

## **Role of Literature: A Critical Study of Assamese Literature as a Medium of Expression**

**Author 1: Jasmine Basumatary**

Ph.D. Research Scholar

Department of English

JAIN (Deemed-to-be University)

Bengaluru, Karnataka, India

Email ID: b.jasmine@jainuniversity.ac.in

**Author 2: Dr. Shradha Kanwar**

Chief Academic Officer

JAIN (Deemed-to-be University)

Bengaluru, Karnataka, India

Email ID: k.shradha@jainuniversity.ac.in

### **Abstract**

Literature often serves as an integral medium for exploring the interconnection between socio-political conflicts and ecological degradation. Similarly, in the literature of Assam, a northeastern state known for its rich ecology and complex history. Contemporary Assamese writers like Mitra Phukan, Dhruba Hazarika, and Pujari Sharma Anuradha often incorporate and represent the human-nature relationship and the impact of its conflict resulted due to the issues of deforestation or loss of biodiversity. This paper, therefore, attempts to examine how contemporary Assamese writers represent and mirror the various environmental consequences of socio-political conflicts. It attempts to understand how literature serves as a medium of expression for these writers, who pose nature in the backdrop as an active participant in their narratives. Literature is observed as a critique of the natural environment amidst the growing modernisation through the fictional works of these writers that foster awareness of the ecological legacy of Assam.

**Keywords:** Literature, Assamese literature, conflict, nature, culture.

### **Introduction:**

The complex interconnection between socio-political strife and environmental degradation is an important area of concern in the literary novels of Assam. They typically symbolise the intricate relationship between the human societies and their land, that is, the region of Assam. These academic writings are based on the turbulent past of socio-political strife, originating from issues of illegal migration and insurgency, as well as Assam's radical ecological transformation. This region, with its history of conflicts such as insurgency and mass-scale issues on illegal immigration, has faced tumultuous disruption in the context of demographic and environmental balance over the past few decades. All these issues and challenges are expressed both directly and indirectly through the literature of indigenous Assamese authors. The literary works of these writers encapsulate the interconnection of human struggles and the deterioration of the environment, thereby demonstrating the

consequences of socio-political instability as excessive deforestation and loss of habitat. They also emphasise the pertaining challenges of land rights and resource allocation owing to the illegal entry of immigrants from neighbouring states and nations. Such problems faced by the region are often characterised through incidents or events of lived conflicts that exacerbate the environmental stress. Apart from that, the exploitation and unregulated use of Assam's vast forest and natural resources during the colonial era set the core cause of the socio-environmental conflict in the region. In *Forests and Ecological History of Assam*, Arupjyoti Saikia states that British forest policies overlooked the native approaches for the sustainable use of natural resources, ultimately disrupting the ecological balance by favouring resource exploitation for economic purposes. These concerns are often highlighted in the present-day Assamese fiction by analysing these legacies and emphasising how policies of new development are prone to re-creating exploitative practices and approaches. Assamese literary fiction is perceived as the instrument to represent this environmental awareness, where numerous writers combine their work with the cause of ecological resistance.

The most remarkable theme among the fictional writings of these writers is the representation of conventional ecological knowledge and the indigenous approaches in countering contemporary environmental challenges. In their works, the deep cultural veneration of the mighty Brahmaputra River and sacred forests normally becomes a symbol of resistance to ecological degradation. Another thematic concern recurring in the fictional writings of Assam involves the sustenance of the man-nature relationship against the rise of urbanisation. With the swift increase in industrialisation and urbanisation, the region has seen a remarkable change in the dynamics of human-nature interactions. These changes and influences are often distinctly represented in contemporary fictional works. The authors narrate stories of human displacement from nature's realm as the cities, towns, and urban environments grow, but also disrupt and weaken the integrity of the ecosystem. This idea of seclusion seeks to depict the fragmented society of Assamese people by foregrounding and symbolising the intertwinement of ecological deterioration and socio-political unrest. Furthermore, in the fictional literary works of Assam, it is also noted that nature serves two purposes: both as a witness to human conflict and problems and as an active participant in the fictional world. For example, natural disasters have traditionally been depicted as a reaction to human intrusion that reflects the natural world's battle against unregulated exploitation. Thus, these themes collectively indicate the entanglement of socio-political conflicts and environmental issues in Assam's literature. In intertwining ecological and socio-political issues, these fictional works attempt to uncover the various issues faced by the indigenous Assamese people and accordingly impart sustainable co-existence. Thus, this current paper endeavours to look into how the Assamese fictional works portray the entanglement of socio-political conflicts and environmental issues. Additionally, it will seek to comprehend the role of literature in presenting the voices of conflict of the Assamese indigenous community.

### **Review of Literature:**

As the paper intends to explore the relationship between literature and the ideologies of the environment, this literature review attempts to examine how the literature of Assam responds to and critiques the socio-political disputes of the region, concerning environmental consequences. Mazel's literary environmentalism considers the relationship between literature, the environment, and the politics surrounding them. Mazel argues that environmental discourse does not emerge in a vacuum as a response to the past; rather, it functions as a cultural practice that influences society's knowledge and understanding of the

environment. This notion facilitates us to explore how literature can be utilised to challenge socio-political factors influencing nature.

In this outlook, Varela Tembra et al. move the discourse to ecocriticism, arguing for the integration of literature with other disciplines to counter global environmental challenges. They highlight the literature's power to cultivate knowledge and values which are necessary in overcoming anthropocentrism, reinforcing literature's crucial role in addressing dominant socio-political concerns. This aligns with the idea that socio-political conflicts, especially in the case of Assam, can be explored through literary narratives that amplify awareness towards the environment.

Hawkes extends this argument to consider how climate change is represented in dystopian literature. Her work demonstrates the dominant and central cultural narratives and ideologies that are responsible for framing the phenomenon of nature and mankind's relationship with it. Hawkes depicts the literature's connection to echoing and challenging the socio-political forces behind its eco-deconstruction by analysing the 'triple allegiance' of ecological impacts, cultural depictions, and political struggles. This analysis underscores the relationship between nature and culture and suggests that we can untangle the socio-political conflicts through literary imagination.

Subsequently, Almwajeh and Rababah explore Berry's *The Long-Legged House*, considering it as a significant illustration of the multifaceted causes and consequences of ecological degradation interconnected with socio-economic injustices. Their examination demonstrates how Berry's work interrogates the prejudice in environmentalism as well as the destructive tendencies of capitalism, by situating these concerns within the realities of marginalised peoples' lives. Through contested terrains, Berry's literary works centre on "nature" and highlight the often-overlooked socio-political aspects of the environmental crisis and the complexity of its framing.

Through these articles, the literature review demonstrates the importance of approaching literature, concerning the state of Assam, as a powerful device to intervene in the problems entailing politics, society and nature. Every article illustrates the contribution of literary tools towards resolving the conflicts posed on the environment by the politics of a region and therefore, through culture, politics and ecology, reveals the complexity of the situation.

### **Understanding Assam's Socio-Political Scenario:**

Analysing the socio-political structure of Assam often requires understanding specific historical, demographic, and cultural dimensions. Conflicts in Assam emanate from an amalgamation of colonial legacy, illegal immigration, and ethnic-cultural complexities within the region. Moreover, the Assam Movement of 1979 emerged as a protest against illegal immigration from the state's neighbouring countries, highlighting the resistance to severe changes in the socio-demographic landscape of Assam and the identity crisis experienced by the indigenous Assamese community. Insurgent groups such as the United Liberation Front of Assam and Bodo militants frequently invoke age-old notions of injustice concerning autonomy, resource equity, cultural preservation, and relentless violence. Further, identity crisis, a strong sense of identity preservation, and fear of cultural erosion are perceived as the profound grounds of this unrest.

Simultaneously, these disputes are observed to have directly or indirectly impacted the ecology of the region. One such notable instance would be the shifting dynamics of the Assamese community, which subsequently resulted in extensive deforestation and the destruction of the habitats of wildlife and indigenous people. Additionally, it also led to a contest over resource distribution because of the surge in movement of the people into the region and rising globalisation. Nevertheless, the land continually faces challenges in terms of developmental progress, urban growth, and political representation, as conflicts driven by socio-political issues are intertwined with the ecology and the culture of the land of Assam. In *India Against Itself: Assam and the Politics of Nationality*, Sanjib Baruah argues that the region's shift from colonial rule continues to bear the burden of the impact of this rule in relation to the exploitation of natural resources as well as the extractive tendency of administrative governance, which undermines the socio-cultural dynamics of Assam. The line system policy or resource allocation system and demographic modification created unrest, thereby triggering a new social order, compelling a majority of colonial Assam's population to contend with persistent strife over the issues of immigration, land, and cultural identity.

Arupjyoti Saikia, in *Forests and Ecological History of Assam*, mentions that the colonial and post-colonial administrative policies revolving around the extraction of natural resources and land management have altered the region's demographic landscape, resulting in conflicts related to issues of identity, land and natural resources ownership and degradation of ecology. Saikia also mentions that various forest management policies implemented during the British rule challenged the ecological approaches of the indigenous Assamese community and paved the way for long-term land ownership contests which lingered into the post-colonial period. This disruption fuelled the commercialisation of forest resources under "merchant capitalism" that significantly displaced the indigenous communities from their habitat and terrain. This ultimately kindled a sense of resentment among this group of people. Additionally, after India's independence, a similar approach to natural resource extraction continued, which intensified the tension between communities in taking control over the limited natural resources. With the issues of deforestation and loss of biodiversity as a consequence, the need to promote a co-existing balance between human and ecological sustainability is accentuated.

One of the major changes experienced in the ecology of Assam is the rapid increase in deforestation. With an enormous number of migrants from neighbouring countries like Bangladesh, many forest areas, hills and mountains were cut down for building settlements, resulting in a large-scale problem of deforestation. This clearing of forest areas for building habitats and agricultural land has largely disrupted the delicate ecological balance of the state of Assam. As a result, the problem of deforestation is triggered by the rapid growth of the population and the emerging urbanisation. Deforestation carried out for farming and housing has resulted in a loss of significant forest area, disrupting ecosystems and traditional approaches to living. The encroachment into the protected forestry areas and the excessive exploitation of natural resources during the socio-political conflict have endangered the rich biodiversity of Assam. For instance, one of the finest refuges of wildlife and a home to diverse species, like Kaziranga National Park and other such reserves, were also within the vicinity, and in encountering ecological challenges as a consequence of illegal activities triggered by human behavioural shifts. Such demographic displacement originated from socio-political and ethnic turmoil, and immigration resulted in unsustainable settlement practices near ecologically volatile areas, further challenging the natural ecosystem. Besides, the land is also experiencing persistent issues of flood and wetland degradation due to the socio-political disruption and uncontrolled utilisation of land masses and their resources.

**Representation of Social Conflicts and Nature in Assamese Literature:**

The socio-political strife in Assam has acquired attention from researchers, with a majority exploring the region's socio-political elements. The conventional concerns of 'conflict' and 'nature' have specific nuances that cannot be universally administered. Nevertheless, both areas call for adaptive strategies that are ready to challenge existing assumptions. Assam, the north-eastern state of India, which was primarily inhabited by indigenous groups of communities, has been afflicted by a prolonged conflict for many years. Placed within the political dynamics, various external groups are perceived to have been challenging the identity of Assam's ethnocultural communities. This has led the state to endure significant hardships and turmoil. However, the emotional wound incurred by these Indigenous communities goes beyond the socio-political issues. As a result, at times, these wounds often overshadowed the broader philosophical concerns. Although conflict and environment, or what can be referred to as conflict studies and environmental studies, can be viewed as two distinctly different research agendas, there is an increasing relevance that overlaps the two, marking the significance of examining the intersection. In the emerging centre point for optimisation, wars today trigger environmental destruction. Such disputes are not only captured as factors of environmental degradation, but also observed as environmental alteration or changes. They are not solely studied as an aftermath of the dispute but as something that involves both ecological and geographical settings in the natural world. There is a shared understanding that the degradation of the environment alongside the displacement of people results from a complex spectrum of interconnections between humans and the environment, which are often influenced by numerous factors that make these interactions difficult to predict. On the other hand, an environment that cannot be harmonised or balanced constitutes a destructive attribute to any arrangement of resource management. Consequently, conflict plays a significant role in the dynamics between humans and the environment. Environmental issues seem to have converged within a broader local framework, acting as a part of a larger narrative that illustrates the intricacies of society.

The relationship between the socio-political turmoil in Assam and the deteriorating environment is explored within artistic and literary frameworks. These artistic and literary measures often demonstrate significant forms of culture, which not only include plays, songs, poetry and visual art but also novels. The literature of Assam predominantly portrays a sense of grief and trauma interconnected to the themes of ecology. The literary depiction aims to articulate the state of the natural world that has endured through an outpouring trial where the wings of the birds tremble seeking refuge, the pain of the tree, the exploited wildlife wandering for its habitat, and the barren and scorched land. The destruction endured by nature in the wake of war, therefore, serves as a powerful symbol as well as a contrasting element of literature.

The literature as a form of expression showcases its diverse functions in influencing personal viewpoints and social relationships. Frances Tremble highlights that when readers engage with a variety of literary pieces, they not only foster empathy but also enhance critical thinking abilities that are vital for understanding intricate social interactions. Literature should not merely serve as a means for skill acquisition, but rather, it should shape lived experiences and relationships that help people challenge sociocultural norms and appreciate human differences. This perspective underscores the fact that literature has a much wider purpose beyond encouraging the acceptance of different viewpoints, as it also helps individuals to self-actualise in a dynamic world. In *Spoken Self: Recognising, Renaming, and*



*Reclaiming* (Tremble) analyses the remarkable roles that literature can play in understanding complex social and cultural issues. He claims literature serves not only as an important vehicle that can foster appreciation towards human diversity, but also encourages the fostering of critical thinking and compassion towards certain events or situations. He emphasises that exposure to different forms of literary works can influence the perceptions and outlook of readers about the world and themselves. Therefore, literature is not a mere form of passive enjoyment, but it can engage audiences in critical discourse, thereby involving them.

In a similar outlook, the literature of Assam is perceived as rich in depicting nature amid peace and narrating of conflict and violence, portraying them as an inextricable element. The literary works written by various contemporary Assamese authors have changed the social framework and cultural fabric of Assamese society. Their writings profoundly enhance our understanding of the impact experienced with the rolling out of new socio-economic structures. Over the past six decades, and particularly in the past twenty years, literary writings from Assam have significantly highlighted an intricate spectrum of feelings and emotions, such as deep exploitation, pervasive suffering, ecological grief, despair, along with a resilient culture amid turmoil, and a fragile defiance to overwhelming shifts in priorities.

Assam truly serves as a significant region to explore the connections necessary to express despair arising from the destruction of an eco-cultural existence. Authors like Mitra Phukan often use the elements of nature and conflicts in narrating their stories to their readers. Phukan attempts to portray through her fictional characters the struggles that the people of Assam endured amid socio-political unrest and how they often strive to escape into nature to grapple with the daily life challenges faced. For instance, in her novel *The Collector's Wife*, the protagonist Rukmini conveys to the audience the importance of recognising the urgency to protect our homes and ecosystems from the destruction of socio-political turmoil. It reflects the significance of fostering a strong relationship with nature, by co-existing and preventing the destruction or influencing the other. She also emphasises the importance of recognising the ecological challenges resulting from the socio-political unrest in the region. The novel *The Collector's Wife* demonstrates the critical state of the ecosystem, which, if exploited continually, will result in to deterioration of Earth's beauty and picturesque nature. This is particularly represented in the novel, as mentioned in the lines below:

Red with fury at being thus confined. Red with the violence that raged on its banks (Phukan, 342).

The youths on the boat, village born and bred, knew, that the Red River in spate at this point was merciless with men and crafts that did not respect its power (Phukan, 345).

As quoted in the excerpt from the novel *The Collector's Wife*, writers like Mitra Phukan often use such artistic forms of narration to emphasise consciousness about the ongoing socio-political and ecological challenges. The preceding lines attempt to represent the weary state of the natural world resulting from persistent violence and the violent activities caused by the Assam insurgency. The river in the above excerpt symbolises nature, thereby symbolising the enraged as it feels restrained and trapped by the turmoil and bloodshed of the innocent people. Consequently, towards the conclusion of the novel, the event that narrates the confrontation of the insurgent groups and the police officials, wherein, due to the combat and bloodshed, the river turns red. This Red River represents the river as an element of nature, paying the price for the conflict along with the lives of many individuals caught in the crossfire. The author, therefore, aims to urge her audience that nature will no longer condone

and be subdued by the exploitation inflicted upon it. Most narratives utilise such art of storytelling to express their concerns for various situations. Several masterpieces in Assamese literature passionately explore the theme of these conflicts. Therefore, they use different narrative techniques and literary devices, thereby illustrating the author's effective capability in using creativity and language skills to portray the significant effects of armed conflicts that both directly and indirectly affect the environment. The exploration of this unique aspect of conflict representations and its impact on nature is examined through narrative literary techniques, language and the cognitive framework of the story. According to Graham Allen, the representation of such practical events in the texts is often referred to as 'intertextuality', wherein a real event analysis is incorporated to understand the application of theories or ideologies by providing instances (Allen).

Another Assamese writer, Dhruba Hazarika, through the art of narrating stories, attempts to understand human activities and empathise with nature and its beings. He attempts to represent the ongoing world challenges by depicting how the relationship between man and the ecosystem has altered the traditional indigenous approaches. In his story *The Hunt* from the book collection of short stories *Luck*, Hazarika focuses on reflecting modern human behaviour. It describes the bleakness of the forest and its inhabitants, where human beings are observed as superior and nature as the weaker element. This story also underscores the adverse effect of advancement in science and technology on the natural world. The story introduces us to a character named Adrian, who has a profound connection with the jungle and whose course of action is comprehended by nature (animals) (Hazarika). Although Adrian feels a strong connection with nature, he and his assistant engage in hunting wild animals for economic benefits. The story narrates a stirring incident where Adrian takes the life of a doe and with her the quiet and unborn fawns. This highlights the tragic fallout of employing advanced technological weaponry against the natural world. This event briefly swirls the feelings of guilt within Adrian, summoning him to seek atonement from the spirits of the forest. The narrative critiques the hypocrisy inherent in humanity, illustrating how even those closely associated with nature can still exploit it, often overlooking the damage inflicted on the ecosystem.

Adrian sliced off one of the deer's ears and putting it on a dry segun leaf, offered it to the forest gods. Then we dragged the still-warm body to the front of the truck and threw it onto a tarpaulin (Hazarika, 3).

... And Adrian looked with intelligent eyes into the night and waited, rifle in hand, for the forest gods to forgive him (Hazarika, 4).

Adrian's offering of the doe's flesh to the forest gods symbolises his attempt at reconciliation for his deed, as well as honouring Mother Nature for her resources. This highlights the paradox of simultaneously destroying and revering nature. This act reflects his realisation of taking nature for granted and his fear of eventual retribution. Hazarika portrays the human disregard for nature's purity and innocence, exemplified by the deer, urging readers to cherish and respect the natural world instead of exploiting it. In his stories, the elements of symbols and metaphors stand out as two of the most exceptional elements, like any other Assamese literary works. They are often seen as the prism through which we can examine and understand the complexities of society. Often, the literary characters created by the authors enhance certain symbols and representations of contexts, such as violence and augment the scope of various conflicts or circumstances. In many literary works, various natural elements like animals, birds, trees, or a beautiful landscape, embody a particular state

of conflict or power. This course springs from the author's societal context, their skill, and their moulded perceptions. An author's ability to amplify a symbol exhibits their outlook, sentiments and craftsmanship. Therefore, it can be discerned that the significance of comprehending the current situation is recognised in Assamese literature. The relationship between fictional characters and symbols tends to be a turning point in these Assamese fictions. As a result, the role of a character is essential, especially in Assamese literature, as it impacts the development and the representation of the symbols.

Additionally, society plays a crucial role in our lives as it reflects our beliefs, aspirations, and actions. Literature serves as a social and personal reaction to existence within society. All forms of imaginative literature, including poetry, prose or fictional narratives, contain this social essence. It is often believed that a literary work is not merely great due to its verbal form or even the conceptual ideas presented, but for its ability to convey a profound intensity of experience that shapes life from within (Keerthika). Dhruba Hazarika's another story, *Asylum* in *Luck*, explores deeper and malicious facets of human nature in society through the character of Hargovind. His character is portrayed as a veterinarian who turned psychiatrist and whose apparent compassion for animals stands as a striking contrast to his descent into insanity. The story critiques the egoistic tendencies of men by demonstrating how the rise in technology and science has resulted in a decline in reverence for life. This is exemplified in the story by the conflicts, such as the personal rivalry between Dhaniram and Hargovind, which aggravates the situation to the detriment of the innocent animals under Hargovind's care. The story highlights human greed and struggles for power that disrupt both human and animal realms, highlighting the chaos and suffering emerging from these confrontations.

I made pellets of the thick mixture of my colour paste and your drug. I took a pill every morning. I also know you take home the leftover bread and rice, and dal from the hospital for your pigs and your cat and dog. So, I sprinkled some of your drugs into the rice and the bread when you were out in the wards. This morning, I added the biggest dose. I hope that cat of yours scratched your eyes out, you bastard.' (Hazarika)

The above excerpt demonstrates the mindset that individuals cultivate to retaliate against one another's condescending indifference and the rage they conceal within themselves. Such behaviour is not only perilous to humanity but also detrimental to the environment. Although nature remains blameless, humans consistently find ways to involve it in their selfish conflicts. As noted by Abhisarika Prajapati and Hriizhiini Mao in their article, "Encounter of Man and Nature with Intervention of Scientific Advancement; Triumph of Humanity - A Study of Dhruba Hazarika's *Luck*," the use of tranquillisers or drugs represents a contemporary shift that men have adopted, which is harming not only the individuals but also the ecosystem along with its inhabitants. Society reckons a text as part of a prolonged timeline where the texts create a small cosmos or world filled with experiences. Additionally, it is also important to highlight that literature has been discovered in the long sweep of human history; this also stems from a third element that is the spiritual and ethical consciousness, transcending human disposition and the realms of nature. The significant role of literature in representing society can be inferred from the notion that writers engage in such literary practices to express their thoughts and ideas. It is through literature that we maintain influences, social norms, and values. Literary works, therefore, serve as a method for safeguarding and moulding the thoughts and experiences of a community. It gives us the ability to perceive and understand reality beyond its superficial aspects or in a more conceptual manner.



Another Assamese author, Anuradha Sharma Pujari, in her novel *The Forest Wails*, explores various incidents highlighting how human activities are radically damaging the natural world. This fictional work serves as a lament of nature striving to be saved from its devastation. Through her writing, Pujari illuminates environmental issues such as deforestation, the clearing of forested regions, and the destruction of wildlife and its habitat. She argues that humanity's actions have resulted in a chaotic natural environment. The novel is set against the backdrop of the ongoing ethnic turmoil concerning the illegal encroachment of migrants from the neighbouring countries in Assam. In this novel, Pujari seeks to present a different perspective on the illegal land encroachments and evictions carried out by the forest department. Literature thus serves as a reflection of an era when authors started to realise that minor details frequently reveal significant and timeless truths and realities. By addressing such essential issues and mirroring social concerns, the importance of literature can be recognised. In the texts, the internal struggles are depicted as a disastrous overflow of the continuation of tradition in this part.

### **Conclusion:**

The literature often serves as a reflective tapestry of life, thoughts, and ideas from various contexts. The sphere of conflict and the struggle of existence are recorded throughout the entire fabric of life. Typically, the works of contemporary Assamese writers depict a rather bleak scenario—a lifestyle intertwined in the harsh realities of socio-political conflict. This literature intends to unfold wounds, foster healing for common ailments, and contribute to the most effective remedies for those affected. It serves as a powerful guide amidst turmoil, offering an alternative path through the tumultuous world of humankind, presented with vulnerability. It solely seeks to show its readers how to perceive a tomorrow without hopelessness, bereft of any stillborn consequences. The issues of lost power, manipulation, fear, brutality, and social insecurity caused by militants and the manner in which these conflicts have influenced both the environment and men. These conflicts are eloquently represented in most traditional anthropological studies of modern Assamese society over the last century, especially in its literature, which provides a swift and imaginative perspective of the concerns. Their works reflect the role of conflict or war in shaping the attributes of a society ravaged by tumult. Assamese authors often portray forests not only as backgrounds but also as active participants and full of socio-political instability. For instance, such literary works illustrate the instruments of displacement and alienation that are associated with environmental degradation and loss of cultural identity. Both as a symbol of survival and exploitation, the forest or nature replicates the historical confrontations of the region. In addition, ecology has become a major issue as societies across the world have begun reshaping their development approaches in pursuit of meeting the requirements of protecting and conserving the environment. Concern about environmental policy and conservation has been cultivated through literary voices that convey the urgency of the issue arising from the abuse and exploitation of nature. Literature, in the form of stories, novels, poems, and other genres, is an influential medium to express the oppressed situation and degradation caused by development activities at different levels. Thus, problems concerning urban development as well as the environment have often been addressed through literature by portraying the events with the help of artistic tools. These transformations have been well demonstrated in Indian literature with the emergence of eco-criticism. Assam, like the other Indian literary genres, have presented the stress and adverse attitudes toward nature. Fervour in addressing these environmental issues and conflicts is therefore often communicated through emotive and highly respected literary descriptions. Diverse perspectives of authors concerning human

alienation from nature reflect their feelings of estrangement, how nature returns in their literature, and the dangers caused by human intervention to the ecological equilibrium. Here, the literature of Assam has come forward as a major source of rich diversity of environmental literature in India, with increasing awareness about the views of indigenous people questioning environmental degradation and exploitation. Many Assamese authors have integrated these environmental concerns into their novels. Ecological motifs and nature are highly dominant in Assamese fiction. This has become a global issue in the current century, aimed at addressing the ongoing destruction of nature. Literary texts provide a deeper insight into cultural events and old ecological knowledge, stressing environmental concerns. Thus, they promote ecological awareness and cultural identity by tracing how these works represent the cultural norms and perceptions of humans, influencing the relationship between men and nature. As a result, literature serves as ecological activism, and the authors utilise it as a tool to promote awareness about prevailing ecological challenges. All these authors together are the voices or representatives of ecological resistance.

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