Anusandhanvallari
Vol 2024, No.1
December 2024
ISSN 2229-3388

Ecofeministic Concern in Sarah Joseph's Gift in Green: An Analysis

[1]Mr. M. Ganesh Kumar, [2]Dr.K. Muthu Rajan

[1]Ph.D. Full- Time Research Scholar, Department of English, V.H.N.S.N. College, (Autonomous), Affiliated to Madurai Kamaraj University, Virudhunagar, Tamil Nadu, India 626001.

[2]Associate Professor, Department of English, V.H.N.S.N. College, (Autonomous), Affiliated to Madurai Kamaraj University, Virudhunagar, Tamil Nadu, India 626001.

Abstract: Ecofeminism deals with the two venerable and suppressed things in the world that are Woman and Environment. Though it seems a novel theory, it has age old references from ancient world as woman and nature often compared in literary text almost all around the world. Thus emerges the concept called Ecofeminism and becomes a significant part of study in the field of literature. It aids people to protect/respect both woman and nature as the world demands it. This literary study, not like other aesthetic one which gives only satisfaction and harmony, predominantly provides awareness to the imperfect world about the disordered situation of the present and instruct people to act wisely as not to hurt woman and nature. Sarah Joseph, a novelist and short story writer, hails from Kerala. She always gives voice for woman and nature against patriarchal society. Her novel Gift in Green delineates the impact of both Cultural environmentalism and Eco feminism.

Keywords: Ecofeminism, Ecocriticism, Radical Ecofeminism, Cultural environmentalis, Patriarchal society, Nature.

Natural women's liberation which is known as Ecofeminism is a significant characterization of woman's rights as it concentrates on the connection among woman and environment. Francoise d'Eaubonne, a French women's activist, introduce the term 'Ecofeminism' which emphasizes that both lady and nature are compressed by the male centric society. Ecofeminists previously fight against the demolition of nature and outfit mindfulness about biased condition of woman and nature because of the dominance of male cantered the social order. They intensely attack the male chauvinist social order as it look upon both nature and woman. Other than the hypocritical of nature and direction in different approaches, it similarly deals with the profound association among woman and nature. Ecofeminists plead for both naturally and morally great society that regards nature and woman. The critical boundary of ecofeminists take a shot at conjoining naturalists and women's activists under one umbrella to prevent the predicament in the man cantered culture. They entreat all women to fabricate against the mastery on nature in such a manner it helps their self-determination as well. They encourage typical weather protester to get hand together with women's activist to end the environment atrocity in society. Various pedagogic works of art directly express that ecofeminism is a social development. In hisbook Ecofeminism: Linking Theory and Practice, Birkeland defines the term as:

> …value system, a social movement, and a practice… (which) also offers a political analysis that explores the links between androcentrism and environmental destruction. It is an "awareness" that begins with the realization that the exploitation of nature is intimately linked to

Western Man's attitude toward women

and tribal cultures…. (18)

Sarah Joseph one of the most important women's activists in India, is an author, brief novel writer and women's activist from Kerala. She has won many rewards including Kendra Sahitya Grant and Vayalar Grant. She is effectively involvement in women's activist development in Kerala. Being a women's activist, she works in her novels mindfulness about Environment and the significance of nature. Her green perspective novel Gift in Green deals both woman and nature and their sufferings conceded by men. The title Gift in green means the Nature of Land Aathi. The novel restrains the location how Aathi, a village, is contaminated by individuals and how the nature responds to it. The crucial personality Kumaran, a greedy man, who has took off from the village gets back to the town just to destroy it in name of modernization. Finally, nature which is polluted to the centre shows the vigorous as flood and filters itself. The fundamental nature of Biology guarantees that nature is intended for every one of the living beings. In the diminutive from the above said statement, people collapse it by acting against the wish of nature for his childishness. "The aim of ecocriticism is a comprehension of man through writing as men is an indistinguishable piece of the environment and upgrades the relationship with nature." (Ravindran 94) Nature, as a mother, does everything it's probably can for people as it does to the others however people are mistreated to fulfil with it. Their greed makes sick to nature. Having predominance over nature, people request it to comply with their needs. Their mentality towards nature is weakening than at any other time. Sarah Joseph, observer of the social order, repeats the most awful character of people against nature in the novel Gift in Green. She exchange a few words

it as It was a little toy gun that emitted small,

red spurts of potash. Even so, what a lot of

noise it made! At the very first burst, scores

of waterfowl scrambled up in panic, taking to

their wings. What a sight it made! Dinakaran

snatched the gun from Siddhu, broke it into pieces

and hurled it into water. 'Aren't you ashamed to

scare them like this?' he admonished Siddhu. (GIG 6)

People imagine that the nature never takes defend against their evil treatment. Also they ignore to open the eyes of truth that nature notices everything and it will take justify when they destroy it. Unaware about the respectability of nature which has carried everything to people yet they usually show their betrayal to nature. Sarah Joseph repeats the significance of water through a folktale in Gift in Green. Through the story of Hagar who is abandoned with her firstborn by her significant other, the author scrapes the pretender view of water. From the beginning of human, even before that, water stays a fortitude production of earth. All things considered, individuals generally misjudge it and take ownership on it which is profoundly fanatical. Hagar could realize the thirst of a collection the eternal worth of water and the mystery of life prearranged into it. She said,

'I have no objection. But you must know that water

is life itself…I insist on this not in a spirit of power

or of ownership, but in name of life. I know the value of

water. To me, the value of the first drop of water is the

value of my firstborn…Not a drop of water shall be

wasted. I won't allow it. (Joseph 6)

However Hagar comes across the water, she permits the migrants to take it they are in thirst as she probably is aware the meaning of water. She thinks about that water has life itself, without which nobody makes owing. She is in addition to that nature is intended for all. Subsequently, she tries not to take responsibility for that. Vandana Shiva expose it as "women in India are respected as the part of nature, both in perform and thoughts"(75).

Kunjimathu dad gives need to a rancher to get married his daughter. He thinks about that working with earth will outfit a wide range of joy. Consequently, he dismisses Kumaran to wed his little girl as he is the destroyer of nature. Kunjimathu's dad was additionally irritated about Kumaran's mentality. Her dad would give her just to a man - by which he implied, one who invested wholeheartedly in working, earth and soul, with earth and water… I have prepared her well to deal with them. All things considered, she wants a sidekick. Yet, it must be somebody whose work works on the land, and not a "judge" who might be completely out of place here. (Joesph 20) Ecofeminism has two significant divisions like social ecofeminism and revolutionary ecofeminism. The previous one recommends that nature and lady are very much the same as they are sharing same exercises E.g Multiplication creation. The last option manages the idea that both lady and nature are annihilated consistently by men and modernization. The extreme women's activists emphatically assault people for their evil treatment towards nature and ladies. The essayist thinks about lady to nature and its components like water, fire, land and so forth. To take care of business one priority a body made firm by really buckling down on te land, plowing and planting. To know the brain of a lady, he needs to be aware, first, the psyche if the land. How should Kunjimathu be shared with Kumaran who loathed the land and was anxious to escape from it? (Joesph 20) The ravenousness of Kumaran drives him out from the town. He leaves his property and settles himself in a city to bring in cash and to carry on with an extravagant life. As cited here Kumaran neglects to comprehend Kunjimathu as he neglects to grasp the land. Consequently the land and lady are indeed the very same. Kumaran has left the town for individual upliftment. He gets back to his town fully intent on selling the idea of the town and his obliterating it for his narrow-mindedness. He guarantees that he wishes to help his town and his locals to carry on with an agreeable life however he really tosses them into a wretched life. At the point when the Kumaran's military enters the town, The military walked, furrowing the stream bed and pulverizing the domain of shellfish. As the child clams, started to rise and drift on the water, the ladies started to beat their bosoms and cry. 'What are you doing, you bison? It is our food you're demolishing.' While at the same time gathering clams, they used to select the little ones carefully and let them out of their nets. (Joseph 40) As cited, the town individuals have delicate treatment of nature while the Kumaran's public take the possession and abuse the nature. Shailaja has close to home interface with the demolishing of nature. At the point when she finds the clinical squanders dirtying the water, she feels fretful. Loaded down with the odor, the breeze was weighty. Other than placentas and killed embryos, Shailaja saw, rising up out of multitudinous breaks and fissure, cut off appendages, swabs overflowing with discharge, blood clusters, deteriorated mucus, compound specialists, plastic containers and packs, trash. A horrible thirst beset Shailaja. Her throat was dry, her lips dried. She perspired lavishly. (Joesph 75) She becomes miserable subsequent to tracking down the dirtied water. "Her belief that the resources for human survival rested in water, for generation to come, was shattered to smithereens."(Joseph 75) The nature generally paid beneficial things to individuals however individuals continue to dirty it without knowing the aftereffect of it. She recollects the expressions of Markose, "Behold the earth. Everyone chokes her with dirt and garbage. And she? Gives flowers, fruits, nuts, rice and wheat in return" (Joseph 76).ChakkamKandam is a town which is the best model for a dirtied town. The thoughtless errors of individuals, the manner in which they treat nature become vital. Flopping in it, individuals will endure. Prakashan loves Shailaja yet he is uninformed. When fishing is his work. His covetousness makes him to get together with Kumaran. He gets hand together with him and leaves the town. However he procures a lot of Velayudhan, Shailaja's dad rejects him to wed his girl. Shailaja is hitched to Chandramohan of ChakkamKandam

which has everything as Aadhi. It has backwaters, manfroves, fish and so on. He knows individuals of ChakkamKandam well. After the wedding, Shailaja has stunned with the town of ChakkamKandam as it is contaminated a lot of particularly its water. 'Not a single one of us at any point eats or beverages anything here,' the ladies said, their countenances wrinkling with revultion. Shailaja was stunned. The wells, the lakes, the channels, the streams and backwaters, which spread like a sea before the house, were undeniably covered with endless supply of poo. (Joesph 80) Kumaran's appearance into the town makes changes that ruin nature. “Ever since this thing began, baskets full of empty liquor bottles, plastic bags and rotting food had been accumulating in the mangrove forest” (Joesph 86). Kumaran chooses to revamp the Tampuran sanctuary which is against the conviction of town individuals. The town ladies take the issue in their grasp finally. They begin to gather in the Tampuran sanctuary and stop Kumaran to destroy it“The cultural assault affects the native psychologically” (Ravindran 53)Kumaran chooses to annihilate their way of life too which makes them feeble mentally. Aadhi is an ideal town which gives equivalent right to ladies. In reality, ladies are the person who have fabricated the sanctuary. In this way ladies are dependably the image of creation like nature. Custom has it was the ladies of Aadhi who fabricated Tampuran's place of worship. They worked dirt with their feet, turned it inti balls, then prepared and fabricated the walls with them. They put the walls with a glue of finely ground soil and paddy husk and cleaned it further by trowelling it with stones. The walls were earth-hued. When the rooftop was fit to be covered, the men went along with them. The ladies tangled the palm fronds and assembled plantain strips to attach them with. Consistently, cover the rooftop again. Nobody could perceive how old the sanctum was. 'Aathiyil, or before all else' - that was the manner by which everybody alluded to the beginning of the hallowed place. Starting from the start up to this point, the ladies had been watching and keep up with it. (Joseph 118) Kumaran with his cleverness has restored the sanctuary. He abuses nature and the town for his business. The essayist indicates the 'well established quiet' which is harmony is disregarded. This is the way the progress, modernization, urbanization and globalization ruin the excellence and tranquility of the town and its kin. The second Kumaran got down from the stately boat he was hailed with a stunning explosion of wafers that shook the spot. Birds in a condition of quiet reflection in the trees, hedges and paddy fields shot up to the sky, unnerved. The sky developed dim. The deep rooted quiet of Aathi is disregarded. The air became tense with the screeching of birds and the thrashing of wings. It mixed the water. (Joseph 127) Sarah Joesph has given key variables by which the Aathi and different towns are carried down to the annihilation. From Volga to Ganga depicts how the antiquated individuals live and their way of life and so on. The creator expresses that from the very start of humanity lady drives individuals not man. Lady has more strength than man in both actually and mentally. Man is disastrous towards nature and lady. Both lady and nature have their own will. Sarah Joseph contrasts lady and water. Their day to day routines had been experienced as though they were unified with the water. There was a fun loving nature to the manner by which the water filled their paddy fields. Water! Consistently streaming like a silent admonition: “I am free; let me be.’ She would not brook being. Flowing ceaselessly in earth, in trees in animals, in human beings, coming down as rain, flowing along as a river, rising and roaring as the sea… (GIG 157) For that reason, Social Ecofeminism commends the relationship of woman with nature while Revolutionary Ecofeminism accuses man intermediate culture which suffocates both woman and nature. With the help of history revolutionary ecofeminism, it is showed that the way in which the male-ruled societies humiliate the nature and woman up to this point. Social Ecofeminism advocates for the significance of protecting nature and woman who are the representation of life. Besides, it is essential to have a widespread viewpoint towards nature to top off the hole among human and non-human substances.

References

[1] Birkeland, Janis. "Ecofeminism: Linking Theory and Practice." Ecofeminism: Women, Animals, Nature, edited by Greta Gaard, Temple University Press, 1993, pp. 13–59.
[2] 'Eaubonne, Françoise. Le Féminisme ou la Mort. Pierre Horay, 1974.
[3] Joseph, Sarah. Gift in Green. Translated by Valson Thampu, HarperCollins Publishers, 2011.

[4] Ravindran, P. P. Ecocriticism: A New Perspective. Prestige Books, 2013.
[5] Shiva, Vandana. Staying Alive: Women, Ecology and Development. Zed Books, 1988.