



## ORIGINAL RESEARCH PAPER

English

### AN ECO-SPIRITUAL SEARCH FOR LIGHT AND LIFE IN A WORLD INCHING TOWARDS DYSTOPIA IN SARAH JOSEPH'S GIFT IN GREEN

**KEY WORDS:** Eco-Friendly, Environment, Human and Non-Human.

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#### ABSTRACT

Nature is the life of the village, which is been destroyed nowadays by the chemical inventions. There are so many evident in India turn out the natural elements into a poisonous one. This novel depicts the same as what is happening in the society in this generation. The article tries to reflect the eco friendly ideas that human being and non-human being to follow.

The Literature of the Malayali people, who lived in the state of Kerala, India, and speak Malayalam, is known as Malayalam Literature. The early Malayalam literary school, which flourished from the 10<sup>th</sup> to the 12<sup>th</sup> century, is represented by folk legends, ballads, and songs. The earliest known literary work in Malayalam is Ramacharitam, an epic poem written in the late 13<sup>th</sup> or early 13 century. In subsequent centuries, besides a popular 'pattu' (song) literature, the manipravalam poetry also flourished. Manipravalam (translates 'ruby coral') style mainly consisted of erotic poetry in an admixture of Malayalam and Sanskrit.

Classical Malayalam literature, which flourished from 15<sup>th</sup> to the 17<sup>th</sup> century, reflects the ideology of the 'bhakthi' religious movement. **Song of Krishna** by Cerusseri Namputiri from the Malabar Coast and the spiritual **Ramayana** and the heroic epic **Bhaaratam** (Malayalam Mahabharatha) by Tuncattu Ezuttacchan, a religious reformer and the founder of modern Malayalam writer language, are the examples. Kuncan Nampyar created the 'tullal' genre, a libretto for theatrical performances. With the rise of national consciousness and the growing influence of journalism in the late 19<sup>th</sup> century, Malayalam Literature revived.

Sarah Joseph's novels are rooted in a regional and linguistic culture that may be localized for a Malayali reader but her concerns are universal. Her literary career began very early, when she was in high school. Many of her poems appeared in Malayalam weekly journals. She was also good at reciting her poems at poet's meet which spoke ardently of love, **YOUTHFUL MELANCHOLY** and **STARLIGHT**, which was appreciated by poets like Vypilli Sreedhara Menon and Edaseri Govindan Nair. Her one and only theme of the short stories is the marginalized woman struggling for release from the oppressive and dominant social, cultural, and economic structure. Her short stories collections are **Manasille Ti Matram**, **Kadinte Sangeetham**, **Papathara**, **Nilavu Ariyunn**, **Puthu Ramayanam**.

The fictional world of Sarah Joseph is a panorama where she portrays woman in her discriminative and self-conscious phases. As the collective noun 'woman' disguises the many differences between woman, she is to be portrayed as the individual woman, different in each phases of her life. So, her stories offer a blue print of individual woman's specific reactions to the power relations operative in society. Sarah Joseph's novel **AATHI** has water as its main theme. The original work was translated into English as **GIFT IN GREEN** by Valson Thampu, a priest. The novel shows us a new way to our times, powered by the imagination of a writer who is known to touch a raw nerve evrytime she puts words on a page.

The word 'Eco' is from the Greek root Oikos, meaning 'House'. This house includes non only humans but also non-human nature. It is high time that human beings understood the value of non-human beings, Animals, plants, and all the non-human beings are the co-inhabitants of the biosphere. Eco criticism is a critical model that looks at the representation of nature and landscape in cultural texts, paying particular attention to attitudes towards 'Nature'.

Eco criticism is the study of relationship between literature and physical environment. It expands the notion of 'the world' to include the entire ecosphere connecting everything with everything else. It is literary and cultural criticism from an environment point of view.

Eco criticism is interdisciplinary. In order to understand the connections of all things- including the life of the mind and the life of the earth- one must reconnect the disciplines that have become sundered through over- specialization. Eco criticism must remain 'a big text' comprehensive of perspectives must be encouraged and honored.

The novel Gift in Green entered around the theme of eco-spirituality, and takes off from various environmental issues that have plagued Kerala. The author herself has been a vocal critic of environmental degradation.

These are not just the problems of Kerala's, best those of crores of the marginalized worldwide. The book is about our changing relations with the soil, of the shift from agri-culture to agri-business. (Indian Express, Jan 2, 2012).

Water holds an endless fascination for writers. Literary works of all ages have celebrated its elusiveness, transitory nature and primordial role in life. In its flow, writers have seen the continuum of experience in which events pass from the past to the present and to the future.

In **THE WASTE LAND**, T.S.Eliot portrays the River Thames as a narrative link. Leonardo Da Vinci planned to write a treatise on water, Flaubert fell in love with the River Seine and in Mark Twain's **Huckleberry Finn** Mississippi is almost a character. Heraculitus, the Pre-Socratic philosopher, hinted at the ephemeral quality of life when he said that one can never bathe in the same river twice.

Earth, Water, sunlight and sweat made the seed sprout. A seed entrusted to the earth sprouted. That truth was simple enough. The farmer anchored his life on that truth made it yield a hundred fold harvests. The land of Aathi is pristine covered with water on all sides. Aathi rowing the way into lush jungles, encircled by trees and wild bushed, surrounded by playful oysters, frogs and fingerlings. yet, as the author herself explains in an interview with the translator of the book's appendix.

Many of these characters have not been fully developed. Characterization is secondary to the thematic compulsions. For me, though, the strongest character in the book is Aathi itself. (The Hindu, Dec 3, 2011).

The novel deals with the socio-political aspects of human right to water. At another, it is an attempt to explore man's spiritual connection with water. The novel alludes to environmental issues, including pollution of the chakkamkandam Lake in Guruvayur and the disadvantages of the proposed Athirapally hydro project. In a rare attempt, details of documents related to a few environmental

issues including reports of assembly committees and the Kerala state pollution control board, have been weaved into the fiction.

The writer links her environmental vision to the spiritual celebration of water in the Bible, Koran, Zen stories, Sufi music, the Puranas, Folk narratives, Historical events and those attributed to the life of St. Francis of Assisi. By narrating the unique practices and eco-friendly culture of Aathi, the novel opens up possibilities for life. Practices based on mutual love and care, respecting Mother Earth. Story nights in Aathi, selling and buying land strictly to the inmates of the place, not allowing greedy developers to put their feet in the land, preservation and sustainable use of natural resources etc., are the channels of independence and empowerment for the people. When certain people go out of these rulers, the whole village had to pay for the huge loss and catastrophe. Even, those who have gone after development and modernity could not find peace or comfort in that.

Contemporary life is a manifestation of many a crisis. These adverse conditions are the consequences of the destruction of nature from fertility to aridity. This is a global problem. Man's greed to conquer nature has resulted in a deplorable state of humanity. In such a critical situation, when the world is facing depletion, a through eco-consciousness is necessary for its survival. Mankind with its unique literary talent bears the great responsibility to influence human behavior so as to enable him to maintain a healthy relationship with his natural environment.

The female characters share an intimate connection with nature. When nature is at risk they feel their last refuge is gone. thampuran's shrine is a thatched one. Green bangle is the cynosure of Aathi. The cradles in the mangrove forest are green in colour. Green Bangle contains crabs, frogs, butterflies, grasshoppers and snake-all green in colour. As the forest virtually encircles 'Aathi'. it is affectionately called green bangle by the people. It remains full-fledged ecosystem until the huge tongues of flame destroy it.

Sarah Joseph imparts an exquisite significance to green bangle in Aathi. Green bangle is so capable of bringing about variegated colour and richness to the narrative. Women grope in darkness lamenting on the ill fate of being left without any place to light the lamp at sundown. Women believe in god. They worship nature. Nature is venerated as Goddess. Any Violence on nature is indeed violence on themselves. Her perseverance and indomitable spirit to save her land are depicted in a heart rending manner in the novel.

Sarah Joseph maintains that we cannot think, act or desire except in narrative. It is the mandate of the woman as writer to identify how narratives have hereto sought to naturalizes oppression and legitimize its own status. The woman writer in "inside every woman writer" recognizes this. The author is not only finely interweaving various eco feminist and feminist theories in their novels, but also speaking possibilities and solutions for empowerment of women and environment. She clearly picture before as the irreparable aftermaths that can germinate from the oppression of women and nature and spread to the future like a terminal disease, which can put the whole development and technology that man has created till this date, into question. She also suggest that only through changing our day-to-day relationships and activities towards more harmony and sustainability, we can contribute the well-being and overall empowerment.

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