

## Ecological Imbalance of Nature in English Novels 'The Defiant Jungle' & 'When the Kurinji Blooms'

<sup>1</sup>Ambuj Singh, <sup>2</sup>Dr. Kanu Priya Verma

<sup>1</sup>Research Scholar, School of Science and Humanities, Maharishi University of Information Technology, Lucknow

<sup>2</sup>Associate Professor, School of Science and Humanities, Maharishi University of Information Technology, Lucknow

### Abstract

The present research focuses on the annihilation of nature and environment a problem and threat to life on this earth. In this paper describes the greenocide and man's cruelty to nature as reflected in the novel The Defiant Jungle, where the greedy protagonist cuts and burns down the forest ruthlessly in his ambition to build a sugarcane factory. The novel When the Kurinji blooms highlights deforestation and the problems of indigenous people. The prime cultivation of the flower Kurinji a flower that blooms once in twelve years is replaced by tea and coffee plantation with the onset of globalization.

**Keywords:** English Novels, the defiant jungle, when the Kurinji jungle, ecological imbalance etc.

### Introduction

In the wonder of nature, human intervention is such a terrible one. Franklin D. Roosevelt opines on this intervention as, -A nation that destroys its soil destroys itself. Forests are lungs of our land, purifying air & giving fresh strength to our people. In a beautifully created world, there exists two of its kind: natural and artificial. What has naturally been created or that is formed along with the universe are the natural ones; and what has been merely an imitation of natural existence is artificial, and manmade. The naturally formed mammoth mountains, rippling rivers, frizzy forests, and limitless landscapes stand a living instance of the divine God himself a belief right from the transcendentalist's movement where writers like Ralph Waldo Emerson found an interrelation between Man, Nature, and God.

As man's needs grew, he became dissatisfied with his living conditions, leading to the desire to expand his private living space or acquire wealth and prosperity by occupying extra space that belongs to nature. However, if we continue to use earth uncaringly & without replenishing it, we will become greedy customers walking towards unce.

As a result, we are now on the verge of seeing massive disaster as natural processes are completely disrupted. Consider this scenario: men attempt to evacuate a whole forest by cutting down trees and shooting them, this is the first ailment that he brings to nature, and the payback for the deed is determined by how the forest or nature reacts to this offense. Research has repeatedly shown that a shortage of rainfall is caused by the widespread planting of trees. Furthermore, as a result of natural resource depletion, temperatures rise, climatic conditions change, and soil erosion occurs.

Tree worship is the habit of many civilizations throughout antiquity to worship or mythologize trees. Trees have played an important role in world's myths and religions, notably Hinduism, & have been given profound & sacred meanings across time.

Tree evolution and death, the softness of their branches, their sensitivity, and the yearly decay and rebirth of their foliage all serve as potent analogies for human growth, decay, and resurrection. Trees in folklore include the religion's banyan, aswattha, and peepal trees, as well as the contemporary custom of the tree for Christmas in Scandinavian mythology, the tree of understanding in Christian and Jewish traditions, and

Buddhism's Bodhi tree. In folk religion and tradition, trees are commonly said to as the abode of actual spirits. Historical Druidism and Germanic Mythology appear to have included cultic ceremonies in holy forests, particularly oaks. The trees are linked to pilgrimages, ritual ambulation, and prayer performances.

### **The Defiant Jungle**

Kandasamy's impartial tone in The Defiant Jungle has established him as a trustworthy literary witness. In The Defiant Jungle, Kandasamy relates the narrative of how a forest in south India rich in honey & tamarind is devastated to make room for sugarcane crops & a sugar factory. The work has gained recognition in world literature, owing to its capacity to illustrate man's attitude and activities in altering the natural environment. The Defiant Jungle presents a full ecosystem, including the human aspect, in detailed detail and reveals the conflicting intentions of those who launch an ambitious assault on it.

Agriculture is vital to countries like India. Agriculture, formerly a low-paying occupation, has recently become profitable. (1) Throughout the story, Kandasamy recounts events that occurred in his country, the Kaveri delta. Serving as a fertile rice-growing zone, the delta land became captured in the bad hands of the sugarcane agro-industry, which was much preferred since it altered lives, livelihoods, and lifestyles. Sugarcane is said to be the highest effective convertor of solar energy into calories for human use.

When hybrid sugarcane from the West Indies reached India as a plantation crop, it was clear that the forest had to be cleared. The Defiant Jungle recounts the same event, but with tamarind and honey instead of rice losing favor. Chidambaram, the protagonist of The Defiant Jungle, returns to his birthplace after a few years with some money in hand to purchase a plot of wooded property and follow his dream. He is shown as a genuine contemporary with an entrepreneurial drive, intending to acquire property to plant sugarcanes and realize his ambition of establishing a sugar mill in the town to better his social status.

As the story begins, Chidambaram pauses at the edge of a tamarind tree, gazing up at the sky. A squadron of pond herons swooped low and sailed passed, followed by cranes with necks extended. Then a lone crow pheasant and two groups of green parakeets (2).

Honey thorn bushes, tamarind groves, parrot-beak mangoes, banyan, sleepy face rain tree, illupai, guava, noch, and thorny kaarai were among the plants and shrubs that lined the path to the forest. When analyzing the novel The Defiant Jungle's topic, it is critical to examine the title in its original language. Originally termed 'Saaya Vanam' in Tamil, it symbolizes 'The Forest that will not be Felled'; also not cowed down, and on its margins stood the dark, deep tamarind grove on which the narrative revolves. According to the first chapter, when tamarind trees begin to drop matured fruit, Sivanandi Thevar normally cross checks it before coming with an army of his laborers to pick it. It is characterized as follows:

"The forest would then echo with the sounds of the  
tamarind being harvested, every bough and twig  
shuddering helplessly as though buffeted by the  
oozhikaatru itself, the whirlwind that ushers in an aeon's end" (3).

The Oozhikaatru is the maelstrom that ushers in the end of the Kali-Yuga, signalling another revolution of the endlessly whirling wheel of Time.

Chidambaram ultimately buys property from Iyer and reveals that he intends to build a mill in the forest, a sugarcane mill on land that has the potential to produce honey and tamarind. People were not only amused by this proposal, but also began to doubt whether it was indeed conceivable. "A mill! In that jungle? Is thambi joking? What a massive forest this is! An entire forest! Can a guy clear it? "Can anyone ever think he'll clear it?" (4) was the prevalent buzz in Chidambaram's ears. Determined, he proceeded to the Saaya Vanam with two young boys for help. He comes across numerous trees and a fox and says, "You are all here, too, are you?" (5)

He looked up and couldn't find the sky at all. The thick green canopy has replaced the sky. The term "green above and green below" describes the dense forest, but "slowly, very slowly, he was penetrating this beautiful unspoilt sylvan realm" (5). Chidambaram has embarked on a wild and strange hunt, seemingly unaware that nature is a part of our lives, and that we cannot disregard it while carrying out our own selfish objectives.

A kovai creeper has fully coated the poovarasu tree, rendering its glossy leaves undetectable. Only the vivid red fruits of the white blooms were apparent, even while squirrels were nibbling on them. Chidambaram marvels at a kurinja vine that has been carefully braided across a towering nettilingam tree. The author comments on the intricately intertwined tendrils, stating that they appear to be the product of human hands (5).

Chidambaram immediately turned and grasped his sickle, aiming for the iluppai tree and chopping down the dangling liana. He began hacking down each creeper one by one—kovai, kurinja, wild ridge-gourd, the pirandai cactus-vine with square stalk—everything was hurled away in a determined manner.

It is thought that when wicked things occur, there will be a protest from the good, an impediment to the evil deed. Similarly, Chidambaram's conduct is met by a succession of interventions, as if nature is making a concerted effort to express the agony inflicted on him by him—an act of protest. His efforts came to a halt; honeythorn, cactus, and prickly spurge lay before him, making the passage difficult and obstructed all the way.

Chidambaram was unconcerned with the barriers in his path, and when he returned to Iluppai, he slashed the creepers with his sickle. He couldn't bring down the kurinja vine with his shot; all he did was slice it in two, leaving both half dangling overhead. We should remind ourselves of the agony a tree feels, just as humans do after a wound.

If trees could scream, would we be so cavalier about  
cutting them down? (Jack Handey)

Chidambaram hacked away at the forest's unusual flora, trees, and weeds, including "bellyache" castor, purple-blossomed erukku milkweed, five-leaved noch with cloud-hued blooms, prickly kaarais, and honeythorn. As he progressed, he slashed every plant in his path. Some plants died immediately, while others took many slashes. The seasoned kaarai had "stubborn thorns that defied the blade" (6).

With no way of saving her or her family's lives, nature gradually succumbed to man's murderous hands and accepted her own death. Chidambaram had failed to recognize the environmental and historical significance of Saaya Vanam, which is why he came up with the answer to burn the entire forest. Using resources, manpower, and financial strength, he quickly built a plant, installed machinery, and marketed it as a sugarcane factory.

However, everything he has achieved in the effort to establish a cane business pales in comparison to the forest's fundamental values. The chirping sounds of birds, the indigenous therapeutic benefits of the plants, the tranquility of the area, and the connections that people have had with it over the years, all of which are no longer possible. It is a basic structure made of nicely aligned and coloured bricks.

As a result, we are now on the verge of seeing massive disaster as natural processes are completely disrupted. Consider this scenario: men attempt to evacuate a whole forest by cutting down trees and shooting them—this is the first ailment that he brings to nature, and the payback for the deed is determined by how the forest or nature reacts to this offense. Research has repeatedly shown that a shortage of rainfall is caused by the widespread planting of trees. Furthermore, as a result of natural resource depletion, temperatures rise, climatic conditions change, and soil erosion occurs.

Chidambaram believes he owns the land and has the authority to destroy it. However, he fails to recognize that all plants, animals, insects, and birds are all part of the jungle.

Mother Nature is gentle, and her love is unconditional. Sa. Kandasamy highlights the absurdity of the circumstance by describing the pleasant air blowing on the exhausted Chidambaram's face while he was axing down the trees. Every strike the trees dealt him was a devastating defeat:

“. . . Tree and shrub and vine have carried on a war against man. Every blow they take from him is a decisive defeat. Yet, they proudly and cruelly weaken their enemy and enervate him, even if only temporarily. Then, when he sits down dejectedly under some tree, some bush, it gently fans him, and showers down leaf, a blossom... (7).”

Despite the fact that they weaken and enervate their adversary, Chidambaram takes a long breath every now and again, and for a few moment, it forgets to hate him. When his hands were sweaty, he scooped up a handful of soil and rubbed it against his palm before using the stick to cut down the trees. Kandasamy portrays Chidambaram's relentless, vicious actions as follows:

“Each forceful tug brought down a thick scatter of leaves. The blossoms of the forest dropped down. As he tugged repeatedly at the foliage, a bird's nest tumbled down from the upper branches. He heard a sparrow squeak piteously, in broken snatches. He could not see where it had fallen. Resolutely he went on with his work, until the little bird's ceaseless cheeping finally made him drop the pole and wade into the undergrowth of short date palms. Tramping around searching in all directions, he was stabbed at every step by the long thorns thrusting out from the rough trunks of the palms. Then as he went northwards, he found it: a barely-feathered fledgling it impaled on the jagged end of a branch felled by the blade of his hooked pole. He stared unblinking at it lying there for a moment until a screen of tears hid the sight(7).”

Chidambaram, unaffected by the incident, continued his work with all of his power until Kaliyaperumal and Pazhaniyandi joined him for aid. Chidambaram contemplates on seeing a lizard-creeper and a kurinja vine; he knows that these creepers cannot be brought down by muscles or intelligence. In his words, he concedes

“Creepers are a kind of wizard: they are very strong, they know the skills needed in the sheer struggle for survival. . . if you took the trouble to search out their roots and cut them, there was a chance of winning. For then, in seven or eight days the creeper would wither up. Not that it was easy to discover the root of each vine either! (8).”

Pazhaniyandi, astonished by the sight of the downed trees, says, "So many plants you have chopped down, Sir!" (9) —You chop down trees quickly, sir! Your ability to chop trees surpasses anyone in the area! (10). Similarly, a guy who comes to gather the chopped leaves for manure screams in amazement: "Adeiyappa!" You have wiped out the entire rainforest! (11).

Kaliyaperumal and Pazhaniyandi hauled armfuls of chopped nochu bushes, noni-berry trees, grey-green milky-sapped erukku and kaarai thorns, and yellow-blossomed poovarasu, and the job resumed. The clearing under the poovarasu might hold bundles of lopped-off leaves to be hauled away later. Chidambaram acknowledged that this was just the beginning of a long and challenging path. In the first scene of a slaughter, he and the forest fought to the death (12).

Chidambaram's axe blade sliced through a bee hive, allowing a swarm of bees to smash him in the face. The shredded vines clung to his feet as he trampled over them to collect up his strewn tools: hooked poles, sickles, axe, and spade. He gathered everyone in one location and began his task (13).

Honeythorn reigned supreme over the wild castor plants, succulent Malabar-nut bushes, compact clusters of saw-toothed grass, and flat-leafed cactus with prickles.

The author describes kaarai as "a marvel of nature" that entwined itself around other plants, trees, and shrubs, creating its own thorns that pierced Chidambararam as he approached to cut him down. The kaarai that was draining Chidambararam's power gradually submitted to him while maintaining its dignity (14).

### When The Kurinji Blooms

If The Defiant Jungle focuses on gaining money by evacuating Saaya Vanam, a forest that essentially belongs to nature, When the Kurinji Blooms throws light on seizing small plots of land owned by families in order to build a hydropower project in the Nilgiris. The story depicts changes in the life of the Nilgiris people, as well as the challenges they encounter.

When Kurinji Blooms is the story of 3 Badaga generations spanning fifty years. As the novel begins, Rajam Krishnan depicts the land and hillside as being beautifully bedded with kurinji flowers that bloom once every twelve years; we are also shown tea and coffee plantations, which are eventually replaced entirely by hydroelectric power in the Nilgiris.

When we first meet Jogi, the protagonist, at the beginning of the novel, he is nine years old. However, as he matures, the ecology in the Nilgiris changes dramatically. Throughout his life, he appears as a forceful figure who observes the transition that occurs throughout cultivation. It is no longer common for families to live near nature. Today, individuals prioritize generating money. We are also shown and shown that families grow throughout time in response to changes—for example, Kariamalla, a small character; Nanjan, and Krishnan, a significant figure—progress. However, Jogi and Paru, who are reluctant, fiercely adhere to the old methods, and therefore stay completely backward throughout.

Amidst all of this, one could sense and clearly perceive Rajam Krishnan's support for advancement, although her appreciation for the ancient traditions remained strong and unwavering. The author has imbued the mountains, sky, earth, and sun with both kindness and severity, which she has replicated in the narrative.

When the Kurinji Blooms is full with concepts, symbolism, and allusions. The title When the Kurinji Blooms itself represents what happens when the kurinji flowers bloom in the Nilgiris. Kurinji is supposed to be a typical flower that blooms once every twelve years. Kurinji is a bushy shrub that grows wild in the Nilgiri mountains. It produces a profusion of beautiful blue bell-like blooms that attract swarms of bees throughout the flowering season. This purple-bed not only provides a pleasing appearance for the spectator, but it also serves as a home for the bees, resulting in an abundance of honey.

Nature appears to transmit cultural disasters to us, or possibly responds to human conditions and behaviors. People believe in the indications of nature. When good or bad things happen, nature expresses its approval or displeasure in a variety of ways. Sometimes these methods are plain, straightforward, and understandable; other times, we may have to crack our brains to grasp these unfathomable ways of nature.

An example of this may be our recollection of the season of sowing grains to produce rice pods. After tilling and planting, if there is a sign of rain in the sky, a gathering of dark clouds, or the actual fall of rain, it is commonly assumed that God has bestowed his blessings onto the crops for a high yield. Similarly, a ferocious wind accompanied by massive, violent rainfall indicates nature's dissatisfaction with human conduct. Even in When the Kurinji Blooms, Rangan accuses Krishnan of sending a vehicle to collect his wife to visit his home. Rangan, unaware that Krishnan's wife had invited her, feels that his wife, Paru, is having an illegal connection with Krishnan.

Rangan flares in anger—

"Hey, you think I know nothing? I'm going to file a case against you And tear your reputation to shreds in the Panchayat. Krishnan was alarmed at Rangan's sudden anger and provocative comments. . . .  
"What is wrong, Ranga? What are you saying?" he asked. . . . Krishnan had not expected the matter to turn so sordid and ugly. . . . Perhaps even Devar couldn't bear the way he deliberately baited Krishnan; strong winds and heavy rain lashed the hillside (15)."

Following this sight, we observe rain that began on the tenth of the Aani month and continued until the end of Purattasi. Dark clouds frequently descended on the slopes, expressing appreciation and happiness to the mountain via her rain.

Contrary to ecologists, nature does not stand still & does not maintain the kind of equilibrium that guarantees the survival of any particular species - least of all the survival of her greatest and most fragile product: man. (Ayn Rand).

The rain has been pouring down heavily, and the strong winds have made it impossible for anyone to work in their fields for the past month. The young plants' survival in this fight was called into question. Jogi, who cared for plants as if they were his children, was most concerned about them. He says, "There's nothing wrong with treating plants like your children." "The earth is the mother; the plants are children" (16).

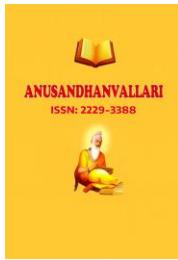
The water channel has deteriorated, leaving water stagnant throughout. To eliminate it, Jogi drilled holes in the dirt and filled them with this water. When the entire village decided to cultivate tea and coffee for prosperity, we saw that only Jogi and Paru did not follow suit. In one episode, Rangammai advises to Jogi that he plant tea on his three acres since tea plants can resist any amount of rain and there would never be a need for money. Tea and coffee were thought to provide indefinite output. Jogi, who is deeply entrusted and anchored in traditional beliefs, responds to it:

"It costs money to plant tea. Then what do we do for three or four years till it starts yielding? Tea and coffee can only bring us money, Rangammai. But ragi, wheat and potatoes fill our hungry stomachs (16)".

Even the cattle that were once free to graze the entire hill are now restricted because people prefer and are more interested in cultivating modern plants such as tea and coffee over traditional ragi, samai, and thinai, which provide more energy and strength to the body than any other edible item. Back when Jogi was a youngster, an entire hill was set aside for cattle grazing. Except for one slope, coffee and tea bushes now cover the whole mountainside.

Similar to Kandasamy's The Defiant Jungle, which depicts woods being removed to build a sugarcane plant in order to develop and sustain riches and prestige, When the Kurinji Blooms, they view a scene in which a forest is transformed into a tea estate to make money. Rangan, the wild character, burned down the entire forest across the creek to cultivate tea. He has taken a significant step by deciding to transform the woodland into a tea estate and mint money.

Rangan did not travel to Othai to lease land to plant potatoes when he began cultivating tea. He preferred contracts for tree felling. Rangan helped Jogi plant potatoes, cabbages, and wheat using artificial fertilizers. Rangan therefore demonstrates himself to be the finest example of a materialistic seeker in the story. Despite having stopped up drinking and gambling, he got fascinated with his rivalry with Krishnan, and he made it his single goal in life to make money by producing tea.



Even a frost-damaged tree bloomed anew with the arrival of spring, but Paru, who had lost both of her daughters to death, remained barren, devoid of the vitality of life. Despite being broken and completely shattered, Paru showed little interest in growing orange trees, and Rangan promised to obtain green saplings for it. She had a renewed sense of optimism, brightness, and vitality. She celebrates essence of existence, joy of life, earth, her mother, and her child—it was everything. Paru exclaimed,

“Fire and disease cannot separate me from it; they

cannot snatch it away.

My land!

Meanwhile, Rangan had began to make money from his green tea leaves. He spent six thousand rupees of his hard-earned money on a truck to transport the goods. He had also remodeled his home, making it bigger and more pleasant. After so many years, Jogi and Girijai gave birth to Nanjan.

Another kurinji span had gone after so many events. Paru recalled the old days of grazing cows, lying on mountains, and meeting boys here and there. The woodland grounds had been converted into cultivated fields, and the hillside was covered in beautiful green tea plants. Kurinji flowers used to cover whole hills in blue. There was no more kurinji to be seen!

In addition, numerous tea estate laborers had traveled from faraway Malabar and Kongai. There were always new buildings popping up on the hills and valleys. Teafactories blowing smoke hadnow established a permanent presence on the hillside. So much has transpired in a kurinji span of twelve years, leaving individuals more transformed than ever before. Gone are days when at least one girl & one boyfrom each house in Maragathamalaihatti tilled land and worked to support family. But nowadays, they were too sluggish to labor for their own home because there were always far better options: males could don a shirt and pants and travel to Coonoor town or even Othai for work.

Modernity has undoubtedly displaced old ideals and customs. Horse racing, caf  s, film halls, bajji, bondas, and masala dosai were all popular pastimes. The issue then arises: would palates thrilled by such delights ever taste korali and samai again? Not asingle individual in the Maragathamalaihattiwas unaffected by a burning desire for wealth, & education became a prerequisite for obtaining money. Animals went dry in their hunt for food, with goats & cattle looking for tiny tufts ofgrass.

Gone were the days when vast pastures on the slope had

been set aside for cattle to graze. Now, there was

nothing, but tea everywhere!.

The novel's finale revolves around the Kumari River Project, which aims to generate hydroelectric power from all of the river's flows. There is also a plan to build a tunnel under their hill to transport water. Nanjan becomes a civil engineer with Krishnan's guidance and is assigned to the Kumari River Project. Nanjan joyfully recalls and relates his learning experiences to his mother, Paru. He tells with curiosity.

“We can have electricity even in our house. You press a button, and there'll be light! The water from the dam will pass through the tunnel in big pipes, which will turn huge machines and produce current. The cinema in Maragathamalai will come to Mooklumalai also! Now the current is coming from elsewhere. We will dam water from river & waterfall, and generate our own electricity. We will use electricity for factories for manufacturing machinery, for cooking and heating. There will be work for lots of people. They will have food to eat and clothes to wear.

Paru enthusiastically listens to her kid, hoping that he may one day become an architect for the green hills. On the contrary, Jogi believed that in order to provide jobs for educated individuals, all areas should be drilled, devouring Mother Earth. He regularly questioned and observed, "Men are mad for money." Can money and land ever be equal?

This is too essential to disregard. This fact, reality, and notion are crucial to every eco-critical approach. Should monetary success ever be equated with land? Isn't the land the ultimate location for all of us, including animals and birds, to rely on and thrive? Do not we, as humans, have our own constraints in inhabiting nature's space? Why is it that in the chase of money and pleasure, mankind overlook this? What would be the ultimate effect of depleting all natural resources? Is there a limit beyond which nature will react to humanity's reckless, selfish actions? If, as we saw in the last chapter, water is drained to generate power, what happens if there is a shortage? These are some of the reoccurring concepts that arise when we approach anything with an eco-centric perspective. Also, Jogi screams that if it is declared that more people would have food to eat and clothes to wear, many hattis [owners of tiny plots of land] will go hungry in order to live.

Earth & sky, woods & fields, lakes and rivers,  
mountain & the sea, are excellent schoolmasters, &  
teach some of us more than we can never learn from  
books. (John Lubbock)

Man had developed by cutting down hills, leveling valleys, damming rivers, and harnessing nature's energy. The tale ends with Jogi in full protest, and Paru has joined him when she learns that their lands will be taken away by the government to build a road that would go to a storehouse. Nanjan knew that while stones and mountains may be crushed, people's mindsets could not be changed since they were unwilling to leave with their land and soil. Nangan, helpless in the face of this idea, feared that Jogi would lose his mind always worrying about the land. "How can outsiders and intruders who came to our hills deprive us of our land?" was the boiling idea. —What unfairness! These hills are ours. "We don't want these lights if it will deprive us of our land".

Similar to When the Kurinji Blooms, in the novel The Upheaval, the writer [Pundalik Naik] writes with his ecological sensibility, attempting to instill a sense of ethics. However, Pundalik Naik focuses on the destruction of human life in Kolamba and Shenori villages. Though nature's healing powers and life-sustaining strength are not as prominent, Naik's concern for the quality of life is palpable as he juxtaposes the villagers' past lyricism with the spiritual bankruptcy that results from industrialization through mining. Filial attachment is decreasing, as is family bondage. Native affinity has been destroyed, and money has taken away the pleasures of life. Naik expresses concern over man's irresponsible acts against nature.

I belonged to a family of farmers & have experienced  
poverty & suffering. As a boy, besides helping  
elders in field, I had to also look after cattle.  
Wonderful surroundings – hills and rivers – had a  
profound impact on my mind. Nature inspired me  
& instilled in me a competitive spirit. I had a lot  
to say & started it with poems. (Covto, Aurora Maria,  
Introduction, The Upheaval, Oxford University Press, (p.xxvi)."

The novel The Upheaval revolves around environmental damage, and as a result, society is one of revolt and struggle against the invasion of commercial viability by industrial enterprises that draw rural inhabitants in. The environmental harm produced by industrial operations has damaged both nature and the lives of innocent Goan citizens. It has three arteries coming in. First, the novel describes the decline of a society; second, it depicts the collapse of a person as a result of his quest for money; and third, it discusses cultural disintegration. It is located in the village of Kolamba, Ponda Taluk, Goa, and was built during a time when the mining industry dominated the interior of the state.

The hero of this tale, Pandhari, is a prosperous farmer in the hamlet. But, in the end, we witness how Pandhari's thirst for riches causes havoc in the society with a single bad decision. Pandhari is not the only farmer who chooses to work in the mine for higher daily wages. Such enhancements gradually create a vicious spiral. This chain of degradations that occurs in the novel may be described as "self-invited." Kolamba's folks chose the wrong choice of occupation. They forsake their prosperous fields and rush to the alluring mines, digging their own death.

This clearly demonstrates that technology and scientific advancement cause loss and damage to the world's traditional geographical areas. Throughout the quest of expansion, resources are depleted, and the ecosystem of farmland, forestland, and water supplies is deteriorating. Modern civilization should be environmentally mindful and appreciate the world's life and scenery in order to make our planet a better place. The tribal communities of the wilderness defend life not only for themselves, but for all living beings in the cosmos. Advances in science and technology are beneficial to the future of humanity, but they should not lead to disaster.

When the Kurinji Blooms concludes with Rangan's death, it symbolizes a commitment not to work against nature in limited, vicious, and terrible ways. Also, we may witness nature's direct involvement when man commits a sin or deviates from the path of justice and righteousness. Though the story provides us optimism for delivering electricity to the Hatti, there is also an open-ended concern about what would happen if all of the river's water is drained to generate power. Will there still be enough water for the villagers to drink, wash, and so on? Even if it is accessible, will it be pollution-free and environmentally friendly? Will these residents accept the growth of science and technology, or will they continue to think or presume that it is ruling them and their land? Will these folks be granted land later on to raise the crops and vegetables they formerly enjoyed? These inquiries would not cease!

### Discussion

The novels The Defiant Jungle and When the Kurinji Blooms focus on man's cruel attitude and aggression against nature. Instead than simply expressing it, urgent action is required to promote and encourage the preservation of nature. Currently, several movements favor and advocate for forest preservation, tree conservation, afforestation, and so on. Global warming is now widely recognized as a critical issue: an increase in earth's average surface temperature caused by greenhouse gases such as CO<sub>2</sub> emissions from the combustion of fossil fuels, as well as the destruction of forests.

The consequences of global warming are numerous, including high heat, natural disasters, poor air quality, allergies, stronger storms, longer growing seasons, and other factors that spread illness. As the world continues to warm, the negative impacts are likely to exceed the good. Regardless of the harm caused by global warming, it may be mitigated by following three R's: reduce, recycle, & reuse.

Afforestation is the most effective way to mitigate global warming. Afforestation is the process of growing trees on barren ground or converting agriculture to forest in order to exploit the trees for commercial purposes while also preserving biodiversity. This is required to battle global warming, soil erosion, pollution, and the preservation of biodiversity and the equilibrium of the environment. There is another method of preservation: reforestation, which includes reestablishing forest cover either naturally or intentionally.

Both afforestation and reforestation relate to the reestablishment of trees on non-tree lands. According to Helms, establishing a forest or stand in a previously non-forested region. Our planet has been continuously struggling to deal with way humans exploit natural resources, clear forest areas, chop trees, & pollute the air, land, and water. An oath to preserve natural elements is worth taking now, and it is also required.

According to Guy Murchie, Jr., each tree represents a different musical instrument, such as a cello, bass viol, harp, flute, or muted violin, highlighting the beauty of nature. Put your ear near to the whispering branch to hear what it is saying. Similarly, Teale shows his love and adoration for nature.

If I were to choose sights, sounds, fragrances  
I most would want to see and hear and smell—among all  
delights of open world—on a final day on earth, I  
think I would choose these:  
clear, ethereal song of a white-throated sparrow  
singing at dawn; smell of pine trees in heat of  
noon; lonely calling of Canada geese; sight of  
a dragon-fly glinting in sunshine; the voice of a hermit  
thrush far in a darkening woods at evening; &—  
most spiritual & moving of sights-- white cathedral of  
a cumulus cloud floating serenely in blue of sky.

(Edwin Way Teale)

People like Chidambaram in the novel The Defiant Jungle fail to understand or enjoy the plentiful environment they have and ruin the jungle for their own advantage. The Defiant Jungle and When the Kurinji Blooms depict man's thoughtless devastation of forests by starting fires with little regard for the ecology, pollution, or global warming. Air pollution is introduction of particles and other dangerous compounds into the earth's atmosphere, resulting in significant diseases and deaths of humans, other species, plants, and crops. Its most noticeable impacts include acid rain, which may cause significant damage to humans, animals, and plants.

Animals, like humans, suffer from the catastrophic impacts of air pollution, often even more so than humans—at least we could be treated. Toxic substances in the air can cause wildlife species to die or relocate, altering their environment. Toxic contaminants accumulated on the surface of water can potentially harm sea life. Humans' hasty actions cause cyclical perturbations in the environment. These disruptions include fire, flood, rain, wind, illness, severe storms, insect swarms, volcanic activity, drought, long-term cold, & earthquakes. As a result of these unfortunate events, many of which are caused by humans and some by nature itself, our wildlife is threatened, and many species are being extinct at an alarming rate.

Conservation is a state of harmony b/w man &  
land. We abuse land because we regard it as a commodity  
belonging to us. When we see land as a community  
to which we belong, we might then begin to use it  
with love & respect. (Aldo Leopold.)

Wildlife conservation is an urgent issue that cannot be disregarded. These living animals may not speak with us or serve us, but they have all the same rights and excellent reasons to live as the majority of us—the most worthy! And we should build habits of appreciating them and providing them with a peaceful place to remain. Wildlife conservation is the study of analyzing and conserving earth's biological diversity, which is variety of living forms within a certain ecosystem or for the entire planet.

## Conclusion

The research examines man's greed in possessing land, which is a necessary component for survival and is considered by everyone in the universe. The responsibility for a little real estate lot brings us a great deal of joy. It reveals that our enjoyment is dependent and linked to the component Land. Despite the fact that many people do not have legal rights to their homes, it is nonetheless regarded as an ownership that is highly valued as a fixation shared by all males.

Kandasamy's The Defiant Jungle tells narrative of how a south Indian jungle rich in honey & tamarind is devastated to make room for sugarcane plants & a sugar factory. It focuses on Chidambaram's deliberate destruction of flora, which has long housed insects and animals, with no regard for the repercussions. The work has earned a position in world literature only due to its capacity to expose man's attitude and actions in

reshaping the natural environment. The Defiant Jungle presents a full ecosystem, including the human aspect, in detailed detail and reveals the conflicting intentions of those who launch an ambitious assault on it.

The narrow-minded quest at the expense of nature is a key theme presented in this thesis through selected literature. Every living thing and dweller of the woods flapped their wings and wandered around in confusion. Our goal must be to liberate ourselves by expanding our empathy to encompass every living species as well as the entirety of nature and its beauty.

The best natural danger we've ever faced is environmental change, sometimes known as unnatural weather changes. How we respond to this disaster will have a significant impact on both the present and the future, as well as all other species." The day following this incident, a fire was floating near the ground, surrounded by dark curtains of smoke that vacillated towards the mist. But what remains after the touch of fire? Only ashes!

Both works, The Defiant Jungle and When the Kurinji Blooms, depict man's thirst for money. If The Defiant Jungle focuses on gaining money by evacuating Saaya Vanam, a forest that essentially belongs to nature, When the Kurinji Blooms throws light on seizing small plots of land owned by families in order to build a hydropower project in the Nilgiris. The story depicts changes in the life of the Nilgiris people, as well as the challenges they encounter.

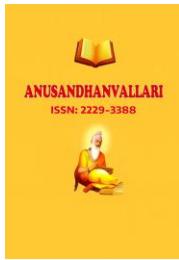
The novel When the Kurunji blossoms, there is significant discussion about globalization as a phenomenon that impacts all indigenous peoples across the world. It necessitates that all of the residents be beneath a canopy. The path of globalization appears positive, but the current circumstance shows the true essence of globalization. This provides society with all technical breakthroughs, yet the majority of them contribute to an unpredictable environment. These contemporary elements are gradually destroying the principles that have been treasured by our forefathers for years.

In the story When Kurinji Blooms, it is clear that civilized folks destroy all of the land in order to plant coffee and tea for profit. Kurinji flowers are the land's primary agriculture, however they are now difficult to see. Tea and coffee are now commonplace, but the flower that once thrived in the country has been entirely eradicated. People have come to prioritize generating a lot of money over meeting their basic requirements. The demise of Kurinji's flower serves as a warning and reminder to humanity that magnificence lost cannot be restored via modern technology.

The tribes dwell quietly in the forest, but the link to the metropolis contaminates and pollutes their area, producing a variety of illnesses. In the tale, the Badaga tribes dwell contentedly in the Ooty Mountains, but as roads are built, they become susceptible to diseases like as the plague. There was no such ailment until it was linked to the residents of the city. The current era's lifestyle is burying them by destroying the environment, forests, and indigenous cultures.

## Bibliography

- [1] [https://www.academia.edu/8068270/Review of Jonathan Bates Romantic Ecology Wordsworth and the Environmental Tradition in Environmental Politics Vol. 2 No. 3 1993 pp.518-9](https://www.academia.edu/8068270/Review_of_Jonathan_Bates_Romantic_Ecology_Wordsworth_and_the_Environmental_Tradition_in_Environmental_Politics_Vol._2_No._3_1993_pp.518-9) Accessed 10 May 2023.
- [2] ---, Our Trees still grow in Dehra, New Delhi: Penguin Books, 1997
- [3] . Brewster E.Fitz(2005)" Silko: Writing Storyteller and Medicine Woman (Almanac of death)"pp-177.
- [4] Garrard, Greg. Ecocriticism. Routledge. Abingdon, Oxon ; New York : Routledge, 2012. George Sessions. Deep Ecology: Living As If Nature Mattered. Salt Lake City: Gibbs M. Smith, 1985.
- [5] ----. "What Is Ecocriticism?". ASLE. 2008. Web. 18 Sep. 2009. G. J. Finch (1980) —Wordsworth, Keats, and "the language of the sense"pp <https://journalhosting.ucalgary.ca/index.php/ariel/article/download/32378/26430> Accessed 29 Aug. 2023.



[6] Handey, Jack. —A Quote by Jack Handey.|| Goodreads, Goodreads, [www.goodreads.com/quotes/7686245-if-trees-could-scream-would-we-be-so-cavalier-about](http://www.goodreads.com/quotes/7686245-if-trees-could-scream-would-we-be-so-cavalier-about). Accessed 16 Jun. 2016.

[7] Hansen, James. —Experts and the Threat to Civilization.|| The Climate Psychologist, [theclimatepsychologist.com/how-climate-change-threatens-civilization/experts-and-the-threat-to-civilization/](http://theclimatepsychologist.com/how-climate-change-threatens-civilization/experts-and-the-threat-to-civilization/). Accessed 29 Aug. 2016.

[8] Hardy, Thomas(1874) “Far from the Madding Crowd” <https://www.sykescottages.co.uk/blog/a-partly-real-partly-dream-country-discovering-thomas-hardys-dorset/> Accessed 18 Jun. 2016.

[9] Kerridge, Richard (2001)“Beyond Nature Writing: Expanding the Boundaries of Ecocriticism (ecological Hardy )”p-126.

[10] Kumar, Satendra. Ecological Consciousness in Literature. Yking Books, 2013. Krakauer, Jon. —Into the Wild.|| Goodreads, Goodreads, 20 Jan. 1997, <https://www.goodreads.com/work/quotes/3284484-into-the-wild> Accessed 15 Aug. 2016.

[11] Hazlitt, William. —Sketches and Essays.|| Internet Archive, London : Oxford University Press, H. Frowde, 1 Jan. 1970, [archive.org/details/sketchesessays00hazl/](http://archive.org/details/sketchesessays00hazl/) page/ n8.

[12] John, Green (2005),"Looking for Alaska", published in March 2005 by Dutton Juvenile books.cited from <http://www.johngreenbooks.com/looking-for-alaska>. Johnson, Loretta.The Fundamentals and Future of Ecocriticism. Pub. Choice Dec. 2009.

[13] John Muir's Misquote, Actually in Judi Bari's "Timber Wars", Google Books search is from 1994, (Common Courage Press, Nov. 1, 1994), page 130.

[14] Christ, Carol T. The Mill on the Floss: A Norton Critical Edition. By George Eliot. New York and London: Norton, 1994. Print.

[15] Daniel Deronda. Project Gutenberg. Released 2010.Updated on 5 May 2016. Web. 5 Sept. 2016. on 5 Feb.

[16] Silas Mariner: The Weaver of Raveloe. Project Gutenberg. Posted on 10 Oct. 2008. Released in June 1996. Web. 5 Sept. 2016.