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**Nature, Instinct and Evolutionary Change: a Cross Cultural Reading of *Moongil Kaadugaley* and H.G.Wells's the *Time Machine***

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**ABSTRACT**

This paper provides a comparative evolutionary literary analysis of Harris Jayaraj's Tamil song *MoongilKaadugale* and H. G. Wells's *The Time Machine* (1895). Through the framework of evolutionary literary theory, the study examines how biological instincts, environmental influences, emotional evolution, symbolic ecology, and cultural memory shape human experience across distinct narrative forms and cultural contexts. The analysis reveals how ecological harmony fosters emotional richness in *\*MoongilKaadugale\**, whereas environmental degradation leads to evolutionary regression in *\*The Time Machine\**. This interdisciplinary approach highlights the interconnectedness of evolution, emotion, culture, and ecology, ultimately demonstrating how narratives preserve or distort evolutionary memory. The paper concludes by positioning the two texts as complementary evolutionary imaginative landscapes illustrating the consequences of ecological disconnection and the restorative power of natural environments.

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**Introduction**

**Evolution, Culture, and the Human Imagination**

Deep evolutionary urges that have shaped human survival, emotion, and creativity over thousands of years have shaped literature, music, and movies. Drawing from Darwinian principles, Evolutionary Literary Theory investigates how inherited psychological qualities altered by natural selection are reflected in human cognition, behavior, and narrative. This theoretical framework enables us to



investigate the ways in which ancient adaptive mechanisms—like mate choice, environmental preference, cooperation, fear, parental care, and emotional bonding—continue to impact modern creative representations in a variety of cultural contexts. In this context, the Tamil cinema song "MoongilKaadugale" by Harris Jayaraj from *Samurai* (2002) and *The Time Machine* (1895) by H. G. Wells may seem unrelated at first.

### **Evolutionary Dystopia in Victorian Literature**

One is a dystopian science fiction story that examines the effects of evolutionary difference; the other is a romantic, melodic tribute to intimacy and nature. However, when viewed through a Darwinian lens, both works highlight important evolutionary issues, such as how nature shapes behavior, the connection between emotion and survival, and the biological patterns governing human connection. *Moongil Kaadugale* evokes attachment and emotional resonance through the metaphorical force of nature—bamboo trees, soft breezes, and serene vistas. These environmental cues trigger natural human inclinations that were developed throughout the Pleistocene, a time when safe habitats with flora, water, and a temperate climate were essential for existence. These inclinations are consistent across cultures, according to evolutionary psychology, which explains why romance stories still frequently feature natural locations. The song presents love as a physiologically based experience that is heightened by a setting that fosters bonding rather than as an abstract feeling.

*The Time Machine* by H. G. Wells, on the other hand, presents a sobering picture of the evolutionary future of humanity. Inspired by Darwin's *On the Origin of Species* and the developing field of human evolution, Wells envisions a distant future in which humans have split into two distinct species: the underground Morlocks and the delicate Eloi. This difference shows how natural selection may change behavior, emotion, and social structure and is caused by environmental factors and socioeconomic inequality. Despite their seemingly perfect surroundings, the Eloi have lost their emotional depth, intelligence, and resilience since their surroundings no longer require them. Living underground in hostile industrial settings, the Morlocks develop into violent, nocturnal beings molded by necessity. Wells warns of evolutionary degradation brought on by environmental imbalance and criticizes Victorian social class distinctions through this apocalyptic symbolism.

We can see how these writings examine the connection between nature, emotion, and adaptation by combining them using Evolutionary Literary Theory. *MoongilKaadugale* depicts a society where romantic relationships and emotional fortitude are strengthened by nature, improving psychological and reproductive fitness. *The Time Machine* depicts a world where biological division and emotional



stagnation result from environmental deterioration upsetting evolutionary balance. Both pieces examine how humans are still closely linked to the environmental factors that influenced the development of the mind, despite the disparities in tone, genre, and cultural background. Mate selection techniques, sensory perception, environmental preference, group bonding, and survival instincts are some of the evolutionary mechanisms illustrated in both works.

### **Nature and Emotion in Tamil Music**

The Tamil song emphasizes the adaptive function of happy emotions by showing how love thrives in a calm, physiologically ideal environment. Predatory violence in the Morlocks and emotional degeneration in the Eloi in Wells's story serve as examples of how environmental comfort or hardship can gradually rewire human features. Additionally, Evolutionary Literary Theory highlights how stories show universal characteristics that mirror human ancestral situations, such as courtship, fear, exploration, and vulnerability. For instance, the Time Traveler's anxiety in the pitch-black tunnels mirrors the innate threat that people historically perceived in nocturnal animals. amid *MoongilKaadugale*, lovers' comfort is a reflection of ancestral security amid bountiful landscapes.

Therefore, this thesis compares *MoongilKaadugale* and "The Time Machine" using Evolutionary Literary Theory, examining how each work—despite coming from distinct historical periods and cultural traditions—reveals the enduring influence of evolution on human emotion, habitat preference, and creative expression. As a result, romance and dystopia are placed within the same biological continuum of survival, adaptation, and psychological evolution in a cross-cultural evolutionary reading.

### **Objectives Of The Study**

- To analyze Harris Jayaraj's *MoongilKaadugale* and H. G. Wells's *The Time Machine* through the lens of Evolutionary Literary Theory.
- To examine how natural landscapes function as evolutionary triggers
- To compare emotional systems (love, fear, vulnerability, attachment)
- To investigate ecological harmony and ecological collapse

## **THEORETICAL FRAMEWORK**

### **Evolutionary Literary Theory**



Evolutionary Literary Theory, an interdisciplinary framework that uses concepts from Darwinian evolution, evolutionary psychology, and cognitive science to the interpretation of literature, is the foundation of this study. Prominent theorists, such as Jonathan Gottschall (2012), Brian Boyd (2009), and Joseph Carroll (2011), contend that literary narratives embody evolutionary principles pertaining to group behavior, mate selection, emotional bonding, survival, and ecological adaptation.

The theory posits that:

- Human storytelling reflects **adaptive patterns** shaped by natural selection.
- Emotions (love, fear, empathy) function as **evolved psychological systems**.
- Landscapes and environments in literature encode **ancestral habitat preferences** (biophilia).
- Characters and social groups reflect **fitness strategies**, cooperation, competition, and vulnerability.

Both texts—*MoongilKaadugale* and *The Time Machine*—are read as evolutionary narratives, illustrating how ecological balance or imbalance shapes **human emotion, cognitive development, social evolution, and symbolic imagination**.

### **Biophilia Hypothesis (E. O. Wilson)**

E. O. Wilson's **Biophilia Hypothesis (1984)** suggests that humans possess an innate tendency to seek emotional connection with natural environments. In *MoongilKaadugale*, the bamboo forest and natural imagery serve as **ancestral cues** that evoke safety, bonding, and emotional harmony. In *The Time Machine*, the fragmented environment and underground tunnels produce **fear**, signaling evolutionary danger. Nature acts as an evolutionary agent influencing emotional responses, habitat preference, and narrative mood.

### **Darwinian Theories of Emotion and Survival**

Drawing from **Charles Darwin's *The Expression of the Emotions in Man and Animals (1872)***, the framework considers

- Fear as a survival mechanism
- Love as a bonding system promoting cooperation and reproduction
- Vulnerability as an adaptive or maladaptive trait depending on ecological conditions
- Both texts demonstrate evolutionary emotional coding:



- *MoongilKaadugale* → emotional richness & bonding in safe landscapes
- *The Time Machine* → emotional atrophy & fear in evolutionary stagnation

## Cultural Evolution & Narrative Ecology

Following Gottschall (2012) and Boyd (2009), narrative is viewed as a form of **cultural evolution**. Transmit memory, store ecological knowledge, develop empathy, Build social cohesion. The song preserves ecological memory, while Wells's dystopia shows the collapse of memory systems.

## METHODOLOGY

### Qualitative & Comparative Textual Analysis

This study employs a **qualitative, comparative textual analysis**, suitable for interdisciplinary literary research. The goal is not to identify author intention, but to examine the **evolutionary thematic patterns** embedded within two culturally distinct texts.

#### Methodological Approach

##### *Close Reading Technique*

Close reading is used to identify evolutionary metaphors, analyze emotional patterns (fear, bonding, vulnerability), the examination of ecological imagery and environmental cues and to explore social structures and species behavior in the narratives

##### *Comparative Framework*

A cross-cultural comparison is made between a Tamil cinematic song (*MoongilKaadugale*) and Victorian scientific romance (*The Time Machine*). The comparative method focuses on Nature and landscape representation, emotional expression, social evolution and species differentiation, survival strategies, depictions of fear, safety, vulnerability

##### *Application of Evolutionary Literary Theory*

The key methodological steps include:

- **Mapping evolutionary functions** (courtship, survival, bonding) in each text.
- **Identifying ecological triggers** (light, dark, silence, landscape forms).



- **Interpreting emotional behaviors** (attachment, fear, regression).
- **Examining cultural evolution** (narrative memory vs. narrative breakdown).
- **Evaluating species-level outcomes** in Wells's dystopia and emotional flourishing in Jayaraj's song.

This ensures theoretical alignment between **evolutionary principles** and **narrative structures**.

### **Ethical Considerations**

- No human subjects
- No cultural misrepresentation
- Contextual sensitivity in interpreting Tamil cultural narratives and Victorian scientific texts

### **Limitations**

The study focuses on only two texts, limiting generalizability. Here the evolutionary literary theory is interpretative, not empirical. The song lyrics depend on translation and cultural interpretation.

### **Literature Review**

#### **Evolutionary Literary Theory and Narrative Adaptation**

Evolutionary Literary Theory, advanced by scholars such as **Joseph Carroll (2011)**, **Brian Boyd (2009)**, and **Jonathan Gottschall (2012)**, argues that literature is a cognitive and cultural product shaped by natural selection. Narratives are viewed as adaptive systems that encode patterns of survival, kinship, fear, cooperation, and emotional bonding. Studies emphasize that fiction functions as a training ground for social intelligence, emotional reasoning, and strategic behavior.

This theoretical approach has been applied to myth, the novel, folk traditions, and modern narrative forms, but there is limited research applying it to **cross-cultural comparisons**, particularly between **Tamil cinematic songs** and **Western speculative fiction**, making the present study a significant contribution.

#### **Evolution, Emotion, and Ecological Influence in Literature**



Scholars like **Darwin (1872/1998)** and **Ekman (1970)** underscore that emotions such as love, fear, and empathy are biological systems evolved for survival. Literary researchers have examined how narratives leverage these universal emotions to construct meaning.

- Romantic literature often uses **natural landscapes** to heighten attachment and bonding.
- Dystopian literature uses **environmental decay** to emphasize fear, regression, and survival conflict.

However, few studies have compared how **ecological harmony** and **ecological collapse** generate divergent emotional landscapes in literary and musical narratives

### **Ecocriticism and Environmental Psychology**

Although ecocriticism focuses on the cultural and ethical dimensions of nature, evolutionary psychology highlights the **biophilic impulses** that draw humans toward landscapes that resemble ancestral habitats.

- **Wilson's Biophilia Hypothesis (1984)** provides insights into why environments like forests, water bodies, and open fields consistently evoke emotional stability and bonding.
- Researchers such as **Kellert (1993)** and **Kaplan (1995)** show that nature supports cognitive clarity, emotional regulation, and social calm.

In Tamil music, nature-centric lyrics frequently reinforce emotional connection, while in dystopian works like *The Time Machine*, environmental distortion creates psychological imbalance. This comparative angle is largely unexplored in previous scholarship. Scholars like **Stephen Arata (1996)** and **Roger Luckhurst (2005)** note that Wells uses species-splitting (Eloi and Morlocks) as evolutionary warnings. Yet little research analyzes Wells's dystopia through the **symbolic ecology of memory, emotion, and survival strategies**, which this study foregrounds.

### **Research on Tamil Cinematic Songs and Emotional Ecology**

Tamil film scholars explore themes of:

- Emotional bonding
- Landscape symbolism



- Human–nature harmony
- Cultural nostalgia

However, no study has connected *MoongilKaadugale* with **evolutionary emotional systems**, despite its natural motifs perfectly aligning with evolutionary psychology.

### Research Gap

Existing scholarship covers evolutionary narrative theory, emotion studies, ecocriticism, and dystopian evolution, but **no study has compared a Tamil romantic song with a Victorian dystopia through evolutionary literary theory**. This research fills that gap by examining emotional evolution, ecological symbolism, and adaptive behavior across two contrasting cultural texts.

## COMPARITIVE DISCUSSIONS

### Introduction to the Comparative Lens

The comparison between Harris Jayaraj’s Tamil song *MoongilKaadugale* (2002) and H. G. Wells’s novella *The Time Machine* (1895) appears unconventional at first glance due to the stark differences in medium, cultural origin, historical moment, and artistic purpose. Yet, when examined through the interdisciplinary lens of **Evolutionary Literary Theory**, the two texts reveal an unexpectedly rich dialogue about human emotion, survival instincts, ecological belonging, cultural memory, and adaptive behavior. This 4,000-word comparative discussion argues that both texts—though separated by more than a century and belonging to radically different narrative traditions—explore the timeless question of how humans relate to nature, how environment shapes emotion, and how evolutionary pressures influence social structures and psychological depth.

*MoongilKaadugale* offers an aesthetically rich, nature-immersive portrayal of love, intimacy, and emotional flourishing, revealing how humans continue to respond to ancestral ecological cues that promote bonding and psychological wellbeing. In contrast, *The Time Machine* presents a stark dystopian future where evolutionary stagnation, environmental decay, and class fragmentation have produced a biologically and emotionally diminished human species. The two works encode opposite evolutionary outcomes—**one flourishing in ecological harmony, the other decaying through ecological and social collapse**—yet both illuminate fundamental evolutionary mechanisms such as fear, bonding, sexual selection, environmental dependency, and cultural memory. This comparative discussion synthesizes



these insights to demonstrate how literature and music across cultures continue to reflect the profound biological and psychological forces that have shaped human nature over millennia.

### **Environment and Emotion: Ancestral Cues and Evolutionary Triggers**

One of the most striking points of comparison between the two texts is the role of **environment as an evolutionary trigger**. Evolutionary psychologists argue that humans possess deep-rooted, preconscious responses to certain landscapes because ancestral survival depended on environmental cues such as the presence of trees, fresh water, open visibility, and temperate climate. This instinctual preference—explained by E. O. Wilson’s **Biophilia Hypothesis**—is vividly evident in *MoongilKaadugale*.

#### ***The Forest as Evolutionary Sanctuary in MoongilKaadugale***

In *MoongilKaadugale*, the bamboo forest (“moongilkaadu”) is portrayed not simply as a backdrop for romance but as an active emotional agent. The song’s imagery—soft breezes, diffused light, rhythmic rustling of bamboo—aligns with evolutionary psychological research showing that natural settings lower physiological stress, enhance oxytocin release, and facilitate emotional openness. The song’s lyrical personification of the forest (“Moongilkaadugale, nee pesummounamenna?”) represents nature as a sentient, empathetic companion, reinforcing a biologically ancient pattern in which humans interpret natural silence and harmony as signs of safety.

The evolutionary roots of this response are clear: in ancestral environments, silence often indicated the absence of predators, allowing early humans to relax their vigilance. The lovers in the song respond in precisely this manner; the environment becomes a catalyst for emotional clarity, intimacy, and bonding. The forest thus functions as a **fitness-enhancing ecosystem**, supporting stable emotional ties that historically facilitated reproductive success and cooperative parenting.

#### ***Ecological Decay and Emotional Regression in The Time Machine***

In contrast, the environments in *The Time Machine* generate evolutionary danger, confusion, and regression. While the Eloi’s world initially appears idyllic, its tranquility is deceptive. Wells constructs a future in which the surface environment is aesthetically pleasing but ecologically dysfunctional. The lack of challenges or predators in the Eloi’s environment has eliminated the evolutionary pressures needed to maintain intelligence, emotional depth, and social complexity. Darwin’s argument that unused traits deteriorate over generations is dramatically illustrated here: the Eloi have lost fear responses, critical



thinking abilities, and long-term memory. Their environment no longer selects for resilience or innovation; thus, their emotional range is stunted. Meanwhile, the underground environment of the Morlocks—a dark, confined, metallic ecosystem—selects for predatory behavior, nocturnal adaptation, and violence.

This inversion of ecological influence shows that environment can either enhance or diminish evolutionary development. Whereas *MoongilKaadugale* portrays nature as a restorative evolutionary partner, *The Time Machine* portrays it as a fragmented structure that produces both decadence and aggression.

### **Evolutionary Emotion: Love, Fear, and Attachment Across Time**

Emotions are adaptive systems shaped by natural selection. According to Darwin, love evolved to maintain long-term bonds necessary for parenting; fear evolved to protect individuals from threats; attachment evolved to form cohesive groups. Both texts engage these emotions, but in radically different ways.

#### ***Emotional Flourishing in MoongilKaadugale***

In Jayaraj’s song, love is portrayed as a natural, almost involuntary response. The line “Kaadhal sol adhuthondrumbodhu” implies that love emerges instinctively, aligning with evolutionary theories suggesting that attraction is triggered by environmental cues that historically signaled fertility, safety, and stable resource availability.

The lovers’ emotional expression in the song reflects evolved mechanisms of:

- **bonding** (mutual dependence),
- **synchronization** (shared sensory experience),
- **vulnerability** (willingness to reveal emotion),
- **empathy** (mirrored responses).

Such traits are adaptive because they encourage cooperation, reduce uncertainty, and strengthen long-term relational investment.

#### ***Emotional Degeneration in The Time Machine***



In Wells's narrative, emotional systems have malfunctioned. The Eloi, though physically appealing, lack emotional maturity and intelligence. Their reactions are childlike and fleeting. The Time Traveler notes their shallow affection and inability to experience deep fear or love—signals of evolutionary stagnation. Weena, the Eloi female who bonds with the Time Traveler, exhibits attachment behavior that resembles a survival instinct rather than a romantic or emotional capacity. Her fear of darkness, dependence on protection, and trust in a stronger figure align with evolutionary patterns in which vulnerable individuals attach themselves to protectors.

The Morlocks, conversely, exhibit fearlessness and predation—behaviors shaped by harsh ecological conditions. Their emotional capacity has narrowed to utilitarian aggression. Thus, while *MoongilKaadugale* represents emotional evolution at its richest, *The Time Machine* portrays emotional evolution at its weakest.

### **Sexual Selection and Pair Bonding: Divergent Evolutionary Pathways**

Sexual selection, a major Darwinian concept, explains why certain traits evolve to attract mates rather than to enhance survival. The comparison between the two texts reveals how sexual selection shapes human behavior differently under contrasting ecological contexts.

#### ***Sexual Selection in MoongilKaadugale***

In *MoongilKaadugale*, the lovers' admiration for nature indicates evolved aesthetic preferences. Beautiful natural landscapes historically signaled fertile, resource-rich environments, making them ideal for courtship. The song's emotional harmony—soft rhythm, gentle tempo, ecological imagery—functions like a courtship display, similar to birdsong or dance, which evolutionary theorists identify as mating signals. The lovers' vulnerability and emotional receptivity reflect modern human mating patterns that favor psychological compatibility, empathy, and shared emotional space—characteristics linked to successful long-term bonds.

#### ***The Breakdown of Sexual Selection in The Time Machine***

In Wells's dystopia, sexual selection has nearly collapsed among the Eloi. They show no desire, no competition, and no deep pairing tendencies. Without environmental challenges, mating has become biologically unselective and emotionally empty. The Morlocks, driven by survival rather than reproduction, also display no sexual selection cues. Their adaptation is purely functional, not aesthetic or



emotional. This failure of sexual selection contributes to species-level decline, creating a stark contrast to the emotionally rich romantic bonding depicted in *MoongilKaadugale*.

### **Social Structures as Evolutionary Mechanisms**

Social evolution refers to the gradual transformation of group behaviors, cooperative strategies, hierarchies, emotional patterns, and survival systems within human societies. Evolutionary Literary Theory argues that social structures encoded in literature and art are not random but reflect long-standing biological imperatives—such as the need for cooperation, shared cognition, emotional synchrony, and group bonding. When analyzed through this interdisciplinary lens, *MoongilKaadugale* and H. G. Wells's *The Time Machine* offer two profoundly different portrayals of social evolution. The Tamil romantic song presents a model of emotional synergy and cooperative bonding, whereas the Victorian scientific romance depicts the collapse of social cohesion, leading to species fragmentation and emotional degeneration. A detailed comparison of these social structures reveals how environment, emotion, ecology, and evolutionary pressures shape the fate of human groups across time.

### ***Social Harmony and Emotional Synchrony in MoongilKaadugale***

In *MoongilKaadugale*, the social world is implied rather than explicitly portrayed, yet the emotional environment surrounding the lovers suggests a deeply cooperative social structure. Tamil cinematic romantic traditions frequently embed interpersonal relationships within shared natural spaces, symbolizing a harmonious social milieu. The bamboo forest becomes a metaphor for a community where emotional needs are recognized, where nature facilitates bonding, and where individuals thrive within a psychologically balanced environment. Evolutionarily, such an environment aligns with the conditions in which early humans formed cohesive groups capable of mutual support and collective survival.

The lovers function as a microcosm of a healthy social system—responsive, empathetic, emotionally attuned, and environmentally grounded. The serenity of the forest symbolizes a society free of threat, allowing emotional vulnerability and expressive behavior. Evolutionary psychology suggests that emotional synchrony contributes to social stability because it reinforces trust, reduces competition, and strengthens pair bonding, which in turn promotes cooperative parenting and group cohesion. The song's rhythm, melody, and gentle visual cues portray a world in which social structures are built upon intimacy, shared understanding, and ecological harmony. Such cooperative qualities historically enhanced group functioning, enabling early human communities to share resources, communicate efficiently, and adapt collectively to environmental challenges.



## Nature as a Stabilizing Force in Social Evolution

A major reason behind the stable social structure implied in *MoongilKaadugale* is the deep connection between the human psyche and natural environments. According to E. O. Wilson's Biophilia Hypothesis, humans are evolutionarily predisposed to respond positively to certain ecological patterns—trees, water, rhythmic sounds, and open visibility. These environmental features historically provided safety, resources, and predictability, allowing early humans to form stable group structures. The bamboo forest serves the same function symbolically: it anchors the lovers emotionally and facilitates the emergence of cooperative social behaviors.

In this way, nature becomes both a symbolic and literal catalyst for social stability. The lovers' bond reflects a larger cultural and evolutionary truth: that human societies flourish when ecological harmony reinforces emotional well-being. Tamil cultural traditions, which often portray nature as a nurturing force, mirror this evolutionary pattern. By presenting nature as a companion, the song reinforces the idea that ecological health and social cohesion are inseparable aspects of human evolution.

## *Fragmentation of Social Evolution in The Time Machine*

In stark contrast, Wells's *The Time Machine* portrays a future where social evolution has split into two extreme paths—resulting in the Eloi and the Morlocks. This bifurcation represents a catastrophic failure of social cohesion, brought about by industrial capitalism, class segregation, and environmental alienation. The Eloi, descendants of the upper classes, inhabit a superficially beautiful environment but exhibit no meaningful social structures. They live communally yet without cooperation, empathy, or shared responsibility. Their interactions are passive, shallow, and devoid of emotional investment. The Time Traveler notes the absence of leadership, creativity, and even basic caregiving behaviors among them. Evolutionarily, this suggests that their environment no longer rewards social complexity, leading to emotional and social atrophy.

The Morlocks, descendants of the working classes, form a contrasting social group. Their existence in dark, machine-dominated underground tunnels requires cooperation, coordination, and predatory strategy. Their social structure is functional rather than emotional. While they work collectively to maintain the machinery that sustains their survival, their cooperation is devoid of empathy or emotional synchrony. Their predation on the Eloi reveals a brutal, survival-driven social adaptation shaped by harsh ecological pressures. Wells's portrayal aligns with Darwinian principles: when



environmental conditions demand aggression, stealth, and resource competition, social structures evolve toward utilitarian efficiency rather than emotional richness.

## CONCLUSION

### Reintegrating Evolution, Emotion, Ecology, and Culture

Through the lens of evolutionary literary theory, a comparison of H. G. Wells's *The Time Machine* and Harris Jayaraj's *Moongil Kaadugale* reveals a rich and multifaceted understanding of how human emotion, ecological belonging, cognitive adaptation, and cultural memory function across literary and musical forms. Despite coming from very different historical, linguistic, and artistic traditions, these pieces share a fundamental evolutionary insight: regardless of time or cultural distance, humans are still deeply shaped by their ecological environments, emotional instincts, and adaptive histories. This study shows that music and literature encode human survival tactics, emotional impulses, ancestral anxieties, and evolutionary goals in addition to being entertaining. The study provides a deeper knowledge of how narratives reflect and refract the biological and cultural factors that produced humans over millennia thanks to this interdisciplinary approach. The research demonstrates the diversity of cultural expression and the universality of evolutionary processes by situating a Victorian scientific romance and a Tamil romantic song within a same theoretical framework.

### Summary of Comparative Findings

#### *Environment as Evolutionary Determinant*

The primary conclusion of this study is that ecological cues and the environment play a crucial role in influencing human emotion, thought, and social behavior. According to *Moongil Kaadugale*, the natural world—especially bamboo woods, gentle light, and gentle wind—is an emotionally nourishing place that awakens ancestral instincts of protection, connection, and emotional clarity. In contrast, *The Time Machine* depicts a post-industrial future in which ecological imbalance causes behavioral fragmentation, emotional degradation, and cognitive decline. By contrast, the study shows that while ecological degradation results in evolutionary regression, ecological harmony fosters emotional richness. The environment does not simply frame narratives; it structures the psychological and biological conditions under which characters feel, relate, and evolve.

The study's main finding is that emotions are evolutionary processes rather than just cultural creations. Both works show how attachment, vulnerability, anxiety, and love serve as survival tactics. Because



Moongil Kaadugale fosters emotional transparency and neurological safety, love thrives there. Because of environmental stagnation and fragmented evolution, emotional reactions like fear, connection, and empathy have been diminished or warped in *The Time Machine*. The study demonstrates that when ecological cues coincide with ancestral patterns, emotional expression is most powerful. While Wells's dystopia shows what occurs when evolutionary pressures suddenly alter or vanish, Jayaraj's naturalistic music is consistent with the evolutionary history of humans.

### **Social Evolution and Group Behaviors**

Social evolution emerges as another major dimension of comparison:

- The lovers in *MoongilKaadugale* embody a cooperative, empathetic model of social bonding that echoes ancestral group structures.
- The Eloi and Morlocks represent split evolutionary outcomes—an emotionally stagnant species and a predatory, utilitarian species.

This contrast reveals how social cohesion, empathy, and cultural continuity depend on ecological and emotional stability.

**Where memory, empathy, and ecological grounding collapse, social evolution collapses.** This insight deepens the understanding of literary depictions of community, emotion, and adaptive behavior.

### **Symbolic Ecology and Cultural Memory**

The research identifies a powerful link between ecology and memory: In *MoongilKaadugale*, nature functions as a mnemonic space that preserves emotional identity and cultural belonging. In *The Time Machine*, cultural memory has collapsed entirely; the Eloi have no stories, history, or traditions. This distinction emphasizes that **cultural memory is an evolutionary tool** crucial for maintaining group coherence and intergenerational knowledge. Wells's warning is clear: societies that abandon ecological balance and cultural continuity risk evolutionary decline.

### **Temporality and Human Destiny**

According to the study's findings, temporality itself turns into an evolutionary topic. Jayaraj's music echoes natural rhythms and emotional renewal by following cyclical time. Wells's story portrays the ultimate deterioration of humanity through catastrophic linear time. This chronological difference



demonstrates how stories envision the future of the human species based on emotional development and ecological circumstances.

In the end, the study comes to the conclusion that evolution itself becomes a narrative language, a means of expressing human identity, emotion, ecology, and memory across ages and civilizations. Moongil Kaadugale demonstrates how people thrive when they maintain ties to ecological balance, emotional depth, and cultural continuity. On the other hand, the Time Machine depicts the effects of ecological collapse, emotional stagnation, and evolutionary retreat. The contrast shows that humanity's link to nature, memory, and adaptive resilience will determine its destiny on an emotional, social, and biological level.

This study confirms that music and literature from all across the world still speak a common evolutionary vernacular that explains our past, present, and future selves. It shows how various artistic traditions shed light on the universal processes that mold human life, inspiring academics to investigate cross-cultural evolutionary narratives with more openness.

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