



‘BRAVE NEW WORLD’^[1] -BHOPAL AND ENMAHAJE

(INDRA SINHA AND AMBIKASUTAN MANGAD)

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The sun rises, the wind blows north-round and round back again,

Every river flows into the sea, but the sea is not yet full,

The Water returns to where the rivers began, and starts all over again.^[2]

(King Solomon, 980 BC)

The world of astonishing scientific development and technological progress has led the attitude of people only into darkness. The more a man possesses, the more he earns for and even he desires to accumulate more wealth in spite of devastating the pristine beauty of Nature. Rather being looting the hidden treasure of the universe, She has to be cherished and protected like woman. The heinous deed of a man is the depletion of the environment and the socially downtrodden people through the self-made environmental disaster. In today's world, the industrial plants emerge as a great demon to devour the lives of innocent victims. Everywhere public should oppose the government and the company to set their plant in a residential area.

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Herbert Marcus asserts that the radical transformation of nature becomes an integral part of the radical transformation of society. The pristine quality of nature and the land have been preserved by the ancestors. Predicting what would be the condition of nature in the hands of their successors, the forefathers created the images of God in the forms of flora and fauna. But people in their avarice have ruined the wealth of nature in the name of making business in converting the arable lands to concrete jungle. In the past, farming was more or less a kind of meditation for the farmers who hadn't considered the occupation as a form of income. Hence, in less than a decade, no one would find a small piece of land to do agriculture. But in the modern world, as farming is considered inferior by many, the land owners sell their lands for a good price to Multi National Companies. Even the educated elites are not ready to take over the responsibility of farming as their preferences rest only in Information and Technology (IT) fields.

In the good old days, the climate and the condition of the land remained the same as they worshipped nature. In the present situation, farmers face problems in cultivation as they fail to forecast the changes in the climate and the temperature. The shuffled consummate quality of the nature has resulted in extreme unscheduled swings in seasons. The predecessors left the land fallow, cultivated crops interchangeably and sustained the fertility of the soil through wise measures. When the civilized man refuses to share the planet with other living creatures, he despoils the environment by depleting or destroying the natural resources with an alarming speed. If this situation persists, the homo sapiens alone would escape the endangered category. Yet there are visionaries like "Sundarlal Bahuguna who goes on foot all over the place to save trees and rivers, Medha Patkar who gives voice for the tribal people of the Narmada Valley and Scientist Nammalvar who has taken the steps to replace the traditional farming method over the modern." [3].

The natural calamities are predictable and the society takes precaution methods to minimize the damage. People in India often face scathe by earthquake, fire and flood in seas. When people are hit by the calamities, the geography of the place collapses and it takes some time to resume their original condition and even occupation of the people also changes when the topography fluctuates. Eventually, the economy of the people faces diminutive situation. The impact of going through the unexpected tragic incident and the grievous loss is ineluctable. The life-threatening trauma prevails in their lives for a long time—either they migrate to some other safer areas or remain to live with fear. Nevertheless, the victims also undergo serious genetic disorders and a

generation of sick people combat the catastrophes daily. In the name of rescue and funding, few individual social workers and NGO extend their help for the needy. The government gives compensation and provides food and shelter for the victims.

Man made disasters can be done intentionally when they exterminate particular race or specific breeding of people in plenteous. On the other hand, the catastrophe occurs out of the blue though their intentions are totally different. Thus Ethnic Cleansing of Jews, aborigines and Srilankan Tamils come under contrived visible calamity. The effects of green revolution and the impacts of MNC like the producers of pesticides, germicides and vermicides are the unobserved and unforeseen man-made calamity. The two events that are taken for study deals with the later kind of man-made cataclysm. Aborigines were the first to go through mass expulsion and were considered 'sub-human' to conduct scientific research related to Darwin's theory. They remain pioneers in experiencing the ruthless concentration camps and holocaust even before the Jews. As Karl Schleunes wrote, 'The publication of Darwin's theory of biological evolution in 1859 had an immediate impact in Germany'^[4] also. Even in Frederick Forsyth's *The Odessa File*, through the diary of Salomon Tauber, the writer records the most vicious nature of the SS officers "Dunamede Convoy' henceforward came to mean death by gassing."^[5] Even women and children were made naked and their hairs were cut down by men staff and equally naked men were clean shaven by the opposite gender. *War and Pain* by Savithri Athuvidhanandhan remonstrates the brutal actions of the Srilankan soldiers and ascertains that the people have to become more sensible. The thought of possession of land haunts the mind of the soldiers and however, in order to take the land by force, they have decimated innocent people in lakhs. In the man-made disaster, trauma of the victims is for life long. Either they take revenge for their deprivation or accept their cruel fate. As per the survey, till their death, people are distressed about their tortures in Concentration camps. The same psychic trauma goes on well with the tragic attack of atomic bombings on Hiroshima and Nagasaki, Japan by America. A Little Boy and a Fat Man bombs were the key figures in the nuclear weapon war which have obliterated the whole places by killing people in thousands.

Industrialization paves a great path for the economic growth of the developing nation. However, the same Industrial societies play a vital role in polluting the water, land and air. When the untreated effluents are mixed up in the water bodies, it affects the natural life cycle of flora and fauna of the ecosystem. Oil spills from

tankers pose a great threat to the bio-diversity. It can even be carried over to the other shores which are thousands of miles away. Such disposal of hazardous wastes may result in the soil pollution as well, as the waste spoils the condition of the cultivable land. The same industry pollutes the air by letting out the smoke that contains carbon-monoxide. Man does not even keep aloof in polluting space as the satellites and the disposable wastes that are used by the astronauts are left astray as a junk in the space itself. Even though human body is comprised of five elements of nature, they tend to show their animosity towards the natural world. Thereby, Professor Joshua Lederberg defines man as ‘Genotypically at least, he is six feet of a particular molecular sequence of carbon, hydrogen, oxygen, nitrogen and phosphorus atoms.’^[6].

Green revolution was initiated in 1960’s in order to increase the produce of crops. Even though the yield was high, the use of pesticides has spoilt the tenure of the land. The psyche of people has changed considerably after the usage of pesticides. They have become completely self-centered and have the quality of acquisitiveness to conquer anything beyond the sun. After the revolution, due to periodical shift in crop rotation, the quality of the land has gone down. A proper respite is never given to the land and the use of fertilizers and pesticides have made the land hard by affecting both the top soil and the ground land. Due to heavy chemical fertilizers, the condition of the ground water gets polluted and at times poisoned. As a result, the life of birds, insects, animals and water bodies are at stake. Nevertheless, the new seeds have dominated the older ones and yet, people are unaware of the benefits of the traditional seeds and methods. Even though, the ancestors hardly earned much profit in using old seeds, their concern was wholly towards nature. All the same, farmers, the noblest men used only the natural manures to annihilate the pests. Their natural fertilisers do not kill earthworms that are considered the best friend of the farmers.

Rabindranath Tagore’s sagacity was totally astounding as way back in 1930’s itself he has foreseen the domination of machine over man. As he has mentioned earlier in his play *Mukta-dhara*, science and technology should only assist the people and not to take its control over man. His fear of machines and technology has revealed its malefic face to the modern world. In the same play, the pilgrim affirms the diabolic nature of the machines like “It looks like a demon’s head, a grinning skeleton head, lying in wait to devour your city in its sleeps. To have it before your eyes night and day will dry up your souls like dead wood.”^[7].

People of India always underestimate the wealth and the power of the nation. When the British people colonized the land, in order to feel at home, they transformed the whole topography according to their comfort zone. Being the citizen of country of cold climate, they wished to sojourn in the hill stations of India. The *Chozha* forests of the Western Ghats have lost its significance only after the invasion of colonizers. It is the place, where rain origins and a place of Kurinjiflowers. After their intrusion, the natural beauty and the wealth are being destroyed. Thinking grasslands as wasteland, they cultivated Eucalyptus tree which were brought down from Australia. However, in Assam, Nilgiris and Kodaikanal tea plantations were also started by the foreigners. In order to withstand soil erosion, the country men need trees of Indian origin. Thence, due to the cultivation of foreign crops, residents of hill stations face tremendous problem of land sliding. In India, wastes are not separated as non-degradable and bio-degradable and the steps have to be taken to segregate the two for disposal. The places like Silicon factory, cement factory and dye factory are the major sources of polluting the environment and at the same time, the precaution methods are not taken by the workers to avoid any toxicity of the industry. Hence, the workers face serious health defects ranging from skin disease to cancer of all kinds.

Being social activists, Indra Sinha and Ambikasutan Mangad have traced out the aftermath of the two tragic man-made disasters in their novels. The fictionalization of post-disaster life in Bhopal has been examined in *Animal's People* by Indra Sinha. The infernal effect of the usage of pesticides on the ecology of the land of truth, Enmahaje is recorded in the novel *Enmahaje* by Ambikasutan Mangad. Even though Bhopal gas tragedy occurred in North India and Endosulfan issue in South India, both the novels commemorate the eco-crimes that are inflicted on the environment. The major binding issue of the two events is the pesticides i.e., Methyl Isocyanate, a major reason for Bhopal crime and Endosulfan, a key cause for the green criminology in Enmahaje.

The city, Bhopal is divided by the twin halves-the north and the south and before the tragic incident, “Bhopal is a sprawling city. It is famous for its lakes and hills.”^[8] Through the words of Nisha in *Animal's People* it is evident that “Khaufpur once had a high cultural life, and a remarkable history, famous it for poets, politically progressive, a haven for refugees including a large community of Afghans.” (152). Due to the increase in population and the economical needs of the people, the state government decided to allot a site for Union Carbide India Limited to establish employability for the town residents. The company produced the

noxious and the deadliest gas, Methyl isocyanate (MIC) and that produced a pesticide with the brand name, Sevin. The storage and the usage of MIC are prohibited in many countries due to its virulent nature.

On that dreadful night, death ruled the town, there raged an unequal battle between life and death. Thousands perished within a matter of hours. The dead lay strewn in the streets and alleys- they had collapsed while running for their lives, others died in their sleep unaware of the lethal cloud that silently crept upon them. Entire families lay dead. (15)

All are long been aware and concerned about the dangers that accompany the use of nuclear powers. But the death strike of Bhopal reminds the world of the improper use of chemicals. Thus, another Hiroshima was repeated in human history by the US multinational corporation. The deaths were not caused due to MIC intoxication alone but also by hydrogen cyanide and probably other more dangerous cyanide chloride. One of the main causes for the early deaths in Bhopal is because MIC is highly irritating to the skin, eyes and mucous membrane “A change in the Bhopal plant design was one of the chief reasons for the MIC leak.”^[9]

The novel *Enmahaje* emphasizes the evil *rutrathandavam* of Endosulfan in the village Enmahaje. Albeit, the chemical has been banned in Kerala a long time ago, still the chemical is available in four different names in the same state. Many countries have banned the production of the chemical and yet India ranks the top most in the output of the noxious pesticide. The yield of 4500 tons annually for domestic use and another 4000 tons for export is produced. The chemical affects the nervous system and the death hits children and women in plenty. In the novel, the people of Enmahaje led their life close to Nature and Nature was never disturbed by the residents of the place. Showing a wheat snake to Neelakandan, an elderly man Panji decided to escort him thinking not to disturb the peace of the creature. Panji informed Jeyarajan that Enmahaje was a hill of snakes which haven't stung anybody. Added to that, he also asserts that nowhere else can anyone encounter temples for snakes in great numbers like they find in Enmahaje.

Worship of snakes and ghosts are the significance of Enmahaje. In idolising snakes there is an indispensable matter of protecting the environment. These temples which are found in plenty conserve the water and the evolution of life to a great extent. No one will conquer the temples. Not anyone will disforest. Even a

single lumber of wood will not be taken. That is the custom followed here. (158) In the present situation, crows are a rarity in the place; even vultures are not to be found; fishes and frogs are not seen in the pond; snails are dead; no wells in the village; birds aren't witnessed anywhere; insects and bees have been wiped out completely by the virulent pesticide Endosulfan. Enmahaje is a land of incessant hills and a place without thorns. People know many languages in this place and the common language of the land is Thulu.

Indra Sinha decided to fictionalize the history of Bhopal tragedy after seeing his friend who has involved himself in hunger strike for the benefits of the innocent victims of that night. He has given a perfect fictional place called Khaufpur as the name in Urdu signifies 'City of Terror.' The intention of the writer is also such that through his novel, he wished to propagate the sufferings that are undergone by the residents of Bhopal. He also confirms that only the characters are fictionalized and not the issues. Further, he adds that he worked for eighteen-hour days as a volunteer for the Bhopal justice campaign. "What triggered this was the fear that a friend would die in a desperate hunger strike. The story is told here. This is how I knew what it was like to fast without water in temperatures of 140 degrees Fahrenheit."^[10] In the novels *Animal's People* and *Enmahaje*, the voices of the authors are apparent. Their intentions are genuinely holy to record the historical man-made disasters. They do desire to transform the outlook of the people towards the society and to create a social awareness regarding the industrial faces of the chemicals.

In Bhopal, the land remains to be the victim of industrialization and commercialization and the turn of monsoons has rusted the death factory. The rains which wash the poisons deep into the soil enter the groundwater and seep into wells and bore pipes and next, they gush from taps and enter the bodies of the people. Even after thirty years the chemicals continue to leach out from the derelict factory. Even after the incident, the company was not ready to clean the chemicals from the diabolic company. As the land was hot and extremely desirous to drink the blood of the people in *After Kurukshetra* by Mahasweta Devi, the claws of fiendish company was ready to take the lives of the people "The earth of Kurukshetra was scorched rock hard by the funeral fires. Waves of angry heat. A heat that hung like a haze over the vast cremation ground."^[11] Indians worship the land in the name of Boomadevi and however only few are loyal and have concern towards her welfare. In *Animal's People*, Animal queries a rhetoric question "Is it by chance that the old name for this place is Khali's ground? (32) as the land was thirsty to devour the people. Needless to say, Nature is like a

mirror which reflects both good and evil that humans have performed against her. Even a myth enounces *skurma avatar* of Vishnu portrays the earth being carried by the turtle on his back to save the entire human race. Humans need not save the earth by becoming turtles, but can preserve the ecology by espousing the laws of Nature.

In *Enmahaje*, endosulfan was aerial sprayed by the helicopters and special helipads have been arranged in those places. In the eyes of Rabindranath Tagore, machines seemed to be ‘demons’ and in the same way, the villagers go wild witnessing the huge helicopters which happen to be the absolute reason for the destruction of their place. As per the rule, the water sources have to be covered in order to spray the pesticides. But without sticking on to the rules, the workers of Cashew plantations used pesticide in plenty without any precaution. Happening to be the land of rivers and brooks, the villagers faced a severe blow as the sustainability of water and soil has been polluted enormously. Hence, the marine animals died by the infection and as a cycle, consuming those birds, animals, scavengers and animals faced death. The population of the animals has been cut down and when Neelakandan introduces the monkey Sukreevan to Jeyarajan, he asserts that he was the last monkey that is alive in the hills. In both Khaufpur and Enmahaje, the lands have turned to be the latest ecological wastelands. Maria Mies and Vandana Shiva documents: “In the 1980s toxic dumps began to be sited in areas inhabited by poor and coloured people; today, the strongest resistance against this practice is to be found in these areas.” (4)^[12].

Animal's People was set with the forgotten Indian history as the backdrop and the land was portrayed as the vital character of the novel. In addition to that he pays much attention to two characters i.e., Janwar, an animal and Zafar who gives moral support to Animal. Indra Sinha tries to exhibit the cruelties of the ‘Kampani’ through the character, Ma Franci. The writer was influenced by the real life incident and has inserted the characters in the novel. In a conversation with Mark Thwaite, Indra Sinha, affirmed: “One day a friend said he had met a boy who went on all fours. Two days later my daughter Tara told me about an old Frenchwoman she had met, who had forgotten how to speak all languages except her childhood French and thought everyone else was just making meaningless noises. Thus were Animal and Ma Franci born.”^[10].

The protesters or the social-activists in the novel are Zafar, an idealist, Nisha and her father Pandit Somraj. Farouq and Zafar went on a hunger strike in order to get justice for the night of death. Lying in his death bed, Zafar refused to drink even a single drop of water to protect him from dehydration. Zafar, the

binding source of the city fights for the injustice without any personal motive. The compassionate Nisha and Elli served for their people to get their minimal rights. Even after facing insults in Khaufpur, being a doctor Elli awaits patiently for the sick people to approach. Knowing the dilemma of desolates seeking the help of Animal, she goes around the city to help people. She had no happy life until she reaches the city of affright. Nevertheless, she was even prepared to risk her life of reuniting with her husband in order to save the lives of Zafar and Farouq from hungerstrike.

In my shame I remembered reading about a doctor who had gone to Africa, he worked among pygmy women who gave birth to the planet's tiniest babies, two small discs of coconut outlined in milk, for some reason that's how I thought of them, I decided I would become a doctor. 'To be able to help. To have the power to help.' I became a doctor to save not my mother, but my father. (202)

The character Elli can be compared to Devayani in *Enmahajeas* both of them lived their lives solely for the welfare of the society. In either way, both of them have been cozened by their respective husbands in the first half of their lives. Elli chose to move to India to help the people of Khaufpur whereas Devayani entered prostitution due to the wheel of fate. Affectionateness and motherly concern are the special qualities that are commonly found in both of them. Indeed, Devayani remains to be the light of wisdom for Neelakandan as it is because of her he came over to Enmagaje and accepted the little man Parikshit. She was even ready to sacrifice her motherhood by doing hysterectomy in order to respect the words of Neelakandan. Like Kannaki, she is a single breasted woman and the situation in which she lost her breast was brutal even to think of it. Unlike Kannaki, she did not burn the places of her village for the sake of the life of her husband instead she fought for the justness of the villagers. As Devayani and Neelakandan decided to keep aloof from the human beings, she shared her emotions to the inanimate object like mirror. If it is not Devayani, the tumult would not have been initiated in the village. She emerged as the active participant in the war of chemicals. During the time of British rule, women like VeluNacchiyar, Jansi Rani and Rani Mangamma fought against the foreigners and remained the sole reason to send them away from their native lands. In the same way, Devayani and Elli take scrupulous steps in sending the foreign chemical companies to extirpate from our land of peace permanently. Woman is always the first to voice and protest against the environmental crime "The Chernobyl disaster in particular

provoked a spontaneous expression of women's outrage and resistance against this war and technology and the general industrial warrior system." (15)^[12].

Animal is a character in *Animal's People* who restrains himself from thinking of himself as a human. Losing the memory of his childhood days before the tragic night, he was comfortable to think and declare himself as animal. He can only "remember from that time, my first memory is that fire. It was so bad I could not lift my head." (15). Throughout the novel, the voice of animal is heard very often and he is inquisitive, uncontrollable and an intransigent person. He prefers to remain an animal till the end "I am Animal fierce and free; in all the world is none like me." (366).

The character Animal has much resemblance to Neelakandanin *Enmagajeas* at first both decided to keep aloof from the society and gradually started caring more for people. Later on, they protested against the evil politicians and the owners of the company. Yet another similarity is both the characters decided to spend their lives with the prostitutes who have entered the profession out of unheralded circumstances. Though Neelakandan never accepted the child Parikshit at first, slowly his love for the child grows intensely. His grief for the condition of the land and the people developed day by day and had a profusion of love towards nature, as well. Without thinking of his life, he decided to fight against the reservoir of fake promises, politicians. The agonies of people haunted his mind and felt infelicitous till he finds favourable judgment. In the end, the thought of disappearance of Jeyarajan and the deaths of people created hallucination in his mind. Planting Neem saplings all over the hills to protect the environment, he recites a slogan to Jeyarajan and queries for the meaning. When he is unaware of it, Neelakandan ascertains the meaning as "A pond matches ten sons; a lake equates ten ponds; a mother equals ten lakes; a tree equalizes ten mothers. Now you can calculate. A tree is equal to ten thousand sons." (166).

The doctors in both the cities were unaware of the problems of the victims "While the doctors were struggling to determine a treatment strategy, the victims awaiting medical help lay blinded and gasping for breath."^[8] As MIC acts quickly with water, being a cold winter night on December 3rd, 1984, nearly 3.5 lakh people living in the city Bhopal were wrapped in their sleep itself. In *Animal's People*, Pandit Somraj, the singer has lost his ability to sing due to choking of breath. Animal who walks in all fours after the unforgettable night incident "When the smelting in my spine stopped the bones had twisted like a hairpin, the highest part of me

was my arse.” (15). However in both the novels, even the purest breast milk has been contaminated by the pestilent chemicals “We have looked upon the milke and it semeth to muchethinne and watry. Plus it enclyneth to reddenesse, which is unnaturall and euill. Likewise, it tasteth bitter, ye may well perceyue it is unwholesome.” (107). Ma Franci who preferred to stay in India to do social service was also not eluded from the pernicious gas. Though she knows English and Hindi fluently, after the night, her memory in both the languages has been completely wiped out. Being native of France, she remembered only her mother tongue. Out of Paranoia, she accuses everyone that everyone makes fun of her by conversing in language which is a not a language at all. An old man told Zafar about his illness that he is affected by ulcer which makes the skin putrid all around. In the words of Faqri, Khaufpur is ‘World capital of fucked lungs’ (230).

In *Enmahaje*, a small girl Bhakialakshmi has the defect of unclosed mouth in which her tongue hangs out all the time. She is incapable of consuming any solid food and only liquid food has to be served. Many people who are affected by down syndrome and Macrocephaly die earlier. Due to some syndrome, Parikshit who was actually a boy looked like a baby having sores all over the body. Even his hairs turned grey in that age itself. In *Enmahaje*, the land of best breeding cows were also down with syndromes having only three legs. Some cows gave birth to two-headed calf and truly unfortunate was that the kidney of a girl hanged outside revealing its blood coloured organ. However, some people committed suicide due to their unendurable sickness.

The psyche of the victims is also affected to a greater extent as the victims suffer from anxiety, insecurity and depression made their situation still more complicated. Many people decided to abandon their native lands losing their livelihood. Unnatural births took place in Bhopal and women were agonized by their plight of conception and labour. People become dubious to consume anything as everything under the sun in their places are polluted heavily. The economical status of people also faced down fall. In the novel *Enmahaje*, the honey collectors faced serious economic crisis as bees are not to be seen in their lands. As per science, the aroma of pesticides has the quality of attracting bees which results in the death of those bees in large quantity. Finally, they created a social group ‘Endosulfan Spray Protest Action Committee’ (ESPAC) to fight for the peace of the land.

Multi National Companies and the politicians dominate the screen of polluting the country in mass numbers. In the native land, MIC adheres to the strict rules in using the safety measures in the factory but once they enter India, they do not dare to follow any. Politicians play a dual role in the society by giving fictitious promises to the society and protecting the lives of the owners of MIC. Union carbide Factory was set up in Bhopal in order to produce pesticides for India's 'green revolution.' Yet, even after warning about the hazardous effects the company about to cause, politicians and the Chairman of the 'Kampani' had not taken any safety measures for the surrounding people before the tragedy of homicide.

Pyaar Bai was married to Aftaab, he worked in the Kampani's factory, and he worked in the Kampani's factory, and he told her how dangerous were the chemicals in there. If by chance you got any on your hand, Aftaab said, the skin would blister. (83).

The Government of India tried to hush up the matter when the incident was brought to their notice. The duplicity of the politicians is exactly revealed in the climactic scene of *Animal's People* in which the 'Kampani' lawyers try to broker another undercover deal with the government. The compensation was a meager amount but, the damage they have caused is not only for contemporaries but for generations of life. For many years after the tragedy, the factory was not given orders to clean the leaked gas and therefore, as a result, soil, air and water are contaminated totally.

In *Enmahaje*, endosulfan is been sprayed in the site of plantation Corporation of Government itself. At first, hand spray was only done and in later years, from 1976 aerial spray was used for the cashews plants. However, the law-makers happen to be the law-breakers as they encourage the factories to produce tons of cauldrons of chemicals. Pesticides are sprayed in order to reduce mites, ticks and white mosquitoes in cashew trees. However, the same pesticides should not be used unremittingly as the insects will be used to the chemical. Yet, the same chemicals were used without closing the water-bodies of the land. Similarly, there is a rumor that the pesticides are sprayed for the personal benefits of increasing the income of the chemical and not to kill the insects. The character *thalaivar* in the novel depicts the true colour of politicians by revealing how indurate they are towards the issue of life and death matter.

Like natural disasters, man-made ones also seem to have an animosity towards the poor people. Even if it is Tsunami, only the downtrodden people face the disaster and the consequences resulting from the event. Even in this man-made disaster, their aim is only towards the poor, who dare not voice out their problems and whose voice no one can hear. To insist, people of Bhopal are always haunted by the fear of fire and the natives of Enmahaje are worried seeing the absence of life in their place. Though people in both Bhopal and Enmagaje face the problem of clutches of chemicals, the unity of the people remains undisturbed even after the intrusion of the 'green-eyed monsters' of the society. Nevertheless, people have still hope that the poison whatever is emitted so far in the dual cities will be absorbed by Neelakandan who has swallowed the poison of *paarkadalin* the myths. Hence, the writer has given the apropos name for the main character as Neelakandanin *Enmahajeas* he tries his best to save the life of people from poison.

In *Animal's People*, the story is narrated by Animal, jaanwarthat happens to be the first-person narrative. The use of allegory like fire and vision (of Animal) is used extensively in the novel. Even Animal addresses the readers as 'Eyes' believing the eyes could bring changes in their lives. Third person narrative technique is utilized by the writer in *Enmahaje*. Allegories like the mirror and the caves are been inserted in the novel and to the inanimate object mirror, Devayani had a conversation about her past life. The subject of going back to the past of Neelakandanwas delivered by discoursingwith a cave. Even Panji is full of stories and myths that are prevalent in the land from the ancient times. Till the analysis of barbarous crime was identified asendosulfan, he always mentioned about the myth of *Jadathar*that the land has been cursed and the reason for sudden sickness is due to the bane.

In *Animal's People*, Ma Franci always talked about the arrival of Apokalypse. Saying the Apokalis has begun, she stayed back in India praying for the sick people. She also feels that "one night the factory will rise from the dead and come striding like a blood-dripping demon to snatch them off." (41). Even, she has a thought that the Apokalis has taken the language of people, as well. She had a substantial belief that the city of Bhopal was destroyed by the Apokalis on the night of destruction. Needless to say, she had the religious belief that the same Apokalis is going to demolish the whole citymaking the victims to soar high with wings like angels.

Rain will fall, their ashes will get glued together and then the people they came from will gradually reappear. God made Adam of dust, ashes will be no problem for Him. Animal, why

do you think this is happening here in Khaufpur? It's because there are thousands upon thousands of dead here ready and waiting. God wants the Resurrection to get off to a good start. (329).

In *Enmahaje*, the whole picture of Noah's ark is inserted in the end. When Neelakandan and Devayani are ready to enter the caves after being saved from the *thalaivar*, the cave orders them to get inside without cladding any piece of cloth around them. Like Adam and Eve, they set back to the cave as the first father and the mother have entered the kingdom of Earth. If humans remain to be Adam and Eve without any temptation, then the lives of people will not be jeopardous. When people prey fall for the enticement of taking upper hand over Nature, She shows the cruelest face of her to humans in return. When Neelakandan narrates a story to Padmini, he inquires whether she knows the cruelest creature on the earth and replies that it is the mirror which depicts the faces of the humans. Constructing the ark, Noah saved the life of his family and the animals from the destructive rain that was brought down by God upon the earth because of the wickedness of human beings. As such, entering the cave Neelakandan and Padmini hallucinated that the cave shook twice. As Noah stayed in his ark with the animals, these two witnessed the lost animals of Enmahaje inside the cave. Amidst that they too identified a donkey which had a divine aura colligating the story of Panjithat Mahabalihas once taken the avatar of donkey. The cave declares in a bold voice "When the chemical holocaust began in Enmahaje, the rest of the existing animals sought refuge here... Till the shower of toxic chemical stops." (285).

The toxic gases that attacked the places of Bhopal and Enmahaje are a reminder to the whole race of the country about the devilish impact of westernization and industrialization. The lethal danger was not from atom bombs but by negligence of people. Even though Bhopal gas tragedy happened before thirty years, the outlook of the people towards nature and industrialization remains unaltered. However, the gas MIC revealed its diabolic nature as soon as it leaked from the tanker and in Enmahaje, nearly for thirty years they are unaware that their sickness was due to endosulfan. Henceforward, instead of buying extraneous seeds for more money and believing in the foreign methods of farming by utilizing the pesticides to kill the insects, the nation should follow the traditional seeds to perform ancient method of agriculture by using nature manure or pesticides like decayed leaves, seeds, leaves and logs of Neem tree, cow dung, urine of cow, excreta of goats, earthworm and decayed vegetables.

Dasaputtrosamovaabi

Dasababisamohrutha

Dasahruthusamomaatha

Dasamaathusamathaaru... (165).

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