

RESONANCE OF ECOLOGICAL IMPERIALISM WITH RADICAL ECOFEMINISM

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ABSTRACT

In the novella, Dweepa Island by Norbert D'Souza, environment resonates with the human behavior as the river Sharavathi flows through hamlet Hosamanehalli. The attributes of river Sharavathi and Nagaveni, Ganapayya's wife have an integrated portrayal. The undeniable resistance of Krishnayya and Ganapayya to conquer Nagaveni and natural environment respectively, lead to destruction of latter two entities. Ganapayya whose innate bond with the river and place acts as a sensible reason for his lag to opt for legal assistance. This builds a courage in him to endure the heavy rain and flooding of river with a blatant audacity. Krishnayya is a farm hand at household of Ganapayya's father- in- law. The presence of Ganapayya serves as a true source of comfort and hope for Nagaveni who stayed in utter dejection over Ganapayya's blindfold guts to endure the environmental change. The conquering spirit of humankind is explicitly presented through the Ganapayya and Krishnayya under an ecological imperialism. When conquering spirit dominates human mind, no more liveliness is attributed to the necessities kept under conquering arena. Ganapayya with a potential conviction endures the natural calamity. Krishnayya with a convincing circumstance executes his deep- down desire to conquer Nagaveni. Ganapayya behaves in an imperialistic notion towards the environment he lived and existed. Krishnayya understanding the dejected situation of Nagaveni who has been objected to the clutches of enduring effects of Ganapayya, exhibits his radical approach with a desire and conquers Nagaveni. Analysing the intricate aspects that propelled the deeds of Ganapayya and Krishnayya, the paper attempts to evidently prove that Ecological imperialism resonates with Radical Ecofeminism.

Keywords: Ecological imperialism, Radical ecofeminism, Potential existence, Conquering spirit.

Ecological imperialism and Radical ecofeminism thrive under the foundation of conquering spirit. The human nature has an innate conquering spirit. With utmost necessity led by worldly desire, conquering spirit of human kind becomes explicitly evident. The impacts of necessitated deeds are anticipated through conquering spirit. The conquering spirit exists with a potential spirit of oneself. These spirits are intermingled. On one hand potential spirit of an individual is heightened when existence becomes a forceful entity while on the other hand, a blatant audacity is achieved through the conquering spirit. The intermingled notion of conquering and potential spirits is reflected through characters Ganapayya and Krishnayya who undergo the same emotional state on parallel grounds.

“Sustainability is the maintenance of an ecological-productive-reproductive balance between humans and nature—the perpetuation of the quality of all life” (Patel and Wagh). As the characters go against the will of eco- social structure, either of the characters have been subjected to a forced activity of production. This innately activates potential self. Potential spirit is essential for living a human life. When the concept of production is enforced, the characters contribute barely. On a contrary, the characters exert the spirits to conquer the determined entities. With determined notion, dominance sprout through intermingled spirits. The potential self gets incorporated into conquering spirit. Further this gets integrated to a state of dominance. The dominance is exerted when interdependence is juxtaposed. The interconnectedness strives for human praxis. This leads to shuffle in spirits as experienced by Ganapayya and Krishnayya.

Humans, eventually must develop sustainable relations with interconnectedness. No where a thought on sustainability was emphasized by characters. This aspect signifies that intermingled notion of potential and conquering spirits focusses on extraction. The notion of extraction is prioritized while the act of giving is neglected. “Stephen G. Bunker, who linked what he called “modes of extraction” to the concept of unequal exchange” (Pedregal Villodres and Lukić, 2024). The act of giving is further endured through conquering spirit. It revolves around self- indulged thoughts of authoritative mind rather than considering the determined necessities as a subjective source. “To struggle with heaven [or nature] is fun forever! To struggle with earth is fun forever! To struggle with people is fun forever!” (Miller, 2010). The obstinate dominance is exerted by humans as the struggle exists when demandable dependence overtakes the interdependence.

“Humans should not try to control nature, but work along with it and must try to move beyond power-based relationships” (Patel and Wagh). Natural environment and a woman are determined entities where the enforcement of spirits are evident. Eventually the concept of contribution is foregone and an exhausted state is

radiated from characters. Natural environment and woman are exploited through such the radiance. This radiance is the reflection of resonance exerted through the friction between ecological imperialism and radical ecofeminism. The elongated propulsion of such radiance is the prevalence of dominance and dependance. Further the potential spirit and conquering spirit endure over merged forms of dominance and dependance.

Ganapayya along with four families are the sole inhabitants of the Sharavathi river basin. When legal assistance takes a back step to aid a compensative land as the Sharavathi river is forecasted to overflow at the earliest, Ganapayya calmly resides with an imperialistic notion in his native to sustain the overflowing. Ganapayya had a sole notion to sustain the natural calamity and to conquer the farmlands of his fellow residents who by then have attained the legal assistance of government and made their way off to assigned regions through displacement. “‘And then? Are we to return after four months to eat cow- dung?’ he roared at her, rolling up his sleeves. ‘Even if the government compensates me with land and money right now, I’m not the kind who’ll up and go immediately. I’m going to stay here this monsoon and reap a harvest on my land. Let whatever happens, happen’” (D’ Souza 13). The blatant audacity exhibited by Ganapayya is the result of his overly greediness to possess the region.

“Another trend of thought soothed his tortured spirit: ‘Anyway, Herambha’s leaving his lands. Why can’t I harvest them with mine? He can’t uproot his rice seedlings and areca palms; he can’t take them with him. And he has no one here to watch over them. Let me ask him before he leaves. He’s sure to say yes. I’ll tell him I’ll give him a part of the harvest as his share. This seems to be a good plan. If the officials do come and bother me to leave, I can always bribe them a bit. Let’s see.’” (D’ Souza 13)

However, biotic forms namely insects and animals crept inside his residence although he managed to stay away from water of overflowing. On an ironical state, Ganapayya is engulfed by the nature which stands contrary to his thought process which focused on conquering the environment he lived. The encroachment of biotic forms over the settlement of Ganapayya signifies eruption of natural environment.

The overflowing of the river Sharavathi leads to engulfment of ecology of river basin along the settlements around the hamlet Hosamanehalli. The livelihood of Ganapayya along the basin of river Sharavathi is a long event. He had unfavorable and delayed approaches to legal aid to assist himself with the displacement to a new place. This displacement will be a new prospect for Ganapayya as it would change his livelihood on a new dimension. The entire environment might be changed from his occupation to settlement. In order to overcome the displacement, Ganapayya with his utmost potential spirit leads his survival then after with an imperialistic notion. Even though understanding the impacts of non- displacement, he also consciously neglects the idea to extend assistance for help from his father- in- law’s house, during the time of overflowing. He had anticipated the effects of overflowing still the force of propulsion to endure the natural calamity proves the imperialistic nature of human kind towards nature. The dominance of Ganapayya over the expected hardship during the time of overflow is because of the conquering spirit over the environmental circumstance he has lived and got accustomed over the years.

Krishnayya as a farm hand in Ganapayya’s father in law’s house experienced a concealed emotional bond of appeal towards Nagaveni. Owing to circumstantial demand, Krishnayya’s presence proves inevitable for assistance to Ganapayya. Krishnayya as assigned by his landlord, made his presence only to extend a moral support to Ganapayya. Instead of being a farm help to Ganapayya, Krishnayya becomes a moral supporter to Nagaveni. With no exception, Nagaveni has encountered the despondence of Ganapayya. Nagaveni who as sheltered under the determination of Ganapayya is also forced to encounter the natural calamity of river Sharavathi.

“‘Nagaveni is Yajamanaru’s daughter, ten years younger to me’, he mused, ‘I’ve carried her, played with her, and helped her grow.... In those days we always spent time together eating, sleeping, playing. Even as she was growing up, I was fascinated with her. I’ve noticed her firm breasts under her blouse, her arms filling out, her reddened cheeks, her slender swaying waist. I’ve wanted to be with her all the time, teasing her, making her cry, making her laugh, comforting her, just being with her. It was a longing, a craze. But her mother would always keep an eye on us, watching over us like an eagle.’” (D’ Souza 64)

Krishnayya finds the entire situation a convincing one to stand as a moral supporter to Nagaveni. Nagaveni who has succumbed to mean state of survival, is pleased to endorse any form of comfort. Krishnayya considers this situation as a favorable notion, is found exhibiting his spirit of conquering nature. The potential spirit of Krishnayya is also a reason for Krishnayya’s forceful presence in Ganapayya’s household.

“But Krishnayya’s selfishness prevented him from asking Nagaveni to be circumspect. He wanted her to behave as she did; to talk excitedly, to laugh helplessly in his presence, to ignore her husband while he was around. It gave him a certain pleasure and satisfaction.” (D’ Souza 65)

Krishnayya exhibits his dominance as long- lasting dormant desire which got sprung up with encountering a woman, Nagaveni in utmost desperation. It throws light on Radical ecofeminism. “Ecofeminism can be defined as a “value system, a social movement, and a practice... (which) also offers a political analysis that explores the links between androcentrism and environmental destruction” (Patel and Wagh). As the river Sharavathi is about to overflow, Nagaveni also exists in same state. When encountered by Krishnayya, Nagaveni had an urge to spurt out her suppressed self- confinement. Krishnayya persists the eruption of Nagaveni without knowing that the tightened bond of emotion expelled would engulf Krishnayya himself.

The deeds of Ganapayya and Krishnayya have culminated in an eco-social crisis. Ganapayya reasoned environment to fight against the legality of aid while Krishnayya assured being a farm help of Ganapayya in order be a dormant companion of Nagaveni. The social crisis is explicated when Ganapayya stays against the warning issued from Submersion Office regarding the flooding of river Sharavathi. Similarly, Krishnayya has disrupted the family bond of relationship between Ganapayya and Krishnayya. The nature resonates the discontent on social structure. This assures that the merged form of dominance and dependence exerts self-destruction from either side.

The conquering spirit thrives on an ability to sustain growing search on a profitable merit. The characters have a stern quench to conquer profitable merits existing in the form of environment and a human self. Under the prospect of sustaining the conquering spirit, it resulted in transformation of social life. “This power manifests itself at every stage of the commodity supply chains, which condition the unbalanced distribution of benefits and harms, both natural and social” (Pedregal Villodres and Lukić, 2024). The potentiality endures with sustaining conquering spirit. It revolves with a superior power- based structure. The superior power is exerted over profitable merit. Profitable merits are determined necessities as portrayed by characters.

The dependence and domination have a correspondent relation to each other. Ganapayya depends on environment for his perdurable settlements withholding his occupation and livelihood. When nature challenges such existence, for survival, Ganapayya takes a dominance over it with his utmost potential force. On the other hand, Krishnayya understands that Nagaveni perceives Krishnayya as her sole state of solace. This evidently evince the idea that dependence leads to an opportunity for counterpart to reflect potential dominance. In this respect, conquering spirit focusses on extraction of beneficial measures through dominance from counterpart. The necessary worth of appropriation in the concerned entity is demeaned after each attempt of subjugation. When the loss of value is encountered the potential development in conquering spirit is speculated the least.

Nagaveni, as the river Sharavathi, with her utmost potential tolerance suppressed her balanced emotional self. When emotional balance attained an overwhelmed state, her drowning in flood merges with overflowing of Sharavathi river. River Sharavathi derailed from its basin while Nagaveni intermingles with river symbolizing the overwhelmed state of herself attained through conscious suppression. Krishnayya has drowned himself in overflow of Sharavathi. The stubborn existence of Ganapayya with his family, on an ironical state challenged his survival rather than his environment. Ganapayya was distinct to retain his occupation integrated with farmland and residence. Nevertheless, natural environment proved, an unchallengeable entity.

As a dormant anticipation, it is certain that through forceful endurance to conquer the determined necessities lead to self- destruction. Ganapayya is engulfed by overflowing of river Sharavathi without any prospects for self- escapism. Krishnayya has drowned himself in overflowed river Sharavathi. It signifies that, Ganapayya and Krishnayya have conquered the destructive phase of their desired necessities leading to potential conquering spirit to utter vain. Ganapayya was distinct to retain his occupation integrated with farmland and settlement. Natural environment is an unchallengeable entity as resonated with emotions of humans. Nagaveni, like river Sharavathi, after her potential tolerance to suppress overwhelming unbalanced emotions merges with overflowing of river. The resonance is reclaimed to a lower state when each individual commits oneself to a productive potential with least expectation.

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LETTER OF UNDERTAKING

This is to state that the paper titled, **Resonance of Ecological Imperialism with Radical Ecofeminism**, is our original work along and I/ we take full responsibility for its content. I/ We have acknowledged the sources. I/ We state that this work is not submitted to any other publication for their consideration nor is published previously in the present form.