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An Ecocritical Journey into a Caribbean Island: Reading V.S. Naipaul's *Guerrillas*

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Abstract: The proposed eco-critical study of V.S. Naipaul's *Guerrillas* attempts to evaluate man-environment relationship in a post-colonial Caribbean island. It critiques a series of issues, for instance, callous and egotistic imperialism's not realizing that mercenary conquest is a fugacious affair, mechanized man's illusion of self-aggrandized pseudo-supremacy rendering him unaware of quintessential powers of enigmatic Nature, menacing anthropocentrism against Nature's law of equality, and possible horrors due to civilization's divorce from Nature. Nature's rebellion through its agents such as asphyxiating climate and agitating natives has also been projected in the novel. Any eco-centric transformation or emancipation has not been experienced since the devastation inflicted, is so aggregate and intense, that rectification is near to impossible. It has been witnessed how the organically plentiful Caribbean island ends up into a paranoid pandemonium and becomes a tragic topography due to sheer ecological injustice compounded with the stifling of its agrarian indigenes. It also demonstrates starkly that despite getting squelched though partially under the tyranny of hegemonic preservation and justification of postcolonial legacies and colonialist eco-phobia across the globe, Nature possesses orphic powers enough to jeopardize, abandon and dilapidate narcissistic man absolutely.

Keywords: Ecocriticism, *Guerrillas*, Caribbean, imperialism, Nature.

I

"Nature is not that something out there that excludes the perceiver, the feeler and the thinker. Nature is not peripheral but holistic and complete." (Sivaramakrishnan 2007) "Eco-criticism is the study of literature and environment from an interdisciplinary point of view where all sciences come together to analyze the environment and brainstorm possible solutions for the correction of the contemporary environmental situation." (Wikipedia 2015) "Ecocriticism focuses upon the flamboyant and cryptic



facets of sovereign Nature that stimulate the civilization integrally” (Biswas 2011, 219-220). Scott Slovic describes the term “ecocriticism” as “either the study of nature writing by way of any scholarly approach or, on versely, the scrutiny of ecological implications and human-nature relationship in any literary text, even text that seem (at first glance) oblivious of the nonhuman world”(Estok 2001, 220). “Eco-criticism is a response to the need for humanistic understanding of our relationships with the natural world in an age of environmental destruction.” (Thomas 1994) “In the 1998 collection entitled, *Reading the Earth*, Michael P. Branch explains that “Ecocriticism is not just a means of analysing Nature in literature but it broadens human conception of global community and advocates equally for cultural change by examining how the narrowness of culture’s assumptions about the natural world has limited our ability to envision an ecologically sustainable human society”(Estok 2001, 221). Karen Warren emphasizes upon the resemblance between the treatment of women, indigenous others and poor people and that of the non-human world. “Too much of scientism has affected the human separation from nature, and hastened into a clear demarcation between the head and the heart. What is thus so crystal clear to the nature-aesthete—the intimate links between those primal human emotions, the need and desire for sympathy and compassion and the principles of nature conservation—has become too indistinct to the woolly-minded scientist and material philosophers”(Sivaramakrishnan 2007).

II

“*Guerrillas* is a violent book in which little violence is explicit; and it is the opposite of anonymous”, says Theroux (1975, 298). Bruce Bawer in his “Civilization and Naipaul” reveals, “*Guerrillas*, ... is based on events that took place in Trinidad in the early 1970 and that Naipaul recounted in an essay, “Michel X and the Black Power Killings in Trinidad”.” (Bawer 2002) *Guerrillas* attests a contorting, wrenching, and collapsing civilization of a Caribbean island as materialistically oriented ambitions go to the extent of superfluousness, thus making life hollow, baffled, frustrated, tumultuous and rudderless. It features the perturbing eco-antagonistic elements that not only decelerate the positive and healthy growth but also contributes to exacerbating a cataclysmic end. The story revolves around the so called white liberal Peter Roche, his white mistress Jane and Jimmy, the black



Caribbean leader of mixed breed with Chinese dominance and head of Thrushcross Grange, a revolutionary institution in an already agitated post-colonial Caribbean island. Jane's infatuation for Jimmy brings about her own barbarous murder by Jimmy. Amidst a grave chaotic and deteriorating environment spawning a morbid political, social and economic dissatisfaction, Jimmy and Roche, totally disillusioned and full of animosity, are separated finally. The endeavour aims at eco-critical reading of *Guerrillas*.

III

In *Guerrillas* we confront frequently the exsiccated fate and future of the black agrarian natives due to their inordinate exploitation, deprivation, mal-treatment and incessant abrogation by the discriminatory white imperialists. Against the principles of ecological equality, severe annihilation of their innate and fundamental rights, smothering of their existence and non-fulfillment of their basic necessities for survival are witnessed in the island. Furthermore their grievances against such tyranny and marginalization remain unheard as subaltern voices; this eventually brews up frustration, restlessness and agitation among them. The black inhabitants have always been eco-antagonistically obviated as inferior race by the white autocrats who have obnoxiously declared through their demeanour, a kind of self-acclaimed superiority to others and authority to reign and dominate as they please. The slogan, "*Basic Black, Don't Vote, Birth Control is a Plot Against the Negro Race*" (Naipaul 1975, 1) represents a bio-centric protest against the policy of birth control enforced by the anthropocentric government. They naturally doubt it as a conspiracy to obliterate their existence eventually as they are categorized as subordinate beings without any worth by the eco-antipathetic cosmopolitans. "*I'm Nobody's Slave or Stallion, I'm a Warrior and Torch Bearer*" (Naipaul, 10) projects total disinclination of the Caribbean denizens from yielding further to injustices and indignities of slavery, an abuse and also from being further grated and harnessed by the aristocratic tyrannous hypocrites in the name of welfare and development at the cost of natives and their land. The slogan, "*For the Land and The Revolution*" (Naipaul, 4) eco-centrally justifies the agitation and revolt of these black rural people who have been ruthlessly dug out of their homes by the foreign usurpers for the fulfillment of corporeal ambitions. They justly contend against such eco-aversive transgression for their empowerment, stability, security, freedom, equality and privileges naturally entitled to bona fide citizens of a country. The stale patrician social practice of forcefully denying them space, throttling their



opportunities and callously debarring them as outcasts on the grounds of racial and occupational prejudices is an ecologically derogatory factor that pollutes and disrupts fatally the immediate environment of the island.

Thrushcross Grange supposedly known as philanthropic organization for the deprived and the downtrodden people, who due to their helplessness, desperation for survival and dearth of any other feasible alternative are bound to stay there despite asperities, adversities and meager provisions for sustenance, practically turns out to be more of a prison than a genuine shelter. Eco-critically speaking, it only caters to its refugees, tedious, morbid, clumsy, dreary, sluggish, unhealthy, unsafe and derelict ambiance aggravating their physical and psychological predicament caused due to their exclusion as non-functional and insignificant entities in their own territory. “The Ridge was self-contained, shut off from the city.” (Naipaul, 44) “Once you allow them to blackmail you it’s hard to have any authority with them.” (Naipaul, 21) “...and they must have been important men, because they were let through without formality....” (Naipaul, 39), at the airport reveal marginalization of other passengers on grounds of their mercenary status. All the above textual excerpts not only denote expulsion of the commonplace and proletarians from the aristocratic class but also their non-accessibility of all comforts and privileges. They also suggest eco-averse tendency of the dominating whites to perpetuate the colonial culture in a post-colonial environment. Thus, offensive policies of division, negative discrimination and inequality are again experienced here against Nature’s law of equality. “They are the bauxite company. They own the place”, (Naipaul, 40) reflects insensate materialistic world’s heinous ambition to colonize and own the land for manifestation of its authority. Resultantly, it fails to restrain itself from the allurements of committing an eco-noxious crime of disrobing the landscape of its natural resources and the inhabitants of their homeland inordinately for the sake of corporeal benefits. Rampant excavation has been executed on the agricultural land usurped from the endemic agrarian commune without any concern for their rehabilitation; in the interest of global business the place has been depopulated through forceful evacuation and dilapidated into a wasteland. This anthropocentric activity mutilates the ecological sanctity, colour and balance of the environment. The egress of a reputed company, Sablich’s, from an eco-derogatory profession of slave trade sufficiently suggests the malicious, inhuman exploitation and commoditization of the naïve dwellers by the capitalistic and consumerist section of the society. These



activities rendering the land barren and the natives bereaved attest extreme apathy towards the distressed others.

Jimmy displays his contempt and objection against expansionism, but in reality, he excessively counts upon all assistances and packages conferred upon him by the mercantile sector. He willingly adheres to comfortable English life-style. His much luxuriantly furnished residence stands as a sharp contrast to the poor and shabby commune huts of the agricultural tribes for whom he claims to fight against the dictatorial system. Instead of refuting, he promotes bureaucracy, which is a refined expression of a glacial gulf between the commander and the followers who are expected to be aware of their subordinate status and thereby be obedient and surrendering in their approach. This evinces how Jimmy's mentation and perception get regulated by the mechanized world rather than the organic one. In Meredith's series of remarks, "Anybody can use that man and create chaos in this place. He can be programmed." (Naipaul, 140) "I sat down ...and watched that man behaving like one of those toys you wind up." (Naipaul, 139) we find that Jimmy surrenders himself to imperialism and sells his story of his hardscrabble existence knavishly, thereafter, relishing the profit drawn from the consequent sympathy shown by others. The magic of worldly glamour and perks hypnotizes him to such an extent that he barely conforms to any ecologically motivated mission in true spirits, thereby failing to enhance meaningful, selfless and quality life. It is also mirrored in Jimmy's preference of imported merchandise from England to goods made by local people, thus hurdling their way towards independence and self-sufficiency. Jimmy converts his religion and changes his name from James Leung to James Ahmed as he disdains his mixed breed with Chinese dominance, thereby substantiating his racist temperament. This tendency of denying his own biological descent because of its prejudicially evaluated ethnic minority status implies his disrespectful non-recognition of natural heterogeneity. Jimmy starts measuring and disliking Stephens, a member of Thrushcross Grange, as his audacious rival based on the latter's assertiveness, dissent and true quest for freedom and independence. Lack of compassion, flexibility, adaptability and diversity, the prime ingredients of eco-amicability is noticed in his demeanour. Abrupt and cryptic abandonment of the Grange by Stephens and some other boys is possibly due to Jimmy's eco-antagonistic suppression of their deep longing for an autonomous, creative, non-conformist, and an identifiable status. It witnesses Jimmy's denial of an aesthetic distance and space to the boys against



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eco-ethics. His scuffle to justify his actions and decisions, to defend and propagandize his merits, and to proclaim his invincibility and indispensability is born of his fear of losing authority and his political insecurity. This implies that his focus is only upon materialistic agendas rather than eco-centric issues. Thus, Jimmy's mission of emancipating and empowering the impoverished natives is feigned and pretentious, hence eco-inimically deplorable. Furthermore, his unscrupulous adherence to aids provided by Roche's company for the sustenance of the organization sounds hollow and ecologically dismaying. Gradual collapse of Jimmy's organization confirms eco-critically the temporality and failure of human constructions as secure sites in contrast to the natural environment which persists firmly in its own organic way. This fall is the aftermath of man-made suffocating ambience in the Grange caused by the abuse and denial of freedom for the natural order. Jimmy's vicious sexual assault on Jane implies his abnormal eroticism born of psychic disorder due to prolonged repression of his basic natural instincts in his pursuance of materialistically rational objectives. Moreover, such physical and psychological assassination executed upon Jane is an ecologically condemnable activity. Brutal colonization, sadism and unnecessary violence get exhibited in Jimmy's mal-treatment of Jane as a commodity against eco-morality, which advocates for mutual respect and understanding among all beings along with universal equality.

Roche apparently seems to be standing for the cause of divested and dejected natives in countries like South Africa and Caribbean island, but in various occasions, it becomes very obvious that he is a shrewd white imperialist by temperament, behind the disguise of an English liberal activist. Roche's chief aspiration is to exploit his pseudo socio-political image as a device for self-aggrandizement in his pursuit of a comfortable and secure future. He pretends to care for the plight of dysphoric denizens, but in reality plays with their sentiments and hopes insensately. In the name fighting for justice in favour of the black community of these countries, Roche nests and nurtures perverse intentions to puppeteer the natives, and expends Thrushcross Grange as a manufacturer of a bright political career for him. Roche has misused the technique of camouflaging, a boon of philanthropic Nature for quenching his unending corporeal thirst, thereby debauching ecological ethics according to which an entity has been rendered the potential and right to employ the design of disguise either to defend itself from the predators or to hunt for satisfying biological hunger or for other bio-centric causes. Roche's inclination towards



harnessing its members, and sidelining issues pertaining to genuine welfare of the racially and financially suppressed people can be felt in his jaded confession that divulges out of his irritation and frustration, “I loathe all these people. I hate this place” (Naipaul, 159). It shows his unkind condemnation of the rustic natives as filthy, petty creatures and their land as a mark of monotony against the logic that all life on earth is important irrespective of anthropocentric judgments. Roche’s sudden renouncement of the black dispossessed at the mercy of their fate and his overhasty relinquishing the island where Jane is found mysteriously missing sounds unnatural and suggests both the natives’ and Jane’s insignificance in front of his celebrity career. All these events epitomize him as a self-centered, irresponsible and callous representative of an eco-ignoble culture. Therefore, it can be comprehended that eco-cataclysmic traits like fraudulence, pretension, non-adaptability, selfishness, frustration, inconsistency, rigidity, prejudices, superiority-syndrome, opportunism, avarice, manipulation, unfairness and hypocrisy have been the core ingredients of both Roche’s and Jimmy’s character. Dearth of dutifulness, patience, devotion, dedication, aesthetic sense, self-realization, compassion, understanding and eco-driven determination render them perniciously eco-phobic entities.

Jane, a liberal and financially independent woman renounces the London society, the ruin of which she contemplates as an eventual inevitable phenomenon because of its homogeneity, constraints, throttling ambiance and grossly mercenary vision, removed from eco-congenial placidity. She follows Roche because she considers him to be an ecologically sane and sensitive ideological reformist, whose mission is to rehabilitate, emancipate and empower the dejected agricultural inhabitants of the Caribbean island, which she envisages, romanticizes and believes to be a paradisiacal realm. It shows her adventurous spirit desiring to delve into and be united with the organic world. Her genuine sympathy towards the Caribbean natives emblemizes her kind self and eco-amiability. But gradually, she confronts the turgid talks, shallow promises, trivial excuses, inconsistency and cunningness of sham leaders whose motivation is intensely satanic in approach. She is appalled when she understands that the High Command, all the publicity and everything is hollow, fake and deceitful. Her stolidity, dullness and frigidity against Roche’s advancement in making love to her reflects her eco- righteous revolt against his gangrenous activities like colonization through allurement and conjuration, malefic practice of bribing slum boys to go to the Grange for serving his somatic ambitions and practicing corruption



behind the mask of pretended generosity and goodness. Jane's disappointment sprouts from her disillusionment of a bucolic society that she thought to be Roche's eco-harmonious commitment towards exemplifying ecological justice. Her urge to leave Thrushcross Grange is also a kind of protest against an intolerable monotony of a man-made sluggish, uncomfortable, unhealthy, irritating, stinking and desolate environment. Jane's satiric attitude towards the people around as accumulators concerned about stagnant anthropocentric practices is ecologically substantial.

She was without memory: Roche had decided that some time ago. She was without consistency or even coherence. She knew only what she was and what she had been born to.... Adventuring, she was indifferent, perhaps blind, to the contradiction between what she said and what she was so secure of being; and this indifference or blindness, this absence of the sense of the absurd, was part of her unassailability. (Naipaul, 18)

It suggests eco-critically that Jane's agrestic, ideological dreams, her naïve curiosity and her quest for realizing them are not only trivialized and quashed as a bundle of irrational, ludicrous, immature, fairy-tale enterprises, but also get extinguished on their encounter with frigid socio-political mathematical manipulations. Thus, the adventurous spirit of women has been highly discouraged by showing that Jane has been insensibly and audaciously venturing beyond her periphery, thereby crossing her limits and has eventually become the carrier of anxiety without even realizing the effect of her actions. This fabricated opinion equally intends to project and underestimate women as intellectually handicapped creatures. Jimmy's mindless ravishing of Jane, addressing her as a rat and holding her as a game in front of psychoneurotic Bryant to be butchered reflects the inhuman, catastrophic humiliation, and dumping of woman and non-human creatures as petty, non-functional entities eco-antagonistically. The fate of women and other biological creatures remain intertwined in the eyes of peremptory anthropocentric civilization. Here, she becomes not only a victim of sexual depredation implicating eco-derogatory disrobing a woman of her dignity and honour, but also of eco-aversive genocide. Further, justifying this condemnable act as an extreme state of protest and revenge against apathetic, dubious and racist white imperialists implicates commoditizing women by the patriarchs for pacifying their psychic turmoil and anger. "She had married young, at seventeen or eighteen; she spoke of it as of abduction." (Naipaul, 92)

It mirrors how a progressive western society behind the mask of liberalism exposes woman to



subjugation, thus doing sheer injustice against Nature's law. She is continuously deprived of adequate room and right to decide her priorities, to voice her demands and misery, and to materialize her dreams. Such a depiction of Jane highlights similitude between woman and Nature when it comes to their violent colonization, ascending impoverishment, abasement and depletion without any concern for replenishment or conservation.

In Meredith's remarks about Jimmy "someone with a Chinese shop-keeping background could be in tune with aspirations of black people?"(Naipaul, 210) confirms his dubiety of Jimmy's eligibility on the basis of his predominant Asian descent and occupation. Here, Meredith's racist comment against ecological diversity is witnessed undeniably. But, again, Meredith is ecologically righteous in his candid disapproval of all justification behind stationing Jimmy in a basically rural landscape despite his non-agricultural background and being almost devoid of farming knowledge. Meredith perceives him as an agent of imperialism because of his incessant unruly intervention, his fraudulent mannerisms and his self-centered corporeal intentions underneath his feigned display of sentimental attachment with the abrogated aboriginals. His criticism of Jimmy as an overtly autocratic, aggressive, inefficient and impatient man whose eco-vitriolic activities aggravate the already dilapidated environment causing an intolerable and suffocating pandemonium for all is also eco-justified. Meredith, who is a Caribbean denizen, acquaints us with a crude fact that the blacks are ridiculed in England with offending terms like "A touch of tar brush", "black blood" etc. thereby revealing prejudiced racial discrimination opposed to biological multifariousness. "Bryant the loveless, the rejected, the lost"(Naipaul, 61) indicates the mortifying status of a neglected and an abandoned individual with an identity- stamp of "casually conceived" on grounds of his birth which has been eco-virulently declared illegitimate for not being solemnized and legalized by anthropocentric institution of marriage despite its biological normalcy and ecological legitimacy. In Nature, every creation is unique and its subsequent development has a profound value. "It is an abuse to the biological world where no birth is illegitimate, because, in birth lies the evolution and dawning of new life, implying normal and natural processes of continuity and preservation of a species in the ecosphere."(Biswas 2014, 195) This objurgation is a severely eco-mordant issue since it not only defies and refutes all eco-amiable phenomena but also renders Bryant hysteric due to his unpalatable experience of dejectedness. Jane's remarks about Harry, a rich black



Caribbean with a status of Canadian immigrant and high aspirations, “Do you think Harry will manage in Toronto? He’s all right here. But he doesn’t really know what business is. They will chew him up”, (Naipaul, 156) clearly shows how Harry’s competence suffers dilution due to his subaltern status in an imperial world, which views everything in an eco-anti-pathetic invidious manner. Adela’s agitated reaction at the news of Stephens’s murder, which she believes is a conspiracy of the white subjugating outlanders is ecologically valid. Stephens’s murder mirrors assassination of integrity, rationale, liberal outlook, lucid opinions and positive visions that intend to beckon, reinforce and establish an eco-congenial growth of his nation in future. “The rubbish dump was burning: unusually thick brown smoke, oily and acrid, which made her turn up her window: mounds of rubbish like confetti, lorries and men and women and children blurred in smoke” (Naipaul, 80) reveals the pathetically ravaged and sterile condition of once luxuriously green land due to anthropocentric enterprises like unrestrained mining and excessive pollution. The narrow, stinking, shaggy, dingy, dirty dwelling where Jimmy goes in search of Stephen’s mother’s house represents a lower class area. “overgrown old cocoa estates and coffee estates....They passed derelict old cocoa drying-houses, with once moveable roofs ..., some roofs now forever open.” (Naipaul, 154) Both the pictures represent the deteriorating health of the island’s economy which had formerly provided financial security and independence to a large mass of people in an ecologically proportionate way. The foreign invasion and colonization have not only tried to extirpate the foundation and legacies of agriculture, also the heritage of the island for the purpose of industrialization but also have derogatorily and forcefully reduced this self-sufficient rural commune merely into proletarians, a form of thralldom in a capitalistic, discriminatory, hierarchical society. This can be eco-critically featured as a policy of obliterating the identity of agrarian indigenes because of their triviality in view of the technocratic architects of a synthetic global future. Decimating their land, rights and voices by marginalizing them exemplify serious ecological injustice hurled upon them. It also indicates scientifically methodological civilization’s non-realization of the fact that the world is not made only for them to demonstrate their skill and illusory superiority at the cost of ecosystem, and that one can attain the zenith of respect only through appreciating the dignity and indispensability of all forms of life alike.



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The following excerpt etches how the tumbling man-made edifices molest and mutilate the natural beauty of the island. It acquaints us with scientifically rational civilization's divorce from Nature evinced by their turning away from rural topography.

Occasionally, in dirt yards beside the road, there were little rotting shacks, hollow and flimsy-looking with doors and windows open, tin roofs eaten up with rust, old unpainted wood the colour of ashes; and sometimes there were little shack villages, with a collapsing shop on stilts.... Sometimes.., a bare-blacked man, face and hands blacker than his chest, as though scorched by a fire, sat in a hammock made of an old sugar-sack and held a naked baby. ...crowded city was just over two hours away. Yet these villages seemed insulated from the weekend holiday traffic: charmed villages stranded in time, belonging to another era, an era which contained no possibility of future. (Naipaul, 154)

Again, the peasants' simple, naïve, rustic, earthy persona, and coarse, lifelike appearance certify their plainness and unadulterated kinship with Nature. It illustrates ecologically that despite struggling and getting squelched by despotic domination, this poor countrified commune, with a carefree disposition registers its indifference towards fiscal growth of their terrain and its strong disapproval against pruning aimed to refine them. They function as Nature's agents to announce eco-righteously that by earth's geological time scales man is merely an infant who preposterously boasts of his scientific inventions, constructions and technological marvels without realizing their temporality, futility and puniness in front of omnipotent and orphic Nature. They seem to stand upright in an exotic enchanted manner far away from the corrupt persuasions of materialism. Their survival amidst all capitalistic manipulations concretizes that biodiversity possesses a crucial value irrespective of human perspective and it is an ecological crime to reduce or homogenize this diversity. However, the hopes, ingenuousness, sentiments and identity of the uncouth organic natives are mercilessly ridiculed, maneuvered, suppressed and strangulated by the followers of industrial philosophy. The natives become alien in their own homeland; their naturalness has been dwarfed and abused; their natural freedom and rights have been unfairly limited. Their plagued condition equals that of the arrogated, ransacked and corroded island. Their strong protest against pruning is intelligible in their refusal of complying with the customs, manners and etiquettes of imperialist outlanders. Incessant persecution hurled upon the natives and unwarranted



ravishing of the island almost to the extent of their decimation annoys and frustrates them severely. Their arrogance, aggressiveness and mutiny germinating from the quandary can be paralleled with the wrathful revolt of Nature as a consequence of exorbitant defilement by the imperialistic encroacher in the name of progress and urbanization. Bryant's genocidal assault on Jane reflects his fury and spirit of retaliation born of cadaverous outcome of colonization, yet such deportment of Bryant cannot be ecologically justified on any ground and ought to be condemned universally. This also evinces the influence of the scum of the sophisticated world upon these naïve vulnerable beings. Thus, the Arcadian dwellers function as the spokesperson of Nature against continual anthropocentric injustice, subordination and desecration, yet get afflicted by the contagious malady of urbanization at certain periods.

IV

Guerrillas confront us with ambitious autocrats' wrongful refusal of identity, anchorage, access to minimal amenities necessary for survival and protection to the natives against eco-oriented value-system. The authoritative pseudo-liberals from behind the mask of pretended generosity and charity, deceives and edges the handicapped and naïve downtrodden indigenous others after exploiting their misery and emotions as a part of the process of expending them as ladders for self-aggrandizement. The perennial colonial and post-colonial eco-caustic hauntings of the avaricious commercial predators hazardously disturb the tectonic plates of socio-economic harmony of this agrestic contour, which used to celebrate eco-sovereignty and eco-compatible culture in pre-colonial period; this perturbation triggers a massive macabre tsunami circumscribed by physical ailments, death, decay, sexual delirium, psychological decrepitude, violence, and spiritual disintegration in this tropical paradise. The whole configuration of this pastoral island crumbles into a wasteland of political intrigue and economic stagnation followed by disquietude through a series of precarious convulsion originating from chaos, confusion, instability, frustration, impotence and disequilibrium as an aftermath of rampant domination, autocracy, possessiveness, monopoly, rigidity and pretensions in the environment. The ruination of this Caribbean paradisiacal expanse into a paranoid pandemonium and a tragic topography in *Guerrillas*



equates the entire issue eco-emblematically with corporeal marauders' ravaging their own habitat by inordinately squandering and ravaging the biosphere through ruthless indulgence in annihilation of flora and fauna, fatally polluting and damming the water-bodies and fuming out holes in the atmosphere. Any eco-centric transformation or emancipation has not been experienced since the devastation inflicted upon the environment is so aggregate and intense, that rectification is near to impossible.

V

Guerrillas makes us aware of an incontestable fact that life outside civilized perimeters flourishes naturally and relishes the open terrain; hence, the bionomic is always superior to and privileged over the synthetic. It demonstrates ecologically that fear and anxiety of man surrounding the assailability of an outdoor space instigates him to construct shelter for security, but, ironically these man-made ostentatious edifices turn out to be precarious, barren and cold tombs, inside which, life gets asphyxiated in the name of security, comfort, tradition and other anthropocentric ordinances physically and psychologically in reality, thereby indicating failure of human inventions such as protected, dependable and inviolable dwelling. Through a series of tragic and catastrophic events succeeded by a ghastly aftermath in the Caribbean island, *Guerrillas* conveys an eco-rational message that the time has come when one should start thinking sanely that mephistophelean prejudices are futile and should stop spurning the religion of morality and divinity as deceitful pretences on the basis of logic and knowledge derived from scientific and corporeal conquest. The novel vividly portrays another eco-centric perspective that sophisticated modern man's frustration, discontentment, agitation, perplexity and morbidity lie in his discarding, quashing and benumbing of inner conscience as a figment of imagination, exaggerated romanticism and souvenir of superstitions in his pursuance of materialistic illusion. *Guerrillas* has made us understand that lack of spontaneity, altruism, spiritual wisdom, optimistic and creative energies in man has reduced their inner world into a bedlam, and this is due to man's full or partial divorce from Nature. It simultaneously alarms the technocratic civilization about the acrid consequence of pursuing all such eco-lethal activities for accomplishing baleful intention of demonstrating its competence and authority without even realizing its infancy, immaturity and triviality



in front of oracular dynamism of the mammoth universe. It indicates that the blunder of quelling, subjugating and abusing the natural instincts and freedom in its pedantic quest should be rectified. It voices for decolonizing, emancipating and compensating Nature, women, agrarian indigenes and subaltern others through eco-friendly remedial measures. *Guerrillas* instructs us to promote profound life escalating ethics almost equivalent to spiritual understanding of every phenomenon for our integral rejuvenation rather than habituating ourselves to depend upon the inorganic and somatic sciences for concurrence and commendation as they are only accountable for our mercantile existence. It meticulously illustrates that universal pleasure can be derived not through a policy of homogenization but through benevolent acceptance, unconditional celebration and uninhibited appreciation of ineluctable ecological multifariousness. Flexibility, patience, simplicity, selflessness, consistency, loyalty, aesthesia, and magnanimity should be incorporated instead to revive ecological wisdom from under the debris of destructive and consumerist philosophies. *Guerrillas* alerts modern civilization about Nature's omnipotence, a fraction of which is sufficient to imperil and wreck the narcissistic superficial civilization's existence. So instead of foolishly closing all the routes to restoration, society should effort to overcome its illusion of superiority, to believe in bionomic pragmatism, and to dismantle postcolonial legacies and colonialist eco-phobia before situations sail beyond our manageability. Thus, the novel essentially manifests condemnation of nefarious imperialism and an admonition against not conforming to Nature's jurisprudence.

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