

## THE STORY OF THE UNIVERSE CONSTRUCTED IN THE NEW ERA – THE ECOZOIC ERA, USING THE NOVELS OF WILLIAM GOLDING

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Energy is in-exhaustive in nature. It has no specific form, but is energizing in nature and has a specific force in the universe. The universe does not just consist of one galaxy, but has n-number of galaxies around the space (cosmos). The cosmos emits energy, which, in a balanced manner is received by the galaxies, the planets, nature and the organisms (humans). The psychic forces or energies was in the primordial time very much balanced and had their own space for survival. The energies started transferring slowly when the psychic energies superseded the natural and the spiritual energy. The transference of the energies had a great traumatic and turbulent impact on the natural and the spiritual world. The Cosmotheandric new innocence and ecosophy would take us to the new Ecozoic era, where the balance of energies seems to be indispensable. The novels of William Golding help in understanding the role of energies and the need for the Ecozoic era in the near future along with the help of science and technology.

**Key Words:** Cosmotheandric Perspective, Ecumenic, Historical, energy, cosmos, Ecozoic, ecosophy, transfer, cosmogenesis.

William Golding, a Nineteenth century British writer was much involved into writing controversial works of that time. William Golding, as a writer evokes the sense of the people by writing the issues of the human within. His notion of the evil within a man brought out a controversy because; the evil he expressed was inside children. The common myth of God inside a child was shattered by his work, which made him suffer. But that did not stop him from writing other inspiring works. His ideology was never shaken and he dropped a deep idea then and there, which was later accepted. His works proves the humanity within along with background knowledge of nature, which is taken towards ecocritical ideals.

What nature writing does is a function to promote the ideas of the era. What ecocriticism does is to promote the ideas about nature in the text written in that particular era. To promote both the ideals of nature and the ideas of the era, narrowing down from the broader area called ecocriticism, is inevitable. To understand the narrowed down ideal of ecocriticism, we have to eliminate nature and the human from the already given positions. Eliminating the human organism and the nature paves way to the understanding of the cosmos. The understanding of the Cosmos paves way to the perceptive of the cosmogenesis and cosmogenesis

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paves way to the real spiritual knowledge. On the whole it neither eulogizes nature nor does it eulogize the human (organism).

The universe is sought using different stories and is built in such a way that many interpretations overflow. The interpretations of the universe, gives us a flaring forth of the universe through eras and different kinds of species that evolved since eras. The story of the universe had been beaten around the bush giving space for an open horizon. Open horizon is a place that is open for new ideas, ideals, things, organisms, human species, nature, interpretations, minds and consciousness. The word itself is ambiguous in sense, because there is no horizon (end) for newness. It is ever taken and ever given, accepted norms and values throughout.

William Golding had written many nature oriented stories, which dwells on a different scale of thought. It superficially brings about a victim-victor fight between nature and the organisms, but this paper deals with not the fight in wilderness, but a fight within themselves, for a settled living. This could be achieved through an exalted understanding of the universe as such eliminating the erroneous attitudes and consciousness that prevailed and prevailing. The Ecozoic era is a shift from the existing consciousness and a leap towards a new era and a new consciousness as such.

Thomas Berry is a writer in the stream of ecocriticism from the United States of America. His work is *The Universe Story*, which portrays the world not as an exalted gigantic living organism, but an organism that has the derived cosmic energy. This world is no more singular in sense but one of the derivatives of the form of energy that is segregated amongst the elements of the universe. "Even beyond the realm of the living we have a common origin in the primordial Flaring Forth of the energies from which the universe in all its aspects is derived" (5 Berry).

*Lord of the Flies* is an award winning novel of William Golding which portrays the life of school going children left astray in an uninhabited island. The wilderness creates havoc in the minds and hearts of the children and they feel desolate as well. The purposelessness of life creates an existentialist ideal in them, making them adapt to the carpe diem of the wilderness. Eventually, the animal-humans (in terms of consciousness) try to overpower nature and end up getting into trouble. There is a fight between assimilation and Power accumulation. The nature tries to fight against the foreign human force and the thinking animals try to destroy nature. This fight (victor-victim) happens throughout the novel, ending up in the depletion of the ideals of both the human and the natural. "This is our island. It's good island. Until the grownups come to fetch us we'll have fun" (42 Golding).

There is a tremor of goodness and evil among the species of the cosmos. Cosmos does not just contain one galaxy, but contains many such galaxies. Cosmos is a store of energy that is shared among the galaxies, the planets and the species in a balanced manner. The human beings eventually, through the advent of science

and technology created an imbalance through the transference of energy. Psychic energies have eventually taken extensive control over the physical functioning of the universe. There should necessarily be a move from the anthropocentric sense of reality to the biocentric norm (value). According to Berry, there are five spheres, the water sphere, Land sphere, Air sphere, Life sphere and the Mind sphere. This mind sphere is the one that creates the problem and it is the one that had to think of the solution called the new innocence or a new consciousness.

*Pincher Martin* is also a wilderness fiction written by Golding in which Martin survives a shipwreck and is struck in an uninhabited island. Unable to breathe a word about the loss of the ship and the navy friends to anyone around, he barely survives. But in spite of it, he tries to bring his grit up now and then all by himself by the words, "You can't give up... Must Must" (64 Golding). He survived on sea weeds and pond water and eventually got bored out of it. He was searching for a human force to help him out of the island and as his human energy tried to supersede he was not able to balance the immense energy from the universe.

"I don't claim to be a hero but I've got health and education and intelligence. I'll beat you. The sea said nothing. He grinned a little foolishly at himself. What I meant was to affirm my determination to survive." (79 Golding)

Violence and destruction are inevitable dimensions of the cosmos. These two are rather unavoidable in a species' day to day existence. It is present right from the elementary level to the human level of existence. "So for an atom, an animal, a city, an ecosystem, or a civilization to continue with its order intact requires an influx of energy in a form capable of sustaining the system" (52 Berry). This Universe is self-energizing. All energy in the universe is not destroyed but just transferred. The Earth needs energy for its own development and the earth's development cannot happen without energy. "We need not a human answer to an earth problem, but an earth answer to an earth problem. The earth will solve its problems, probably our own" (35 Berry).

Berry discusses primitivism, the primitive population of the universe, which derives itself from being extremely constructive. Berry claims that the lives of the beings have come in the midst of the nature. But the human beings have gone too far against the approaches of the nature. Berry tries to give the nature-human combat, a positive solution, a new mode of understanding the universe. This is called the new innocence according to Raimon Panikkar, another ecocritic. This new innocence or the new understanding brings a new intimacy to the existing cultural-natural set up. This intimacy is called ecosophy and the innocence out of ecosophy is the cosmotheandric principle. In both the novels of Golding, there seems to be a major issue with the 'human' in mind. The consciousness of the non-historical man and the historical man varies to a greater extent that, the concept of Open horizon itself is eliminated in the latter case. According to Panikkar, humans are now helpless, because humans are into the economic phase and are unable to shift

themselves to the past. Panikkar accepts that going to the non-historical phase cannot occur and setting themselves in the humanistic phase could not help. The emergence of a New innocence and self-consciousness is the Cosmotheandric intuition, which is the need of the hour for every single being under the macanthropos to survive. "If man is a microcosm, the World is a macanthropos (65 Panikkar). Macanthropos is, the entire cosmos treated as a single organism. When man treats each and every organism (including macanthropos) with a new refined self-consciousness and the New innocence, without going back to the primordial stage and without staying in the historical consciousness, an Open horizon is created. There comes a unifying process, without fearing nature (like the primordial man) and without overpowering nature (like the historical man). The Cosmotheandric principle is a self-realization of the consciousness to create a New innocence, which is living an ascetic life in the modern world (mentally). "A new intimacy has begun with the context of our scientific tradition... Forming one body with all things" (16 Berry).

*Inheritors*, a fiction of the process of evolution, was one of the most admirable works of Golding. The novel begins with the group of Neanderthals trying to survive in the world, about to be extinct. The Neanderthals dread the Homo sapiens (humans) because of the fear of extinction. They did not see the humans and at the sight of them, they were both afraid and astonished. This made them think of their extinction and slowly humans started invading the world. The description of the Homo sapiens by the Neanderthals proves the strength of the Homo sapiens.

"At last they saw the new people face to face and in sunlight. They were incomprehensibly strange. Their hair was black and grew in the most unexpected ways. The bone-face in the front of the log had a pine-tree of hair that stood straight up so that his head, already too long, was drawn out as though something were pulling it upward without mercy. The other bone-face had hair in a huge bush that stood out on all sides like the ivy on the dead tree." (128 Golding)

According to Thomas Berry, dealing with difficulty will eventually make us move towards creativity. The new beings created, did not destroy the race of Neanderthals but they just got the energy transmitted. "Violence, destruction and disruption on the one hand; creativity, synthesis, integration on the other" (56 Berry). The obstacles and impediments create a workforce in the universe among the organisms, which brings forth creativity out of violence and destruction. The cosmogenesis as a principle proclaims that the universe is made up of "differentiation, autopoiesis and communion throughout time and space and at every level of reality" (71 Berry).

Cosmotheandric principle is not about anthropos (justifying man's stand) or ecology. Deviating from the usual path of ecocriticism, Cosmotheandric principle locates human beings amongst other organisms and supports the unifying process of making cosmos, organisms and the Spiritual united. The Unifying process is sought to be the exalted process, under the Open Horizon. Open Horizon is a place

where many horizons meet together to form a bigger horizon and the lofty position that the mind is encompassed to create the unifying process.

Cosmotheandric principle is not a sudden hike of a perspective, but a step by step process, which tries to make the unifying process for the survival of both nature and the organisms under the Cosmos. Cosmotheandric Perspective follows two important stages (perspective), the Ecumenic or Ecology or the non-historical period and the Humanistic or economic period or the historical period and then comes the Cosmotheandric or the Catholic perspective. They are the Kairological movements of consciousness according to Panikkar. The Ecumenic or the Ecological period according to Panikkar was the non-historical period, which does not fall under history. This was the time when the Organisms (human animals as well) lived in par with nature and many a times under nature. The people, did not have to struggle for the future and they had a past to follow and following the past, did they live their present. The energies of the organisms (humans), the nature and the spiritual were on par with each other, in a balanced manner. "Nature is the Oikos, the house, the habitat of Man. Here the divine is subsumed in Nature, which is not merely 'natural' but sacred, and ultimately one with the divine" (24, Panikkar). Here the nature is worshipped as the divine and the gap between nature and the human animals is negligible.

The next stage is the Humanistic phase, which according to Panikkar is the historical phase. This state was the stage when histories were made and recorded. Scripts came into existence and everything was portrayed explicitly. This stage was also called the futuristic stage, because the people wanted themselves to be recorded in the history to make a place for themselves in the future. The life became future-oriented. Man wanted to take the upper hand and wanted to be the master of all trades and above all, over power nature. "Man is the unqualified and sovereign lord of the universe. He is superior to nature. The centre of gravity shifts from the cosmos to Man" (36, Panikkar).

The next stage is the stage of Cosmotheandric principle, which this paper tries to highlight. Due to the lack of Cosmotheandric experience, the recognition seems to be lost and there is an absence of getting to know each other (the unification of the cosmos, human animals and the divine) and the process needs to be taken for better understanding. This stage is not eliminating or abolishing the economic moment, but to overcome its absolute grip on man. The Cosmotheandric perspective which is described by Raimon Panikkar is about the mutual understanding and sharing among or sharing between nature and the other organisms. Cosmotheandric perspective may be rooted or initiated from the spiritual movement and that spirituality drives its knowledge into the ecocritical path for the fulfilment which seems to be lacking in the novels of Golding. Panikkar declares that this principle is not going back to the past (non-historical), but is the Unifying process that helps for the survival issue of the present. This is totally present oriented and stresses on

the relativity principle. “The cosmotheandric principle stresses the intrinsic relationship among them, so that this threefold current permeates the entire realm of all that” (72, Panikkar).

The predator prey relationship all through the novels of Golding makes us think of the destruction but not transference. In *The Lord of the Flies* the children, unable to create a balance in energies of predator prey relationship, started thinking of the island as their own. “We are on an island. We’ve been on the mountain top and seen water all round. We saw no houses, no smoke, no footprints, no boats, no people...” (40 Golding). The power of the consciousness made them think of their own world and their own exuberating energies. In *Pincher Martin*, the man ultimately uses his mind than his heart to survive a basic primordial life. He is afraid to sleep in the wilderness because of the fright for nature, which is also a form of cosmic energy. This energy imbalance again made him right away move backwards. In *Inheritors*, the process of destruction and transference made the form of a new race and a new beginning. This relationship imbalance created a new life force and extinction of the old species. The imbalance created was mastered by the Neanderthals and made way to extinction. The energies play a major role in the life cycle of the human being. As human beings cannot go back to the past, the primordial times, there must definitely be an advent of new ways of science and technology that balances the branched energies of the Cosmos.

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