

1. Eco- Literary Awareness: An Introduction

Generally, eco-literary awareness is a conscious movement towards natural crisis. It is similar to other movements like women liberation movement and civil right movement. This movement points out that human power upon wilderness no longer holds. The good of whole ecosphere values and not of individual alone. It is an urgent need for solution and treatment of environmental problems, while the problems are espoused because of the reason nature dichotomy. It is quest for harmony in ecological crisis and an emergence reaction while people are embracing the sphere of human reason.

People have the mechanistic vision of the universe. And the mechanical products, like vehicles, computers, clocks dominate the environment. People believe that if they have precise knowledge about every particles of the universe, they can precise future of it in any time. Thus they follow reason and knowledge which are creative for them. At that time people begin to realize that this kind of intellect divides human originality and isolates from rest of the world. Then gradually, this awareness becomes a kind of realization that there is a great deal to learn from the way nature functions. So, ecological crisis has been the every one's concern.

At a time when people are becoming involved in chemical and biological warfare, theology, philosophy, science, art and literature have come as forms of awareness for keeping the ecological harmony and its dynamic natural balance. This awareness is consciously implanted on human mind and it is a response to need, problems and crisis in the age of environmental destruction as a response to the need of humanistic understanding of our relationship with natural world.

The very word "Eco" is associated with the various words like "Nature," "Environment", "Ecology", "Ecosystem", and "Biosphere". "Environment" is the

totality of general surrounding conditions or area in which something exists or lives. Similarly, “Ecology” is the scientific study of the relationship between organism and all aspects of their environment. “Ecosystem” is the study of web connection, one thing is related with another one in a particular environment. And “Biosphere” contains every living species on earth. It is the largest possible biological communities. However, the above words have different meanings, they all come under ecology and lead to eco-literary awareness. So, various literary writer’s interaction is generating problems while nobody shows any respect and responsibility to nature.

Among various problems, the anthropocentric view of the world is responsible to endanger ecology. According to this world view, man and nature are two different things and former masters the latter one. Man takes nature as granted. Christian world looked over plants and animals in terms of human need and satisfaction. Man evaluated himself not as a part of nature but an exploiter of it. Such world view holds that God had created the world and placed man at the center of it of the world. Talking about Christian belief, L White JR in his writing “Historical Roots of Our Ecological Crisis” writes:

Finally God had created Adam, as an after thought Eve to keep man from being lonely. Man named all the animals, thus establishing his dominance over them. God planned all of this explicitly for man’s benefit and rule: no item in the physical creation has any purpose save to serve man’s purpose. (148)

Because of the problems of the over population, industrial growth, massive urban concentration, industrial fossil fuels, unrestricted deforestation, use of herbicides coolants, wastages, toxic acids and pollutants, ecology has been facing problems. Due

to these various causes, nature is facing so many problems. Among them the first problem is of air pollution. Many different chemicals, which are produced by industries, pollute air that lead the environment in a negative way. The next one is acid rain. Because of the industrial process, automobiles and power plants create the acid rain problem. Another problem is global warming. The gathering gases above the earth make the planet comparable to a green house. The next problem is hazardous waste. It produced from individuals and industries like smog, water pollution, air pollution, over population and deforestation. The last problem is urban environmental problem. Loss of habitat and biodiversity, species endangered, soil erosion, increased salinity, amenity loss, populated land, inadequate technology, trash dumping, lack of understanding on environmental problem, fooding pollution, nuclear wars are the main factors of the environmental crisis. To save from these various ecological hazards literary writers have been trying to generate awareness through writing. We can see the awareness towards ecology from the very past.

In response to tremendous pressure, annihilation perpetrated by massive over population, industrialization and human exploitation, various literary writers adopt different ways of writing to save ecology. We can see the literary consciousness retrospectively from the very beginning till now. So, we can analyze the literary awareness from the very beginning. However, since mid 1970, people have realized the urgent need of environmental solution. They adopted various theories against human exploitation over nature but seemed worthless. Instead of taking this issue seriously, people were busy in other “movements” like the “civil right movement” and “women liberation movement” that are the issues of that time. But after those movements, people begin to think over nature. So, from 1980, human beings come to the point that their superiority over nature is no longer good. Everybody should do

well for the whole ecosphere rather than the individual. So, Lawrence Buell promotes this kind of concept in *The Environmental Imagination* and states, “ Without a complex knowledge of one’s place, and without the faithfulness to one’s place on which such knowledge depends,” warns Wendell Berry, “it is inevitable that the place will be used carelessly, and eventually destroyed” (252-253).

So, if we see from the beginning of the civilization, we can find the ecological awareness and its conservation retrospectively. While in 1285, London had a smog problem arising from the burning of soft coal; people realized the cause of environmental crisis. Likewise, in 12th century, West began to apply waterpower to industrial process. In 14th century, people rapidly expanded the development of water a cindery, labor saving derives and automation. And, at the end of 15th century West conquered over science and technology and started to colonize all over the world. As a result, nuclear bombs were made. After the First and Second World Wars, people had been facing environmental problem. War chemicals and acids were violently casing incalculable natural damage. On the basis of this, R Carson in his essay “Silent Spring” writes, “Along with the possibility of extinction of mankind by nuclear wars, the central problem of our age has, therefore, become the contamination of man’s total environment with such substances of incredible potential for harm” (7).

Therefore, with the rise of development of technologies and industries, people used to take nature as their source of development. As a result, people have to face ecological crisis. In 1627, ecological crisis seemed a simple case of overenthusiastic hunting. Nearly a hundred years later, Frisians and Hollanders had been pushing back the North Sea and as a result, animals, plants, birds and fishes died out in a process and the life of Netherlands suffered. By looking these very situation of the particular society of that period, L White JR. focused on the three basic things; western tradition

of technology and science, medieval view of man and nature. an alternative Christian view. In his book *Classics in Environmental Studies*, he writes, “They show men coercing the world around them plowing, harvesting, chopping trees, butchering pigs. Men and nature are two things and man is master” (147-148).

In this way, until 1873, people did not know the importance of nature. They were not introduced with ecological crisis. The word “Ecology” was introduced at that time. So, before that period people used to use and misuse nature. Similarly, before 1990, the development of science and technology took the vast leaps in every field except ecology. This lack of ecological awareness created problem. Though literary writers tried their best to improve the ecological problems, they could not apply their writings in a practical way. Their writings were limited in theory. According to Kant, people yet assert their superiority over nature as a right of domination. The sublimity of nature is depicted everywhere without concerning the real importance of nature and the ways of preservation. Eliot Deutsch writes about the Kantian view of interrelationship of nature and human culture. Both of them are dependent upon one another. Therefore, Eliot Deutsch stresses the Kantian views in his book and opines:

Sublimity, therefore, does not reside in anything of nature but only in our mind, insofar as we can become conscious that we are superior to nature within, and therefore also to nature without us (as far as it influence us). Every thing that exists this feeling in us e. g, the might of nature which calls forth our forces, is called(although improperly) sublime. (261)

In course of finding ways of keeping the human community from destroying the natural community, ecologists want to call it a self destructive or suicidal motive

that is inherent in our prevailing attitude and paradoxical attitude towards nature.

Ecological study addresses that nature consists all dimensions in it. It is the existence of human and non-human world. Since environment consists these things, literature also takes part in this interconnection between human and non-human world.

Therefore, “William Rueckert in *Literature and Ecology*” says:

I invoke here (to be spelled out in detail later) the first law of Ecology “Everything is connected to everything else”. This is Commoner’s phrasing, but the law is common to all ecologists and all ecological visions.(108)

But in 1990 the actual treatment of saving ecology started in a serious way. To promote the idea of preserving nature, various literary scholars raised their voices in every field like in science, literature and philosophy. In course of generating knowledge about ecological crisis and natural significance, and in 1990, scholars published the journal named *ISLE: Interdisciplinary Studies in Literature and Environment*. Their aim is to provide enlightenment in the field of ecology and teaching in the field of environmental literature. They were working out of a sense of fascination with this writing and a devotion to both the physical world and human culture. Later, in 1992, Western Literature Association held its annual meeting in Nevada. Scott Slovic, Cheryll Glotfelty, and Mike Branch announced a special planning meeting to support the study of nature writing. And then Cheryl proposed the name of new community of scholars as the “The Association for Study of Literature and Environment.” It held the annual meeting of western association to promote the idea of relationship between human being and nature. Both the schools believe that human culture is connected with natural world. So, literature should cover

both the aspects. From that time, literature is seen as creative way to make humanities aware towards natural crisis and disasters.

Ecocriticism responds to need, problems and crisis of an environmental destruction. This is a response to the need of humanistic understanding of human relationship with natural world which is a great problem because of the disconnection of humanity from natural world. Ecocriticism studies the interconnection of all things. This examines the relation between the writer, text, the world, environment and literature. Ecocriticism expands the notion of “the world”. So, Cheryll Glotfelty explains, “simply defined ecocriticism is the study of relationship between literature and physical environment”(XVII).

According to ecocritics, ecology has the great relevance to the present and future world where we live in. But nature is dominated by eroding. So, William Rueckert in “Literature and Ecology” finds out the solution to solve the problem:

The problem now, as most of the ecologists agree, is to find out ways of keeping the human communities from destroying the natural community and with it the human community.(...)The conceptual and practical problem is to find the ground upon which the communities, the human, the nature can co-exist, co-operate and flourish in the biosphere. (107)

Ecocritics believe on four fundamental principles regarding human knowledge: the first principle is that our knowledge has to be earth-centered. Ecocritics assume that every discipline follows the earth. They take earth as point of reference for the understanding of ethics and religion, art and literature, philosophy and physics and culture and politics. Secondly, ecocriticism talks of knowing the earth. Environment cannot be understood just by explaining its external factors.

Proper knowledge of earth lies in holistic understanding of environment. Thirdly, ecocriticism believes that language evolves out of the same evolutionary process of the earth. Language is not alien from environment. It examines how words represent human and non-human life. Language and nature are completely interconnected. We know nature through words and images. So, ecocritics believe that language is earth and the earth is language. Finally, ecocriticism holds the conception that the universe is a whole and our views about it are merely part. So, no philosophy, no religion, and no theory has so much life force as earth has. Earth is the source and other things are eco-effects supplied by it. In this very context, Berry sees how verbal mode gives descriptively visual impression to save environment from tremendous pressure and annihilation perpetrated by massive over population, industrialization and human exploitation. And in *A Continuous Harmony* he writes:

Thus, if the metaphor of atonement is alive in his consciousness, he will see that he should love and care for his land as for his wife, that his relation to his place in the world is as solemn and demanding, and as blessed, as marriage; as he respects the mysteries and transcendent powers- that is, as a sacrament. (154)

With the rise of eco-critical awareness, many critics and literary writers are trying to see the connection between nature, culture and literature. Among them, Kenneth Burke, Berry Commoner, Marten W Levis, Roethke Thodoro, H.Hyatt, Waggoner, Lynn White, George. P. Elliott John Muir and Wendell Berry are the famous literary writers who raise their voice against those people who are causing the problem on nature by unprecedented industrial growth, and over population. John Muir and Wendell Berry, occupy the technique of glorification to save the nature rather than writing directly about the ecological crisis.

In this way, people have gradually realized the ecological crisis that is created due to dramatic increase of human population, industrial growth, massive urban concentration, vastly increased energy needs, industrial fossil fuels, unrestricted deforestation, use of herbicides, coolants, wastages, toxic acids and pollutants. Human beings are the sole cause of environmental problems. To clarify the high living expectation of human beings, Barry Commoner in his book *Closing Circle* writes the view of R Knapp:

It is not industry *per se*, but the demands of the public. And the public's demands are increasing at a geometric rate, because of the increasing standard of living and increasing growth of population.... If we can convince the national and local leaders in the environmental crusade of this basic logic, that population causes pollution, then we can help them focus their attention on the major aspect of the problem.

(7)

With the rise of eco- critical awareness, many critics and literary writers are trying to see connection between nature, culture and literature but such writing is not just a recent phenomena. John Muir and Wendell Berry had this awareness long ago. John Muir, as a farmer, naturalist, explorer, writer and conservationist, got the chance of knowing land very nearly and seeing the great importance of land and other natural phenomena. But unfortunately, people were misusing nature for their own benefit. Later he became the brilliant ecological writer. He used to write whatever he saw and whatever he felt. His creative words are so much moving from which we can create the natural picture in our mind. He glorifies nature through verbal mode from which we can get visual impression. But his aim is not merely to entertain the readers but to save ecology and to give the lesson of preserving ecology. His decorative words make

the reader feel the ecological importance and arouse the sense of preservation of nature. So, his journey of writing is a source of inspiration for modern people who are the preserver of natural world. In his travelogue *My First Summer In The Sierra*, he expresses:

July 2. Warm, Sunny day, Thrilling plant and animals and rocks alike, making sap and blood flow fast, and making every particle of the crystal mountains throb and swirl and dance in glad accord like star-dust. No stagnation, no death. Everything kept in joyful rhythmic motion in the pulses of Nature's big heart.(73)

Unlike John Muir, Wendell Berry goes for preservation of ecology. His essay takes on modernity and asks the fundamental question about the way we treat our land. Wendell Berry's main aim is to do the work in a better way, learn to be truly self-reliant, have the patience to do good work and honor the land on which we live. On the basis of these things, in his essay "Mayhem in the Industrial Paradise" he says:

Remembering the new deserts of this once bountiful and beautiful land, my mind has gone back repeatedly to those Bible passages that are haunted by the memory of good land laid waste, and by fear of the human suffering that such destruction has always caused. (174-175)

John Muir and Wendell Berry do not anthropomorphize nature. Unlike Christianity, they see nature and humans equally. So, they abandon their human perspective while seeing nature. Unlike all eco literary writers, they also believe on the premise that human being is the part of nature but not alien from it. So, human beings do not have the right to destroy nature if they do they are destroying themselves. It is a kind of self-destruction process. They also emphasize on

interrelatedness and permanent cycle of nature. They believe that humanity can only be secured by harmonization.

In “the essay collection” and “travelogues”, we can see the quest for harmony. John Muir and Wendell Berry glorify nature through verbal mode and their aim is to save nature. Unlike them, various other literary writers emphasize the preservation either by glorifying and respecting nature, showing its importance, attaching nature with divine existence or revealing the utilitarian motives. In this way different writers define nature differently. Kenneth K Inada finds in nature a vision of open unity, clarity, and continuity to existence”. Rueckert says nature is a inexhaustible source. In short, everybody’s main aim is to save nature from ecological destruction. In this way, eco-awareness and ecocritical awareness can be seen retrospectively and progressively in every work of art.

2. Ecocriticism: Its Origin and Place in Literature

Ecocriticism, as a critical school, attempts to apply ecological concepts of literary studies. Unlike, other forms of literary inquiry, it encompasses nonhuman as well as human contexts and considerations. It is a kind of awareness about the dwelling place in literary texts. It bases on its challenge to much post modern critical discourse as well as to the critical systems of the past. Joseph W. Meeker introduced the term literary ecology to refer to “the study of biological themes and relationships which appear in literary works. It is simultaneously an attempt to discover what roles have been played by literature in the ecology of human species” (xix).

Ecocriticism is a coherent and broadly based movement embracing literary environmental interconnections. It is an awareness of the knowledge we get about the place or environment. Like other forms of literary inquiry; for example formalism, neoformalism, contextualism, biographical historical and textual criticisms, it is also the urgent need that people of that time realize. So many ecologists realize the eco literary awareness and run towards the new position of ecology. They think ecology has the greatest relevance to the present and future world. On the basis of this concept, William Rueckert in *Literature and Ecology*, presents:

Specifically, I am going to experiment with the application of ecology and ecological concepts to the study of literature, because ecology (as a science, as a discipline, as the basis for a human vision) has the greatest relevance to the present and future of the world we all live in of anything that I have studied in recent years.(107)

Similarly, ecocriticism is the study of the relationship between literature and physical environment. It takes an earth centered approach to literary studies.

Ecological criticism shares the fundamental premise that human culture is connected

to physical world, affecting it and affected by it. Ecocriticism takes as its subject the interconnection between nature and culture, specifically the cultural artifacts of language and literature. It expands the notion of “The World” to include the ecosphere. So, it submits the Barry Commoner’s first law of ecology which conveys “Everything is connected with everything else” (xix).

Generally, eco and critic both derive from Greek oikos and kritis and they mean “house judge” which may surprise many lovers of green outdoor writing. Oikos means our wildest home and kritis means the arbiter of taste who wants the house in good order no boots or dishes strewn about to ruin the original décor. So, ecocriticism not only includes the study of the interconnectedness but also a close relationship with other disciplines too. It can be compared with other mythologists like Marxist and feminist criticism. Cheryll Glotfelty in *The Ecocriticism Reader*, develops the idea of similar kind:

What then is ecocriticism? Simply put, ecocriticism is the relationship between literature and physical environment. Just as feminist criticism examines language and literature from the gender conscious perspectives and Marxist criticism brings an awareness of modes of production and economic class to its readings of texts, ecocriticism takes an earth centered approach to literary studies. (xviii)

The term ecocriticism was first coined in 1970 by William Rueckert. In 1986, Leo Marx wrote about the ecological ideas and technological realities of that times in his book *The Pilot and the Passenger*. Like wise, Frederick O Waage’s collection *Teaching Environmental Literature*, Leonard Lutwack’s *The Role of Place in Literature*, John elder’s *Study of American Nature Poetry Imagining the Earth* and

Daniel Halpern's *Anthology on Nature* are the famous literary texts which are the way of raising awareness about the dwelling place.

During 1990, Patrick D. Murphy and Cheryll Glotfelty began working together to develop the *Journal ISLE: Interdisciplinary Studies in Literature and Environment*. They both seemed to be devoted to the physical world and human culture. And in 1992, the western literature association (WLA) held its annual conference in Reno, Nevada. Scott Slovic, Cheryll Glotfelty and Mike Branch asked the conference organizers to announce the special planning meeting for a new organization to support the study of "nature writing". So, *ISLE* has served not only as a rich meeting place of ideas but also on a dynamic longitudinal study in the emergence of ecocriticism. There has a close relationship between *ISLE*, the journal and *ASLE*, the community it represents. Therefore, in conclusion, ecocriticism is the critical and pedagogical branch of literary studies which includes the text dealing non human world and our relationship with it.

Cheryll Glotfelty in *The Ecocriticism Reader* defines ecocriticism as "The study of relationship between literature and the physical environment" (xix). And Scott in "The Ecocriticism Reader" suggests:

Ecocritical bailiwick includes not only the study of the explicit treatment of human, nonhuman relationship in literature but also the reading of any work of literature (in any genre) in an effort to discern its environmental implications. (xix)

However, at the beginning of this movement, ecocriticism faces resistances while winning advocates in current literary studies and has to face the problem of connecting, those problems seem to lie for a field from literary study. In fact, the texts like science and literature reflect how a civilization regards its natural heritage. We

can see the two modes of analysis, nature goes through images and words, a process that makes the question of truth in science and literature inescapable. So, ecocriticism sees on nature and culture, the supremacy of sign. William Howarth presents the similar ideas on *Some Principles of Ecocriticism*:

Those problems seem to lie for a field from literary study, yet in fact texts do reflect how a civilization regards its natural heritage. We know nature through images and words, a process that makes the question of truth in science and literature inescapable, and whether we find validity through data or metaphor, the two modes of analysis are parallel. Ecocriticism observes in nature and culture the ubiquity of signs, indicators of value that shape form and meaning. (77)

Therefore, ecocriticism seeks to redirect humanistic ideology by using ideas to sustain viable reading. Literature and science trace their roots to the hermeneutics of religion and law.

In course of developing the idea of ecocriticism, there raise the issue of environmental ethic. It develops the idea of man's relationship to land and nature. It advocates that human being should respect nature. We should utilize natural resources successfully without harming the nature. Generally, people are searching new thing for their own comfort. With this searching process they are destroying natural world. However they could get comfort from reviving nature, they are forgetting the connection of human beings and nature. Ethical view reminds us that human beings subconsciously seek the connection with the rest of the life. People search for new life into the wilderness. So, it is a metaphor for unlimited opportunities. Therefore, Edward O Wilson points out his views in "The Environmental Ethic":

The evidence of swift environmental change calls for an ethic uncoupled from other systems of belief. Those committed by religion to believe that life was put on earth in one divine stroke will recognize that we are destroying the creation, and those who perceive biodiversity to be the produce of blind evolution will agree. Across the other philosophical divide, it does not matter whether species have independent rights or conversely, that moral reasoning is uniquely a human concern. (159)

So, ecocriticism is beyond the traditional boundary of literary studies.

Ecocriticism has deeper respect for the integrity of many other forms of life with which human kind shares the earth. In this way, ethical, spiritual and intellectual agenda involve in ecocriticism. Both have the aim to preserve not only the health and freedom of our species, but access to the world in which the human spirit was born. Various literary writers like John Muir, Mary Austin, Aldo Leopold, Wallace Stegner, Gary Snyder, Edward Abbey, Leslie Marmon contribute for bringing eco literary awareness in nineteenth and twentieth century. They preserve ecology and transfer the old machine garden and lead the people into the new paths of awareness and interpretation. The early and influential frontier hypothesis of historian Frederick Jackson Turner have transmuted the old issues. And they bring new awareness for protecting natural world by writing. On basis of this issue, Glen A. Love in *Practical Ecocriticism*, writes:

The late nineteenth and twentieth century west witnessed the transfer of the old machine- garden conflicts into the immediate present with battles over the fate of the west's native peoples; over the appropriation of its water, over wilderness, old- growth forests, mineral

extraction, endangered species, pollution, toxic, wastes, and spreading urban blight. The work of western writers like John Muir, Mary Austin, Aldo Leopold, Wallace Stegner, Gary Snyder, Edward Abbey, Leslie Marmon Silko, Barry Lopez, William Kittredge and Terry Tempest Williams kept such issues at the fore front of the associations meetings and publications during these years, when the early and influential frontier hypothesis of historian Frederick Jackson Turner were transmuted into new paths of awareness and interpretation. (4-5)

Similarly, ecocriticism investigates on how nature is used literally or metaphorically in certain literary genre. It needs the potentially environmental. So, all texts should be literally and imaginatively situated in a place where the writer consciously and unconsciously involves them a certain relation to their place. There should not only be the perfect combination of words which are linked with natural world but also be the sensible natural environmental. So, Robert Kern in “The ISLE Reader presents the view of Buell, environmental representation “is at least faintly present in most texts but silent in few” (260).

According to ISLE, a journal, ecocriticism brings an importance step to organize the eco- literary awareness in the field of literature. Though ecocriticism defined simply as the study of the relation between literature and environment, ecocriticism, an obvious reason, can sometimes be a tendentious. So, the designation of texts should be taken the world as it imagines and to the world in which it takes shape. So, the texts should be environmental not environmentalist. Therefore, human centered perspective of the environment dominated the western philosophical thought. This perspective judged in terms of human need and satisfaction rather than land and its genesis. That is why, ecocriticism confronts the need for human being to exist in

harmony with the nature. And it develops the environmental ethic. In “Ecocriticism”, Robert Kern presents:

Hence in my approach to it, ecocriticism ultimately a form of environmental advocacy, is primarily a critical and literary tool, a kind of reading designed to expose and facilitate analysis of a text’s orientation both to the world it imagines and to the world in which it takes shape, along with the conditions and contexts that affect the orientation, whether it might be. Texts in this out look, are environmental but not necessarily environmentalist. (260)

So, rather than promote the view of anthropocentric and its hegemony in reading, ecocriticism makes the idea clear and depends upon the willingness of the eco lover readers who marginalize the idea of ecological crisis.

Ecocriticism believes the origin of kind will be possible in harmony and connection. It lies in interconnectedness. This interconnectedness can be attained by means of art, literature, science, history and philosophy. That denotes the totality of existence. John Haimes in “The Creative Spirit in Art and Literature” puts:

Every artistic creation, whether it is a poem, a painting, a dance figure, a temple, or a musical composition, is an attempt to recover something of that original sense of order, of right proportion, our capacity for wonder, for awe, our sense of the magical and sacred, too, has its source here- in what we call a state of grace, and which I take to mean a certain psychic equilibrium. (199)

Ecocriticism has the inner and most nearest relationship with science. By its nature ecocriticism finds some new relationship with other relevant disciplines, particularly the life of sciences. The word “ecology” is defined the way Darwinist

Gould prefers; in its scientific sense that refers to the study of the relationship between organism and their living and nonliving environment. Ecocriticism encoded in the prefix *eco*. The very word ecology was coined by German scientist Ernst Haeckel in 1866. In the scientific point of view, Darwin is not sufficient to discover the evolution of earth. So, for Lewis Mumford presents his ideas “since other were also engaged in discovering it but as the ‘supreme ecologist’ whose conception of ecology was a combination of science and a sense of responsibility for life”(802). Therefore the new study of literature and nature connected to the science of ecology by taking not only the popular term *ecocriticism* but also the basic premise of the interrelatedness of a human cultural activity like literature and natural world which encompasses it. That is why, ecocriticism have been drawn into the disputes of the 1980s and 1990s.

So, science does not mean the destruction of ecology, rather it has the interconnection between literature and the environment. Some literary writers seem to be antiscience because they are deficient in scientific aptitude and interest. But the scientists have both the knowledge of literature and science because of the interdisciplinary awareness. So, there is a typical judgment for literary critic “science is situated in the culture that enables it, thus science should not be exalted over literature, history, philosophy or other nonscientific cultural expressions” (Mc Rae I). Science gets negative response in the past because it often fails to foster a respect for nature. So, in *Practical Ecocriticism*, Glen A. Love writes:

As an ecocritic, so am I. Not because I feel compelled to endorse the role of science in the technological engine of perceived prosperity and progress, but because I would affirm the role of science- literary knowledge- in revealing how we, and nature function, so that we are

better able to think our way through the staggering environmental challenges we face. (38)

On the other hand, ecocriticism takes the interdisciplinary work between humanists and sciences. Many scholars of literature and the environment have stressed the need for a cross- pollinating kind of scholarship in ecocriticism. So, Glen A. Love *On Interdisciplinary and Ecocriticism* stresses:

Ecocriticism farley urges its partitions into interdisciplinary, into science. Literature involves interrelationships, and ecological awareness enhances and expands our sense of interrelationship to encompass nonhuman as well as human contexts. (47)

That is why, ecocriticism is a response to need, problems and crisis in an age of environmental destruction. This is also a response to the need humanistic understanding of our relationship with natural world. There occurred great problems because of the disconnection of humanity from natural world. So this is the school which attempts to study the interconnectedness of all things. It is a wholistic practice. Similarly ecocriticism as scholarly and pedagogical practice explores language as on going product of evolution. Language is not entirely separate from natural world. It evolves as earth out of the same evolutionary process. Language functions with in our experience of the world. Language does not distance us from the world but represents it, so, we study the interconnectedness and interdependency while we study the relationship between language and landscape, words and world and text and terrain. Therefore, one is interconnected with other one. Human beings make sense of the world through language. Ecocritics also believe nature as just nothing more than the linguistic construct. It concentrates on how words represent human and non human

life. Ecocriticism also sees the supremacy of sign because we know nature through words and images.

In this way, ecocriticism establishes a social order which we try to attain but never got by connecting the things. It aspires to connect, harmonize and see things in totality. It includes the various areas like art to religion, poetry to prose, science to ethics and psychology to philosophy. So, ecocriticism is a critical and scholarly school which focuses on cross- disciplinary and cross- cultural analysis.

3. John Muir and Wendell Berry as Eco-aware Writers

Among other eco- aware writers, John Muir and Wendell Berry are writers with immense eco- understanding and they have succeeded to bring enlightenment in the field of ecology. They germinate the seeds in the womb of environmental literary studies. Actually, they had this eco-awareness in the past while, various scholars begin to undertake collaborative projects in the field of environmental literary studies, but in early nineties it grows as the actual shape.

Scholars like Frederick O. Waage, Alicia Nitecki and others university professors brought a greater presence of environmental concern and awareness in literary disciplines. By publishing essays, book reviews and classroom notes, scholars help to pertain information to the study of writing on nature and environment. On the other hand, there are other factors which are also responsible to bring eco- aware ness at that time like women liberation movement, racial movement, Marxism, formalism and neo-formalism, where people are fighting for their rights in the field of social, political and economical. So, this revolutionary age gives some glances in the ecological fields.

Writers like John Muir and Wendell Berry realize that there is a great deal to learn the ways nature functions and its problems. They come in the sense of world protection and decide to liberate ecology from industry and technology. They try to search the solution and treatment of environmental problems through glorifying nature. Like other movements, Muir and Berry do not fighting for the individual rights and the private welfare but they raise the issue of environmental movement which includes the voices of the common ecological problems faced by humans, including other living and non- living eco entities and their actual fight is against ecological hazards. Therefore, they believe that the social world, with race, class and

gender, involves and intersects with complex issues of natural world. So, they involve in pedagogical practice which encourages and enables other people to explore the natural world.

In course of exploring natural world, Berry and Muir used to see nature as God and begin to observe nature with the inner spirit. According to them, the actual way of bringing eco-awareness in the field of literature is to visit natural world and to know it very nearly. So, in the process of knowing the world, they see the interconnection between human, culture and natural world, they are able to capture the scenic beauty, they see the variousness in nature, identify and transcend material worldliness and realize the splendid power, variousness, threats and love of nature. Therefore, their main aim is to tell the society about the inner connection between each and every creatures of the world and raise the moral question of human interaction with nature and its role to balance life cycle.

Through the actual observation of land and the whole ecological phenomena, both the writers submit the view of nature, culture relationship formed on the basis of our understanding of the earth as a whole. They are the witness of both the world; the world of destruction and the responsible factors to destroy. But as eco-aware writers, they see nature as our wildest home which includes oceans, trees, human beings and animals and they get involved in the process of knowing the earth. So, in this process of knowing, writers like John Muir visit various places and involve in exploring the vastness, splendors and wonders of wilderness.

John Muir as an eco-aware writer, visits the places and describes whatever he sees, touches and feels. He denies the view of artificial reading for knowing the place. As he comes from the religious family, Muir reads most of the books about nature but unfortunately he can not grasp the real world as it is because he finds two different

characteristic between the *Bible* and the actual experience of nature. He tries to know the natural world and its inner senses through visiting, assimilating with it. So, because of his insatiable curiosity of knowing the natural world, he leaves his home city, brother and sister. He walks more than a thousand miles from various oppressions and austerities. With a ravenous longing to ramble freely in the wilds, he finds the human meaning within nature. With the hope of knowing something, Muir travels in Alaska where he suffers from malaria but he never feels that he is unwell instead he finds the new life there in jungle. So, in *Travels in Alaska*, he writes, “between every two pine trees, there is a door leading to a new way of life” (xvi). Muir is consoling the readers with an energetic voice and portrays the picture of scenic beauty. This is his unique technique to identify nature.

To recognize the every particle of nature, Muir goes jacketless, blanketless and huddles over sputtering fires from which nature can touch him and catch his senses. But like his contemporary people, his aim is not to be called a glorious hero but becoming a truant from society. He wants to understand nature being close to it to write for the sake of nature, its existence, and its significance. To understand the snow fountains, gardens, forests, groves, stars, horizon, pine trees and streams, Muir stays with them and finds godly power and friends and neighbors which are living with harmony. So, he wants to keep nature in the image of God and finds Godliness everywhere. Up through the scales of his feet comes the divinity of grass hoppers and granite, rain drops and water, ouzels, earthquakes and lichens, waterfall and chipmunks, he observes divinity in the sense that every thing has the power of creation and have the friendly manner. So, in *My First Summer in Sierra*, he says:

Here I could stay tethered forever with just bread and water, nor would
I be lonely; loved friends and neighbors, as love for everything is

increased, would seem all the nearer however many the miles and mountains between us. (22)

To find out the earth's multiplying ills, dooms, glooms and the true part of nature, Muir is ready to revolt against the world of paradoxes, opposites and tensions. So, he decides to travel and describe the earth. He reaches the topmost peaks of Sierra in a breathless speed and tries to find out the sense of union between himself and nature and to make the readers aware. For that he awakes the dawn and hike all day, covering incredible distances on the most precipitous terrain imaginable, subsisting on nothing more than some chunk of bread. He seems oblivious to the omnipresent wind blown rain of Alaska. And in *Travels in Alaska*, he writes "with what grateful enthusiasm the trees welcome the life living rain" (xvi). Therefore, by marginalizing the personal hardships, he is anxious to gain something new in nature and new life in natural phenomena like forests, plants, hills, flowers, fruits, water, rain, cloud and insects. He finds there a kind visible motion and wants to aware readers to abandon the desire of material world and its profit.

In course of bringing eco-awareness, Muir wants to transcend material world. While the world is rushing towards the cash profit, he finds wonderful, marvelous abundant, newborn scenery and charming view of the peaks in Alaska. The impressive features make him aware. With out any self interest, Muir appreciates nature. In *Travels in Alaska*, he writes:

In the evening, after witnessing the unveiling of the majestic peaks and glaciers and their baptism in the down – pouring sunbeams, it seems unconceivable that nature could have anything finer to show us. Nevertheless, compared with what was to come the next morning, all that was nothing. (23)

In the world of science and technology, and the world of cash and profit, like Muir very few people have interest in natural conservation but the contemporary people have not preserving motive but sometimes they use it as their entertainment instrument. But, at that time, Muir travels for searching wild life with out any self profit. His main intention is to know the world for its own sake. By visiting wild life, he can know the surviving power of nature and its contribution for other creatures. So, he has a kind of longing to live like the wild creatures and tries to behave like them. In *Travels in Alaska*, Muir expresses:

I was longing for the mountains about this time but money was scarce and I could not see how a bread supply was to be kept up. While I was anxiously brooding on the bread problem, so troublesome to wanderers and trying to believe that I might learn to live like the wild animals, gleaning nourishment here and there from seeds, berries, etc. (3)

On the other hand, in Sierra, Muir finds a kind of interlink between human world and wild world. The world is surrounded by human, nonhuman, living, and non living creatures. This is an ideal world in a sense that there is harmony between themselves and a kind of mutual understanding and the faithfulness and patience. There is the vision of realistic world but this does not include the artificial world like factory, industry and gallery. He finds so many companions from human being to wild animals. As far as he understands the nature, he finds faith and honesty there. All creatures like dog, sheep, flocks, insects, mountains, hills, leaves and flowers are his friends who help him every minute. There, he finds immortality and freedom. He gets the lesson of patience and courage. He experiences the total vegetable world and in his travelogue, he investigates the peculiar world. To analyze the complete picture of the natural world, Muir incorporates the new kind of reality between living creatures.

Without any security guard or any legal court, the small animals and big animals have been surviving from the very origin because of the power of self protection. He focuses on the small and beautiful ants and their way of self protection “these fearless restless, wandering imps, though only about a quarter of an inch long, are fonder of fighting and biting than any beast I know” (43) .

So, in the quest for searching the protected, balanced and ordered world, Muir has forgotten his hunger and even himself. The great scenes and views makes him a part of nature. So he draws the line between himself and his destiny, struggle and harmony and finds a kind of satisfaction by interconnecting a line between his spirit and nature. By chewing the green leaves of the grass, he climbs the great mountains where he finds the warm welcome from mountains which seems smiling. He imagines that he is becoming the complete man with the complete world. He sees the almighty power involved in everything there. The natural disaster harms those innocents creatures but them but they accept it as usual.

In course of interconnecting natural world and human world, Muir has met human, nonhuman, living and non living creatures. He visits the Indian people who used to live there in natural world. In the eyes of city people, they are barbarous, uneducated, uncivilized and brutal but in reality they are simple, sympathetic, helpful and have the sense of respect towards nature and its all phenomena. They have a mutual relationship between each other. They do not calculate the nature on the behalf of cash profit, rather they see the life within nature and keep a kind of relation with nature. So, he keeps the views of one Indian women who evokes the view of incompleteness without nature. In *Travels in Alaska*, Muir expresses his views, “ you have led us into strong guiding light and taught us the right way to live and right way to die I thank you for myself and all my people, I give you my heart” (29).

In this way, all living and nonliving beings have the interrelationship in accordance with the changeable seasons. In spring, the countless waterfalls, gentle breathing warm winds, the color of young leaves and flowers, the busy bees with roses, clover and honey suckle, gray rain clouds, and the breaking forth of the sun after the rain, the shinning of the leaves and streams and the crystal architecture of the glaciers, the rising of fresh fragrance, the song of the happy birds and the color of the morning and evening sky are the example of amazing relation between each other. In short, Muir finds there a complete world which he could not find in scientific and industrial world. In other words, all these things seem live as if they are teaching the lesson of patience and enthusiasm. This beautiful view is the unfolded fixed in every eyes in wondering admiration. In his travelogue "Cruise in the Cassiar" he states:

No words can convey anything like an adequate conception of its sublime grandeur. The noble simplicity and fine ness of the sculpture of the walls; their magnificent proportions; their cascades, gardens, and forest adamants; the placid fiord between them; the great white and blue ice wall, and the snow laden mountains beyond. (49)

In this way, Muir is harmonizing the natural world and captures the scenic beauty of nature. His inner senses always resemble the external world. He finds natural impulses of growth. By walking, smelling, touching, Muir attempts to make nature alive forever. He suggests for the real and spiritual identity. So, in course of identifying natural world, he introduces ice river which is one of the magic of Alaska. The fascinated beach, admirable water are the nature's endless beauty and power to maintain ecological balance. But it is not the joke or any entertainment of wandering at the wild world. There are so many risks and the dangers but Muir thinks this is his duty to enlighten the world by facing the risks.

So, without any self interest, Muir visits each and every particle of wild life to know it and to bring the eco awareness in contemporary world. John Muir is a brilliant writer who can see the nature's spirit, its creativity and its significance in every way of life because there he finds the true attachment. He is able to see good and evil aspects of nature. He can adopt this speculation on close observation and personal experience. On the other hand, he totally opposes the objective authoritiation methods that formally trains natural historian of the time.

At the end of his journey, he becomes as wild as the wild creatures. He has forgotten the city life, luxury, material world and the ambitious world. This wild world is his own world. But he has to leave. So, he can not sleep all the night remembering the actual freedom of the world from which he is able to bring the light in the field of ecology. He wants to look at the sky imagining the glorious period will be missing. Therefore, he keeps on looking until the day breaks. And *in My First Summer in Sierra*, he says:

But just as I was about to retire, I thought I had better take another look at the sky, to make sure that the glorious show was over; and contrary to all reasonable expectations, I found that the pale foundation for another bow was being laid right overhead like the first. Then loosing all thought of sleep I ran back to my cabin, carried out blankets and lay down on the moraine to keep watch until the day break, that none of the sky wonders of the glorious night within reach of my eyes might be lost.(238)

Like John Muir, Wendell Berry is also an eco- aware writer. He is also familiar with nature from his childhood because he has worked on a small farm. Being a farmer, he understands nature better than other literary writers. His main

motto is to know the place where we live and remember the responsibilities as an individual and the community towards nature. People have to save it and respect it. He is quite different from other writers because according to his view other writers are “displaced persons”. They are rushing towards the scientific world. So, they are also responsible to create the problem of environmental crisis. He has explored and elaborated upon his notion of connectedness to place. He publishes the essay collection *A Continuous Harmony*, including eight essays. This book is joy to read, provoking concerns and indignation at the present treatment of the world. The book brings the urgent need for personal attention or love for land, and brings the harmony in the field of environment. After his graduation Berry returns to his farm and tries to know it very nearly. Then he starts to write poems, essays, fiction to give the true knowledge about land and shows the significance of ecology. His literary works are searching for the harmony in land.

In his book, *A Continuous Harmony*, Berry tries to search for the place of place in other works of art while contemporary people destroy nature for the development of industries and technologies. He analyses every contemporary nature writer’s writings and tries to find out the place of the place there and tries to find the true nature poetry. In *A Continuous Harmony*, Berry says:

It is a secular because it takes place outside of, or without reference to, the institutions of religion, and it does not seek any institutional shrine or holy place; it is in search of the world. But it is a pilgrimage nevertheless because it is a religious quest. It does not seek the world of inert materiality that is postulated both by the heaven- oriented churches and by the exploitative industries. (3-4)

So, he studies the contemporary literary writings like poems, essays, and fiction. But, various poets do not know the nature, its gloomings and its significance. These are written on the basis of their own imagination. The contemporary nature poetry has suggested by calling it a secular pilgrimage. It takes place outside of or without reference to, the institution of religion, and it does not ask any institutional shrine or holy place. So, it is only the religious quest. Though the English poetry is full of nature imagery and constant interest in concept of nature, it seems for Berry the immediate and particular manifestations of nature which is acknowledged and looked at their own shake. In this way he differs from other writers like Romantics.

According to Muir, nature is not only the a thing of beauty and pleasure. Poets like Marvell, Wordsworth and Thoreau sensed the presence of a shaping and sustaining spirit within it. Berry also opposed the view of Chaucer, Shelley, Pope, Donne, Blake, Thoreau, Marvell because he finds there the personal information and the arbitrary poetry. So, he wants to suggest that there is an impulse of reverence moving towards the world, towards the new pertinence of speech and a new sense of possibility.

Among the nature poets, Berry has been attracted to the work of William Carlos Williams because of his use of art of writing as an instrument by which a man may arrive in his place and maintain himself there. In course of finding the better life people are destroying the natural life but are totally forgets the indirect significance of nature. William Carlos Williams has an excitement of the awareness. So, in his essay "A Homage to Dr. Williams" he says, "And though I never found a place to live in New Jersey, Williams poems have helped to satisfy me of the possibility of life wherever I had Lived" (56).

Like Muir, Berry also emphasizes the interconnection. Everything has the interconnection. With the absence of one thing, the another thing will be in problems.

Every thing is dependent with the other thing. Without the presence of human being, the land remains dependent and cannot stand alone. It becomes only a part of process, a way of life that includes joy. So, keeping this idea in his mind he wants to return there in his farm which is his life and he is its dependent. Here he can get joy, relief, a profound steady pleasure and heavy sense of involvement and responsibility. So, in “Notes from an Absence and a Return” he states:

In the woods one of the satisfaction is to return to places that are associated with events in my life, that I am bound to by more than familiarity and affection. Places I hunted or wandered in when I was a boy, where I have walked and picnicked with Tanya and the children and with friends, where ideas and words have come to me, where I have sat writing, where I have imagined events in my books talking place where I knew some flowers will be blooming later in the year.

(43)

On the other hand, Berry is completely opposed to the world of destruction like scientific world, industrial world, materialistic world and the so called civilized world. Actually in Berry, material world is the causes of destruction of environment. He suggests to walk carefully, attentively and reverently in environment. If there is commercial entertainment rather than the natural, the world will be full of such places, each known and visited only by a few. The human value of a land would come to be what humans know about it and wealth would no longer pray on it. That is why, he starts to join the environmental movement which will bring the eco- awareness in the various fields.

Berry keeps his views in his essay “Think Little” about environmental movement. This is an eco-literary movement like other movements like racial

movement, military movement and feminist movement. In other movements, there are two kind of people involved, either suppressed or suppressor, landlord or laborers, ruling class or lay people. The dominated group is fighting for justice in history. According to Berry, this kind of movement is not for the representative of whole people so it is a private issue or the individual problem. But ecological crisis is the problem of all the people but nobody is ready to fight for environment which is linked with the whole orld. This crisis is closer to the home. Every time we breath air, we drink water, we indulge and depend on nature. But, every body is responsible for destroying the planet. Therefore in this critical situation, everyone has the public responsibility. But in contrary, the contemporary generation has only the material assumptions which human destiny can be improved by being constantly tinkered at. So, he writes in his essay “think little”:

But the environmental crisis rises closer to home. Every time we draw a breath, every time we drink a glass of water, we are suffering from it. And more important, every time we indulge in or depend on, the wastefulness of our economy- and our economy’s first principle is waste- we are causing the crisis. Nearly every one of us, nearly every day of his life, is contributing directly to the ruin of this planet. A protest meeting on the issue of environmental abuse is not a convocation of accusers, it is a convocation of the guilty. (71-72)

By presenting the utilitarian purpose of nature and taking it as everybody’s common property, Berry tries to way out the situation bringing eco- awareness in every genre of literature. This can be the lesson of modern, hypersophiscated people. Berry as a great moral teacher, his perception of nature differs from earlier nature poets. He hangs in balance animals, land and human beings in a realistic way and tries

to free from wealth, machines, and factories; over all the city life. So, his conservative desire is to occupy nature not as a separated entities but as a part of the cosmos. In “Discipline and Hope” he suggests:

Our cities have become almost unlivable because they have been built to be factories and vending machines rather than communities. They are conceptions of the desires for wealth, excitement, and ease- all illegitimate motives from the standpoint of community, as is proved by the fact that without the community disciplines that make for a stable, neighborly population, the cities have become scenes of poverty, boredom, and disease. (127)

Therefore, Berry is afraid of the contemporary man’s scientific and technological mind. On the one hand they have creativity to make something new and at the same time they have the destructive intention of the nature. Berry tries to find out the protected world and to give the lesson of the importance of eco-existence. He clarifies the land’s situation in the past and the changeable condition of land at present. The beautiful places which are considered to be paradise turns to the renowned mine factory, the little towns which used to be stood in the shade of its trees by the river bank, turned to be desert. He says in *A Continuous Harmony*, “We have despised our greatest gift, the inheritance of a fruitful land. And for such despite-for the destruction of Paradise- there will be hell to pay”(176). So, Berry is inspired to connect, harmonize and see the things in totality and takes natural aspects like lands and the other nonliving things are the main sources of creativity.

In this way, in the condition of bringing eco-awareness, John Muir’s and Wendell Berry’s ecological vision remains a penetrating exploration of environment when nature is in the unbalanced condition and searching the quest for harmony in

nature. Both of them believe that the harmony can only be known by visiting the actual places, keeping intimacy with wild world, and trying to know the feelings of the creatures. They find out nature as the symbol of the whole of life where every thing grows, develops, and involves in the process of becoming and we can find the dynamic circle of being and all the creatures take part in it. There fore, passing through the hard time, Muir and Berry find out the actuality of natural world. While people are becoming hostile to the rest of the creation, and the wild world is facing so many difficulties, the discoveries, in the field of industry have produced harmful effects on earth and the entire world is facing depression. War chemicals, industrial wastes burning of fossil fuels, unrestricted deforestation are bringing crisis in environment. At such a worst times, both the writers establish a new kind of ethics. By loosing the material facility, honor and luxury, they are able to create the respect, love and enticement for the whole natural creatures.

So, on the one hand, Muir, in his travelogues; *Travels in Alaska and My First Summer in the Sierra*, presents the world of literally alive with glaciers, great scrawls of ice bearing down from the heights, his walking, hiking , scrambling planting and celebrating movements and singing praises of the glory of ice while unraveling the mysteries of a dynamic natural world. And at the same time Wendell Berry evokes his feelings about destruction of land and the contemporary peoples exploitative mind and deeds in his essay *The Continuous Harmony*. Both the writers main aim is to bring eco- awareness to protect ecology.

4. Glorification of Nature in John Muir's Travelogues and Wendell Berry's Essays

Muir and Berry's glorification is a kind of essence of a creative impulse to save nature from tremendous human pressure, annihilation perpetrated by massive over population, industrialization and human exploitation. It is a kind of technique to bring harmony and to germinate seeds of awareness in the mind of the contemporary people. It is a means of escaping from the biometric equality rather reverential encumbrance which only comes through actual visiting. It is the collection of the ideas of a complete life which begin to grow and develop from natural world. So, according to Muir and Berry, to glorify nature means to make the land literally alive to reveal the truth. Among various writers, Muir and Berry try to find out the natural crisis and its conservation through glorification. John Muir's travelogues *My first Summer in Sierra* and *Travels in Alaska* and Wendell Berry's essays *The Continuous Harmony*, reflect glorification through various ways.

With the help of verbal mode which gives descriptive visual impression, Berry and Muir try to raise the question of eco- awareness through various ways sometimes through mere appreciation of nature, sometimes by reflecting upon its utilitarianism. Sometimes, glorifying nature for an aesthetic purpose as a symbol of beauty, sometimes as a source of creative impulse, or an ethical base or a religious place. Sometimes they glorify nature through the process of knowing or understanding the earth and showing nature's grandeur and vastness like a fairy land. Through glorification, Berry and Muir try to prove that nature is the dwelling place of God which is beyond description and beyond any capability of an artist because nature is more abundant than art can portray.

To glorify nature, John Muir adopts various ways apart from his beautiful sentences and attractive words. He visits, touches, and keeps deep attachment with nature and finds out the environmental problems and its prevention. So, in his travelogues, *My First Summer in Sierra* and *Travels in Alaska*, Muir uses these following factors to glorify nature:

a. Appreciating Nature

In course of appreciating wild world, Muir finds a land literally alive with glaciers, forest and the total wild life. He finds new landscapes with beautiful scenery, and natural beauty which so mysteriously influence every human being and the whole life. He finds the total land exquisite, almost incomprehensible beauty and wildness running through like the rivers of the rain. Before visiting wild world, he has never seen this kind of amazing scenes of nature like black bear, brown bear, black tailed deer, mountain goat, wolf wolverine, bald eagle, the rich community of small birds and mammals, clear streams, whales, and sea lions. These all scenes are new for him. So, in *Travels in Alaska*, Muir says, “For forests and plains with their flowers and fruits we have new scenery, new life of every sort; water hills and dales in eternal visible motion for rock waves, type of permanence” (3).

Muir visits, touches, and keeps the warm attachment with nature and blindly keeps on appreciating every aspect of nature. From dust to huge mountains, flowers to green plants, small grass to huge trees, small ants to big elephants, wind to storm, rain to cloud, water to snow, sun to moon have been described beautifully. He is fascinated by their mutual relationship and the outerview. Whatever he meets on his way, he minutely observes and appreciates with delight and enthusiasm. He just sees good qualities of everything. He tries to look into the inner beauty to define each object. The sense of natural exhilaration, magnificent section of valley, glorious wind,

various songful voices, sunny days, finely molded hills are the major things to appreciate.

Muir orderly glorifies the wild world situation, the kindling enthusiastic mountains which make an inseparable part of it, the thrilling motion of air and trees, streams and rocks, the waves of sun, the immortal life of natural clouds and cool streams, the magnificent white cumuli, flooding fountains and hills and dales. In this way, Muir appreciates the surrounding view of nature:

how deep our sleep last night in the mountains heart, beneath the trees and stars, hushed by solemn sounding, waterfalls and many small soothing voices in sweet accord whispering peace; and our first pure mountain day, warm, calm, cloudless- how measurable it seems, how serenely wild! I can scarcely remember its beginning. Along the river, over the hills, in the ground, in the sky, spring work is going on with joyful enthusiasm, new life, new beauty, unfolding, unrolling in glorious exuberant extravagance- new birds in their nests, new winged creatures in the air, and new leaves, new flowers, spreading, shining, rejoicing everywhere. (32-33)

In Muir's writings, there is always something deeply exciting not only in the sounds of winds in the woods which exert more or less influence over every mind, but in their varied waterlike flow as manifested by the movements of the trees. Muir is fascinated by the passionate music and motion across the many glen, from ridge to ridge often halting in the lee of the rock for shelter, or to gaze and listen. Each and every particle of nature expressing its feelings in its own ways like singing its own song, making its own peculiar gestures can be seen in various manifestations and rich

scenes. So, Muir is trying to find the actual beauty and harmony of nature through the process of visiting.

While visiting the nature, Muir finds new scenes and the vivid picture of landscapes which are making action of flowing ice. He learns that the whole land is the only one source of creation and it is so vast nobody can travel it and recognize it. The whole creation is based on land so it is an ongoing creation in the physical and biological world. So, for Muir, land and the God are a single reality. Therefore, Muir is escaping from the reality of human need and tries to find out the natural freedom through appreciation. On the way, Muir visits magnificent forest of Douglas spruce with an under growth, open spots of oak, madron hazel, dog wood, spice, willow and wild rose which is freshly glaciated in origin and eroded from the solid. In wild world, there is no noise disturbing like in the streets of the city and no clapping and thundering rather there is the musical whispering sound of the wave and the beautiful views of the nature.

Like this, Muir starts to appreciate the beautiful flowers within the water, its magnificent panicles sway and rock over the top of the rough snow pressed bushes while big, bold, blunt. In this way, Muir describe the domestic to wild creatures in a beautiful way:

The house fly and grasshopper paid me a merry visit on the top of the
Dome and I paid a visit to a bear in the middle of small garden
meadow between Dome and the camp where he was standing alert
among the flowers as if willing to be seen to advantage.(134)

In this way, in course of visiting natural world, Muir walks through foot hills, North Fork of the Merced, A Bread Famine, The High Mountains, Yosemite, Hoffman and Lake Tenaya, The Mono Trail, Bloody Canon to Mono lake and the

from top to bottom of Alaska. Muir visits all creatures and all aspects of nature. He is so fascinated that he tries to glorify everything with the act of surrender.

b. Associating Nature with God

According to Muir, nature is the source of everything. It is the source of creation and a kind of beautiful art from which everything emerges as a creation just like a web connection. Muir takes nature as God and gives it a religious importance. He finds nature with deep spirituality and a religious awe. Unlike God, land is the first creator and the life giver. So, land grows various plants and makes all living and non living creatures alive by providing food. If nature stops to work or if it will be vanished, there will be aroused disharmony and misbalance among all creatures. So, unlike God, nature is also vast, eternal, indescribable and immortal. From the dawn of creation, nature is functioning as the same way it never leaves the service. So defying the nature means challenging God because nature and the God are conjoined as a single living reality. Therefore, Muir's famous travelogues *Travels in Alaska* and *My First Summer in Sierra* are pervaded with deep spirituality and religious awe. For Muir, nature and God are conjoined as a single, living reality. So, all living and non living beings are living in the God's own temples. Every body has seen God and heard god working and preaching like a man. The whole creation should be the utmost human goal. All things in nature like animals, plants and rocks have equal rights to survive because everything is beautiful in the eyes of God. So, he is totally opposed to the biocentric equality rather he respects the view of equal existence of God in every particle of the world for example, tinged Indians traditional religious beliefs. For them all nature was instinct with deity. A spirit was embodied in everything for example mountain, waterfall, stream, wind and the air. The Indians revered the forests as temples and mountains as terrestrial manifestations of God.

Muir is opposed to the contemporary people's view of religion. The modern people do not have any respect to nature . They are working for their own welfare whereas, they forget the valuable gift of God and the amazing creation of God. In *My First Summer in Sierra*, Muir says, “The air is distinctly fragrant with balms and resin and mint- every breath of it a gift we may well thank God for” (60).

According to Muir, the whole world is the creation of God. There is no discrimination of human world and wild world. Everything is created equally. Everything of the whole universe has the right to exist. God designed all living and nonliving beings as a pure spiritual essence and all because of the terrestrial manifestations of god. Everywhere we can see the presence of God, voice of God, and actual attachment of God. For example while the birds sings, streams make a beautiful sound, trees are mingling together, flowers are giving sweet smells, we can hear the voice of God which is harmonized, territorialized and entering everyone's heart as to a home prepared to it. Muir, in *Travels in Alaska*, presents:

No words can convey anything like an adequate conception of its sublime grandeur- the noble simplicity and fineness of the sculpture of the walls; their magnificent proportions; their cascades, gardens, and forests adornments; the placid fiord between them; the great white and blue ice- wall, and the snow- laden mountains beyond. Still more important are words in telling the peculiar awe one experiences in entering these mansions of the icy North notwithstanding it is only the natural effect of appreciable manifestations of the presence of God.

(49)

To balance the life cycle of each and every creatures, God is always involved everywhere. There is no necessity of deifying the God's creation. Every thing is going

on through the intention of God. We can notice the God's almighty power of balancing. The mighty flood grinding against the granite walls with tremendous pressure, rounding or swelling bosses, the deepening the retreating hollows into the forms which are destined when they are in the fullness appointed time, the ice mountains withdraw by the heat of the sun are the examples of what God can do. So, everything happens with the plans of god because God is all over the world. Expressing his experience, Muir says that he, "had seen Him and Heard Him working and preaching like a man" (54). Therefore, that is God who determines the real destiny of everything. So, everything seems joyful and cheerful thinking that they are safe on the lap of the God. Whether gloomy or joyful moments, every creatures accept it as it is. Muir states:

Every living things seemed joyful and nature's work was going on in glowing enthusiasm, not less appreciable in the deep repose that brooded over every features of the landscape, suggesting the coming fruitfulness of the icy land and showing the advance that has already been made from glacial winter to summer. The care-laden commercial lives we lead close our eyes to the operations of God as a work man.

(177)

In this way, Muir takes nature as god and finds God in every living and non living beings. He glorify the beautiful creation of God. God is involved in spirit and determines the fortunes and fate, and rules and regulations of world. Everything happened with the wish of God. So, nobody has any right to rule over nature.

c. Knowing and Understanding Nature

Muir's glorification is the process of knowing the wild world. In course of knowing nature, Muir presents nature in a magical way. His artistic way of making

the surrounding beautiful and magical, the artistic way of presenting verbs and cheerful sounds and so much use of natural images reflect the real life cycle of natural world. Each and every particle of nature is wonderfully defined. For example the beautiful scene of the marked plants which have beautiful flowers and fruits looks so magical and the weaving of the pine trees on the top of the mountains just like staying in the hand of God and become the center of the attraction and the creativity of the literary writers. Nature's marvelous beauty attracts the other creatures like the attractive picture of the lizards and mastodons and elephants live together with harmony. From small black ant to big elephants live together mutually by protecting themselves. All living and non living beings live together with out any tension and fear. At the same time Muir describes the picture of wild creatures and their interrelationship. They are living like neighbors in a same village. Muir presents the warm sunny day, thrilling plants, animals and rocks which are making mountains throb and swirl and dance in accord like star- dust and the perfect mirror, reflecting sky. So, all things which are related with the whole cosmos, Muir presents so beautifully as if these are so perfect having no faults and Muir writes:

I have met in my all walks. Its flowers are bright orange yellow, an inch to two inches wide fruit- pods, three or four inches long, slender and curving- height of bushes about four feet, made up of many slim, straight, branches, radiating from the root- a companion of the manzeenita and other sun living chaparral shrubs. (39)

d. Associating and Connecting Nature

In course of glorifying nature, Muir occupies the another important way that is association and connection. His view of association completely matches the view of Barry commoner, "everything is connected with everything else" (34). According to

Muir, there is loose and free correspondence between human being and object, nature and man. So, he stresses the interrelationship between human being and natural world. And man's identity is always viewed at the frame work of nature. This kind of interrelationship and intersection between two can only be understood on the level of creativity. Human beings are the part of nature and the nature is the part of human beings. This is the sense of union of human being nature and an equality. Plants are depending upon rain and air, animals are depending on plants and water and the human beings are depending on all natural phenomena. All are living together in a linear way and in a round circle. There is a kind of companionship and mutuality between each other. In this context, Muir says, "wolves and wolverine are companions in sin equally wicked and cunning" (94).

All living and non living creatures have a connection. Sometimes, they are harming others because they are protecting themselves from their enemies. But this self protection is a kind of harmony between each other.

e. Aestheticizing Nature

The another aspect of glorification of nature in Muir's travelogue is the aesthetic. Muir visits wild world and finds the world artistic, tasteful, elegant polished, refined cultured and beautiful. He studies wild glaciers, forests and the total wild life which is passing with tremendous pressure and making new landscapes, scenery and beauty which so mysteriously influence everywhere of everything. In other side, the beautiful scenery of the wave are seemed enthusiastic, eager haste to the shore, with long, irises tresses streaming from its tops, refresh wind, rolling pitching and flying water and beautiful view of the rainbow lights, the magnificent picture of the wind society like the scenery of the ocean makes the whole environment sublime and attractive. So, in *Travels in Alaska*, Muir says:

All its scenery is wonderful- broad river- like reaches sweeping in beautiful curves around bays and capes and jutting promontories, opening here and there into smooth, blue, lake- like expanses dotted with islands and feathered with tall, spiry evergreens, their beauty doubled on the bright mirror- water. (7)

In other words, Muir finds the wild world perfect where all creatures are living in harmony. It is like the world of the God where we can get total freedom.

Everything is charming and attractive. For example, the sun beams streaming through the ice pinnacles along its terminal wall produces a wonderful glory of colour and the sparkling crystal prairie and distance snowy fountains. The attractive floods, rivers, and spacious valley covered by snow and the favorable weather makes the people spellbound.

So, by the transcending wisdom, Muir can see nature as a symbol of beauty. He prepares the dynamic concept of nature and its beauty. With the help of attractive words, appreciable sentences and the use of metaphors, he cheers the readers and help them to see the actual scenes of the nature. He defines nature as the gift of God. He shows the beautiful pictures of tiny creatures and mountains and rocks together. By reading his travelogue, we can get entertainment. His travelogue introduces the extraordinary glacial phenomena and makes the major figure of scientific history for the sake of environment. Muir deals with the world's of plants and animals. His way of defining beauty is living and immortal. In course of giving the enjoyment of describing natural world, he shows the beautiful scene of Auroras as a novel and wonderful in a glowing silver bow, magnificent arch right under the zenith on the top of the mountain walls. Muir explains like this:

Its intense, solid, white splendor, noble proposition, and fineness of finish excited boundless admiration. In form and proportion it was like a rainbow, a bridge of one span fine miles wide and so brilliant, so fine and solid and homogeneous in every part. (237)

This is the kind of vivid description in which readers can create the picture of Auroras and get enjoyment by imagining. Like Auroras, Muir creates the picture of the shining waters, beautiful islands which are giving unfailing source of enjoyment, the mountains and peaks, the ever green trees and sweet smelling flowers, noble old ice rivers, vivid picture of snow clouds, and beautiful ice walls attract the human beings. These all scenes give the real life and relief to the readers. The contemporary people who are frustrated from the modern industrial world find in nature the total relief and all others can find entertainment. John Muir is also attracted by the magical beauty of Alaska and Sierra. He wants to spend his whole life in the gardens and forests with the wonderful scenes. In the middle of his journey, he writes:

I greatly enjoyed my walk up this majestic ice- river, charmed by the pale blue, ineffable fine light in the crevasses, Moulin, and wells, and the innumerable azure pools in basins of azure ice, and the network of surface streams, large and small gildings swirling with wonderful grace of motion in their friction less channels, calling forth devout admiration at almost every step and filling the mind with a sense of nature's endless beauty and power. (78)

f. Showing Nature's Grandeur and Its Vastness

This is another way to glorify nature. Being the lover of the nature, Muir describes nature by taking it as majesty and splendor. Among various things in the world, Muir keeps it in the high rank and defines it as a noble character who does not

cheat anybody. So, according to Muir, nature is the most wonderful place all over the cosmos. It is so vast that our normal mind can not even imagine. If we go for visiting nature, we will find it boundless, limitless and beyond description. While visiting places, Muir find new scenes in every step. If we keep on visiting nature, we will find numerable scenes which we can not even see. So, it is a magical rapidity that is always rounding one place to another. It makes the visitors curious to go further to see as if the eyes called away into far- reaching vistas, bounded on , either hand by headlands in charming array, one dipping gracefully beyond another and growing fainter and more ethereal in the distance. In Muir's view, nature is so vast that every creation starts from it and ends in it. So, it is unimaginable. It is also the genesis of all literary creation. For example, the creative writers create a work of art from it by taking one tiny aspect of nature. Therefore, it is the paradise of poets and the abode of the blessed. In other words, nature is as a whole so fine, so tender, and so ethereal that all penwork seems hopelessly unveiling because while the writers are writing something, the phenomena like forests, islands, mountains and waterfalls seems boundless, vast that they can not cover everything. So, in *Travels in Alaska*, Muir says:

Viewed one by one, they seem detached beauties, like extracts from a poem, while, from the completeness of their lines and the way that trees are arranged each seems a finished stanza in itself. Contemplating the arrangement of the trees on these small islands, a distinct impression is produced of their having been sorted and harmonized as to size like a well balanced bouquet. (14)

So, while we contemplate the whole globe as one great dewdrop, striped and dotted with continents and islands, flying through space with other stars singing and

shining together as one, and the whole universe appears as an infinite storm of beauty. The scenery of the wildest expanses are so pure that the water and luxuriance of the surroundings is clear and still. For example, in Olympia, the scenery of doubling cape which is passing through uncounted islands and makes a new combinations break on the view of endless variety, sufficient to satisfy the lover of wild beauty through a whole life.

Likewise, the wild world is so bright, so pure and so enthusiastic in motion that there is nothing in the least cloud like while the cloud fringed and folded in the most magnificent form. So, Muir finds a boundless admiration in nature. He finds fine exciting places that are novel and wonderful like a beautiful rainbow, a bridge of one span is so long and so brilliant. Muir in *My First Summer in Sierra* writes:

How boundless the day seems as we reveal in these storm beaten sky gardens amid so vast a congregation of onlooking mountains! Strange and admirable it is that the more savage and chilly and storm- chafed the mountains, the finer the glow on their faces and the finer the plants they bear. (152)

In this way, by doing ordinary appreciation, talking nature as a symbol of beauty, giving it as a religious importance and taking nature as God, and connecting associating it with other creatures and showing its grandeur and its vastness, John Muir glorifies nature to save ecology from various exploitative aspects.

Like John Muir, Wendell Berry aims at preserving nature through glorification. In course of glorifying nature, Berry too looks of nature from takes so many perspectives like utilitarianism, ethical and relational perspectives. According to Berry, nature is a dwelling place of the spirit of God where every creatures get shelter and life from the earth's exhaustible resource.

Being a farmer, Berry knows land very nearly and realizes its crisis and dangers. He gives the example of Kentucky farm and the time of depression while there occurred the natural crisis. Retrospectively, he defines the particular situation of ecology in various eras. For example, in Era of Mythology, people used to respect nature because the land is inhabited by the spirit of Gods, in Era of Economics, the land is valued in terms of cash. So this era is considered to be era of disaster, the last one is Era of Ecology, it is the achieving era of equilibrium like everything is the equal creation of God. So, by keeping these things in his mind, Berry seems to be worried about the contemporary people's destructive mind and he tries to find out the actual coming crisis of the land.

Therefore, this small community serves him as an ideal because it offers him a model conscious, hard-won awareness of the differences between nature and culture and limits to their interrelationships. He offers the specifics for the treatment of postmodern conditions. He gives the lesson of abandoning the standard measure of long history in relation with nature. Rather than using the way of productivity, he applies the another measure- reproductively. So, the following are Berry's glorifying perspectives:

a. Utilitarian Perspectives

In Berry's writings, nature has been taken as something useful. There is the reorganization of the interdependence between human beings and nature. Nature is necessary for the needs and the use-value, the value of breathable air and drinkable water which human beings cannot socially produced. For that we should depend on nature. So, nature gives life for everything that exist in the world. At the same time, like air and water, the another inevitable thing is soil. He argues that soil is human being's history and heritage. So soil is also to be read, interpreted, taught, learned and

handed down to the next generation and kept from becoming mere dirt. Therefore, Dana Philips presents the view of Wendell Berry in her essay “Is Nature Necessary” and states, “For Berry, farming is the deliberate but restrained process of turning nature into culture- and culture into nature” (221).

Berry also seems to be afraid of the distaste of the retired world and wants to generate eco-aware movement. While the current ideology separates human beings from environment becoming demonstrably and dangerously reductionist, Berry suggests that human beings should always love natural world and should not ignore it because natural world is indubitably real and beautiful and much more significant. So, ignoring and misusing nature is to be bringing problems towards the life of human beings. Berry in “a secular pilgrimage” states:

It is our wanton and thoughtless misuse of the land and the other natural resources, is our wholesale population of the water and air in strip-mining, in our massive use and misuse of residual poisons in agriculture and else where, in our willingness to destroy whole landscapes in the course of what we call “construction” and “progress” in the earth- destroying and population- destroying weapons we use in our wars, in the planet destroying weapons now ready for use in the arsenals of the most powerful and violent nations of the world.(7)

To escape from the dangerous consequences of misusing nature, Berry advocates for natural balance stating that the place is the life of everyone and we all depend on it where we can get place to live, relief, joy, pleasure and love. So, our responsibility is to live as independent and free as we can. Berry trusts the environmental movement as an protest movement which prevents the natural crisis. From these various crisis, everybody suffered publicly. But the environmental crisis

raises closer to home. It affects every individual, from air pollution to water contamination, deforestation to land exploitation. That is why Berry says in his essay, "Think Little":

Every time we draw a breath, every time we drink a glass of water, we are suffering from it. And more important, every time we indulge in or, depend on, the wastefulness of our economy- and our economics first principle is waste- we are causing the crisis. (71)

Berry stresses that all things have a use but, unfortunately, nobody has given them the actual value for their uses. People should give them free value for their own sake. Every little thing has unique quality to satisfy others either giving happiness or giving the life. So, the whole creation is a great union of interlocking lives, process and substances and remains all dependent between each other. But it is obvious that the contemporary world's practice contrasts almost exclusively on the productive phase of natural cycle. The means of production becomes more elaborate all the time but the fertility of the soil are reduced by more chemicals. It wastes the soil and it becomes the large agricultural waste and creates the problem. So Berry demonstrates the problem and states, "Just as the cities exist within the environment, they also exist within agriculture. It suggests that, like farmers, city dwellers have agricultural responsibilities: to use no more than necessary, to waste nothing, to return organic residues to the soil" (139).

b. Religious Perspectives

Similarly, unlike Muir, Berry also glorifies nature by taking nature as a dwelling Place of God or through a religious perspectives. By opposing the view of anthropocentrism, Christian world takes nature as granted and made for human pleasure. Berry explores the qualities of external world within himself. He tries to see

eco entities with equal eye as he sees the human beings. He abandons the total domination of human self and takes on consideration the huge power of nature. So, Berry finds the pure human spirit in nature. And at the same time he raises the question of the real owner of the world. The earth is full of goodness of the lord. God makes all living and nonliving beings relatively equal. There is the mutual relationship to create harmony.

For Berry, nothing is merely somebody's personal; neither for land nor for people but people and land wedded through a mystical power that very power is God. There is no word of separation in God's language. Therefore, the very union of nature and people cannot separate. It is like a marriage of grace. While we make plan to destroy land, we should remember our self destruction. If somebody or something comes in this world, it is because of the God's intention or if something removes from this world, it is also God's permission. So harming the God's creation means insulting God. So, according to Berry, we should always respect God because he is the creator of this whole universe. Berry, in "Discipline and Hope" states, "God is the lover of the world and its faithful husband Jesus is a bridegroom. And he is the planter; his words are seeds. God is a shepherd and we are his sheep" (153).

Therefore, Berry wants to differentiate the God of creator and the God of the ruler. In contemporary time, the ruler are considered to be God because of their destructive power. But In Berry's view, the actual God should have both the power to create and to rule. If God rules as a creator, he will the worsippable because only the creator knows the infinite excellencies in everything and everywhere.

c. Ethical Perspective

Among all other ways of glorification, Berry chooses the most interesting way that is ethical. In course of developing the ideas of preserving nature, Berry shows the

environmental ethic which deals with man's relation to land, animals and plants. This ethical view of nature advocates for respect in environment. According to Berry, we need to cope successfully with natural resources. It is a delusion to accept that human being can flourish apart from natural world. We should not knowingly allow many species or race to go extinct. Humanity is a part of nature and a species involved among species. The more closely we identify with the rest of the life, we will be able to discover the sources of human sensibility. On the basis of this view, Berry conveys:

In some eastern Kentucky countries, for mile after mile, mile after mile, the land has been literally hacked to pieces. Whole mountain tops have been torn off and cast into the volleys. And the ruin of human life and possibility is commensurate with the ruin of the land. It is a scene from the Book of Revelation. It is a domestic Vietnam. (169)

In this way, Berry feels pain when somebody destroys the natural world because he finds there the same spirit of laughing and weeping as a human spirit. That is why, he has the near relation with land where there is the sense of oneness and with the life of the land which informs and transcends the physical change, as a force that can change the main life. Berry feels that this particular world would be one way of stating his own aspiration and we can get some knowledge of eco- awareness. So, Berry says:

What I get from the experience out here is the awareness that the life we want is not merely the one we have chosen and made; it is the one we must be perpetually choosing it and making its differences from among all contrary and alternative possibilities. We must accept the pain and labor of that or we lose its satisfactions and its joy. Only by risking it, offering it freely to its possibilities, can we keep it. (39)

In this way, using various ways of glorification like appreciating nature, taking it as God, associating it with other aspects and taking it as an ethical perspectives, John Muir and Wendell Berry bring eco- literary awareness in the field of literature. Both of them are the lover of the natural world; they love earth, soil, and all things, related to nature. So, they want to sit and recline on the ground with the feeling of being close to a mothering power. Their tips are built upon the earth and their altars are made of earth where earth is the final abiding place of all things to get life and opportunity of growing. That is why, both the writers want to sit and lie upon the ground and think more deeply and feel more keenly. Then they can see more clearly into the mysteries of life and come closer in kinship to other life of the surroundings. From it, they can develop the concept of life and its relation with natural world where it fills its being with the joy and mystery of living and gives reverence for all life in which we can find place for all things in the scheme of existence with equal importance to all. Both of them believe the real creator of the universe. So, they emphasize the preservation of this creation and respect the very creator. All living and non living beings are made by the same hand and fill with the essence of the great mystery. The spiritual place of Berry and Muir is humble and meek. That is why, both the writers have an unique idea of glorification of nature in which they portrait the picture of life and give the lesson of struggle for its existence and its well fare.

Therefore, both the writers seem to be worried about the coming generation's exploitative mind while people are pushing one another towards city and industrial world in a foolish manner. They spend much time in aimless fashion with their natural faculties neither seeing, hearing nor feeling the varied life that surround them. They have no awareness, no acuteness and they have developed the dull manner towards nature which takes from them natural poise and stimulation. To develop an eco-awareness towards natural life, both of them occupy the technique of glorification for appreciating nature or showing its importance or showing its divine existence.

5. Purpose of Nature's Glorification in Wendell Berry's and John Muir's Writings

John Muir and Wendell Berry's main purpose of glorification is to save ecology, from human pressure, over population, industrialization and exploitation, by bringing eco- awareness through their writings. The two travelogues by John Muir, *My first Summer in Sierra* and *Travels in Alaska*, and the essay collection by Wendell Berry, *The Continuous Harmony* glorify nature by appreciating, describing, showing the utilitarian purpose towards nature and presenting an ethical perspective. Berry and Muir expose various types of natural worlds by glorifying and portraying the scenes of struggle for existence and human mistreatment towards nature. Both the writers try to describe natural phenomena by traveling and assimilating natural elements. They explore new information about ecological crisis and its causes and try to find out the ways of bringing freedom by intensely looking on nature. Both of them have a kind of fear for losing harmony in nature because they have been losing protected, balanced and ordered world. This loss makes them struggle for becoming the part of nature. By adopting the way of glorification, they try to interconnect both the cultures; human culture and natural culture. They feel relief while glorifying because they are sure that they will succeed to bring eco-aware in literature.

By appreciating each and every particle of nature, John Muir sees in nature a complete world. He is rediscovering the ecological entities in it. With the motive of saving ecology, he takes help of language and the modes of verbs. He writes two travelogues by using attractive language for natural preservation. His mere appreciation indicates the most significant aspects of nature and gives a good lesson for those people who have not any feelings for nature and think nature is made to be destroy. Likewise, Muir presents the interlink between human beings and nature. In

his view, nature and culture are interconnected. Humans take oxygen and plants take carbon dioxide to survive because according to Muir, nature is everybody's wildest home. With the help of ocean, it rains on earth and with the help of air, people can get chance to breath. Therefore, the wild world is the pioneer of showing path to the human being but unfortunately animals now exist only under our heel.

Another purpose of glorification is an utilitarian purpose. We can see the picture of utility of nature in Muir's travelogue, *My First Summer in Sierra*.

According to Muir, to destroy nature means to destroy the self. Because of the mutual relationship between human world and natural world, Muir wants to make aware the people who are destroying natural world. The indirect way of preserving nature speaks of the significance of nature to him. So, Muir, in *My First summer in Sierra*, minutely observes wilderness and describes each natural entities as he does a shrub, "A handsome little shrub, *Chamabatia Foliolosa*, belonging to the rose family, spreads a yellow- green mantle beneath the sugar pines for miles without a break, not mixed or roughened with other planet" (25).

Muir seems to worry about the destruction of land which is defiled by man's apocalyptic folly. Because of the man's careless action, the society becomes tough, cruel and merciless and people have a new desire of making individual profits to continue along this road which is called a seer nuclear prostitution. There is no choice for human being. People don't know the actual fate. There is only choice remained either live in contaminated land or die. But Muir does not want his coming generation to face the environmental problem. Therefore, he tries to way out the problems by bringing eco- awareness in literature. He becomes the central figure in the history of the American conservation movement. He is guided by the uncompromised principle: "everything is connected to everything else" (34). Because of this principle, he

determines to build a strong constituency for the political preservation of wild lands. His writings are based on close observation and personal experience and totally contrast to the objective, authoritarian methods of formally trained historians of his time rather he is trying to portray land from degradation and abandoned strip mines, herbicide and pesticide use. From actual observation of the nature, Muir is able to see the mutual relationship between each other. Every natural phenomenon has the pure spirit and they better know about the natural reality. All creatures are living together with harmony without any selfish intention, without harming others. All the time they seem happy without any tension. So, we human beings and nature are interdependent between each other. Muir expresses:

How helpless should we find ourselves should we set a table for them such buds, seeds, insects, etc, as would keep them in the pure wild health they enjoy! Not a headache or any other ache amongst them, I guess. As for the irrepressible Douglas Squirrels, one never thinks of their breakfasts or the possibility of hunger, sickness or death; rather they seem like stars above chance or change, even though we may see them at times busy gathering burrs, working hard for living. (96)

By portraying the picture of great adventure of the wild creatures and their faith and mutuality between each other, Muir tries to give the lesson of the significance of wild life and it is an inspiration for all people. On the other hand, in his famous travelogue, *My First Summer in Sierra*, Muir expresses the actual condition of wild animals and their faith towards human beings. Sometimes Muir shows the courageous scenes of accepting death without any tension and at the same time Muir shows the man's selfish and lustful nature. For heavy profit, humans are forgetting the other creatures feelings and emotions.

So, to clarify the actual propose of saving nature, Muir represents various analogous lines to clear the importance of nature and its patience, innocent behavior, enduring strength and courageous scenes. He draws the picture of protected world and the contemporary people's gloomies. To come out from this illusions, Muir develops the entire image of nature and lets it towards the conscious world to enlighten and reform it. For Muir, glorification is the most reliable technique of saving ecology. It is the main part of his writings which deals with the life of nature based on his visiting. Rather than reading the books of others to know nature, he determines to visit and feel the real wild life. On the way, he glorifies all the things like sheep, flock, wolves, woods, mountains, snow rocks, wind, storm, rain , trees and flowers, and their life style and the way of life; how they are facing the coming troubles and their reactions while facing troubles. It is a great lesson for the sensible people who can understand the feelings of wild life and can respect nature rather than exploiting it. Muir explains:

Every sheep seemed to be invincibly determined to die any sort of dry death rather than wet its feet. Carlo has learned the sheep business as perfectly as the best shepherd, and it is interesting to watch his intelligent efforts to push or frighten the silly creatures into the water.

(255)

Muir's another purpose of glorification is the religious motive; portraying nature as God who is the master of this whole creation. Like *My First Summer in Sierra*, Muir writes another travelogue, *Travels in Alaska*, with the hope of conserving nature from contemporary society while people are running towards the industrial world. At that time the main intention of people is to make their life comfort and easy by the help of science and technology. People are running to make cash and profit.

Therefore, he decides to travel and glorify nature by showing nature as God. He observes the each parts of nature as the gift of God. In Alaska, he finds the land literally alive with glaciers scrawls of ice, at the same time, he is totally thankful to God because God created everything beautiful from the same hand. Including human beings, everything belong to the property of God. So there is the interconnection between each other. Therefore, the whole creation in nature like animals, plants, and the rocks underfoot have an equal right to exist.

In Muir's own language, all things are beautiful in the eyes of the God. Like anthropocentric view, he does not support the biocentric equality, "the world we are told was made for man" (41). Among human beings, Muir admires the Tlingit Indians who have a kind of respect to nature even they have traditional religious belief. They can see the embodied spirit in every mountain, stream and waterfall. He says, "Doubtless this resonate strongly for a man who often spoke of the "plant people" and invested all nature with the essence of God" (xiii). Therefore, Muir neither can exploit the nature nor can make religious converts, but he comes to explore and study the natural environment for its own shake. He is truly kindred of those original people whose heart is deeply infused with the spirit of land and all its inhabitants; who speak of animals, plants as people, as did the native who see the forests, temples and the mountain as terrestrial manifestation of God. He wants humans and nature to belong to one great interdependent community. He writes, "We all dwell in the house with one room- the world with the firmament for its roof- and are sailing the celestial spaces without leaving any track"(xx).

In this way, in both travelogues, Muir is writing for enlightenment in the field of literature as if he is waiting for a bright light after the darkness or feeling of warmth after the cold. He has full confidence to explore the inner meaning of nature

and increase self confidence to save nature through persuasive technique by presenting the beautiful pictures of nature. In *Travels in Alaska*, he presents the interpretation of Indian woman who has confessed her sin of exploitation of nature.

So, he presents her views:

We liked it long ago when we were blind, we always danced this way, but now we are not blind. The God lord has taken pity upon us and sent his son, Jesus Christ, to tell us what to do. We have danced to- day only to show you how blind we were to like to dance in his foolish way. (29)

At the same time, Muir exposes cruelty of human beings towards nature. In course of fulfilling their hunger, they kill wild animals, whereas animals are not feeling from the cold weather. People used to hound them with spears, for example, chasing them with their wolf dogs and bringing them to bay among the rocks, where they approached and killed. By killing wild animals, people celebrate victory but they are forgetting their responsibilities. So, Muir presents the actual picture of nature make the people conscious towards nature and can recognize the importance of nature. The boy's picture who is lying in a row wet and limp like dead salmon, He has no clothes than a remnant of a shirt. Muir expresses:

A little boy about six years old, with no other covering than a remnant of a shirt, was lying peacefully on his back, like Tam O' Shanter, despising wind and rain and fire. He is up now, looking happy and fresh clothes to dry and no need of washing while this weather lasts. (160-161)

From above lines, Muir tries to picture out the two kinds of people living in this world; one has the destructive intention and the other has longing for

preservation. People who are living far from nature, always have the sense of destruction of nature for their self interest, on the other hand the humans like this child has the respect towards nature. Muir spends his life on the lap of nature. To make the people faithful and honest towards nature, Muir advocates for conservation by giving the example of The Indian boy.

Unlike John Muir, Wendell Berry has also the same feelings of saving nature from the industrial and scientific world. His main purpose of glorifying nature is to make people aware of nature and arouse the sense of respect towards nature. His essay collection, *The Continuous Harmony*, presents the view of conservation. With the lesson of preservation wild land, he steps forward towards the appreciation of nature and takes it as an ethical perspectives. He appreciates lands, forests, mountains, hills, flowers, birds, as an utilitarian perspectives. While the world is most insidiously and dangerously presented in the constantly widening discrepancy between our power and our needs, our means and our ends will be inevitably come. For example, in order to build a road, we have to destroy so many acres and farmlands forever from which we are getting our food and water. But we think ourselves lucky without regretting, believing that we have gained so much and lost nothing. Gradually, all creation is valuing cash and will bring us into the age of disaster where we have to die without getting fresh air to breath, clean water to drink and fresh food to eat. Therefore, Berry makes human beings wise and humble to enter an era of ecology while human being can utilize and he says, “the science of achieving an equilibrium with the environment” (10).

Unlike Muir, Berry is also raising the voice of interdependence between human beings and nature. By making readers conscious for ecological disaster, he is trying to lead human beings towards harmonious world. He holds ethical views for the

preservation of all the wild world. Like human beings, he is able to see the same spirit and the feelings of natural world. If human beings cannot bear the exploitation, so can not other creations as they are created by the same owner. Everything has to be right for existence. From ethical perspective, in *A Continuous Harmony*, he writes:

There must be new contact between man and the earth; the earth must be newly seen and heard and felt and smelled and tasted; there must be renewal of the wisdom that comes with knowing clearly the pain and the pleasure and the risk and the responsibility of being alive in this world. (11-12)

According to Berry, in every moment human beings depend upon nature because there is the connection between each other. Both are not able to survive without owe other. But the environmental crisis rises closer to home. Every time we breathe, drink water and we indulge in or depend on wastefulness of our economy that is directly or indirectly responsible for ruining the land. By taking somebody's help or by themselves, human beings should solve the problems and should create a healthy community which will free man to move alone. For perceiving nature, we have to accept the pain and difficulties and we have to lose its satisfaction and its joy. In the middle of the essay, Muir appreciates the natural beauty by presenting the reality of nature and wants to increase the sense of responsibilities towards the environmental crisis. He feels satisfied with wandering in the woods and observing the rivers, blooming flowers, and taking delighted view of the mountains. He says, "These small healings of the ground are my model accomplishment- every thing else I do must aspire to that" (35).

To glorify nature, Berry requests individuals and different institutions or government not to be biased towards nature. The contemporary law makers also do

not give any place to ecology. In his writings, he requests to review the biased law, and suggests that the law should cover every aspects of the world including nature. He remembers the bountiful and graceful lands which is described in the pages of the Bible that are haunted by the memory of the good land, laid waste, and fear of human suffering that, the destruction is always caused. He seems to be nostalgic of the fertile land. At the same time, Berry seems hopeless also because of the coming of the natural disasters which is caused by the industrial and the scientific world as well as over population. By the help of writing, Berry is trying to make aware people who are calculating the land in terms of profit not the part of the creation of God. The land belongs to the rich organizations like Peabody, Kentucky River coal, Elkhorn Coal. They occupy these places as if their own property and use them and destroy. As the destruction of the earth has so far been exceedingly profitable to these organizations. For that, they have covered up thousands of acres of farm, forests, and land and polluted thousand of miles of stream with silt and mine acid and they have cast over burden of mines into the water courses and the public roads. So, their motive is to support technology not support the morality. Instead of taking any moral step, people are hungry for profit. In hinting to such misuse of land, his essay "Mayhem in the Industrial Paradise," Berry says:

It proceeds upon the assumption that there is no law of gravity, that no Heavy rain will fall, that water and mud and rock will not move down hill, that money is as fertile as topsoil, that the wealthy do not ultimately share the same dependences as the same fall as poor, that the oppressed do not turn against their oppressors- that in other words, there are no natural or moral or social consequences. Such are the

luxurious that our society affords to the warlords of the exploitative industries. (171)

In this way, to exhibit the environmental problems and to way out from that problem, Berry has taken the help of language. He takes the language as an weapon to save ecology. Berry deals with the importance of ecology and the urgent need of conservation. According to Berry, language is the only one tool to convince people who are ignorantly destroying the nature. Berry has the aim of saving ecology from tremendous pressure, over population, exploitation and annihilation of nature.

Wendell Berry and John Muir, thus, glorify nature to save it from human exploitation. Being the eyewitnesses of the destruction of the world in a blind rush towards the profit oriented world, they know that one day the eco system will be totally imbalanced. If the process of so called development going on and on, the world will one day be disturbed. The increasing population will create problems in a rush to meet human Then gradually there will be the problem of the life cycle of the world. Things will ultimately be out of control. To save nature from the immediate danger, Berry and Muir glorify nature.

6. Conclusion

The ideas of ecological conservation emerged around two centuries ago on a way to look into natural disaster and crisis. But it merely remained a concept limited to environmentalists failing to reach the common mass. It was just an effort to form views for protecting forests and wild life, and conserving natural resources effectively.

In the past, environmental problem was simply ignored as opposed to human problems. People took environmental problem as a simple case of reckless hunting and misused natural world of animals, plants, birds and fishes for the welfare of human beings. In the name of development and the process of making life comfortable, people developed the importance of science and technology. Gradually development efforts took vast leaps in every field. As a result wild world had to face so many problems like the problem of deforestation. War chemicals and acids started violently causing incalculable natural damage. Problems like dramatic increase of human population, industrial growth, urban concentration and unrestricted deforestation cropped up. All this happened because of the high living expectation of human beings.

Before 1990, the majority of population, aware conservation of nature, Among such literary writers, John Muir, and Wendell Berry were prominent and they had this awareness in the very past while the whole world was calculating the map of the modern and sophisticated world. Like Muir and Berry, some other writers used to write for ecological welfare either glorifying nature, or describing it, or showing its attachment with human culture. Then, gradually, a greater human realized the actual significance of nature and started to show the interest towards ecological crisis, either through literary writing or through journalistic write-ups.

After 1990, ecology was defined as the scientific study of the relationship between organism and all aspects of their environment and the relationship with other many more branches of study such as art , culture, religion, and literature. A new movement emerged at the same time with scholarly publication in environmental literature through a journal; ISLE, Interdisciplinary Studies in Literature and Environment. This journal helped to bring a new consciousness towards ecology to emerge in a dynamic way. This is a kind of environmental movement which emphasized nature like other areas of emphasizing humanities like gender, race and class. Like other literary scholars, humanitarian scholars started a new organization to promote the environmentally oriented work. They started to bring the environmental implications to the literary texts with the view to preserve and balance the environment by bringing eco-literary awareness. This effort helped explore the implications of environmental thought in arts and humanities. A scholarly perspective developed focusing environment in a particular work of art, aiming at raising eco-awareness and this school of inquiry is called eco- critical school. Literary writers and critics termed this eco- critical practice as ecocriticism.

Ecocriticism is a school that gives the complete meaning of ecology. It embraces the notion that language thought and knowledge begin and end with environment. So, no knowledge and human effort can be worth a while if the earth is obliterated. Ecocriticism creates a consciousness of interdisciplinary notion of life and earth. It corresponds the role of creating the nature in a new form. It encourages the understanding of the study of literature in relation to physical environment whereas discourages the human- nature dichotomies by expanding awareness of interrelationality and interdependence. This phenomena of literature and environment study are better understood in relation to other disciplines. Ecocriticism always

follows the view of Barry Commoner, “everything is connected to everything else.”

(34)

Ecocriticism not only is the study of the relationship between literature and environment or the study of human and non human relationship. Every literary work can be read from an environmental perspective. All texts are at least eco-critical in the sense that the literary or imaginative creativity requires a “placeness” Scholars are consciously or unconsciously perceive within them a certain relation to their place. They use language and decorative words to reveal the meaning of place or the world. So, the linguistic, conceptual and analytical frameworks develop. The words are originally linked to natural as to the oral culture. So, nothing goes beyond language and nature. Therefore, language should not be separated from the environment.

Ecocriticism believes that language is the earth and the earth is the language. That is why, there is the study of interconnectedness between language and nature, texts and terrain and the words and the woods. So, with the rise of eco- critical awareness, many scholars have tried to see the connection between science, nature, culture and literature.

John Muir and Wendell Berry are the famous eco- aware writers who have written essays and travelogues by glorifying nature. Both of them see the interconnection between nature, culture and the literature. By appreciating nature or by relating the ethical imperative to conserve nature, by associating nature with God or linking it with material usefulness or by glorifying nature for its own sake, Muir and Berry bring the ideas of environmental preservation. With the help of verbal modes, they give purely visual impression of nature. Both of them travel around the actual wild world and see each and every particle and place. Then they start to describe the animals, plants, and the lands by animating them and finding out the

interrelation between each other. Then they also try to find out the contemporary people's reaction towards natural world. In John Muir's two travelogues; *Travels in Alaska* and *My First Summer in Sierra*, nature merely appreciated through ethical perspectives and is associated with God. He has composed his literary texts with a creative play of language making readers alert to the delicate poise between human and non-human mind. He has glorified nature to appreciate and promote nature. Muir describes the regenerating experience, he gains from his association with nature in the following words:

To the mountaineer a sea voyage is grand, inspiring, restful change.
For forests and plains with their flowers and fruits we have new
scenery, new life of every sort; water hills and dales in eternal visible
motion for rock waves, types of permanence. (3)

In this way, Muir's glorification of nature is an artistic creation of the beautiful world. This teaches the importance of conservation of wild world. In his travelogues, we can see the attractive view of valleys, mountains, forests, rivers, flowers, snow and rocks. He loves every thing like the violent storms and he delights in finding ways to experience them as intimately as possible. And inside the violent storm, he discovers God and heavenly spirit which gives a kind of love to human beings. On the other hand, he meets the Indians and wants to make them true friend because he finds Godly spirit within them. And their heart is deeply infused with the spirit of the land and all of its inhabitants; who speak of animals, and plants as people. In his travelogue *Travels in Alaska*, he finds the land literally alive with glaciers- great scrawls of ice bearing down from the height. That is why, he is a poet, geologist, singing praises to the glory of ice while unraveling the mysteries of a dynamic natural world.

For bringing eco- awareness in the field of literature, Muir reaches the topmost peaks of Sierra and Alaska. We can realize the fluency of his long – legged stride which has become a descriptive fluency as well. His writings cover from garden to flower, ridge to ridge. And his courageous travels cover from top of the peaks the treasuries of the snow gazing far over domes and peaks, lakes and woods. In this way, by glorifying nature, talking it as God, enchanting listeners with the stories of his adventures, he tries to give the lesson of preservation of nature.

On the other hand, Wendell Berry describes nature for the quest for harmony with land. He emphasizes the gratitude of earth, knowing that, the care of nature is needed for continued sustenance. The conservative world is developed in *A Continuous Harmony* which is his one of the famous essay collection that raises the issue of conservation. Here he describes the drawbacks of developing science and technology and trying to clarify the consequences of the emergence of darkness and the danger in the environment. For Berry, nature is not for the sensual pleasure, just to look at and enjoy rather it is for finding the rightful identity. Sometimes, unlike romantics he wanders in nature for pleasure, but Berry mingles human consciousness into the subhuman world. He dismantles the boundary between the self and the surroundings. He abandons his exclusively human perspective and is able to see beyond the plant's apparent passivity. He feels, perceives and realizes the immense power of the plants and animals. He raises the question of the problems created by human beings. In short , He is searching the quest for harmony in nature which is going to be destroyed. To bring harmony, he uses the technique of glorification.

Berry glorifies nature through the religious and utilitarian perspectives. He wants to prove that human life is not possible without nature. Nature and human being are interdependent. Both the lives need each others help to survive. But the

contemporary people cannot know the natural world. So, the total images are broken, idols are all overthrown in this irreligious age. Nobody believes in God. But Berry tries to bring consciousness so that humans can feel God or the necessity of nature or the significant role of nature. Therefore, according to Berry, if it is well to consider the needs of the earth as one's own need, that must be carried beyond abstraction into the specific relation between men and their place in the world. There must be new contact between man and the earth; the earth must be newly seen, heard, felt, smelled and tested; there must be a renewal of the wisdom that comes from knowing clearly the pain and the pleasure, the risk and the responsibility of being alive in this world.

According to Berry, If there is no responsibility or realization towards nature, there will be aroused the problem of environmental crisis. If the land can make fit for human habitation by memory and old association. If human beings do not associates themselves with continent will blotted with a mindless destructiveness and the substance of meaning and of value. Without the faithfulness to the place, it is sure that the place will be used carelessly, and eventually destroyed. That will be a sign of impractical. So, in his view, everybody should be aware of the dominant characteristics of our civilization which are destructive and less beneficial. This kind of civilization evolves the economy of waste. So, Berry says:

I certainly am aware that there have been great nomadic civilizations. But it seems to me that those were evolved in response to natural conditions of climate and soil, whereas our nomadic civilization has evolved in response to an economy that is based upon a deliberate wastefulness. That a desert should produce a nomadic life is perfectly understandable. (67)

With the motive of preservation of nature, Berry thus glorifies nature by taking it as an useful perspectives, ethically important and divinely pervasive His main aim is to do the work in a better way, learn to be truly self reliant, have the patience to do good work and honor the land on which we live. We should know place where we live and we should not forget our responsibilities as a member of the natural community. So, to bring eco- awareness in every field, Berry chooses the technique of glorification from which he can save nature from human pressure, unprecedented industrial growth, massive over population and human exploitation.

In this way, John Muir and Wendell Berry have been involved in bringing eco-awareness. They glorify and describe nature through language. They go for environmental conservation from unprecedented industrial growth, over population and unrestricted wastages from human beings. Their main purpose of glorification is to save the earth from human exploitation. Their main methods of glorification are mere appreciation and the actual description based on their direct observation and experience. The aim is to know the whole world and its creation from which they can bring the eco- awareness. They glorify nature using a verbal mode capable of giving visual impression. But their aim is not merely to provide entertain the readers but to save ecology. The use of decorative words makes the reader feel the ecological importance and arouses the sense of preservation of nature. So, their writings are a great source of inspiration of modern people who want to stay with nature and take it as their permanent home.

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