

CRITIQUING ANTHROPOCENTRISM: AN ECO-CONSCIOUS STUDY ON THE POST-INDEPENDENCE INDIAN ENGLISH NOVELS

(WITH SPECIAL REFERENCE TO THE SELECTED WORKS OF KAMALA MARKANDAYA, ANITA DESAI AND RUSKIN BOND)

Mr. Sanjeeb Kalita

Abstract:

Impelled by an ambition to study the root causes of the present-day eco-crisis, the paper is an attempt to analyse the history of anthropocentrism and the denunciation of the same by the post-Independence Indian English novelists with special reference to the selected works of Anita Desai, Kamala Markandaya and Ruskin Bond. Anthropocentrism is considered have attained a state of primacy in the present-day scenario of eco-crisis. It is interesting to find out how the Bible advocates for the human supremacy over nature which believes it to exist to serve only human needs. Aristotle suggested that nature has made all animals for the sake of man. Rene Descartes has indicated that human beings only can use language and thus it has the rationale to control all species including trees and animals. After the Independence, the Indian government started erecting heavy industries and big dams in the name of development. But a careful study on the government policies reveals that they did not encourage social development but anthropocentric development. The exponential growth in human population and the reckless exploitation of natural resources for the benefit of mankind has been exposed by prominent Indian English novelists like Kamala Markandaya, Anita Desai and Ruskin Bond. And they try to make the world less unjust by sensitizing humans to refrain from damaging existing natural biogeocenosis.

Keywords: *Eco-Crisis, Anthropocentrism, Post-independence Indian English novelists.*

Introduction:

We are drifted into a technocratic world like a passenger drifts towards an unoccupied chair in an airport lounge. The source of this brittle discussion is due to the relative smallness of problem as it seems today. But overpopulation, pollution, burning of fossil fuels and deforestation are some of the human impacts on the environment. Such changes have triggered poor air and water quality, soil erosion and climate change. The sound of the escalation of icebergs mushrooms over the serene Antarctica, accentuating the silence of the whole place. In this infinite world, we know who is destroying forests and wetlands to divulge the bio-diversity and yet we want to know again its impacts. In the prime of life, people mock at such assumptions. In such despair, I have taken my pen to counter the abject defeat that lies in front of the anthropocentric world view.

Holding desperation to expose anthropocentrism, the paper delves into an elaborate study on the impact of technocratic world in the 20th century, filling a vacuum that the post-Darwinism had brought. The journey of Darwinism radically illuminated stillness and calmness of the Victorian belief-system. There was a massive alienation of the people to God and the king as kings spread a belief that they were the messengers of God and God had created the world. Then, the next time the influx between religion and science led to the ill-famous Victorian conflict. When people gradually started believing Darwinism by dethroning the God as the supreme creator of the universe, humans were freed to embrace science and technology as the chief occupants to bring massive development in this world. Then the next time, the two terrible World Wars, in a sort of trance, seemed to make humans more and more vague.

The 20th century is a turbulent one because it saw the breaking of many belief systems, the faith on God and king was almost shaken that prompted Nietzsche to declare that God is dead. Secondly the outbreak of the world wars questioned the reliability of democracy as the most trusted form of government. However, people also started to treat science skeptically because of the destructed it had brought to the world in the form the atom bombs. Thus, people of the 20th century started questioning most of the belief systems and almost dethroned them as important and helpful in maintaining dignified lifestyle. It is in such a time; Roland Barthes declared the 'death of the author'. In literature, the impact of shaking such belief systems was visible and Barthes declined the age-old faith on the authority of an author over a text.

The impossibility of sticking to one centre after the second war was visible in literature; the news of the death of the author is an indication of the same. The importance of the Author-God and its position was altered to give birth to the value of readers. Barthes heralded a new beginning in the literary theory because he questioned the role of the author in literary writing. His essay is an answer to the dichotomy between tyrannies versus freedom and fascism versus democracy as he considered the author as the 'culmination of capitalist ideology'. Barthes was inspired by the ideology of Jacques Derrida's deconstruction because he could not accept the precepts laid by the modernist thinkers. He, in fact, argued the futility of fixing reality. I think, it is the beginning of questioning the validity of anthropocentric worldview because like the authority over a text is stamped by an author; the anthropocentric worldview is also consider the omnipotent presence over the natural world.

——— In 1967, Barthes proclaimed the death of the author. On the other hand, New Zealand saw the emergence of the Green Revolution in 1972 that questioned the human-centric approach towards nature and its various elements. The revolution tried to make humans aware the metabolic needs and the vital processes of the planet earth. It was first time in the human history that a revolution started with a precept of minimizing human-centric development that threatened the very existence of the planet earth because

human beings were not only misusing the natural resources but also over used the resource to create an instability in the planet earth. In most of the ecological writings, a critical note on anthropocentric world view is common due to the fact that the dilution of stability in nature is the result of human-centric culture that really used natural resources without caring much the hamper that it created in the world of nature and ecology.

The word 'anthropocentrism' has come from the Greek words 'anthropos' that means 'human beings' and 'ketron' meaning 'center'. While combining both the words, we find that anthropocentrism means human-centredness. According to such viewpoint, plants, rocks, insects, water bodies, land etc. only exist for the use of human beings because anthropocentrism believes that human beings are the most rational creature of the world and has the authority to use them for their benefits. As the survival of the world, according to anthropocentrism, hinges upon the welfare of human beings, all species under the sun are created for the betterment of human beings. Such an anthropocentric viewpoint is largely responsible for today's environmental crisis.

While making anthropocentrism responsible for the environmental destruction, it is very pertinent to look at the influences that shaped such a dangerous worldview. As a holy book, the Bible has enormous impact on the western Christian society. Even a single sentence from the book is considered to be the written testament of Jesus Christ, therefore, all pages are religiously followed by the western Christian society. A close study of the holy book will prove that some portion of the book has given enormous authority to the human beings that finally lead to the rise of anthropocentrism. That nature and its components are objectified by human beings while enjoying an enormous authority over them. Thus nature has lost its independent entity. But in the past, human population was less and thus the process of objectification could not create massive destruction in nature and ecology.

If we go back to the roots of western philosophy, we can surely study the philosophies of Plato and Aristotle and the ancient western philosophy, that is still studied, also propagates for the human-centric development. Aristotle was the student of Plato and he followed his master's ideologies and subsequently modified it. Aristotle believed that human beings are the most rational creature of the world and only rationality can guide the world. And his belief in anthropocentrism becomes very evident while he said in his famous book *Politics* that animals and plants are made by nature to make human lives easier by assisting them in every walk of lives. Further, he finds the futility of plants and other natural resources without serving the needs of human beings:

Plants exist for the benefit of animals, and some animals exist for the benefit of others. Those which are domesticated, serve human beings for use as well as for food; wild animals, too, in most cases, if not all, serve to flourish us not only with food, but also with other kinds of assistance, such as the provision of clothing and similar

aids to life. Accordingly if nature makes nothing purposeless or in vain, all animals must have been made by nature for the sake of men (Aristotle, 27).

Rene Descartes is often called the father of western philosophy and believes that humans have every right to impose authority over the animals and plants because they can use language effectively as human beings do. And it is a clear indication that animals are not as intellectual and rational as humans beings, therefore, it is not unethical to use them for the benefits of the humans.

It can be assumed that some portion of the Bible and the western philosophy encouraged human-centric culture. In one hand, the holy book believed that God created humans to be the master over all species on the other hand prominent western philosophies advocated for the rise of human centrism on the basis of superior rationality. The use of language by the humans is also another proven ground, according to Descartes, to establish higher rationality than any other earthly creatures. Thus, the gradual shift in time and the idea of higher rationality along with ethical authority to use, over use and misuse natural resources has led to the higher emission of CO₂ and a massive destruction of the plants and animals.

Core Discussion

India as an independent nation planned for massive economic growth through heavy industrialisation after the first five years planning. And the Prime Minister Jawaharlal Nehru advocated for rapid economic growth that did not adhere to nature and environment and in a result many people were displaced and evacuated from the industrial places. The plights of the poor and downtrodden were not addressed effectively and thus they suffered. The result of such heavy industrialisation and its impact on nature and environment were well addressed by many Indian English novelists and among them Kamala Markandaya, Anita Desai comes the fore after the Independence and in the late 20th century, the name of Ruskin Bond became very familiar with the advocacy for the preservation and protection of nature and ecology.

Anita Desai is an Indian English writer who has more than five decades of writing experience and won the prestigious Sahitya Akademy Award for her contribution to the Indian literature. She is a versatile writer who wrote not only on women issues but also reflected various repercussions of anthropocentrism on natural environment. As a socially conscious writer, Anita Desai kept a vigil on different environmental movements in India like the Narmada Bachao Andolan, Chipko Movement, Appiko Movement, Silent Valley Movement that voiced against the injustices done to the natural environment in the name of rapid industrialisation and anthropocentric development. She reflected such adverse developments in her literary works so that people can refrain from destroying natural environment and the

world can remain safe for the mankind and animals. *The Village by the Sea* and *The Museum of Final Journeys* represent her dissatisfaction with the growing materialism and anthropocentrism in our society.

Her novel *The Village by the Sea* is centred round a proposal of setting up of a fertilizer company in a fertile land of a village that is near to the sea. Most of the villagers live by fish hunting. The news of the proposed fertilizer company in the village excited the villagers because they wished to get work in the company to avoid their hunger and poverty. But a village youth Hari was surprised that the villagers were not competent enough to get any employment in the fertilising company because they were illiterate about the prospects and procedures of the fertilizer company. The following words of the care taker of the government machineries represent the intention of the government:

Pumpkin head! Still standing there, staring? Get away, will you, leave me alone. Can't stand to see your pumpkin face. Take it away – go – come back when you've learnt what chemicals are, what factories are, what fertilizer is good for! (Desai, 1982, 65)

The government people came to the village for surveying the feasibility of setting up the big fertilizer company in the village and they also studied different advantages of setting up the industry near the village and they found that the industry effluents can easily be deposited to the sea if the industry is set near the village. After surveying various advantages for anthropocentric development; the government finalised to set up the industry near the sea. The government had enough time to survey various opportunities of the place but they did not have any time to sit for a discussion with the villagers to know what they expected from the company. Moreover, there were many barren and bare place in the state but their decision to put up the industry in village was really disturbing for them because most of the villagers managing two meals in a day by fish hunting in the sea. But the setting up of the industry would pollute the sea water and they would be deprived of getting any fish in their vicinity. Thus, the proposed fertiliser company represents the hypocrisy of the anthropocentric society.

The sea is a place of joy and excitement for the villagers and they could not digest the fact that the waste materials from the fertiliser company would be discharged into the sea and therefore they protested along with many nature lovers against the anthropocentric development. They neither care to create jobs for the villagers nor prepared mechanisms to deposit the industrial effluents safely. This proves the anomaly of the anthropocentrism that diminishes social development and such trends were criticised by Anita Desai through the words of the city bird-watcher who was residing in Thus to get the last glimpse of birds whom he considered to be the last free creature of the world:

...you know-we lost the case in court. The politicians won-so they can make plenty of money from the sale of land and licences in the name of progress. Thul is lost'... Everything is doomed. The fish in the sea will die from the effluents that will be pumped into the water. The paddy fields will be built over by factories and houses and

streets. My little baya birds will find no more paddy leaves for their nests. Or grain or food for their young. They will have to fly away. I may not see them another year (Desai, 1982, 254).

The message of the novel is conveyed by the unnamed bird watcher, he was very closely related to nature and always wanted to leave behind the dirty things created by the anthropocentric society as he says:

The birds are the last free creatures on earth. Everything else has been captured and tamed and enslaved—tigers behind the bars of the zoos, lions stared at by crowds in safari parks, men and women in houses like matchboxes working in factories that are like prisons. Only the birds are free and can take off and fly away into space when they like...I suppose that is why I love them—for their freedom, which we don't have. Perhaps I would also like to leave all—this ugliness we've made on earth and fly with them. Wouldn't you? (Desai, 1982, 255).

The novelist questioned the humanity through the words of the birdwatcher because Anita Desai is a writer who advocated for freedom of all species in this world. She strongly wished that women and nature should enjoy liberty. She endeavors to say that nature like women are deprived from enjoying liberty and her intention has been carried forward by the unnamed bird-watcher in the novel.

Anita Desai exposes the extreme neglect and selfishness of human society through her novella *The Museum of Final Journeys*. The sub-divisional officer of the novella was very excited when he was asked by the caretaker of a village museum to make a visit to an old museum. He considered his visit to the museum as a welcome relief from the monotonous day to day works. He was surprised to see various valuable items in the museum brought from different parts of the globe. Before he finished visiting the museum, the caretaker took him to an elephant that was sent from Burma and the old caretaker said that he found it very difficult to maintain foods for the enormous animal after the mother of the master left for pilgrimage and never returned. His master was sending valuable items from distant lands for the museum but he never came back home. Therefore, the old caretaker asked the officer to write to higher authorities to protect the animal.

All excitements and happiness of enjoying the old museum were diminished when he heard the request of the old caretaker of the museum. The old man almost begged him to look after the animal as he has authority to write to the government for the protection of an animal that was sent from a distant land. He neither felt the pain experienced by the caretaker for an animal nor did he write to the higher authority to protect the museum and the animal. Later on, he was ashamed of his act of neglecting his environmental duties after his transfer from the village. And the novelist punished him for his extreme negligence towards preservation and protection of animals as he experienced internal punishment:

Elephants—now thou are creatures which make me uneasy still. Of course I rarely encounter one. Even when my children were young, I avoided zoos, circuses, any place an elephant might be sighted. I feared to have that said...eye turned on me, taking my measure and finding it wanting (Desai, 2011, p. 39).

There is a huge dichotomy between sharing and caring of animals in the anthropocentric society. Animals are used for testing efficiency of medicines and slaughtered by the protein-hungry world for over consumption but the world seems to dilute the value of taking care of animals when situation demands. This disturbing truth is presented in this novella by Anita Desai.

Kamala Markandaya is an Indian English novelist and a short story writer who published her many short stories in several newspapers before the Independence but moved to England after Indian partition. And she published her first novel *Nectar in a Sieve* in 1956. Most of her novels are centred round her idea of ameliorating the society and working for the betterment of humanity. Like the prominent Indian novelists Mulk Raj Anand and Bhabani Bhattacharyya, Kamala Markandaya also disapproved art for art's sake. And without becoming a propagandist, she made her literary works purposive that can play a constructive role in society and teach mankind "through the work of writers who will lay bare the very anatomy of destruction and force a halt." (Margaret,1980,p.24)

She considered her works as a part of the 'literature of concern' and believed that "the literature of concern has a part to play, therefore, and will be more effective than other media such as a television. For news, is often forgotten, or people develop a kind of defensive mechanism that shuts off unpleasant truths. Socio-literature re-events this for it tells what is like to be there and feel it happening to you" (Margaret,1980, p.216). Thus, she tried to make her literature a journey to unearth remedies to social maladies. Her social analysis and observations that flourish through her works cannot be devalued in the context of global chaos, large scale disturbance and violence that threaten to destroy the nature, society and environment.

While the onus lies upon a good novelist to observe the social developments closely to re-invent in literary works, Kamala Markandaya did not lag behind in fulfilling such obligation as she was very conscious to the changes brought by the wide spread expansion of commerce, setting up of big industries and growing materialism. As a socially conscious novelist, she expresses her concern towards adverse developments that started to aggravate man-nature relationship. In India, the decision made by the first Prime Minister to erect huge dams and heavy industries for fast economic growth hastened deforestation and destruction of nature. And there was no law in the first three five years' planning to protect natural environment. The idea of rapid industrialisation for anthropocentric development and its various repercussions are brought forward in *Nectar in a Sieve* by Kamala Markandaya. The novel is also a testimony of the growing poverty after the Independence.

The novel is set in a South Indian village. The name of the village is concealed and it seems that the events and happenings of the village is similar to most villages of India. Rukamani, the wife of Nathan is the chief character and the narrator of the novel. Her husband is a farmer and they were happily

managing their livelihoods. Rukumani is hard working and she plants some pumpkin seeds and they sprout very soon. Her husband praised her for showing interest in kitchen gardening. Being encouraged by her husband, Rukumani started planting beans, sweet potatoes, brinjals and chillies. They were happily managing household affairs with their children. But one day her son Arjun came running to inform her arrival of townsmen in the village. The townsmen came to the village to build a tannery in the open maidan of the village. The setting up of the tannery ruined the beauty of the village and Rukumani could not find a suitable place to sell her vegetables.

The setting up of the tannery is the beginning of tears and unhappiness in Rukumani's life but few villagers were happy because their village was going to become a town. And they hoped to get works in the tannery but soon their hopes were shed cold water when they found Englishmen and migrant workers in the village. Moreover, the tannery works go on night and day. It is expanding day by day swallowing this mail's land or that man's hut. Meanwhile Nathan's harvest is destroyed due to incessant rain and flood but they did not get any help from the government authority. The government was concerned with setting up the tannery in the village irrespective of the problems of the villagers. However, the chemicals emitted from the tannery were harmful for human beings. Therefore, the concerned authority should have built the tannery far from a crowded village. But they looked for anthropocentric development and overlooked social development. While the family was struggling to get two meals in a day the government did not send them any reliefs and they continue to suffer.

Ruskin Bond is an acclaimed Indian English writer who was honoured with the prestigious Joghna Llewellyn Rhys Memorial Prize(1957) for his first novel *The Room on the Roof*. He was conferred with several prestigious awards like Sahitya Akademi Award, Padma Shri Award(1999) and Padma Bhusan Award(2014) for his life time contribution to Indian English literature. His name is spread all over the literary world as a renowned writer of Green Studies with international repute. His 'green issues' do not just advocate for a harmonious and fluent co-existence between men and the non-humans but he protests against vast destruction of nature and ecology, rapid exploitation of natural resources by the human world. In most of his works, he loves to present his yearning for open spaces and ever green forests but he found it tormenting to see the open spaces are being constricted and narrowed down.

There is a sense of protest found in his literary works against the ruthless human activities like cutting trees, killing animals and destroying the domains of animals. Like the social literature of Kamala Markandaya, Ruskin Bond showed a spirit of commitment towards the preservation and protection of nature and ecology. Sunderlal Bahugana is a noted environmentalist who proclaimed the need of contributions from different sections for the restoration and preservation of nature. He says that three spheres of human beings and their contributions are need of the hour for shielding natural environment.

His classification can be mentioned as-1.The humanitarian scientists. 2. Social activists. 3. Compassionate artists, musicians, journalists and literary men and women.

Bahugana's inclusion of litterateurs in the list of intending contributions from the three sections of our society has opened up a new vista where literature can become eco-activism. As an eco-conscious writer, Ruskin Bond saw the emergence of many green movements in India like the 'Chipko Movement', 'Narmada Bachao Andolan' etc. and started sensitizing people towards the adverse effects brought to our society by the emergence of anthropocentric culture. In his thought-provoking essay 'These I have Loved' (Rain 22-24), he says:

They cut them down last spring
With swift efficient tools
The sap was rising still.
The trees bled,
Slaughtered
To make furniture for tools (123-24).

Bond's uniqueness can be found when he presents an interconnection between trees, animals and birds as he says "The trees...have been disappearing slowly; and as the forest recedes, the animals lose their food and shelter and move on further into the foothills. Slowly, they are being denied the right to live." Therefore, he voiced his concerns anthropocentric culture and a note of rejection to it can be traced in his literary works. The most notable work in such context can be found in his *The Room on the Roof*. The invigorating and reawakening power of nature is found its finest expression in this novel. The novel is autobiographical in the sense that it highlights the author's love for sight, smell of nature coupled with a denunciation of anthropocentric culture and the strength disseminated by the touch of nature to a boy having family disturbance.

Ruskin Bond had to confront the separation of his parents at a very tender age and he blamed his mother for her love for an all-fresco life with partying and merry-making that did allow her to give time to the young Bond who desperately wanted motherly love and care. It was unbearable for him to adjust in the unbearably lonesome environment. Sometimes, his stepfather took him to forest for hunting expedition but he never enjoyed them and despised such brutal animal killings. It was in loneliness and extremely unbearable situation he started spending time in nature and books. The touch of nature started exhilarating him and he kept on writing his love for nature in almost everything that he found like a waste paper, old newspaper etc. The experience of writing the first novel is presented by the author himself with the following words:

I was only seventeen but out of my loneliness I produced a novel, raw, naïve and imperfect, but booming with life and joy and truth, my own truth for it to be oneself is to be true to others (Bond, Lamp is Lit xiii).

His literary works provide an ample evidence of his willingness to shield the environment for the future generation so mankind can survive in this earth. The plot of the novel is centred round Rusty and his friends who are between the ages of ten and sixteen. In fact, the novel is a fictional representation of Ruskin Bond's endeavor to lead a life full of liberty with sights, smells and sounds of nature while he was a youth. Rusty, the protagonist of the novel, is an orphan who was living with guardian Mr. Harrison and his wife. Mr. Harrison wanted to groom him with anthropocentric culture and he warned the young boy to refrain from the Indian society. But his wish was shed cold water when Rusty joined hands with the Indians friends and played Holi with them. Holi is a festival of colour that is celebrated at the arrival of spring and Rusty enjoyed his attachment with nature and rejected the anthropocentric world of his father:

Holi, the festival of colors , the arrival of spring, the rebirth of the new year, the awakening of love, what were these things to him, they did not concern his life, he could not start a new life, not for one day . . . and besides, it all sounded very primitive, this throwing of colour and beating of drums . . . (Bond, 23).

Ruskin Bond wants to create a strong bond between man and nature through the festival Holi:

The sun came up, and the bazaar woke up. The walls of the houses were suddenly patched with splashes of colour, and just as suddenly the trees seemed to have burst into flower; for in the forest there were armies of rhododendrons, and by the river the poinsettias danced; the cherry and the plum were in blossom; the snow in the mountains had melted, and the streams were rushing torrents; the new leaves on the trees were full of sweetness, and the young grass held both dew and sun, and made an emerald of every dew-drop. The infection of spring spread simultaneously through the world of man and the world of nature, and made them one (24).

The festival of Holi liberates Rusty completely from the bondage of the anthropocentric society. The image of rain is symbolic. The summer rain soaks a hungry and fatigue Rusty who was all alone in an open space at midnight. The rain removes his fatigue and invigorated him to denounce his guardian's world that hindered him to be with nature. The novelist is a great admirer of nature and nature provides him the most suitable background for his novels. And *The Room on the Roof* is a prominent literary work in which he delineates the power of sights and smells of nature that enable a youth to denounce the anthropocentric culture and lead a life enjoying beauty and bounty of nature.

Conclusion

Thus, the prominent Indian writers, who emerged after the partition of India, have envisioned the landscape in their works and criticized the anthropocentric society for its rampant urbanization. They have endeavored to sensitize people to refrain from misusing natural resources. But their handlings of the

growing anthropocentrism were different from each other. Anita Desai denounced the human-centric world by openly criticizing the setting up of the fertilizer company in a fertile village near the sea that did not follow norms of social development. Kamala Markandaya portrays the repercussions of the building of the tannery in an unnamed village and Ruskin Bond boldly enables his character to maraud the human-centric culture to prefer a life in the beautiful sights, smells and sounds of nature. Situated at the crossroads of literary studies and environmental humanities, these texts have interrogated how literature acts as a social tool for raising Eco-consciousness amongst mankind and contributes to sustainability discourses.

Works Cited:

- Baird, Forrest E., and Walter Arnold Kaufmann. *Modern Philosophy*. Prentice Hall, 2007.
- Barthes, Roland, et al. *The Death of the Author*. 1977.
- Boddice, Rob. *Anthropocentrism: Humans, Animals, Environments*. Brill, 2011.
- Bond, Ruskin, and Ahlawat Gunjan. *The Room on the Roof*. Penguin Books, 2016.
- Buell, Lawrence. *Writing for an Endangered World*. Orient Paperbacks, Delhi, 2001.
- Chandler, Edward W. *Anthropocentrism: Construct Validity and Measurement*. Panguen Publication, 1981.
- Clark, Gordon Haddon., and John W. Robbins. *Ancient Philosophy*. Trinity Foundation, 1997.
- Connelly, James. *Politics and the Environment: from Theory to Practice*. Routledge, 2012.
- Desai, Anita. *The Artist of Disappearance: Three Novellas*. Vintage, 2012.
- Gedney, Mark D. *Modern Philosophy*. Philosophy Documentation Center, Bowling Green State University, 2000.
- Klix, Friedhart. *Human and Artificial Intelligence*. North-Holland Pub. Co., 1984.
- Markandaya, Kamala. *Nectar in a Sieve*. Jaico Publ. House, 1986.
- Psalm 26: Its Content, Structure and Setting*. National Library of Canada, 1983, *Psalm 26: its content, structure and setting*.
- Shields, Christopher John., and Christopher John. Shields. *Ancient Philosophy: a Contemporary Introduction*. Routledge, 2012.
- The Lord Is My Light.: Psalm 27*. G. Schirmer, 1890, *The Lord is my light.: Psalm 27*.
- Vesey, Godfrey Norman Agmondisham. *Descartes: Father of Modern Philosophy*. Open University Press, 1971.
- Wintringham, Susan. *The Village by the Sea, by Anita Desai*. B&D Publishing, 1995.