




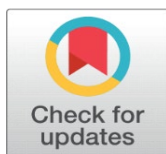
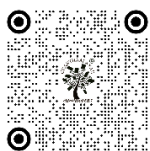
VISUALIZING ECO SPIRITUALITY IN GIFT IN GREEN

Deepthi Thomas ¹✉ , Dr. Selvalakshmi S. ²✉ , Dr. Shanthi Shenoy S. ²✉ 

¹ Research Scholar, Karpagam Academy of Higher Education, Coimbatore, Tamil Nadu, India

² Professor and Head, Department of English, Karpagam Academy of Higher Education Coimbatore, Tamil Nadu, India

³ Assistant Professor, Department of English, KPR College of Arts and Research Avinash Road, Coimbatore, Tamil Nadu, India



Received 18 March 2026

Accepted 15 May 2026

Published 21 May 2026

Corresponding Author

Deepthi Thomas,

deepthithomas1234@gmail.com

DOI

[10.29121/shodhkosh.v7.i11s.2026.8225](https://doi.org/10.29121/shodhkosh.v7.i11s.2026.8225)

Funding: This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Copyright: © 2026 The Author(s). This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

With the license CC-BY, authors retain the copyright, allowing anyone to download, reuse, re-print, modify, distribute, and/or copy their contribution. The work must be properly attributed to its author.



ABSTRACT

"Eco-Spiritual exploration of Gift in Green" examines how spiritual awareness and ecological consciousness interact profoundly in Sarah Joseph's well-known book Gift in Green. This article provides a systematic examination of Sarah Joseph's eco-spiritual vision, revealing its many facets and ramifications. The book presents a comprehensive understanding of humans and nature by fusing environmental stewardship, respect for nature, and an understanding of the interdependence of all living things. Sarah Joseph invites readers to consider their relationship with nature and their place in the ecological order through her masterful characterization and evocative storytelling techniques. In light of the third millennium's environmental challenges, the study article investigates the effectiveness of Eco spirituality in promoting a deeper sense of connectedness to nature. Joseph's story promotes a more peaceful and sustainable way of living by integrating ecology and spirituality. The study also examines how Joseph's literary portrayal of eco-conscious life has contributed to environmental advocacy and broader cultural conversation. In the end, "Exploring Eco Spirituality: Insights from Gift in Green by Sarah Joseph" takes readers on a spiritual and ecological journey while illuminating the transforming potential of eco spirituality as a catalyst for individual and societal awakening. Additionally, by analysing the rich environmental imagery, sensory descriptions, and symbolic landscapes that influence the novel's artistic vision, the paper aesthetically visualizes Eco spirituality. Rivers, paddy fields, rain, birds, and the verdant village setting are all transformed by Sarah Joseph into hallowed aesthetic landscapes that arouse readers' emotions and spirituality. Nature in Gift in Green is not only a backdrop but also a living presence rich with beauty, rhythm, and heavenly force. By allowing readers to experience nature via awe, empathy, and spiritual reflection, the artistic depiction of the environment enhances ecological consciousness. As a result, the book shows how literary beauty may develop into a potent tool for fostering ecological awareness and spiritual harmony between people and the natural world.

Keywords: Eco Spirituality, Environmentalism, Spiritual Awareness, Sarah Joseph and Gift in Green, Literary Aesthetics

1. INTRODUCTION

A postmodern tendency is to look for an all-inclusive solution to existential problems. As people look for all-encompassing solutions to ecological problems, the relationship between spirituality and environmentalism is gaining prominence. "Eco-spirituality" refers to the study of the interconnectedness between human spirituality and the natural world. Numerous writers have made significant contributions to this topic, which is relevant worldwide. Authors like Sarah Joseph have made considerable contributions to this emerging discipline through stories, articles, and philosophical thoughts. This provides deep insights into the fundamental connection between ecological consciousness and spiritual awareness. Sarah Joseph's Gift in Green is a poignant exploration of eco-spirituality and its implications for

contemporary society. In the part that follows, we divide the main ideas and insights contained in Joseph's writings, highlighting the close relationship between humans and the natural world, the necessity of environmental responsibility, and the transformative potential of spiritual awakening in the face of ecological problems. This work helps readers better understand the spiritual aspects of environmental activism and its significant ramifications for individual and societal change. Through an examination of Joseph's storytelling strategies, character portrayals, and thematic investigations, this essay pursues to clarify how Eco spirituality might illuminate and improve our understanding of humanity's relationship with the natural world. This book inspires readers to reevaluate their goals, principles, and lifestyles in light of ecological interconnectedness and spiritual awareness. A detailed reading of this book will inspire one to be a catalyst for change in how we view the natural world and ourselves. Additionally, Sarah Joseph uses a highly artistic literary framework to depict Eco spirituality, portraying nature as a living, sacred presence rather than just a physical location. Readers are given an immersive ecological experience by the poetic imagery and sensory richness used to depict the lush green landscapes, flowing waterways, birds, rain, and village life. Her artistic portrayal of nature inspires spiritual reflection and emotional closeness, enabling readers to see the natural world as a source of peace, healing, and divine interconnectedness. Through this artistic visualization, Joseph alters ecological concerns into a deeply human and spiritual experience, demonstrating how literary aesthetics can cultivate ecological sensitivity and inspire ethical responsibility toward the natural world.

Renowned writer Sarah Joseph is well-known for her perceptive examination of spirituality and environmental issues in her books. Joseph brings a distinct viewpoint to her writing because of her education in environmental studies and her interest for examining the connections between people and the natural world. She aims to encourage readers to develop a greater respect for nature and to acknowledge the spiritual aspects of environmental stewardship through her books, essays, and talks. Sarah Joseph's creative pursuits demonstrate her dedication to environmental advocacy, as she skilfully crafts novels that combine spiritual wisdom with ecological observations. Joseph invites readers to go on a voyage of self-discovery and ecological consciousness by infusing their writing with sincerity and empathy based on their personal experiences and observations. Her writing style is characterized by rich emotional depth, vivid imagery, and aesthetic sensibility, all of which combine to produce a beautiful blend of spirituality, ecology, and art. Sarah Joseph invites readers to visualize the environment not just as a resource but as a living being worthy of respect, care, and spiritual connection by depicting nature as both lovely and sacred.

2. GIFT IN GREEN

The Malayalam novel *Aathi*, translated into English as *Gift in Green*, is one of Sarah Joseph's most renowned works. It stands out for its in-depth examination of eco-spirituality and its applicability to the current environmental conversation. The story, which is set against the backdrop of a changing natural landscape due to urbanization, has a variety of people who, in the face of environmental difficulties, explore their own spiritual awakenings. *Gift in Green*'s main topic is interconnectedness between people and the natural world, between the past and the present, and between personal paths and shared fates. Sarah Joseph's creative and vivid work illustrates the close bonds that exist between humans and the Earth. The author accomplishes a beautiful revelation of self-discovery and ecological knowledge in the reader as the novel's plot develops. In a modern world characterized by structural fragmentation, this book becomes an effective tool for developing a comprehensive picture of nature and the environment. As a result, Sarah Joseph's eco-spirituality in this work encourages both individual and societal awakening to spirituality and ecological harmony. Furthermore, the novel's rich natural imagery, symbolic landscapes, and emotionally charged characters offer enormous visualizing possibilities. Wetlands, birds, water, and village life can all be richly shown in paintings, plays, dance dramas, and film interpretations that creatively convey spiritual interconnectedness and ecological concern.

Notion and Background on Eco Spirituality:

The philosophical and spiritual idea known as "Eco spirituality" stresses the close relationship that exists between humans and the environment. It views the world as a sacred, divine thing that requires human care and attention. It holds that balanced ecological sustainability is essential to human fulfilment, both materially and spiritually. Numerous religions, spiritual traditions, folklore, indigenous knowledge, and local societies' customs serve as sources of inspiration for Eco spirituality. With a strong belief in the interdependence of ecological, social, and spiritual dimensions, this idea seeks to understand ecological issues holistically. Ecological difficulties are complex, affecting not only the environment but also the scientific, economic, ethical, and spiritual spheres, according to Eco spirituality. According to this idea, humans have a divine duty to safeguard, maintain, conserve, and restore the planet because we are its stewards. Any gap

between humanity and the natural world, or between personal existence and spirituality, is seen as an inadequacy that must be filled. The conceptual and historical underpinnings of Eco spirituality are derived from religious, philosophical, and cultural traditions that highlight the interdependence of the natural and spiritual worlds. Indigenous cultures all throughout the world have similar beliefs about ecological wisdom, the earth's sacredness, and the interdependence of all living things. Harmony with nature is emphasized as a route to spiritual fulfilment and self-awareness in Eastern religious traditions such as Buddhism, Hinduism, Taoism, and indigenous East Asian beliefs. After researching Eastern customs, academics like Joanna Macy and Thich Nhat Hanh emphasized concepts like interdependence, mindfulness, and ecological ethics. Christian spirituality often sought to unite nature and the supernatural in Western mystical traditions, imagining the Spirit of God moving over creation. Christian philosophers like Thomas Aquinas and Augustine of Hippo saw nature as a hallowed place and the world as an expression of divine knowledge. The sanctity of creation, the need for ecological justice, and spiritual rejuvenation during environmental catastrophes were all highlighted by contemporary intellectuals like Thomas Berry and Matthew Fox. Romanticism and transcendentalism, two nineteenth-century movements, emphasized the spiritual value, beauty, and sublimity of nature. Nature was often described in romantic literature as captivating, healing, and spiritually transforming. Ecofeminism is another significant twentieth-century branch of eco-spirituality. Scholars like Carolyn Merchant, Vandana Shiva, and Rachel Carson argued for an all-encompassing and inclusive solution to environmental deprivation and illustrated the interrelated exploitation of women and nature. The emergence of contemporary eco spirituality, which has grown to be a crucial framework for tackling the ecological issues of the twenty-first century, was influenced by all of these philosophical and historical developments. Where ecological understanding is converted into aesthetic and sensory experiences, are another significant way that Eco spirituality is expressed. The sacred relationship between humans and nature is frequently portrayed in paintings, sculptures, eco-installations, theatre plays, dance dramas, folk arts, film, and photography, allowing viewers to emotionally connect with ecological realities. Artists convey themes of environmental harmony, loss, regeneration, and spiritual awakening through colours, motions, symbols, sounds, and scenery. As a result, visual and performing arts become transformative tools that encourage ecological ethics, spiritual contemplation, and shared environmental responsibility in addition to representing ecological catastrophes.

3. OBJECTIVES

The primary objective of this study is to examine the idea of eco-spirituality as Sarah Joseph portrays it in *Gift in Green*, highlighting the intricate relationship between spiritual and ecological consciousness. It looks into how the story of the book fosters a greater sense of connection to nature and promotes environmental responsibility. The study also aims to investigate how the book addresses current environmental challenges such as ecological degradation, displacement, and biodiversity loss while supporting ecological action and broader public conversation. Additionally, the study aims to analyse how Sarah Joseph uses vivid natural imagery, symbolic landscapes, and emotionally charged depictions of water, land, and village life to artistically visualize eco-spirituality. The novel converts ecological issues into potent sensory and spiritual experiences by incorporating aspects of visualization and artistic expression. The study also looks at the value of performance and visual arts in conveying spiritual connectivity and ecological consciousness. The goal of this investigation is to provide light on how literature can support ecological ethics, sustainable living, and a holistic worldview that acknowledges the interconnectedness and sacredness of all living forms.

4. METHODOLOGY

The current study employs a textual analysis technique, concentrating on a close reading of *Gift in Green*. It is to identify important eco-spiritual themes, narrative patterns, and character descriptions. A theoretical framework that integrates ecofeminism, deep ecology, and spiritual ecology will be used to comprehend the spiritual and environmental aspects of the book. To determine the novel's distinctiveness within the category, a comparative study with comparable eco-spiritual works will also be conducted. Through contextual analysis, *Gift in Green* will be placed into the larger framework of environmental literature, especially among Indian eco-conscious tales. A deeper understanding of the novel's eco-spiritual objective will also result from interpretive assessments of its symbolism, character development, and narrative techniques. Additionally, the study investigates how Sarah Joseph uses ecological symbolism, poetic imagery, and sensory representations of villages, landscapes, and bodies of water to visualize eco-spirituality. Additionally, the study examines how viewpoints from the visual and performing arts enhance comprehension of the

book by converting ecological knowledge into aesthetic and affective experiences that encourage introspection, environmental ethics, and group ecological responsibility.

5. IMPLICATIONS

The implications of this work go beyond literary interpretation and significantly advance environmental awareness and sustainable living. By emphasizing the connection between ecology and spirituality, the research highlights the need for a more moral, spiritual, and comprehensive approach to environmental protection. It exemplifies how literary narratives can serve as effective tools for advancing environmental responsibility, sustainable behaviours, and ecological awareness. By demonstrating how Sarah Joseph's works foster love for nature and encourage both individual and community development, the study also connects literature with environmental campaigning. Through the integration of literature, spirituality, and environmental ethics, the research fosters interdisciplinary approaches that enhance comprehension of human-nature relationships and sustainability. The study also emphasizes how crucial it is to visualize eco-spirituality through the novel's sensory elements, symbolic representation, and creative imagination. Gift in Green's ecological imagery and spiritual symbolism provide opportunities for interpretation in visual and performing arts, including dance, theatre, painting, and film. These creative elements promote ecological ethics, spiritual contemplation, and a stronger dedication to conserving the natural world by enhancing ecological sensitivity and motivating viewers to emotionally engage with environmental issues.

5.1. VISUALIZING ECO-SPIRITUALITY AND ECOLOGICAL CONSCIOUSNESS WITH GIFTS IN GREEN

Sarah Joseph examines the idea of eco-spirituality in light of the current environmental crisis in her eco-spiritual work Gift in Green. Ecological devastation that seriously impairs ecosystems, biodiversity, and human survival affects the entire creation. There are two types of ecological disasters: natural and man-made. Oil spills, nuclear accidents, deforestation, climate change, industrial pollution, ocean acidification, coral bleaching, biodiversity loss, and species extinction are examples of human-caused disasters. Sarah Joseph illustrates in the book how ecological imbalance disturbs both the natural world and the spiritual balance of human existence. Sarah Joseph argues that the overemphasis on technology and industrialization breaks up the interrelated components of nature and eventually destroys the environment. According to the novel, the only way to end this calamity is to reestablish the sacred connection between humans and the natural world via actions based on respect, empathy, and ecological responsibility. As a result, the work's main theme is the inherent connection between spirituality and nature. The novel's depictions of marshes, rivers, birds, and verdant landscapes are more than just locations; they are hallowed places that stand for rebirth, vitality, and spiritual awareness. Two major categories can be used to group the characters in the book. Shylaja and Kunjumathu are examples of characters that stand for righteousness, truth, beauty, and environmental consciousness. They continue to have a close relationship with nature and uphold ancient spiritual ideals. Sarah and Joseph promote eco-spiritual values that support cooperation, environmental stewardship, and harmony with the world via their ideas and deeds. On the other hand, antagonistic figures like Komban Joy and Kumaran represent exploitation, selfishness, and destructive modernity. By taking advantage of nature for their own gain, power, and profit, they undermine eco-spiritual ideals. The greater fight in modern civilization between environmental degradation and ecological preservation is reflected in the confrontation between these opposing forces. The novel's creative representation of eco-spirituality through vivid ecological imagery, symbolic landscapes, and poignant portrayals of village life is one of its most striking features. Sarah Joseph kindles both aesthetic beauty and ecological concern by transforming the natural world into a living spiritual presence. Visual arts, including painting, theatre, dance, film, and eco-performance narratives, can interpret the strong sensory impressions created by the vision of water, vegetation, birds, and vanishing wetlands. Gift in Green becomes both a literary work and an ecological vision that encourages introspection, environmental activism, and sustainable lifestyle choices thanks to these artistic elements. The novel's request for shared responsibility in preserving and respecting the environment is further illustrated by the protagonists' and villains' progressive transition into ecological activists.

5.2. GIFT IN GREEN: VISUALIZING ECOLOGICAL HARMONY AND SPIRITUAL SYMBOLISM

The spiritual lessons found in religious writings including the Hindu epics, the Bible, the Quran, Sufi stories, Puranas, folk traditions, and oral tribal storytelling are the source of the eco-spiritual aspects included in *Gift in Green*. Sarah Joseph creates an ecological vision based on holy connectivity by fusing these various spiritual traditions. An allusion to the biblical tale of Hagar from the Book of Genesis. The story is about a defenceless woman in the wilderness who finds life-giving water for herself and her child, opening the novel's ceremonial aspect. In a similar vein, the novel's introduction, *Aathimugam*, recalls the first verse of the Bible, which provides several spiritual lessons about God as the creator of the cosmos, the divine presence found in water, and humanity's responsibility to preserve the environment through harmony and reverence. It's interesting to note that *Gift in Green* depicts how excessive modernism, materialism, and individualism destroy the five basic elements of the universe: earth, water, air, fire, and space. In Hindu philosophy, the Vedas, and epics, each of these five elements is associated with divine power. Earth is personified as *Bhumi Devi*, the goddess of the earth; water is represented by *Varuna*, the god of rivers and oceans; air is associated with *Vayu Bhagavan*, the god of wind and life-breath; fire is a symbol of divine energy and transformation; and space, or *Akasha*, is a representation of consciousness and cosmic existence. The narrative highlights the holiness of the environment and humanity's spiritual need for ecological balance through many allusions to these components. Any damage done to these elemental energies is shown as a transgression of cosmic equilibrium and divine order. Hinduism views nature as sacred and promotes a respectful, cooperative, and linked interaction between people and the environment. As expressions of the divine, rivers, forests, mountains, animals, and landscapes are revered and protected. The idea that humans serve as stewards of the planet and that all creatures are part of a greater cosmic order is emphasized throughout the book. Land ultimately belongs to the Almighty, and each species has its unique place in the universe. In the world shown in *Gift in Green*, greed-driven people disturb the ecological equilibrium and Dharma established by divine order. In the guise of urbanization and industrial progress, predatory forces, led by *Kumaran* and the enigmatic man wearing dark sunglasses, enter *Aadi* and try to ruin its natural tranquillity. Ecological exploitation, environmental deterioration, and poisonous industries represent the breakdown of spiritual ideals and humanity's estrangement from the natural world. When rural areas, paddy fields, and wetlands are devastated, it creates an ecological and spiritual catastrophe. Similar to the classic Hindu epics like the *Ramayana* and the *Mahabharata*, the story concludes with the restoration of Dharma and ecological balance. In the end, goodness triumphs over destruction and greed. By recovering agriculture, developing paddy fields, and protecting the environment, *Kunjimathu* and *Shylaja* contribute significantly to returning *Aadi* to its original ecological purity. Their efforts result in the restoration of communal cohesion and the regrowth of *Aathi's* vegetation. The land's regeneration represents both ecological healing and spiritual rejuvenation. This concept is consistent with *Krishna's* teachings to *Arjuna* in the *Bhagavad Gita*, according to which divine intervention takes place to preserve creation and restore cosmic equilibrium whenever righteousness wanes and evil triumphs. Through symbolic imagery, hallowed landscapes, and emotionally stirring portrayals of nature, the book also effectively visualizes eco-spirituality. *Aadi's* rivers, marshes, birds, paddy fields, and verdant vistas serve as visual representations of both ecological awareness and divine presence. Through visual and performing arts including painting, theatre, dance, film, and eco-performance tales, Sarah Joseph turns ecological settings into spiritual symbols that can be creatively interpreted. *Gift in Green* becomes an ecological-spiritual vision that fosters environmental ethics, aesthetic appreciation, and a shared responsibility for the preservation of nature through these artistic visualizations that go beyond the bounds of traditional fiction.

5.3. GIFT IN GREEN: VISUALIZING THE IDEA OF GOD AND SACRED ECOLOGY

Thampuran, the supernatural presence who represents the proprietor of the land, water, and life itself, serves as a representation of God in *Gift in Green*. The *Aathi* villagers hold that God is all-pervasive and that everyone has equal access to him. All creatures live in harmony, peace, and mutual reliance under *Thampuran's* rule. Nature is often seen as a sacred expression of divine presence rather than just a physical thing. No one dares to exploit or misuse even a tiny section of the land since the people of *Aathi* hold it in such high regard. The numerous festivals and customs observed at the shrine of *Thampuran* in conjunction with harvest and agricultural prosperity are a reflection of their faith. Sarah Joseph illustrates the spiritual connection between ecology, divinity, and mankind through her ceremonies. Water appears in the book as the ultimate source of life and one of God's most revered manifestations. The figure of *Geetanjali*, who journeys to *Aathi* with her daughter *Kayal* in search of healing through the therapeutic force of nature, is a

magnificent representation of the healing and purifying properties of water. Because nature itself has healing and spiritual power. She is encouraged to let the child "see water, hear the sound of water, and play with water." The crystal-clear waters of Aathi are said to represent tranquillity, purity, and heavenly grace. "In Aathi, the air was light, the water pristine, and the wind pure," the author says. Kayal's body and mind are revitalized by the cool contact of the water. This highlights the therapeutic and spiritual relationship between human life and the natural world. As a result, water becomes a visual emblem of divine mercy as well as a sacred ecological symbol. In the same vein, Noor Muhammad's account of Hagar turns into one of the book's most moving spiritual moments. It emphasises the importance of water for life. Hagar feels completely helpless and hopeless after being left in the desert with her newborn child and without food and water. God miraculously provides a new water source in the arid desert as a result of her prayer. God is shown in this episode to be kind and receptive to the pleas of the oppressed, destitute, and deserted. In addition to saving Hagar and her kid, the water spring serves as a source of life for nomadic travelers. Not out of selfishness, but because she recognizes the sacred worth and vulnerability of water, Hagar graciously gives it to others while maintaining ownership of it. The incident serves as a metaphor for humanity's moral obligation to conserve and shield natural resources from exploitation. Through striking ecological images and hallowed landscapes, the book also effectively visualizes eco-spirituality. Rivers, flowing streams, marshes, paddy fields, and lush flora are all converted into beautiful depictions of divine presence and spiritual harmony. Through artistic expression, Sarah Joseph portrays nature as a living, breathing manifestation of God, with each component of the surroundings reflecting spiritual connection. Through painting, theatre, dance, film, and eco-performance art, these vivid visual representations offer opportunities for interpretation. The tranquillity of Aathi, the sound of running water, and the purity of the air all become artistic manifestations of spirituality that inspire emotional contemplation and ecological awareness. Gift in Green transcends traditional narrative through this kind of visualization, emerging as an eco-spiritual vision that encourages respect for the natural world, environmental ethics, and shared responsibility for the preservation of life and creation.

5.4. PARADISE LOST AND PARADISE REGAINED

Paradise lost and regained is another beautiful Christian spiritual theme running through this novel. According to the Bible, in the book of Genesis, God created man and woman and made them stewards of the paradise. In paradise, man and woman lived in perfect harmony with God and nature. When they disobey God and sin, this harmony is lost. God sent man out of paradise to live miserably in disharmony with God and nature. With the incarnation and self-sacrifice of Jesus, son of God, the sins of men were atoned. Jesus reestablished the perfect harmony between God, man and nature.

In her novel Gift in Green, Sarah Joseph depicts beautifully a scene where God, man and nature live in perfect harmony. It is similar to how the first men and women lived in paradise. Over time, the self-sown seeds had developed into a thick shrub surrounding Thampuran's shrine. There are amphibians like turtles and frogs in addition to usual woodland inhabitants like birds, squirrels, snakes, garden lizards, chameleons, and crickets. Numerous canals, water drains, ponds, water springs, wells, water-filled paddy fields, and slushy marshes were all intersected by the network of Aathi nerves. This perfect, harmonious situation was destroyed by industrialization and modernization of the mangroves and paddy fields by the people from the city under the leadership of Kumaran. Sarah Joseph poignantly describes this situation, which is equal to a paradise lost for the people of Aathi. Shankaran, who has an uncanny knack of catching prawns, is given the order. The elders of Aathi put it this way: "We have lost forever the way we lived, cultivating rice and catching fish." They ask, their words full of surprise and rage. Buying fish with cash has become a reality. The Aathi people have been physically torn from their customs, culture, and comfortable home due to the unparalleled industrialization. The avaricious corporations trampled the mangrove forest's expansion, plowed the riverbed, destroyed the oyster empire, and put the Aathi birds in danger. Aathi's agrarian way of life was totally upended by the modernizing process. When Kumaran begins making financial investments to build Aathi, their utopia is completely destroyed. He transforms Aathi into a contemporary planet by replacing its natural life with structures. Next, we witness the depressing image of Aathi following modernity and how it has affected its natural state. Green frogs and yellow butterflies were affected by the use of DDT on prawn farms. Like withered flowers, the yellow butterflies fall, lifeless, on the ridges of the paddy fields, in courtyards, and in front of Thampuran's temple. Kids sit next to the dead butterflies and try to blow them back to life by striking their fragile wings. The ladies of Aathi are taking the initiative to restore Aathi to its former purity, which is encouraging and eloquently illustrates the relationship between women and the environment. Shylaja and Kunjumathu make the bold decision to demonstrate against modernization and defend Aathi. With all of her bold bravery, Kunjimathu enters the tainted water, stays there, and won't leave. She seems to be telling

nature to provide them with clean water so they can survive. "You will provide us with water and a means of subsistence; we will cooperate with you and look after you," she says. Then they start to produce paddy in the farmland, bringing back greenery into Aathi. The inhabitants of Aathi witnessed with surprise the regained glory of the land. The sound of fingerlings playing in the waters of Aathi, the scent of clay from the Pokkli fields, and the whisper of seeds blossoming in the dark. Thus, here we have the perfect picture of paradise regained and dharma reestablished.

6. CONCLUSION

Sarah Joseph demonstrates the relationship between spirituality and nature in her book *Gift in Green*. She follows a pantheistic theory that sees the universe as a manifestation of God or identifies God with nature. The book presents a God who is present in every aspect of the universe. Although Christianity and Islam are mentioned in the narrative, the Aathi people's beliefs are deeply rooted in Hindu traditions and indigenous tribal rites. These allusions are deliberately chosen from spiritual traditions that highlight nature's divine power and sacredness. In the modern era, when ecological calamities like droughts, cyclones, tsunamis, earthquakes, and landslides are more common due to unscientific industrialization, modernization, and urbanization, the story becomes extremely pertinent. Through the experiences of a variety of individuals, Sarah Joseph illustrates the devastating effects of overfishing, industrial agriculture, habitat destruction, pollution, deforestation, and biodiversity loss. The plot's development is consistent with the spiritual idea of kindness triumphing over evil and greed. Greedy corporate powers that exploit and destroy the environment for profit upend the peaceful ecological harmony of Aathi. It is shown at the start of the book. However, by resurrecting ancient farming techniques and ecological practices, a people's movement led by the women of Aathi gradually restores the village's natural tranquillity. The phrase "Gift in Green" itself alludes to the idea that nature is a gift from God to humanity. Life, beauty, healing, wisdom, and spiritual rejuvenation all come from nature. Fertile lands, woods, food, water, and medicinal plants are all described as sacred gifts that allow the divine presence to show itself. Therefore, rather than exploiting the environment, humanity is called to treat it with respect, regard, stewardship, and sustainability. The book offers a comprehensive relationship based on care, coexistence, and ecological ethics in place of the contemporary trend to commodify nature solely for economic reasons. It promotes an idea of interwoven spirituality in which human communities and the health of the natural world are inextricably intertwined. Through its striking natural imagery, hallowed landscapes, and symbolic ecological representations, the novel also significantly advances the visualization of eco-spirituality. Aathi's rivers, wetlands, vegetation, paddy fields, and healing waters produce rich sensory and visual experiences that turn the natural world into a living spiritual presence. Through creative expression in painting, theatre, film, dance, and other performing arts, these artistic visualizations stimulate ecological awareness and strengthen spiritual and emotional ties to the natural world.

CONFLICT OF INTERESTS

None.

ACKNOWLEDGMENTS

None.

REFERENCES

- . *Staying Alive: Women, Ecology, and Survival in India*. Kali for Women, 1988.
- Berry, Thomas. *The Sacred Universe: Earth, Spirituality, and Religion in the Twenty-First Century*. Columbia UP, 2009.
- Deloria Jr., Vine. "Spirit and Reason: The Vine Deloria, Jr. Reader." Golden, CO: Fulcrum Publishing, 1999.
- Grim, John, and Mary Evelyn Tucker. *Ecology and Religion*. Island Press, 2014.
- Joseph, Sarah. *Gift in Green*. Translated by Valson Thimbu, HarperCollins India, 2011.
- Kimmerer, Robin Wall. "Braiding Sweet grass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants." Minneapolis, MN: Milkweed Editions, 2013.
- Kinsley, David. *Ecology and Religion: Ecological Spirituality in Cross-Cultural Perspective*. Prentice Hall, 1995.
- Naess, Arne. "Ecology, Community and Lifestyle: Outline of an Ecosophy." Cambridge University Press, 1989.
- Shiva, Vandana. "Staying Alive: Women, Ecology, and Development." London, UK: Zed Books, 1988.

Tucker, Mary Evelyn. *Worldly Wonder: Religions Enter Their Ecological Phase*. Open Court, 2003.

White, Lynn Jr. "The Historical Roots of Our Ecologic Crisis." *Science*, vol. 155, no. 3767, 1967, pp. 1203-1207.