CHAPTER-IV

ROLE AND IMPACT OF NATURE IN SOCIAL LIFE AND IN CREATION OF AESTHETHETIC BEAUTY

‘ENGLISH NOVELS IN THE NORTH-EAST OF INDIA - A CRITICAL ANALYSIS’
Chapter - IV

Role and Impact of Nature in Social life and in the Creation of Aesthetic Beauty

"In 'What is Nature?' (1995), Kate Soper writes of our need to retain two conflicting perspectives. We need to value natural ecosystems and acknowledge our dependence on them, without forgetting that 'nature' is a series of changing cultural constructions that can be used to praise and blame." (Waugh -538)

Nature helps mankind from time immemorial. It is the beauty of nature which gives mankind aesthetic sense of beauty. It fortifies people in times of war or other problems. Without nature our culture is even incomplete. We take many things from nature in our day to day life or in performing our cultural rites.

How nature helps in culture, in people's day to day life, in creating art, how nature protects us from various predicaments, how nature is related to extremism are expressed in the NE English novels. When we read the English novels of NE we find that these novels deal with the various struggles of NE before or after independence. While dealing with such topics of NE the role of nature in delineating events and characters is also seen. We see the gradual extinction or degradation of nature in the novels which deal with the very contemporary issues. Even in the same novel, viz. Khanduma's Curse, we find the distinction of old and modern times with the loss of faith and declination of nature. Therefore novels are not divided but the period is divided as before independence and recent times. Along with this the NE people's
struggle's spirit with their foes as the British, Japanese, and even with the Central Government by the extremist groups is shown here relating to the role of nature with the different struggles. It is difficult to categorize or mixture even in doing the sub-division like-

Role of Nature in social life and in the creation of aesthetic beauty.

Role of Nature in the various struggles before the emergence of the extremist groups:

Role of Nature in the various struggles before the emergence of the extremist groups:

Destruction of Nature and its remedial steps.

Role of Nature in social life and in the creation of aesthetic beauty.

"The world is too much with us: late and soon,

Getting and spending, we lay waste our powers;

Little we see in

Nature that is ours:"

- (William Wordsworth Web)

North –East is such a region where nature has bestowed its assets freely. In almost every novel we find a brief description of its rivers, hills, mountains, trees, green paddy fields etc. In the novel, The Collector's Wife also we find the description of Assam’s natural beauty in many places. Assam is famous for tea .In this novel we find the description of many tea gardens, Baghkhuli tea Graden, Hatibagan tea garden etc. There is the mention of Red river, hillside, tree, greenery and moist atmosphere of Assam. Assam is state of greenery. Still we find enough trees all around and the rain
comes in summer almost timely. The rain makes the earth green and it also enhances the atmosphere of love. In the novel TCW we find such situation where a shower of rain brings a couple closer. They were Manoj Mahanta, the lover and Rukmini Bezboruah, the collector's wife and the heroine of the novel and eventually the beloved of Manoj.

In the novel, A Monsoon of Music we find the mention of the Red river. Assam is land which is famous for its natural resources and its mighty river the Brahmaputra and its tributaries which make the land fertile. These rivers always become integral part of Assam’s people’s life. The banks of the river have always been remaining as a place of refreshment, romance, and background for fiction and non-fiction. In this novel Nomita spent her time with her friend Rahul when they got free time or when they felt bored. They even boarded to a machine boat for spending their free time.

The setting of the novel, A Bowstring Winter is located in Shillong which is a hilly paradise. In many pages of the novel we find such descriptions. The lake, the hills, the forest, parks etc., are mentioned in almost every page. John and Jennifer, the main characters were sitting by the side of a lake. The narrator describes it as,

"It is as if the lake had been designed for romance, for heartbeats in pairs and footsteps in elegance. It is a park where the old became young and the young became younger." (Hazarika -97)

In another earlier page we find about the beauty of the hilly state. There is not any page where we find a complete description of nature. But there are occasional hints among other descriptions. Such a brief description of nature can be seen in the following lines:
"Up in the sky, the sun withdrew momentarily as a layer of clouds floated in with the breeze, even as a breeze of another sort began blowing within the two people walking down that long sun-kissed hill." (Hazarika 88)

In the same novel, ABW we find the mention of zhum cultivation. It is a matter of question whether it is eco-friendly or harmful to nature. We just come to know that there is the practice of zhum cultivation. The following lines from the novel are given below which indicate of zhum cultivation:

"Meanwhile, the soot-blackened slopes stare back at you, and men can be seen digging the earth, scooping holes so that potatoes, now in their infancy, would later sprout. It is a season of planting—maize, potatoes, cabbages and cauliflower—and the slopes have been burnt clear of bacteria harmful to the growth of the roots."(Hazarika 78)

There is the mention of a river, the Red River in the novel A Monsoon of Music. From Rahul's house they went for boat riding in the red river. Nomita didn't go for such a boat ride for a month. She realised that musicians are of indoor types. The lines from the novel show it:

"The musicians that she moved around with were indoor types and their world revolved around auditoriums and stages and recording studios. Even though they routinely sang of nature, and the beauty of flowers and birds figured very often in their lyrics,
their was not an appreciation that was gained first hand." (Phukan 59)

In the novel AMOM we find the mention of the Red river. Assam is land which is famous for its natural resources and its mighty river, the Brahmaputra and its tributaries make the land fertile. These rivers always become integral part of Assam’s people’s life. The banks of the rivers have always been remaining as a place of refreshment, romance, and background for fiction and non-fiction as we find in reality. In this novel Nomita spent her time with her friend Rahul when they got free time or when they felt bored. They even boarded to a machine boat for spending their free time.

Shillong is a naturally beautiful hilly state. Although its rainy weather bothers a few people yet many people love it. In the novel Lunatic in My Head we find a few hints of the beauty of Shilling. For example we can see the following conversation of Mrs Das and Mr. Das:

"I'm sick and tired of this rain', said Mrs Das.

'But that's the beauty of this place. The rain, the hills-just look at the garden, it looks alive'." (Hasan 288)

Stupid Cupid by Mamang Dai is a novel which is set in Delhi. A girl from Arunachal Pradesh runs a hostel in Delhi. The name of the girl is Adna. The name of the hostel is M/S Four Seasons. Adna introduced herself as the following:

"I was coming from Itanagar, a small town in the Himalayan foothills in the very north-east of the country. It was a place of
great greenery with mountains all around and plenty of rain.” (Dai 6)

Arunachal Pradesh is a state of hills and mountains. One can find greenery everywhere. Adna expresses her feelings about her state from Delhi in the following words:

"From Delhi, the North-East was like a map of mountains and rivers on another planet.” (Dai 8)

In the novel, Stupid Cupid we find some rhetorical lines where we see objects are nature are used to compare. When a girl from Jammu named Amine was murdered then the landlord told others about the murder. The narrator then describes death in the following words by using a metaphor. The line is given below:

"Death is a black-winged bird descending through dark clouds."

(Dai 144)

There are many such lines in the novel. One such line occurs when the narrator, Adna's uncle died then she felt that the nature also cried at the death of her uncle. The narrator expresses her feelings like this when someone was crying:

" I wondered if it was my sisters, my uncle's sons, or it was the wind or even the sunlight. Or maybe it was me? I saw my uncle laid out, thin and wasted. His long face was peaceful and he was wearing a bright blue T-shirt! And that afternoon I felt the whole earth, the trees and the sky sighing and weeping." (Dai 115)
In the novel *Surface* we find the description of natural environment of the NE states. The hero travelled to Manipur from Kolkata. He describes the various changes of natural environment along with the other details. An excerpt is given below:

"Robiul walked with me to the bus stop, holding a large steel torch that lit up the overgrown path leading down to the main road - a national highway that disappeared into hills of Meghalaya where the green of the river valley gave way to a more ethereal blue. The neighbourhood had been a pleasant sight when I arrived in the afternoon, but although the sun was just beginning to set behind the hills, the place was now deserted, the cycle repair shop and tea-stall I had seen on my way here shuttered down." (Deb 49)

Natural environment boosts creativity. As there are still abundance of nature or natural resources so the author are inspired from nature to write about nature. In the *Khanduma's Curse* we find that the author imagines huge monkey like creatures. There we find, the heroine Passang and her friends worshipped nature as God. When they went to Tawang through jungle then they prayed like this:

"O Gods and Goddesses of the Jungle!

Tonight we're at your mercy!" (Bapu 119)

She also offered desiccated berries and cold Ara to the Lord of the jungle so that their journey would be good without any problem. She continued her prayer in the following hymn:
"O lord of the jungle,

Souls of the trees,

You make our world,

So green and serene,

Bestowing us of every benisons,

Shade to weary travellers,

Fruits of all kinds,

Water to sentient beings,

Air to everyone,

Home to live,

Our salutations to thee,

For the lives that thrive

Under your benign patronage." (Bapu 120)

In the above prayer the writer expresses the usefulness of the trees and the jungle to the people. The imaginary Lord of the jungle is the souls of the trees. He makes the world so green and serene. He bestows every benefit to the people-shade to weary travellers, fruits of all kinds, water to sentient beings, air to everyone, home to live. She prayed to the Lord on behalf of her friends for the lives that thrive under his kind patronage. This prayer shows the importance of jungle.
The NE region is famous for its natural beauty. In the novel, *Khanduma's Curse* we find the beauty of Arunachal Pradesh. Tawang is a beautiful hilly place. Along with its natural beauty its spiritual beauty is manifested by the Buddhist temples there. We find the mention of His Holiness Dalai Lama who visited the place and preached the people there. Verrier Elwin, an eminent European writer who wrote many books on NE region, writes in his article, *A Pilgrimage to Tawang* about the natural beauty of Tawang in the following paragraph:

"There is first the beauty of the countryside - the distant mountains white with snow, the nearer hills dressed in pine, oak and fir, the smell of the pines; the water-falls and streams; the banks carpeted with wild strawberries; the great displays of rhododendrons and a score of other multicoloured flowers. The journey over the Se La is unforgettable; haunted, mysterious, remote, the great pass gives the authentic thrill - distance and height are forgotten in wonder. And as you descend, there is a Paradise in NEFA, this is it, this is it, this is it." (Elwin 26)

In the novel *Bitter Wormwood* also we find how a plant is used to caste away evil spirit. Bitter wormwood is a plant. It is the title of the novel also. We find the mention of the plant in both the novels - in BW and in ANVR as the plant occupied a place in the Naga society of that time. At the glossary of the novel the writer gives the meaning of the words along with other words. Bitter wormwood is used in by the people in Nagaland in the belief that it gives protection against the spirits. It is also used as medicinal plant. One extract from the novel ANVR is given below:
"But if he has been spirited away, there will be danger to the rest of us too.' So the next morning they stuck bitter wormwood behind their ears before they reached the forests." (Kire 28)

Thus forest is useful in many ways. We find about it in other novels of Kire not only in the ANVR. We find about bitter wormwood in the novel of the same name.

Naga people believe that the spirits live in the forest. In the novel Bitter Wormwood we find the mention of spirits in many places. An extract is given here regarding the belief of spirits from a book named Environmental History of Naga Hills by Pushpanjoli Deori (1881-1947). The lines are-

"If cows or pigs be killed by tigers, or if they die off suddenly on that day, they take an egg and go to the spot on which the cow was killed and place the egg on the spot and say, 'O! Spirit, don't we entreat you, kill our cattle from today, this is not your residence, your abode is in the woods, depart hence from this day.'" (Deuri 26-27)

Forest has a status in a tribal society. Forest is indispensable part of in a tribal life. In the Environmental History of Naga Hills, the author writes about the status of forest in a tribal life which reflects in the books by Easterine Kire's novels. The following extract is from Environmental History of Naga Hills:

"To understand the status of forest in a Naga's life, we shall at first study the extent of dependence on forests followed by analysis of the tribal customs, myths, traditions and social control mechanisms. Tribal cultures are based on a detailed knowledge of
how and gather plants, animals for food and how to make things out of natural materials. To the Nagas nature its the only master: the forest offers countless ways of getting food and in his choice of what work to do each day, everyman is his own boss." (Deuri 19)

In the same novel we find when the hero Levi’s uncle Siezo was suffering from illness then people sacrificed chickens. When he recovered he realised that Kepenuopfu had saved him. He spoke the following protecting words to himself which he forgot to remember during his illness:

"Sky is my father, earth is my mother, I believe in Kepenuofu".

(Kire 57)

Kepenuofu is the creator; the Angami people believe this. Here we find how highly the Angami people regard nature. 'Sky' is their father and 'earth' is their mother. Really this is a very high regard to nature. So we can say that earlier nature was in protection when it was worshipped by people.

We find that the Naga people believe in spirit and so they feared the forest and the natural objects like river, tigers etc in the novel, A Naga Village Remembered. There are some rivers mentioned in the novel. Themhiru, Khuru and Dzunha are the rivers mentioned in the novel. The Naga people even called tigers their elder brothers. This was a folk tale .But there also we find the love of nature. Let us clear it from the conversation between Levi, the protagonist and his brother:

"Do you know why we call the tiger 'elder brother'? Levi asked his younger brother. 'Of course' Lato replied, 'every child of this
village knows the answer to that question. It is because man and
tiger and spirit were brothers once." (Kire 14)

It is also seen in the other place of the novel. When Levi, the protagonist is
shot dead mistakenly by his friend, Penyu then one boy carried the message to his family. Levi's wife Penu dreamt a dream which she told her son. She told him like this:

"Roko, I dreamt I saw a great tree of the forest fall to the ground.
The whole forest resounded with the crash of the falling tree."
(Kire 110)

In the dream also the 'image' of forest came. Such was the impact of forest in her life. The great tree was her husband Levi.

Some customs of the Naga society are shown in the novel, ANVR. It is seen that the Naga people believed in the spirits -both good and evil. They did many things to evade the evil spirits. Mose's name was given as soon as he was born. It is their tradition to name a child as soon as he or she was born. They believe that if they do not do it then the spirit will take the child. This extract shows this:

"Our people always name our children as soon as they can,
because naming them makes them members of the clan and protects them from being taken by spirits." (Kire 17)

It is easily perceived that nature was in its pristine form in the earlier period especially before independence. We have a few novels which describe the period before independence. We have the novels -A Naga Village Remembered, The Grass Hopper's Run and Mary. In ANVR, we find the description of nature more elaborately. The use of
natural things or the benefits of nature will also be a matter of prolonged discussion. But here to keep the study in a line we discuss only this part of nature which helped people in the various struggles before the emergence of the extremist groups. However we give a short description about the aesthetic beauty of nature which expressed in the novels in addition to make the study interesting and which will also be another justification to the analysis of the NE English novels as this particular region is famous for its natural beauty and resources. Nature is a living identity no doubt, but people have to use it for their benefit. So the role of nature is actually meant how people use nature in their struggles.

In the novel, ANVR we find that the Naga people planned to fight by using the hills and forest. They were succeeded. There are many descriptions of the war against the British. The Naga warrior fought very skilfully and bravely. They knew how to defend themselves well. An extract shows this:

"The British had their cannons but the men of Khonoma were protected by the natural world they had always lived so close to. Crude nets of cane held rocks and when they cut the cane, a volley rocks fell upon the ascending soldiers, killing and wounding and deterring any further attacks." (Kire 84)

In A Naga Village Remembered we see how forest helps man to fight. There is the description of a battle between the British and the people of Khonoma village. In the battle how nature helped the people we find it in very brief descriptions. The following extract shows it:
"The village had a much greater advantage because of their strategic location. From their mountain fort they rolled down rocks on approaching soldiers so it was impossible to launch a frontal attack. Older soldiers in the British army had heard about Tsiekha fort which was a narrow fortress where the Khonoma warriors had retreated during the attack on the village in 1850. Caves afforded natural shelters." (Kire 84)

The village was saved because of the natural world. No doubt the Naga warrior fought very skilfully and bravely but the natural world helped them a lot.

In the novel, TGHR also we find that the hero Gojen went to accomplish his mission through forest. Gojen saw how the Japanese soldiers were there near the 'Japfu Peak',

"A trench. What was the word for it? A nest. A nest. A machine gun nest...

Farther ahead, he saw another outline: this one bigger, bulkier. Perhaps a mortar, he thought. Still further, another outline, similar to the first one. The hill was full of big guns and Japanese.

"(Sarma 184)

The novelist of the novel, TGHR shows us how the Japanese soldiers were there in Kohima for fighting with the British by taking advantage from the nature. Gojen the, hero of the novel and his fellow Naga soldiers saw them as the following:
"There are ten soldiers in the trees behind the nest, at all times. They change twice a day, as do the gun nests, but at different times." (Kire 163)

This is how the soldiers whether they were British or Japanese or Naga they fought by hiding themselves in the midst of nature or with the help of nature.

In the novel, Mary also we find the use of nature by the author to describe the Japanese war more lively. The British helped the Naga people to hide in safe place from the Japanese. The heroine Mary, who loved a British soldier, was also hiding along with others. They were hiding in forest, near rivers. A short quotation from the novel is given bellow:

"Mother (Mary's mother) and her parents had been in hiding in my uncle Ruzuhukhrie's shed. When they saw the uniforms of the British troops they came out into the army jeeps and brought to a safe place near Dzuza river, where there was an encampment of refugees." (Kire 92)

As novel is an art, to manifest some ideas, to describe some events the author uses nature or the object of nature. This heightens the real like effect of the novel. For example in BW we find that the extremist camp was established in the forest. They took training there. And the here Mose not his life partner Neilhounguo there. A description of their camp is given below:

In the some novel we find how some cadres of the underground groups camp out from forest and tried to get food from farmers, shows that nature helps the underground groups greatly to run their activities. A short description from the novel is given below-
"One afternoon, together with two others, they approached some women working in a field and asked for food. The women readily gave them what they had, but reprimanded them as their mothers would. 'Hou my son! You should not come out in the open so boldly. The jungle has eyes and ears everywhere now! Go back quickly and come out at night and even then, as stealthily as moles.' (Kire 88)

In Life on Hold also we find how the hero Roko slept in the tree after he joined the underground group. Once his friend, Setuo went to meet Roko as he called him by a letter and found him at night in a tree. A brief description of this is given below:

"There was no one there. The once familiar spot was now overgrown with ferns and creepers. The trees were taller than he remembered. Not seeing anyone there, he quickly convinced himself that he was in the wrong place and decided to go back...Squinting his eyes, Setuo could see a figure slouching behind the tree. 'It's me ', said the voice. They crawled into a bower in the wood. In the pale moonlight, Setuo could see Roko's familiar face." (Kire 102)

In The Collector's Wife also we find how the extremist group kept their captives in the jungle. There is the violent description of the heroine, Rukmin's friend Manoj Mahanta was killed by the militant in the boat and was thrown in the river. Nature thus becomes a spot of violence. The following description shows it:

"The gun-carrying hand of one of the youths came down to chest level... A sudden red flower bloomed on Manoj Mahanta's
chest...The sudden loss of one man was too much for the equilibrium of the boat." (Phukan 345)

In the Surface also we find how the insurgent groups are doing their activities like killing, bomb blasting, demanding money and ambush fighting with the army in the midst of nature. The hero, Amit was reported by people there about the activities of the insurgent. When he travelled from Kolkata to Manipur he saw and heard about such incidents. While travelling Amit was told by people how the insurgents had blown a pipeline in hilly area way to Dimapur where there was no security. (P-77) Even people have to take permission to establish some project in their dominated area. An extract from the novel is given below:

"Location of Prosperity Project. Originally sited in Loktak but moved to Moirang Lake region, falling under are controlled by MORAL." (Deb 162)

Even though the project manager took permission he was kidnapped later on along with his assistant girl and took them to Moreh, a bordering town of Manipur near Burma. Although nature was not clearly described in the association with the insurgent groups yet readers will perceive that the activities are going on in nature not outside of nature.

In the novel, Sons of Brahma also we find how the extremist group, named Revolutionary Army trafficked rifles from Bangladesh through the Brahmaputra river. A boatman told this Jongom, the narrator and his friend Pranab when then they secretly travelling from Guawahati to Tezpur through the Brahmaputra river when they were in suspicion of having connection with the insurgents. The boat man told that they carried
rifles from Bangladesh but they did not know that those were riffles' bundle as they were told that they had to carry statues. A brief description is given below:

"They were guns I was carrying for the underground, babu! In Allah's name, I did not know, I really thought they were marble statues of Lord Ganesha for our Hindu brothers in Assam, in Bengal." (Hazariya 99)

In the same novel we find that the insurgent group uses the natural environment to shelter. Some of the members of the group stayed in the Nilachal Hill where the famous Kamakhya temple is situated. When Jongom and his friend Pranab stayed secretly in Pranab's maternal uncle's house when they were in suspicion of having connection with the insurgents, then his cousin Asha told them about the activities of the insurgent groups in the hills. A short extract is given from the novel for this:

"Pita told me how in 1990, young men, hard-core militants, arrived from God knows where and got down at the Kamakhya railway station...They camped in the temple for days, up in the forest on the adjacent hill, from the police during the day and issuing extortion notices at night." (Hazariya 99)

Once people knew NE because of its Natural beauty and now it is known for extremism. Once people fear the forest because of tiger, other wild animals and of imaginary spirits and now people fear that insurgent might hide there. Thus nature becomes another world, a secret world not for ghost but for some warrior, for some revolutionaries who shun the open world in order to run their fight properly. And nature becomes a shelter, a protective shield and thus we can easily surmise that forest or any other object of nature has to suffer a lot for such activities.
In the novels we find the manifold usages nature. Mother earth and nature gives us many things. Especially the NE natural world is a great treasure and beauty for which we feel proud. However such nature is declining by the advancement for urbanisation or the increase of population. A few such examples are given below from the novels where we find natural world is at stake.

With the increasing of population and the touch of modernization the natural areas are decreasing. With this decreasing the faith associated with nature as divine. Along with the declining of the nature declines the old values of society which the old people who used to co-exist with nature find it difficult to cope with the changing scenario. The following passage from Khanduma's Curse shows it:

"All was not well indeed! It is natural for people changing with time and the Tyanglhans were no exception. With time, the innocence gave way and it its place surfaced the ugly face of modernism. Many, especially the young, did not even hesitate to talk unpalatable things about the holy peak, denouncing it to be the vestige of an old pantheistic faith. The old souls still living in the past gasped disapprovingly at the growing decadence of the younger lot, it was difficult for them to come to terms with the present. It was difficult for them to visualise the future .For them, the advent of modernism was frivolous, and outrageously decadent. Slowly but steadily, the morning chants were replaced by the outright vulgarity of modern songs, the precious social ethics were replaced by a western culture." (Bapu 202)
In *Life on Hold* we see how nature related problem is faced mankind. In fact such for such problem we can blame human only. One such problem is landslide. Zeu, the brother of the heroine Nime faced such landslide when he went to Kohima from Dimapur with his friend Kuovi in a business work. The following extract shows it:

"At the Chumukedi bridge there was a long line of cars. 'What's wrong?' asked the driver. The handyman clambered down and questioned the driver of one of the cars ahead of them.' There's been a landslide and they are clearing the road' he said." (Kire 79)

Landslide is a common problem in the hilly areas. People have to wait for hours to clear the road. The nature related problem is occurred due to the cutting of the trees and hills to make road which softens the soil. Therefore while making such roads the conservation of nature should also give emphasis.

We have to save forest and forest lives. It is a burning issue now. Without the forest and forest lives human beings cannot survive on the earth. Let us see what Bill McKibben says regarding this in his book *The End of Nature* (1990):

"By changing the weather, we make every spot on earth man-made and artificial. We have deprived nature of its independence, and that is fatal to its meaning. Nature's independence is its meaning; without it there is nothing but us." (Waugh 538-539)

In the novel *Rebirth* we find how the writer is worried about the Assam's bird sanctuary Deepor Beel. The following extract is from a conversation between the narrator and her maternal uncle:
"Look, there on our right is Deepor Beel, a marsh, supposedly protected, where wild birds come to seek sanctuary. Brick kilns grow like cancerous growths along its edges choking it gradually so that one day it will surely give up and die, this, wild wetland."* (Baruah 146)

What fear the writer expresses through the novel is seen time and again. We find many birds die time and again due to pollution. Very recently we get news that some endangered birds are found dead. An extract from The Assam Tribune is given below:

"In what is being viewed as a big blow to the conversation of the endangered greater adjutant strock, 18 carcasses of the bird were recovered from the Deepor Beel here today.

Conservationist believe that the rush of picnickers close to the Deepor Beel a Ramsar Site wetland and a bird sanctuary -was emerging as a new nuisance with long -term damaging consequences for the wetland's ecology and fauna." (The Assam Tribune)

Thus we find very relevant environmental issues in the novels. The government should take necessary measures to solve such problem and should improve the environment. General people should also take necessary steps to improve the environmental condition of this region.

Tribal life is not discovered and it is on the verge of extinction. That means in the modern society some of the customs and the way of living is either extinct or changed. In an anthology of articles Radha Chakravaty writes in the article named
Visionary Cartography: Imaginary Maps by Mahasweta Devi, about the tribal life of India. The tribal life is yet to be discovered completely. The lines show it:

"Tribal life in India ,according to Mahasweta Devi, is an 'undiscovered continent', a world on the verge of extinction because it has been displaced and forgotten by mainstream systems of power." (Chakrabvaty)

This is really true. And this is reflected in the novel KCLWEH. In the novel we come know about the tribal life, culture of AP and its gradual extinction with the influence of modernity.

When we find how Deepor Beel becomes polluted in the novel Rebirth we perceive what that author wants to tell. It is an appeal to save the beel and other natural world. In the novel, Sons of Brahma also we find that another demand of the extremist groups to protect the natural resources of Assam. It is a duty to all to save the natural world.

So, from the above discussion of the novels we come to know how nature is destroyed day by day and along with other causes, the insurgents' activities in the forest and nature also help to obliterate the forest sources as they make the forest their habitat. However here the role or usefulness of forest is focused in terms of extremism and other struggles and we find that the forests help people from time immemorial in various ways and it is the duty of the people to replenish all the losses of nature as we know that life in earth is not possible without forestry and natural world. And as Mahasweta Devi told tribal life would be extinct because of the destruction of forest.
Works Cited


