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## Maltreatment of Animals Portrayed in “*Fadappurappad*” a Novel in Lakshadweep Scenario

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**Abstract:**

Modern world is rich with the anecdote of cruelty towards animal. Even though there are so many laws for protecting those animals, it is still continuing among the people in every place of the world. Nowadays there are several organizations in order to annihilate this cruelty. It has also become theme and subject matter of different writers. Animals or other creatures are the inevitable part of echo system which actually supports the life of human creatures. It can be seen that animals are killed or punished without any reason; for the enjoyment of human beings. It is hopeful that amidst all these atrocities some of the writers focused their pen to the need of animal protection. Such a kind of paradigmatic attempt was

Human life in islands closely related to animals unlike the mainland, where some may not depend fully or partially to other creatures. In the case of Island, they are associated to domestic animals and birds and more than that the marine creatures, among which some of them are rare species and also essential for the survival of island. In this context, *Fadappurappad* is one of the best novels and

Thakkeudheen Ali's *Fadappurappad*. It was written in the backdrop of Lakshadweep, one of the richest bio-diversity areas of India. This paper deals with the eco-critical reading of the maltreatment towards animals portrayed in this novel and aims at inspecting the extent of the same in this peaceful geographical area of human being.

**Keywords:** Lakshadweep, Maltreatment, Animal Abuse, Eco-criticism, Sea, Lagoon, Rebellion, vengeance, Cruelty, Awareness, anthropocentrism

also maiden attempt in *Jasari* language, the colloquial language of

Lakshadweep, which depicts the man and animal relationship in Lakshadweep islands along with the cruelty towards animal by the man. Characters of this fiction are living animals in and around the islands.

Here the narrator portrays about the life of an island in the background of an ocean and

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evokes certain questions on environment issues and urges us to protect certain sea species and animals those are dependent on human beings. He combines the beauty of nature and fiction by illuminating the struggle between human and animals as both are integral part of nature. The fiction ends with a meeting by the animals to take revenge towards man because of the excessive cruelty towards them and execute the same. It gives to readers the possibility of eco-critical reading and brings to mind awareness in this issue.

Eco-criticism is unique amongst the contemporary literary and cultural theories as it studies the relationship between literature and the environment. Oxford dictionary defines 'eco-criticism' as an interdisciplinary field of study that analyses how the natural world is portrayed in literature, typically in relation to modern environmental concerns. In this world there is room for everyone and men have to be kind to the nature as he is the one member of nature so he is bound to protect the nature. Allah says that every creations of the earth are for human beings. This does not mean to exploit them or maltreatment towards them. As per the Islamic teachings, the one who chained a cat without food, he won't enter the heaven. Likewise the one who give water for a thirsty dog, he will be provided reward in the presence of God. According to Islamic teachings pregnant creatures won't be killed at all in any case. Islam has given prominence for afforestation as well. One of the *Hadiths* of Prophet Muhammed says, "If the Hour (the day of Resurrection) is to be established and one of you was holding a palm shoot, let him take advantage of even one second before the Hour is established to plant it". This saying of Prophet considered as the most important proof of Islamic environmentalism.

Even a person is within an ace of death, he should try to plant a tree, so, after the death, the tree become directly or indirectly a representative of dead. Islam strictly denied the cutting down of trees or deforestation. During the time of wars he instructed his soldiers not to destroy or burn farms and gardens. It is widely seen that most of the Islamic symbols are connected with green colour. Is there any connection between green and Islam? Yes, it is the symbol of nature. Islam is a natural religion. All the Islamic laws are natural laws. Christopher Beam says "It's a symbol of nature and life". Misusing of water also strictly denied in Islam. Once Prophet Muhammad (PBUH), happened to pass by a Companion, Sa'd, as he was performing *wudu* (ablution) next to a river. At this, the Prophet said, "Sa'd, what is this squandering?" Sa'd replied: "Can there be an idea of squandering (Israf) in ablution?" The Prophet said: "Yes, even if you are by the side of a flowing river."

The Quaker belief of Christianity says that God has given dominion to the man over sea and land. The same belief says to have mercy to every creature. Religious ideologies never support cruelty to the animals. The Hindu ascetics and scholars promoted veganism in order to save life of others. The individual interpretation or lack of adequate knowledge leads the man in to this cruel deed.

The loss of ecology has irreversible consequence. So the air, water, soil, Biodiversity, etc. have to be protected for the stability of human existence. The eco-critical reading of literary texts became in a coherent form with the publication of *The Eco-criticism Reader* (1996) edited by Cheryl Glottely.

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Animal abuse is a human infliction of harm upon non human creatures for the purposes other than to protect themselves. This abusing case even can be seen in the case of pet controlling their freedom closing in cage or locking in chains and so. Another abuse is in the name of lab testing. Millions of dogs, cats, rats, and other birds are becoming the part of experimentation. Zoo also should be discouraged unlike bio reserve gardens. Animals have to suffer on the basis of food, clothing, other valuable products, entertainment, pets, education and research; sometimes killing of animals also a sadist approach. People seek delight in bull fight of Spain and *Jellikkett* of Tamil Nadu, Bull race of Kerala, like wise horse race, elephant race, cock fight, dog fight etc.

This study seeks to identify the core environmental issues of the Lakshadweep and its people, habitats, nature and other rich biodiversity. Recently government of India declared the premises of Lakshadweep as national bio reserve as it was the habitat of different species of fish and amphibians. So the study is relevant in this present scenario also. Lakshadweep is the habitat of very valuable kinds of sea cucumbers and turtles. A special kind of force in the name of Marine Watchers is established in order to protect them, which are essential for the developments of coral reefs, the natural protection of atolls.

Here in this fiction Thakkeudheen Ali portrayed harmoniously the relationship between varied disciplines such as literature and environment so as to explore the possibilities of ethical evaluation of human responsibility towards the environment of which man and other creatures are integral part. As such he has taken significant efforts to give a clarion call towards

the understanding and conservation of life in the Lakshadweep. The narrator questions the anthropocentric view of human beings. The discourse of power also well revealed here. Man declares, he is the powerful as it is evident from his words

Truly I have come to this lagoon for catching the dark sea eel killing with iron rode. After all at night everyone sits together and discusses about it I am to be the hero among the listeners (Ali 14)

He has done this only for entertainment. He shows off as he is the best eel catcher. It gives an immense happiness to the humankind. So one of the major animal abuses discussed here is the eel killing or fighting with eel. The narrator describes the technique he used to kill the eel.

I suddenly jabbed my iron rod through the head of a black eel, while it was rounding and rolling by the shape like 'eight' or knot'. I felt so happy and my eyes glowed with pleasure, then I took it with iron rode and started to swing it in the air as if I have conquered the kingdom (Ali, 16).

The killing is not for eating, but to throw away in the sea. If he hasn't got the eel, he will go behind '*Shamaniyam*', a boll like fish usually seen in Lakshadweep sea, it will bulge during when he gets attacks from others. As such the narrator decided to jab him. The mental behaviour of the human beings toward the animals is clearly depicted here. They feel excitement by killing or abusing them.

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The narration of the fiction shifts from the human to animal. It was the discussion among the cocks and hens about the cruelty of human. They have got a piece of paper inscribing the plan to abuse cocks. While these discussion they share one of the pathetic incidents happened from their owners. "In the second day of hatching her owner caught her and tied a plastic cover to her back. She was running with this cover because of its irksome sound without any rest. The eggs in her stomach were also broken while she was running" (Ali, 17). They are not ready to allow hens to hatch this is because they wish to get maximum eggs from them. Hatching interrupt the continuity of eggs. It will badly affect their income. Through this they collapse the family life of them. An anthropocentric element of treating animals with cruel mind can be seen here.

Another similar incident was the treatment towards goats.

Goat *Shinangi* directly went to the kitchen to search gruel but they put food in a small pot and kept outside. She put her head on it and at last it was not taken back and she could not see anything. And she was roaming around the kitchen and broke so many utensils. The very time *Thahi* came to attack her and started to beat on her stomach without helping to remove the pot. *Shinangi* ran out from the house without even thinking about the pot jammed to her neck (Ali, 25).

Likewise sometime *Thahi* will provide certain leaves from *Ummevi Umma's* garden to

check whether we eat it or not. His main intention was to know whether it is edible or not and to boast others about it. The problem in this case is that some plants will be poisonous and harmful to them.

Cats are treated very pathetically by the general public and children. If they see a cat, definitely they will hit on them. Dotted cat put forward the idea of the need of uniting against humans. This is because of his experiences.

I have many experiences as they had targeted and pelted stone on me. They don't even allow me to walk merely on the road. If getting hit by the heavy coconut husk will definitely make me scream and roll around. We could not react to it until this day. How will I react and resist to these so called 'intelligent human beings'? (Ali, 31)

The situation of rat was not different. Rats face so many abuses in every part of the world due to different reasons. Even the authorities use them as guinea pig in order to use for experimentation. What the situation was in island, shared by Ali in rat's own words. *Shundam* says

I had gone to *Kacheri Palli* today for *Ishah* prayer for attending a *Moulood*. I went there to eat the leftover food and stuff my stomach. Only night we can come out from the burrow because nobody can see us, else if we come out during the day even our dead bodies will not be seen (Ali, 33)

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Crab describes one of the cruel incidents he happened to suffer,

During the last *Ramzan Eid* festival one among the crabs who were out for enjoying the breeze was hit by a stone and got injured on its shell. When turned back he could see few *Musliyors* saying something and laughing each other.

While talking they took small stones from their side and threw one by one, it is the common habit of the people sitting in the beaches. The same is the reason for this poor Crabs injury (Ali, 52).

All know that animals also have right to live in this world. People some time get confused with animal's right and animal welfare. There are lot of confusion about animal right because lot of the people think that animal right means to give privilege to animals than human beings. It is never going to happen. Moreover it is impossible because human and animals do not have the same morality.

There are so many species in danger all over the world. And if one endangered species disappear, it will definitely affect all other creatures in the food chain. Thakkeedheen in this work mentions the plan of animals to fight back to the humankind as revenge through the words of *Shundam* (rat)

During the month of the *Ramzan* they kill the crabs and put to a sack and throw to the sea, jabbing the sea eel, serving the fully fried

hen in marriage houses, the jokes while hunting *Tuna*. There are so many things to say like. There is no any kind hearted. Killing the rats which has been caught in mouse trap by drowning in to the sea, catching the *Immiri* (a small conch) and drowning in the same way, dipping these 'dead bodies' and floating them, there are many stories like this which will not fade away. They were laughing together by saying each other about this. How will endure this? (Ali, 34)

This extract indicates that human beings abuse animals without even thinking that they also has feelings and emotions and gets hurt. Unfortunately there are so many psychopaths in the world who are least bothered about poor animals. In this novel the animals are re thinking and coming more powerful than man and fight back to them. Their decision to fight back is clearly portrayed in the upcoming conversation. It goes like this,

Thus we must discuss about this to everyone and take necessary action for taking revenge upon this. Think you are not sleepy. Come. Now itself we should go and meet many others and then call for a *Jihad* (Rebellion) (35)

All animals assembled as such in the eastern side of south light house for a secret meeting. There were around seven hundred or more animals are participated in it. Every one said in one voice "vengeance is the only way for remedy"

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Speaker says, "Then there were a huge noise. They started to raise slogans, motivating words quivering the night. There echoed a call for revenge by those animals oppressed by the human cruelty" (Ali, 36).

As a next step of their rebellion, Fishes elected *Kottar* (a type of fish) as their next Sultan. He is flat in figure but angry in nature. That night itself they decided to fight back as early as possible. They planned for a counter attack without wasting time.

*Manti* Crab asked to little Hen to inform about it to *Kaluthuriyan* Cock as he is the leader in land.

"You go and inform about this to *Kaluthuriyan*."

"If sea (Marine Creatures) and land (animals) jointly put their hand together we may give more lose to them" (Ali, 55)

Another vengeance is shown in the book, when some jelly fish going to attack the human beings in the dark sea.

"Boats were standing for fishing. By the time the fish were making planning for a special attack on humans."

"Jellyfish and other marine creatures were waiting for the time to come. They put net in the sea and two of them jumped in to the sea."

"Jellyfish caught *Koya* 's neck".  
"His nerves came out."

"*Safar* sees that *Koya* is yelling and swimming towards the boat (Ali, 70).

In the end of the fiction, it was the attack of octopus and lion fish, a kind of fish who has six moustaches by which they can attack others. He attacked the cork of a small canoe, which used to close the drainage hole. It was a rough sea. The fisher men *Ahamed* and *Ambuka* cant oppose them. Their canoe filled with water and ultimately sinks in to the sea like the Titanic. And they escaped by swimming.

So, it was the end of *Fadappurappadu* the rebellion. We can't say it as the ultimate victory, but to some extent they tried their level best. This fiction is an imaginative one. However the similar attack seen by the people is the vengeance of nature. What God says, to have Mercy on the earth, as such people will be provided mercy from his side.

This fiction has given life to different species of fish and other items, which are frequently seen in the premises of Lakshadweep archipelago. The name of some creatures called in Lakshadweep as follows. *Mudiyamkoli*, *Kaluthuriyamkoli*, *Fidakkoli*, *Kochikkoli*, *Foovikkoli*, *Kuthavvappaski*, *Karimuyal*, *Kanimuyal*, *Kakkachi*, *Fullippocho*, *Arana*, *Koonamshunda*, *Alaham*, *Iliyam*, *Erumb*, *Thonnakkomb* are the land species. *Shala*, *Mattekkannam*, *Kalli*, *Ravundi*, *Appal*, *Fanhukuthi*, *Karukkam*, *Karatti*, *Kaduva*, *Faradam*, *Kursi*, *Malanhi*, *Shamaniyam*, *Naithala*, *Ummayafiragi*, *Karimalanhi*, *sooppikadiya*, *Koorachurav*, *Fecham*, *Kaskadam*, *Shuravu*, *Shameen*, *Madthala*, *Manham*, *Shittmaram*, *Kallaram*, *Kolas*, *Kanava*, *Kottar*, etc. are the water species.



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Apart from the above mentioned species, there are several other sea items are under red data book; like Sea Cucumber, several types of Conches, star fish, etc. are at large face killing by the public. Among which sea cucumber is taken for smuggling purpose. Moreover it was hurt and jabbed by the public with their iron rode. Conches are taken and killed by digging on dry sand, which later used as ornament. Another important thing is that people catch some kinds of fish living among corals. If they are caught it will adversely affect the echo system as per the recent studies.

One of the common abuses among the birds is tying a cloth piece on the wings of hen and cock in order to identify them. It is a disturbance for them. Likewise the migrant birds comes to the island cannot go to their homeland, as people cut their feathers not to go elsewhere.

To conclude Thakkeudheen's novel *Fadapurappad* undoubtedly illustrates human maltreatment on animals as well as nature. And a vista of echo-critical reading made possible in this novel as well. It is the responsibility of all human beings to protect, preserve and care the environment. Cruelty to animals, also called animal abuse, animal neglect or animal cruelty is the infliction by omission or commission by humans of suffering or harm upon any non-human. More narrowly, it can be the causing of harm or suffering for specific achievement, such as killing animals for food, their fur or even their tusks; opinions differ about the extent of

cruelty associated with a given method of slaughter. Thus most of post modern writers select these natural elements in their works for bringing out these elements and also to help to expose the worst part of human nature to get proper attention through this type of novels.

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