) community is mainly concentrated in Mananthavadi at Wayanadu. Paniya are the most backward and landless agricultural laborers, their number is high in Wayanad. Kattunaika is most primitive tribal group found in Wayanadu. Paniya is the agricultural laborers. Kuruma group engaged in gathering of honey and Kattunaikan traditionally engaged in collection of non-timber forest products. Wayanad is the tri-junction of Kerala, Tamil Nadu and Karnataka. Tri-junction creates certain favorable condition for the settlement and development of Maoists. Due to rough terrain hinders in forests, especially tri-junction offers invisibility and inaccessibility of security forces and vehicles. Besides administrative boundaries offer administrative limitations and create confusion between Government departments in terms of accountability and execution of action.

Maoists are the activists. Their action is on the basis of the ideology and vision of Mao Tze-Thung, a political thinker in China, which is developed in 1950s in China as a Marxist formulation to address the basic contradictions in agricultural society where feudal land relations still exist. Their strategy is guerilla warfare, and mass revolution

is the form of action. Although Maoism established with a protest against labor exploitation in agriculture in present day society they are the protesters of inequality. On the basis of the involvement in the problem of agricultural laborers and ideology that is, mass revolution and overthrowing of present structure Maoism keep certain similarities with Naxallism, these two terms are interchangeably used in studies. Tribes are facing certain inequalities from mainstream society. So Maoists create a parallel society in forest among tribes. Tribal problems are basic and they cannot live without solving that. Parallel society is the society different from mainstream society, that is constituted one and there existed unacceptable and irrational living conditions. Tribes in tri-junction are suffering from various problems like Poverty, educational backwardness, Labor exploitation, landlessness and health issues. Poverty is the major and a common problem still found among tribes, which means the inability of people to fulfill their basic needs like food, shelter and clothing. Government laws, encroachment of forest land by private persons and illegal anti-environmental activities are the main causes of poverty among tri-junction tribal groups. Besides that unskilled labor qualities produce an unemployment leading to poverty. Owing to poverty, delay availability or non-availability of welfare funds, education in modern scheme, lack of sufficient educational institutions, unknown the usefulness of education etc are leading educational backwardness among tribes; this is a basic problem facing tribes. Education is a door to the development. Labor exploitation is a challenge facing by tribes since they move away from their traditional occupation, for example Paniya community in Wayanad is worked as bonded laborers in land of non-tribes for insufficient wage. Because of private encroachment and indebtedness are leading to the landless and land alienation to tribes. They hand over the land to money lenders for fulfilling the basic needs. Small Pox, Sickle cell anaemia, goitre etc are the common health issues found among tribes. Besides that the diseases due to non-vaccination are other health problems still found among tribes.

Objectives of the study

- To peruse how the Maoist ideas developed in Kerala forest.
- To trace how Maoists ideas influence on Kerala forest social life.
- To analyze the reflection of Maoist ideas from parallel society

Method of study

Tribes are the earlier inhabitants in the world. Paniya, Kuruma and Kattunaika are the three prominent tribal groups inhabiting in Tri-junction of Wayanad. Among them we can see the influence of Maoist ideas and their *Ooru* (hamlet) become fertile soil for the growth and development of Maoist ideas. Tribes are living interior forest land, there existed a social life. The study mainly concentrated on how tribal social life becomes a fertile soil for development of Maoist ideas and its reflections on their life. Social life is the subject matter of sociology, Maoist intervention in Kerala forest and their action among tribes in tri-junction is highly discussed topic in present day society. Tri-junction provides certain favorable circumstances like invisibility and inaccessibility of securities, confusion on the accountability and execution of action to Government. The data for study is collected through unstructured interview and observation. Besides oral history method is used in study.

Analysis and Interpretation

Poverty, landlessness, mindless violence, humiliation, harassment, highhandedness of officers in welfare programs etc. are the problems suffering from tribes in tri-junction. Even though tribes are still in low level in standard of education, some among them have high school education. Food and shelter is the basic necessity of tribes, they don't know how education helps them to fulfil these necessities. Through the imposition of modern education to tribes a linguistic and ideological intrusion are taking place, through which they lost their unique culture. Maoists speak tribal language to tribes, that create a confidence among tribes and they seen it as recognition. Poverty is a basic problem suffering from tribes, unemployment created by unskilled condition, encroachment of forest land and illegal anti-environmental activities etc. leading the poverty of tribes. Besides frequent visit of Maoists in tri-junction creates the problem of suspicion to police force, they continuously question tribes and follow in forest that is leading to poverty. Majority members believed in Maoism are highly educated and they provide awareness to them about the welfare schemes, mainstream exploitation, tribal rights, tribes' position in society etc. Maoists make strong protest the intrusions like resort expansion and encroachment of forest land, illegal anti-environmental activity etc. government was not engaged in protest that actions. The traditional occupation of Kattunaika is collection of forest products, but they have no organized market for their produce. Maoists provide awareness to them about organized market and implementation of welfare schemes (the Integrated Tribal Development Projects, various State welfare schemes). In spite of the interfere Maoists in the problems of tribes, they give awareness to tribes about their problems, rights, possibilities of solving etc. that is the main cause of the development of Maoist ideas in Wayanad tri-junction of Kerala. Tribes in tri-junction are still alive in the outskirts of the development and government is not take necessary action to solve their problems that are the other causes of the development of Maoist idea. Addressing the tribal problems, treat them respectfully, recognize them etc. arise confidence in their mind, that is the psychological approach followed by Maoists to grip in tribal land. Through Maoist action among tribes, they try to solve tribal problems almost and provide versatility to tribes in problem solving.

Findings

Owing to the tribes are suffering from large number of issues, government and mainstream society are not ready to address and solve that, tribal lands in Wayanad become breeding ground for the development of Maoist ideas. Maoist ideas influence tribes in Wayanad, that is leading to form awareness about the usefulness of education, take precaution to health issues, the necessity of the response to their problems etc. Colony dwellers have awareness about various Government schemes of tribal development, but they do not know about its implementation in village. Maoists treat them respectfully, and they can address tribal problems. Maoists recognized them and treat them as human beings. Maoists' frequent visit in tribal area helps them to get Government attention and conduct certain developmental works. Maoist's presence help to solve the tribal issues like unemployment, agrarian distrust, etc. Maoists prevent the private encroachment to the forest area, but government does not take it as a serious issue. Maoists are act against the mindless violence to tribes and they protest the illegal anti-environmental activity takes place in society. In boundary regions of the State certain administrative limitations are commonly found, that create favorable circumstances for the development of Maoist ideas. Mainstream society's

model of welfare or development is impose their culture on tribes and destruct their own unique culture, they expect a development through accept their own culture, problems etc. Because of Maoist influence a small number of tribes are started to think about health issues, immunity programs, and vaccination.

Maoists are the necessary part of the society. Even though the Maoists ideas are revolution oriented, because of the positive oriented aim tribes and other victims of the problems support their blood shedding way of problem solving. Mainstream society totally avoid and neglect tribes, but Maoists give a recognition, respect and consideration as human being, so Maoist ideas develop in tribal land. Their influence provides awareness about their own problems, their status Maoism is not only a political organization, it is an ideology and educated persons can understand its essence. Maoism is a banned association in Kerala; Maoists create a parallel society away from mainstream society.

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