



ORIGINAL RESEARCH PAPER

English

CONFLICT BETWEEN LOVE FOR NATURE AND LOVE FOR MOTHER AS PORTRAYED IN A.K.RAMANUJAM'S "ECOLOGY"

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ABSTRACT

The article tries to project the love towards nature which makes the woman a stronger spokesperson. Mother's love towards trees that cause her pain which leads her son to cut off trees. The sentimental attachment that the mother has with the nature and the sentiment that her son possess upon her mother is the central idea of the article. The innocent faith turns into stronger opinion and the blind love tends to forget the duty to nature. The article helps to understand the importance of the nature is less cared by the new generation.

Indian English poetry is the oldest form of Indian English literature. Indian poets writing in English have succeeded to natives or Indianized English in order to reveal typical Indian situations. Henry Louis Derazio is considered the first poet in the lineage of Indian English poetry followed by Sri Aurobindo, Sarojini Naidu, Michael Madhusudan Dutt, Toru Dutt among others. Among the contemporary Indian English poets, Ner Deo Sharma occupies important place because of his literary achievements. Nizzim Ezekiel is considered to be pioneering figure in modern Indian English poetry.

Modern poets in their poetry are free to use English which is not mechanically but organically out of natural inwardness which gives a poem its immediacy of experience. The poets of the modern time have been suddenly lifted from an exclusive to an extensive range of creative experience. They have been raised from a conservative to a cosmopolitan culture to confront the new shape of things and to acquire a new view of human destiny. The age has changed and requires a new change. This has largely been met by the poet. They have no influence of the British poets and they have their aim at working in their own way..

Indian poetry in English has a longer and more distinguished tradition than Indian fiction in English. "Times Literary Supplement".3rd December2004.

"If Indian poets in English are less well known abroad than the novelists it is probably because their concerns are personal, local and yet universal: they do not write at least not directly about the nationalist and post colonial political and cultural themes that west patronizingly expects, even demands, from the formerly colonized".-"Modern Poetry in English". Oxford University Press, 2004.

Attipate Krishnaswamy Ramanujam was an Indian poet and scholar of Indian Literature who wrote in both English and Kannada. He was a poet, scholar, a philologist, folklorist, translator and playwright. He was awarded the Sahitya Akademi Award posthumously in 1999 for his collection of poem, "The Collected Poems". His poems are remembered as enigmatic works of startling originality, sophistication and moving artistry. He taught at the University of Chicago, where he helped develop the south Asian program. In 1976 the Indian government honored him with the title Padma Shri.

During the past half of the century, and particularly from the late 1960s to the present, the genre of literary expression known as "Nature Writing", sometimes described more broadly by the term "environmental literature", has become one of the most vigorous and significant branches of world literature. Every culture on earth, it seems, has a tradition of thinking about the relationship between human culture and non human phenomena, but these traditions have not always been expressed in ways accessible to scholars and others trained in Western styles of expression and analysis and have thus sometimes been overlooked or disregarded. It is important to realize that "environmental literature" is not the same as what some might call "environmentalist literature".

Environmental literature is seldom simply propaganda on behalf of conversation causes, it is different than the "literature" that might be prepared and distributed by environmental organizations. At one extreme, there are nature writers who explore fundamental epistemological questions, trying to understand how the human mind comes to know the world and place of human experience within the world.

In Vedic literatures there are Suktias or Sutras suggesting how nature was taken at that time. Earth, Water, Air, Fire and Sky were worshipped as powerful gods and goddesses.

"The trees and plants which stand in the middle of the houses of the people living here and there on the earth are full of medicines are curative herbs. Long live our mother Earth and may she confer upon us the prosperity". (Rig Veda. 12.1.12)

According to Christian mythology God after making the Earth said, "Let the earth produce fresh growth. Let there be on the earth plants bearing fruit each with seed according to its kind" (Genesis: God creates the world: 11) and then after making Adam and Eve He told the: "I will give you all the plants that bear seed every where on earth. And every tree bearing fruit which yields seed: they shall be yours for food. All green plants I give for food to the wild animals, to all birds of heaven, and to all reptiles on earth, every living creature," (Genesis: ibid 29) and them warned them, "You may eat from every tree in the garden. But not from the tree of knowledge of good and evil; for on the day that you eat from it; you will certainly die." (Genesis: Garden of Eden 16).

One must love and respect the nature from both religious and scientific view points. If a man plants a tree, the tree is born as his son in the next life. Since trees have soul, to plant a tree, to nourish and take care is a religious and virtuous act and a prayer to god. It also seeks to explain how the concept of nature is defined and the way in which the relationship between humans and nature is envisioned. Human beings are practically bound up with others and nature.

This poem, 'Ecology' is taken from Ramanujam's third volume of poems, 'Second Sight', published in 1986. The speaker seems to be the poet himself or some imaginary person who is loyally devoted to his mother. He is very angry because his mother has a severe attack of migraine; a very bad kind of headache, often causing a person to vomit; which is caused by the fragrance of the pollen of the flower of the Red Champak every time it is in bloom. The fragrance is heavy and suffocating as the yellow pollen spreads everywhere. Even the doors of the speaker's house cannot prevent the strong smell from entering the house. The walls of the house are able to absorb almost everything-the sounds, sights, the human voices, the harsh sounds produced when new shoes are worn. But they cannot stop the fog of pollen dust from the Champak trees.

A.K.Ramanujam, the writer of the poem has given a strong view of the nature. He enclosed the importance of the nature and also the bond that every human being possess with the nature. The nature is

proved through the trees that placed in the poem, and its necessary proved through the smell come out of the flowers. The importance of the nature is not only outside of the home but also inside the home. More than from outside the family members have utilized that inside the home. It indirectly shows the tree also as a part of a family, and its place can't be replaced. Only this bonding of the trees with the family leads to a conflict among the mother and her children.

The loving son therefore decides to cut down the tree, but he is prevented from doing so by his mother who sees the positive side of the tree in her garden. She says that the tree is as old as her and had been fertilized by the droppings of a passing bird by chance which is considered to be a very good omen. The positive side of it is that the tree provides many basketful of flowers to be offered to her gods and to 'her daughters and daughter's daughters' every year, although the tree would give a terrible migraine to one line of cousins as a legacy. The yellow pollen fog is the yellow dust of pollen carried in the air which is thick and heavy like fog which covers the earth.

The love of mother and her children is the ultimate. The bond that they have towards each other starts a conflict. The conflict is not made up of any dispositions but because of the nature which causes the mother pain. The pain of a mother makes the son to decide upon cutting the trees. On the other side the innocent mother changes into a strong viewer of the nature. Once after her son told that he is going to cut the trees, she made up her mind in such a way that her view on the nature turns fully a positive one. The mother talks about the positivity of the nature, its goodness, medical herbs and etc. The belief upon the nature of a mother turns highly when her son told to cut off the tree. The conflict here is that the mother and the son decide upon two different solutions. When the mother badly wants the tree to be placed, the son doesn't want to be.

This poem portrays Ramanujan's strong interest in the family as a very important theme of his poetic craft. His memories of the past would inevitably bring pictures of his family, especially his mother who is self sacrificing. There is also a reference to his Hindu heritage as he mentions the gods and the ancient beliefs in the poem. The sense of irony is indicated when the mother very angrily protests the idea of cutting down the tree even though she is suffering very badly from the migraine caused by it.

She has a kind of emotional attachment to the tree, saying that it is as old as her. Ecology is a poem which could be read as one single sentence. However, each stanza has one particular idea. There is a casual connection between the ideas and they flow from one stanza to the next. 'Flash her temper'; an instance of the use of irony because she is very angry at the idea of having the tree cut down. The actual meaning of the word 'Ecology' is not followed here but the poet seems to convey the thought that a particular kind of tree may have both negative and positive factors and therefore it need not be pulled down.

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