

Ecocriticism and Environmental Consciousness on Tribble Studies in Indian Writers Novels

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Abstract

This study aims to thoroughly examine the existence and ramifications of ecocriticism in Indian fiction. In particular, it seeks to examine how environmental awareness and nature-human interactions are portrayed in a variety of literary works, such as novels, short stories, and poetry, written by a wide variety of Indian authors. The study intends to shed light on how Indian fiction depicts the natural world, actively addresses ecological issues, and integrates traditional ecological wisdom by exploring these texts. The study also looks at the sociocultural context that shapes these literary portrayals and assesses how they might affect environmental activism and awareness in India. The purpose of this comprehensive analysis is to add to the body of knowledge regarding ecocriticism and its relevance to Indian literature.

Keywords: Ecocriticism, India, Activism, Environment, Fiction.

Introduction

The relationship between literature and the environment is examined by ecocriticism in Indian literature, especially when it comes to tribal studies. It focuses on the environmental issues that indigenous community's face and their strong ties to nature. It examines how literature can increase public awareness of environmental issues and emphasizes the significance of incorporating indigenous knowledge into international environmental strategies.

A powerful literary and cultural theory that first appeared in the later half of the 20th century, ecocriticism emphasizes the complex relationship between literature and the natural world. This conceptual framework aims to examine how literary works represent and interact with ecological concerns, including understanding human-nature relationships and environmental awareness. Ecocriticism delves into the unique perspectives and stories presented by Indian writers in the particular field of Indian fiction, with a particular focus on the environment and the relationship between humans and the natural world.

Novels like "The Hungry Tide" and "The God of Small Things" demonstrate how vulnerable marginalized communities are to

environmental degradation and climate change. Ecocriticism in Indian literature, with a special emphasis on tribal studies, examines the relationship between human society and the environment.

Nature and literature have always been closely related. This relationship has been expressed by poets and writers from many civilizations around the world. Numerous novels, poems, and other literary works have been portrayed against the backdrop of environmental concerns. Environmental concerns are now a priority for numerous departments and fields related to progress and knowledge. A literary critic finds it fascinating to examine the works of authors who have talked about the intimate connection between nature and humans. The phrases ecology and ecocriticism have gained importance in today's literature. Numerous writers have voiced their worries about the state of the environment because of human cupidity and population growth.

Nature has been a major theme in many English-language literary works. One of the main causes of the destruction has been colonialism of the global environment. Literary portrayals of man's attitude toward nature have undergone a full transition due to global social and cultural changes. A broad range of texts and theories that examine the interaction between humans and nature are included in the quickly growing field of ecocriticism. Literary texts that examine the environment through environmental imagery, gender construction, feminism, man-woman relationships, tourism, culture, etc. convey ideas that go beyond their literal representations.

Numerous literary works in English-language Indian literature also touch on the issue of ecocriticism. Authors have examined environmental challenges in a variety of ways. In certain books, it plays a major role, but in others, the story and other themes take precedence. The remainder of the study uses a few Indian English books to try to comprehend ecocriticism. With a strong postcolonial foundation, Roy's work examines colonialism's legacy and effects on indigenous cultures and the environment.

Environmental Degradation and Exploitation

With themes of exploitation and displacement, Roy's book examines the negative impacts of industrialization and development on the environment and the people who depend on it. The novel highlights how nature and human society are intertwined, emphasizing how environmental problems disproportionately impact underprivileged groups and deepen already-existing social injustices.

Tribal Studies

The novel touches on topics pertinent to tribal studies, such as the loss of traditional knowledge and ways of life and the displacement of indigenous inhabitants as a result of development initiatives, even if it is not specifically focused on tribal groups. Some interpretations of "The God of Small Things" take an ecofeminist stance, looking at how marginalized groups and women are especially susceptible to social injustice and environmental damage.

Numerous instances are cited by the novelist that illustrates the association between Ammu and the river. After the death of Ammu, the novelist asserts,

You couldn't see the river from the window anymore. You could, until Mammachi had the back verandah closed in with Ayemenem's first sliding-folding door. Though you couldn't see the river from the house anymore, like a seashell always has a sea-sense, the Ayemenem house still had a river-sense. (Roy, 1997, p. 31)

Rahel inherits the savage instincts that Ammu's forebears instilled in her, which flourished in the DNA. According to the author, Aleyooty Amma found it hard to leave the river "Through the holes in her ears, you could see the hot river and the dark trees that bent to it" (Roy, 1997, p. 30) Even their Plymouth, which they owned, has fish-like characteristics. Additional proof that the river represents Ammu, the victim of injustice, is as follows:

The river was no more than a swollen drain now. (p. 124)

It was choked with a succulent weed, whose furred brown roots waved like thin tentacles under water. Bronze winged lily-trotters walked across it splay-footed, cautious. (p. 124)

So now they two harvests a year instead of one. More rice for the price of a river. (p. 44)

Many years later as Rahel encounters the river, she is reminded of how Ammu was choked to death by the callous patriarchal society:

Both things had happened. It had shrunk and she had grown. (p. 124)

Roy emphasizes symbiotic ties by using metonymy and metaphor, which exposes fundamental kinship concepts. The practice of ecofeminism is inherently anti hierarchical. It teaches that rather than being a hierarchy, life on Earth is an interwoven network.

It teaches that life on Earth is not a hierarchy but rather an interconnected web. Human hierarchy is imposed on nature and then utilized to defend social dominance; there is no such thing as a natural hierarchy (King quoted in Vakoch, 2011). Since the twins are frogs and Ammu is the river, the twins' relationship with their mother and the river operates on a parallel plane in the book. It's important that Ammu referred to the twins as frogs since frogs' semipermeable skin makes them vulnerable to dehydration, which is why they either live in moist environments or have evolved unique adaptations to survive in arid ones. Similar to how the twins adjusted to their situation to survive without Ammu (the river), despite their susceptibility.

To further attest this fact, before they transgress as adults later in life, the author remarks,

Perhaps Ammu, Estha and she were the worst transgressors. But it wasn't just them. It was the others too. They broke all the rules. They all crossed into forbidden territory. They all tampered with the rules that lay down who should be loved and how. And how much. The laws that make grandmothers grandmothers, uncles uncles, mothers mothers, cousins cousins, jam jam and jelly jelly. (p. 31)

Additionally, the author states right after their adult transgression, "Only that once again they broke the Love Laws." That outlined how and to whom love should be given. As well as the amount (Roy, 1997, p. 328). Readers need to be aware that they are referring to a previous episode of transgression.

Conclusion

This thorough examination of numerous literary works and authors in Indian fiction was an effort to highlight the various ways that environmental consciousness manifests itself, showing how attitudes toward the environment have changed over time and how regional differences exist. The results of this study make a substantial contribution to a better comprehension of the political, social, and cultural aspects of ecocriticism in Indian literature.

Furthermore, by highlighting the pressing need for sustainable practices and encouraging readers to reflect on their own ecological beliefs and actions, this study helps to foster a greater respect for the environment. In addition to offering a forum for discussing environmental issues, ecocriticism in Indian fiction cultivates a deep connection with nature and a comprehensive environmental consciousness by delving into the engrossing stories written by Indian authors.

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