

be satisfied. As an intellectual, he has used logic and his intellect to satisfy his wants. When before, Nature had always been the answer for Man's sustenance, now, Nature was a tool to appease his excesses.

Man is able to use and govern Nature. But, this has had dire consequences. Man has, over the centuries, gone overboard. Mass production had replaced daily sustenance. Nature has been exploited and in the process Man has alienated and destroyed his sustenance. Man's scientific intellect has made him think he can control Nature. But this thinking came to an abrupt end, with the chaos and tragic loss of life and property caused by fires, floods, Tsunamis etcetera became a reality.

Man may be the center of the universe, but his scientific knowledge is limited. His limited use of science has helped his cause untold loss to the environment. When the super powers realized this post-haste, the governments began working on reversing the destruction caused. New Science included studying Nature, the Ecosystem, environment in relation to Man's existence. Education now aims at creating an environmental consciousness for a prudent use of natural resources.

In Literary criticism, Eco-criticism foregrounds the depiction and relation of Man and nature revealed in the texts. Literary Texts reveal how different Cultures and civilizations, spread across the globe, lived in harmony with nature. Man was not a menace to Nature; he was one with nature. Man depended on nature. This is one reason most cultures worshipped Goddess Nature or Mother Earth. But with scientific and industrial progress, this relationship has changed. Eco-criticism studies the environs of Man and the conflict between Man and nature as reflected in Literature. Man from being a single entity and part of over 2.5 million species has succeeded in harnessing the Earth.

A positive way to rebuild a balance in the eco-system is to revert to the traditional rural agrarian life. Industrialization gave way to cities and slums and, the world witnessed a new trend. Man traversed the rural way of live and embraced the city life. Urban life, with its dependence of technology, represents a trajectory away from Nature. The village culture is a culture where individuals bond with one another and bond with nature. Here, individuals depend on Nature and glorify nature.

It was Eugene Odum, considered the Father of Modern Ecology, from the University of Georgia, who played an important part in advocating studies of the environment. In his honour in 2007, the Institute of Ecology was renamed the Eugene P. Odum School of Ecology. Undeterred he worked towards the study of the ecosystem. And established the world's first school devoted solely to the study of ecology. It is here that scientists continue Odum's mission to safeguard both the Earth and its inhabitants.

The importance of the environment and safeguarding the ecosystem soon became a conscious effort of the western world.

"We must begin to devote more of our human wealth, energy and engineering skills to servicing and repairing our 'big house,' the biosphere, which provides not only a place to live and enjoy but also all of our life-support needs," Odum wrote in his book (<https://news.uga.edu/the-father-of-modern->

ecology/#:~:text=Eugene%20Odum%20is%20lionized%20throughout,its%2010th%20anniversa
ry%20this%20year. “Ecological Vignettes: Ecological Approaches to Dealing with Human
Predicaments.”)

This awareness is present in the Goan Diasporic Writings. This bonding with nature has made Goan life unique. Traditions and culture in the villages revolves around nature. The implications of this balanced life is manifold. Goans living out of Goa, are the first to recognize and appreciate this. The Diasporic Goans are forcefully reminded of this when they return to Goa.

Marion Da Silva, a Diasporic Goan living in Canada, in her short story ‘Return to Goa’ for Peter Nazareth’s Anthology, *Pivoting on the Point of Return*; admits,

“As a Westerner who had never before visited Goa or India, I was touched by the purity and innocence. People are relatively unconcerned with accumulating material wealth but instead gave what little they had with a smile and kind words. Is it so? Modern gadgets such as gas ovens, telephones and refrigerators are seen in a few homes which can afford them. But women are still pounding the masalas, spices for curry, to a fine pulp on the black grinding stones. ..Goa, the isles for four “F’s” – Fishes, Fetes, Fenim, and Fun –is indeed a Paradise on Earth. I returned to Canada with a peace and serenity, for which I shall never forget my motherland, that warm cradle filled with gentle, lapping waters, Mother Goa.”
(386)

From the above, it is clear that the Goan lifestyle reflects its close bond with nature. Traditions and the culture is simple and based on its affinity to nature. This ethos and identity of Goa, lies in its villages.

Tivolem stands out as an exemplary novel because Victor Rangel Ribeiro has explicitly captured the purity of village life, under the colonial rule. As Goa is speeding towards modernity, with the real estate industry booming, there is a great fear among Goans, of Goa becoming a city state. In *Tivolem* we witness, the beauty of rural life, the Goan lifestyle of the 1930s – a period in history between the two world wars. This novel, is able to capture the nuances, of the Goan village in the 1930s.

At present, the number of untouched villages in Goa, is decreasing. The simple Goan provincial life will soon become part of a bygone era. By revitalizing the unique traditions and practices of village Goa, *Tivolem* stands out as a unique socio-cultural document. He has portrayed the diasporic characters returning to their native village *Tivolem*. Through their adjustment to village life and their interactions with the villagers, the essence of Goan tradition is fore-grounded.

Marie Santana returns to *Tivolem*, after twenty three years, to find solace. Without any financial resources, and disillusioned in love, she returns to *Tivolem*. Even after living in Africa, for some twenty plus years, she is still alone after the death of the parents. Dislocated and alienated, she returns to *Tivolem*. Wilson Fernandes, adroitly, sums up this, heart breaking loss and return, which Diasporic individuals, experience, at sometime or the other:

Frustrated, nostalgic and soul-weary, they now cast their eyes towards their homes, or what little they have in Goa, in the hope that in the midst of the peaceful surroundings of their country, with the kindness of their own people and assistance from their government, they would find sympathy and means to rehabilitate themselves and once again lead a happy and prosperous life. (353)

Tivolem portrays, the peaceful village life, of an undisturbed Portuguese Goa. Those were the tranquil days of the 1930s, when the villagers were conscious of the world wars, and trouble brewing outside Goa. They were also aware of Gandhi, fighting for freedom in neighbouring India. But, *Tivolem* remained unperturbed. These happenings were only for discussions and not for any great action. The men in the village gathered to discuss the world news. But the villages, on the whole, were unconscious, of the prevailing significance, of world events.

Another important feature of this life was the communal harmony. Post independence, India has been plagued with communal issues. The British in India incited communal hatred. But Portuguese Goa witnessed brotherhood among the Christians and Hindus. *Tivolem* was a peaceful village, where Hindus and Christians co-existed in harmony. This harmony stems from their love for nature. Love for nature creates a tolerance for all humankind. The village ideology consist of following tradition and living a peaceful life. This communal harmony continues even today.

Post world wars, many countries gained Independence. Though colonized countries have been fighting for Independence, since a long time, these countries were not fully equipped to handle independent government and the economic welfare of the people. Post-colonial literature, investigates these upheavals and turmoil post-independence too. This is exactly what the Goan writers have captured in their novels. More over the characters created are a specific derivation of the particular age they live. Through the characters, the ideology of society is revealed. Writers portraying history in their novels have an aim of bringing consciousness. According to George Lukács, “Now if experiences such as these are linked with the knowledge that similar upheavals are taking place all over the world this must enormously strengthen the feeling first that there is such a thing as history, that it is an uninterrupted process of changes and finally that it has a direct effect upon the life of every individual. ” (Lukács 290)

The love for nature is foremost in village life. People are close to nature and realize their indebtedness to nature. The close relationship of man to nature, can be seen in the villagers love for gardening. Goans have always actively tend their garden. In the novel, *Senhor* Eusebio and Marie Santana both take active interest in gardening. Gardening is a luxury only the rich and well settled can avail in Diaspora, as land is very costly. Marie-Santana remembers her Granny climbing cashew trees and coconut trees. Coconut plucking, toddy tapping, drying coconuts, jackfruit, pickle making, are all dying trades. Another unique feature of Goan life- is catching fish, and then making a meal, of it the same day. In the past fresh food would be made every single day. Marie-Santana went crabbing, with her father and grandmother on moonless nights,

and ate the crab curry the next day. Today, there is a threat of local markets being replaced by supermarkets

Victor Rangel has glorified the natural environs of Goa. So realistically has Victor Rangel painted the beautiful village scene, that *Tivolem* with its narrow country road, with coconut trees lined on either side, can be visualized with every minute detail. Ribeiro's firsthand knowledge of Goan village life is revealed through his sensitivity to the psyche of the village people. Different village nuances like the hypocrisies, snobbishness, gossiping, petty thievery, inhibitions are all portrayed with a humane, and hilarious and sometimes ironical touch. Each of them contribute to the social fabric, of the Goan village. Peasant, boatmen, *batkars*, *munkars*, clergy, carpenters, domestic helps, the local doctors are all essential extensions of the village life.

In a personal interview, Victor Rangel confides that in New York he often finds reminders of these native characters. He is comprehensive in including all details, however mundane, in his novel. The charm of Goan life and culture lies in its quaint and romantic villages.

Social change is life's dictum; village life is bound to change too. With the introduction of western influences, Goan village life is changing, but not at a rapid pace. *Tivolem*, as a novel is not only cogent but convincing. Ribeiro is a keen observer of contemporary village life, and has an ironic manner of recording it. His down to earth approach to life indirectly helps him to avoid the pitfalls of sentimentality or superficiality. With the changing vista, symbolically towards, urbanization, *Tivolem* can be considered a fiction with a historical significance. *Tivolem* presents a recounting of unperturbed Goan village life under colonial rule.

Life in a Goan village revolved around nature. The environmental realities have been artistically reconstructed in the Goan Diasporic novels under study. These authors know that their homeland is now imaginary (Rushdie) every landscape and every society keeps evolving. Goa is being developed and in this process precious village life is distorted and destroyed. These Diasporic writers, validate the beauty of Goan village life, the beauty of their homeland, the beauty of their memories, which is in a state of flux; though their writings. In conclusion, Goans are gradually awakening to their beautiful heritage and fighting to preserve it. "Nevertheless, most of Goa's villages are still places of extraordinary beauty and tranquility." (Mascarenhas 158)

A.K. Shrivastava's book *Environmental Ethics* studies how the environment has a direct effect on the life of humans. Violence towards the environment follows violence towards one another. Violence against nature, is followed by violence towards the society, community, country and family.

Goa is on the brink of change. A great change towards urbanization. But every Goan has to realize that and urban Goa is a charmless Goa. It is of utmost importance to preserve village life. The preservation of the village ecosystem will prevent pollution.

With the preservation of villages and the ecosystem, the government has to foreground sustainability and ecosystem services for the greatest number of people.

The Gramothathan campaign introduced in Maharashtra brought about sustainable village development in the state on the occasion of the Golden Jubilee Year of the establishment of

Maharashtra State. Recognizing the urgent need to safeguard the environment the Maharashtra Government envisaged the creation of an affluent and prosperous village by conserving, saving and protecting the environment. The Government started the Environmental Balanced Village Scheme in the year 2010-11

An important principle in sustainable rural development how natural resources can be used to maintain a sustainable environment and ecological balance.

As the UN Decade on Ecosystem Restoration accelerates (2021-30), we encourage all people to work towards restoring their environment and ecosystems for a safer and secure world tomorrow.

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