

Ecological Displacement in ‘Iyat Ekhan Aaranya Asil’**Dr. Arabinda Rajkhowa***

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Abstract:

‘Eviction’ in democratic societies is a legal process tied to land policy, yet in practice it often becomes a political tool that disrupts social order and undermines democratic values. In Assam, eviction displaces people while also destroying ecological balance, leaving both humans and wildlife vulnerable. Anuradha Sharma Pujari’s novel *Iyat Ekhan Aaranya Asil* portrays eviction as a socio-environmental issue, revealing its impact on livelihoods, biodiversity, and justice. Through an ecocritical lens, the study highlights how eco-fiction can expose the intertwined struggles of people and nature under exploitative land policies.

Subjects: Literature, Language, Literary Criticism, Religion.

Keywords: Nature, Human, Eviction, Ecocriticism, Eco-Fiction, Iyat Ekhan Aaronya Asil.

1. Introduction to the subject:

Assam is one of the richest states in the North East with natural resources. The presence and rule of British hegemony testifies to the richness of natural resources of Assam. During the British colonial period, the British conducted several surveys and scientific research methods on the valuable forest resources of the region so that all the natural resources of the place could be kept under their control. The British also took over the agricultural land of the people of Assam for various economic demands such as expansion of agricultural land and tea plantations. In many cases, forest dwellers were also deprived of their right to land security in the interest of forests. (Saikia, 2011, p. 85) At that time, although this process was not directly defined as 'eviction', the system of agricultural land acquisition and domination was applied. During the colonial period, land tax was made compulsory and many people started selling their farmland. Some people did not even have land 'Patta', that is the certificate of holding land. The British took advantage of this and occupied the land in the name of tea plantations. Under such circumstances, the people of Assam had to face various problems with regard to the production of food crops. The British took the opportunity of importing Muslim farmers from East Bengal to Assam for agricultural work. As a result, by the 1940s, Assam had a higher population than land area. (Dutta, 2022. p. 185) Therefore, people started acquiring land in 'Char' and forest areas as well. Hence, it can be said that land acquisition and eviction is not a new phenomenon in Assam. Only the remnants of colonial rule have taken on a new head in the armour of modernity and have spread to social life. Evictions continued to be executed in Assam even before its independence in 1947. At the backdrop of changing society, the trend of the 'eviction' process may be changed but the essence of domination and acquisition remains the same. "Since the British colonial period, evictions have affected mainly Muslims, tribals and Adivasi people. The level of this series of evictions, the identity of the displaced remains the same," (Dutta, 2022. p. 11). It can be said that the tribal people suffer the most from the long lasting eviction process in Assam. They are generally thickly settled in the char-chapari areas and forest areas, which have experienced the highest rate of eviction in Assam. In connection with the rights of the indigenous people, though Assam Movement, came to emerge in 1979, it did not yield the expected result. Similarly, the United Nations adopted a charter on the Rights of Indigenous Peoples on 13 September 2007 but no positive legal procedure was implemented in this regard till date. Therefore, the eviction process continued in different parts of Assam. Though various parties and organizations occasionally speak out about the devastating future of evictions, the power-centric regime pacifies it every time. Generally, the public places of 'eviction' in Assam are a kind of 'vote bank'. The focus of the greedy eyes of the government or the rulers is constantly on them. The pitiful pleas of the people and nature never can alter the selfish stand of the exploiters in this regard. 'Iyat Ekhan Aaranya Asil' by Anuradha Sharma Pujari is a novel based on such a social reality. Generally, the number of fictions, written on the eviction process as theme, is not high. Under such circumstances, the fiction *Iyat Ekhan Aaranya Asil* draws great importance in Assamese literature. In 2021, the novel won the Sahitya Akademi Award, India's highest literary honour applicable to regional languages of India.

The novel is about the eviction of the Amchang Wildlife Sanctuary, a forest on the outskirts of Guwahati, the capital city of Assam. In fact, the novelist wrote this story as an eyewitness and field researcher of the eviction of the Amchang Sanctuary. While the storyline and characters are fictional, they are not away from the reality. The novelist begins the novel by saying, "There used to be many birds in the part of the city where I live. In winter, elephants also came to this place at certain times. Nowadays, there are no birds or animals like there used to be. Elephants come all year round. They roam the streets in search of food. I have witnessed three 'evictions' while living in this place. 'Iyat Ekhan Aaranya Asil' stands as testament to an era of the city. Just as I am the witness of the conflict among people, forests and cities, you will surely become a helpless witness tomorrow, if not today". The novel reflects how evictions make the life of a section of people as well as wildlife difficult. The novelist also clearly indicates that everyone in the world will suffer its consequences. In fact, the issues related to the Amchang Sanctuary are quite sensitive. Amchang is one of the wildlife sanctuaries in Kamrup district of Assam. In 2004, Amchang, Khanapara and South Amchang were merged to form the Amchang Reserve Forest. The Amchang Sanctuary covers 2546.10 hectares of forest land in the South Amchang area of Khanapara and 5318 hectares of forest land in the Amchang area. However, intellectuals have been concerned that though the sanctuaries were created, the boundaries of the lands occupied by the Revenue and Forest Departments were not properly defined. In 2017, Parvin Sultana, an eyewitness and researcher, wrote in *Sadin*, a leading newspaper in Assam, about the activities of the Amchang Sanctuary. "There are many inconsistencies in the eviction process in Amchang. According to the protesters, the people of several evicted villages have been paying revenue tax. These villages were declared 'biosensitive'. However, these areas are not part of the reserve forest. In addition, a large number of people have been living in these areas since before 2004. As per rule, these people should have some rights under the Forest Rights Act, 2006, but according to a 2009 verdict of the Gauhati High Court, there are no tribes living in the forests of Assam and therefore these tribes do not get any rights under the Act. On the one hand, where poor people are perceived as a threat to forests, at the same time, the government or any non-governmental organizations have not taken action against the illegally built cement factory or army firing range in Amchang," (Dutta, 2022, p. 185). Anuradha Sarma Pujari is an eyewitness to the horrors of the Amchang eviction. In the novel, writer Sharma Pujari tries to examine all the socio-political, economic and environmental aspects of 'eviction' from an impersonal perspective. Her eco-fiction uses interdisciplinary fields of criticism such as ecocriticism to assess the proper importance of the issues raised. This is because the strategic politics of 'eviction' in the rapid changes of society and civilization creates a significant obstacle to the overall development of a country. Therefore, a literary-critical study of the prevalence, consequences and possible solutions of 'evictions' is the need of hours. The given study attempts to review the contexts associated with 'eviction' in the eco-fiction titled as 'Iyat Ekhan Aaranya Asil'.

2. Eco-Fiction and Its Nature:

At present, Eco-Fiction or 'Environmental Fiction' is currently attracting the attention of readers in the field of environmental studies. These environmental stories include novels. This 'Eco-Fiction' is again a part of the study of Ecocriticism. Therefore, the study of environmental novels needs to examine the origin and basics of eco-fiction. The first thing to look at is the scope of the ecocriticism. Ecocriticism studies the relationship between human being and the non-human world expressed in literature. In terms of study, it mainly critically analyzes the activities of 'human being' in the social and cultural history of the entire human race. The main framework of this study is the judgment of human duties and moral and immoral behaviour towards nature. The rise of environmental attitudes in the United States in the late 1970s was formed by attempts to raise awareness against the desire to destroy the natural environment and building of a material empire, to underestimation of the threats to nature, and establishment of unlimited power over nature. (Slovic, 2018, p. vii) Western writers also play a contemporary role in this regard by consciously realizing the environmental horrors. They began to emphasize the creation of socially conscious literature by expressing stories and events about the environment through rational interpretation. The results include Rachel Carson's *Silent Spring* in 1962, Paul R. Ehrlich's *The Population Bomb* in 1968, and Barry Commoner's *The Closing Circle*. These environmental lessons influence the thinking of some conscious people. In 1978, environmental critic William Rueckert published *Literature and Ecology: An Experiment in Ecocriticism*. In this work, Rueckert first used the term 'ecocriticism' and on this basis ecocriticism became a genre of literary criticism from the 1990s onwards. In 1990, a designation, titled as 'Professor of Literature and The Environment' was introduced at the University of Nevada of Reno, which recognized environmental criticism as an academic discipline. As a result, this trend spread to different parts of the world and gradually increased the scope of its study. As the scope of the study expanded, environmental texts such as 'Silent Spring', 'The Population Bomb' gained the status of 'Eco-Texts', and these 'Eco-Texts' are considered as part of the study of ecocriticism. (Mondal, 2021, p. 61)

The differences in types of these 'Eco-Texts' are again noticeable. Eco-critics believe that nature is natural and it has a real existence. So it is not confined to romantic ideas or the writer's imaginary world. The environmental world is interrelated with various aspects of natural science, social science, environmental science, geography, cultural anthropology, political activities, socio-economic environment, etc. Therefore, the variety of expressions of 'Eco-Text' is also different. For example, eco-poetics is the combination of environment and poetry, eco-feminism is the study of the relationship between women and nature, and eco-fiction is the combination of environment and realistic fiction. Of all these genres, 'Eco-Fiction' is the most important and widespread. This is because environmental narrative literature can express or present almost all the concepts of eco-text as a whole. Such literature is also called 'green environmental narrative' (Mondal, 2021, p. 62). These works can be seen from the objective perspective of nature-writing. In such narrative, the author can directly or indirectly raise any issue of environmental degradation. Therefore, this 'Eco-Fiction' or 'Environmental Fiction' has received special attention in the field of environmental awareness.

3. Iyat Ekhan Aaranya Asil as Eco-Fiction

The contributions of the creative writers with regard to emergence and spreading of awareness for environmental conservation in the Assamese literature is of course noticeable. It is worth mentioning that the rapid industrialization and urbanization processes that have already begun to develop since the last decade of the twentieth century have affected the entire human society. As a result, the foundation of this awareness gradually became stronger in Assamese literature during the twenty-first century. Although a few in number, some socially responsible writers and individuals, being strongly aware of environmental change, started to raise awareness for environmental conservation among the public through creative writing. Anuradha Sarma Pujari is one of them. Sarma Pujari has also published articles on environmental awareness through *Sadin*, a leading Assamese newspaper and *Satsari*, a noteworthy monthly literary magazine. As the editor of the magazine *Satsari*, Sarma Pujari has inspired Assamese writers to publish many research articles on nature. There are various reasons why the novel *Iyat Ekhan Aaranya Asil*, which is the result of her field research and experience, is referred as an eco-fiction. Among them, several environmental activists have discussed the origin and nature and characteristics of eco-fiction. According to environmental activist Mike Vasi, "The influence of the natural ecosystem is felt in eco-fiction, though it is a mixture of imagination. The flow of events in the story is so

realistic and vivid that a reader can mentally connect with a natural environment. (Mondal, 2021, p. 62) Another environmental activist Jonathan Levin, while defining the characteristics of Eco-Fiction, says, "Eco-fiction is an elastic term, capacious enough to accommodate a variety of fictional works that address the relationship between natural settings and the human communities that dwell within them. The term emerged soon after ecology took hold as a popular scientific paradigm and a broad cultural attitude in the 1960s and 1970s." (Mondal, 2021, p. 62). On the other hand, environmental activist, Jim Dwyer, while referring various aspects of the eco-fiction, says, 'The terms 'environmental fiction', 'green fiction' and 'nature-oriented fiction' might better be considered as categories of ecofiction... deals with environmental issues or the relation between humanity and the physical environment, that contrasts traditional and industrial cosmologies, or in which nature or the land has a prominent role... made up of many styles, primarily modernism, postmodernism, realism and magical realism and can be found in many genres, primarily mainstream, westerns, mystery, romance and speculative fiction. Speculative fiction includes science fiction and fantasy, sometimes mixed with realism.' (Mondal, 2021, p. 62). While realizing the relevance of the views, it can be said that the first and foremost condition of an eco-fiction must be the study of the relationship between nature and human being in an environmental context. Although the plot is fictional, the reader must be able to see the manifestations and effects of environmental action. Anuradha Sarma Pujari's novel 'Iyat Ekhan Aaranya Asil' also details the environmental issues centered on 'eviction' Similarly, in view of the importance and relevance of environmental theory, the mentioning of the four minimum requirements for a nature-writing, claimed by environmental activist William Howarth, is noteworthy in this context. Howarth says 'In reading Lopez or any other nature writer, I try to work within a set of informed, responsible principles, derived from four disciplines: ecology, ethics, language and criticism' (Glottfelty & Fromm, 1996, p. 71). It is noteworthy that these elements are also important in eco-fiction novels as 'nature writing' The components are: 1) ecology, 2) ethics, 3) language and 4) criticism. According to Howarth, it is the combined expression of these four elements that determines the nature of 'environmental literature' The concept of ecology emphasizes the scientific explanation of the components of the natural world. It emphasizes the accuracy and veracity of every piece of information, material and content while providing environmental explanations. Secondly, the practical philosophy of 'ethics' emphasizes an objective analysis and discussion of the writer regarding nature. Thirdly, the issue covered by the 'language' is how the 'words' used by the author represent the human and non-human worlds. In other words, it focuses on how the text expresses insights into environmental knowledge through the author's presentation and whether such discussions have helped to instill thoughts about nature in the minds of the readers. In addition, the aesthetic presentation of literary expressions through 'language' can instill love for the environment in the minds of the readers. The last of these characteristics, 'criticism', can emphasize the importance of judging moral and immoral issues about nature among readers and the public through literature. Thus, it can be seen that the published novels with these characteristics are considered to be 'eco-fiction'. The presence of these overall features is remarkable in the said novel "Iyat Ekhan Aaranya Asil. This category of literature also reflects an author's responsibility towards the entire environment.

4. The Sketch of the Novel 'Iyat Ekhan Aaranya Asil'

The novel, 'Iyat Ekhan Aaranya Asil', was published in 2018 and sets the backdrop of the eviction of the Amchang Wildlife Sanctuary located on the outskirts of Guwahati, Assam. Narrated in the first person, the main character of the novel is a journalist by profession. By presenting the 'character' of the journalist in the novel, the novelist has found a way to express her doubts and fears about the 'eviction'. The novel does not immediately present the crisis that urbanization has brought to the Amchang Sanctuary and its surrounding areas. The novel exposes the changes in the Amchang Sanctuary through the life experience of the journalist. Only an accident with the journalist injuring one of his feet seems to have given him the opportunity to think about the eviction. He was trapped in a room of his house due to the accident. From that room he will have the opportunity to observe the various aspects of the mountain through the window in South direction of his room. Therefore, at the beginning of the novel, the narrator, the character of the journalist, meaningfully expresses, "Eikhan khiriki nohoi, pahatore akasholoi Jo was baat" ("This is not a window, but the way to go to the sky through the mountain") If he had not been injured in the accident, he would not have had the time to rediscover the changes that had taken place over the years near his home. Modern lifestyles have made people so career-oriented that we have no will or time to notice the changes taking place around us. This has created a irresponsible attitude of people and society towards terrible problems like 'eviction' The author warns that one day everyone will realize that its consequences are terrible. The novel contains a practical explanation of how many people's livelihoods are involved in a forest area and how many species are sheltered. The novel is a rational protest against the politics of 'eviction' that weakens the socio-cultural fabric while the journalist character shows respect for the positive aspects of 'eviction'

5. Objectives of the Study

Some objectives of studying the subject have been targeted. The objectives are as follows:

- I. To explain the practical meaning of 'eviction'
- II. To consider how the context of 'eviction' is expressed in environmental narratives or eco-fiction.
- III. To study how eco-fiction presents 'eviction-centric socio-environmental problems.
- IV. To review various aspects of 'eviction' as a socio-environmental event in the novel on the basis of eco-criticism.
- V. To consider the seriousness of the power politics of 'eviction'

6. Method of the Study:

The methods used in the implementation of the research work are as follows:

- 6.1 Data Collection- In terms of data collection, the logic and consistency of the information published in the selected novel has been carefully studied. Informative research and field articles on 'evictions' have been used. The discussed issues related to the eviction of the Amchang Sanctuary have also been cross verified.
- 6.2 Data Presentation- The quotations about evictions in the selected novel are used for data presentation. Several sensitive issues related to evictions associated with the selected studies are presented to give depth to the issue. Attempts is made to examine the issue of 'eviction' expressed in the novel on the basis of various interdisciplinary fields of eco-criticism.

7. Data Analysis:

- 7.1 Textual Analytical Method- This method is used to explain all the information related to the selected topic in a systematic manner. This method is used to analyze the content, structure and effectiveness of the literary text.
- 7.2 Descriptive Method- The descriptive method is used to study the novel, mainly what is in the subject, what happens or what is found.
- 7.3 Historical Method- Historical method has been used to learn about the past events, historical background and pre-established facts of Amchang Wildlife Sanctuary.

8. Analysis and Discussion:

Anuradha Sarma Pujari's novel 'Iyat Ekhan Aaranya Asil' is an impartial discussion of the inhuman practice of eviction. Eco-criticism also opposes unethical practices of 'eviction' that are harmful to humans and nature towards the social ecosystem. It is important to understand that the power-centric acts of 'eviction' are mainly due to the strong attraction and desire of the people towards capitalism. Eco-criticism covers the use of technology and the aggression of the industrial world through the study of environmental Marxist concepts. Marxist thought proves that the surrounding environmental problems are the result of the global capitalist economy. "Eviction" is also a side effect of this capitalist economy. In the novel *Iyat Ekhan Aaranya Asil*, the author shows the reader two forms of 'eviction' caught in the hammer of capitalism. In the novel, the author presents the character 'Juti' who wears the armor of capitalism and the character 'Madhuri' as a representative of the common people. In the case of both these characters, the novelist shows that the capitalist system has brought a lot of wealth to the lives of people like 'Juti' externally but in the inner world many of them have become the victims of loneliness. In parallel, the land of life-oriented common citizen like Madhuri is evicted at the hands of such capitalists. The novel quotes the context as follows: "Two houses of Juti and Madhuri are in uncertainty today. But what a difference. Madhuri is calm and determined even though she knows that her house will be evicted. Juti has no fear of eviction, but she is desperate for insecurity and fear of loss" (Sarma Pujari, 2018, p. 40). It can be seen that the common factor in both 'environmental eviction' and 'eviction of the human mind' is capitalism. This is because the mental isolation of people from the environment is also a curse of this capitalist system developed in the process of urbanization. The novelist tries to introduce oneself to one's roots by reconsidering the outlook on life that is being eroded in the rhythm of modern life by revealing two forms of 'eviction'. An opinion expressed by environmental activist Glen A. Love in his discussion 'Revaluing Nature' is noteworthy. Love says: 'A natural world, a green world, to which sophisticated urbanites withdraw search of the lessons of simplicity which only nature can teach' (Gloufely & Fromm, 1996, p. 231). Love also quotes a comment by environmental activist Jack Schaefer in this connection. Schaefer, in his introduction to *An American Bestiary*, while observing the capitalist work-consciousness of mankind, says, 'I had become ashamed of my species and myself. I understood at last that...I was part of the deadly conquest called civilization' (Gloufely & Fromm, 1996, p. 233). Jack Schaefer's words are very important in the current context. Schaefer uses the word 'civilization' to express irony against the interest and ambitions of human society in the process of urbanization. He also called such civilization a 'deadly' one. Anuradha Sarma Pujari, being also a part of such urbanization process and expresses her grievances through the novel. She says that when the forests turned to the cities, the birds and animals disappeared. She, through the novel's narrator, the journalist, expresses her rebellion against the government and administration for destroying the forests in the Panjabari area of the Amchang forest, creating habitat and food crisis for wildlife. This is because in the process of the 'civilization' of human society, people do not express any sympathy or concern about the 'displacement' of food and habitat of non-human species. Instead, people have been claiming that no other animal on earth is better than humans. In the novel, *Iyat Ekhan Aaranya Asil*, the author strongly raises the issue of protection of the displaced people of Amchang as well as the forests and wildlife. In the novel, the author says about forests and wildlife: 'You have seen evictions, not the poisoning of trees and plants. You have not seen the deer or birds killed. When an elephant is seen, you blow hills, 'hilois' or fire crackers are burst, and they are made angry by showing them fire. Elephants were never our enemies. Elephants were man's faithful friend. Look around, will you see any food for elephants? There is only the dry mountains. These places were once full of wild banana plants.... Wild animals were killed with inhuman torture, without the knowledge of the people of the state. What will the surviving animals eat now? Where will they go? Only human being has possessed everything. People need everything' (Sarma Pujari, 2018, p. 103). The horrors that eviction-centric politics brings to the lives of animals are also a matter of wide discussion. This eviction-centric problem has also led to an increase in human-wildlife conflict in the society. Eco-criticism opposes such exploitative thinking and behavior from a human-centric perspective. Environmental activist Ehrenfeld therefore says: 'Love ourselves best of all, to celebrate the self-aggrandizing ego and to place self-interest above the public interest, even, irrationally enough, in matters of common survival' (Gloufely & Fromm, 1996, p. 226). Environmental criticism seeks to promote an 'egalitarian view' by recognizing the unique value of humans and all elements of the non-human world. The novelist also presents a biological scientific explanation that humans can never compensate for the destruction of a forest. As an eyewitness to the Amchang eviction, the author declares herself a 'helpless witness' to the crossroads of people, forests and cities.

The novel points out that high-ranking government officials and political leaders are behind the inhuman acts centered on 'eviction' This is because the directors of the 'eviction' campaign must not only be capitalists but they must have also 'power-centric' responsibilities. It is worth mentioning that the term 'political ecology' was coined in 1935 in an article by Frank Thon. (Doley, 2021, p. 76) This 'political ecology' focuses primarily on the study of the links between power, domination and nature. The changing nature of society and the economy is a tool for studying political ecology. It attempts to examine the degradation of environment in the society in a neutral manner. 'Power' is the key component of the political ecosystem. This is because political ecology observes that the ruling government or some leaders have deliberately tried to misuse 'power' which involves their concept for fulfilment of their self-interest. In other words, 'power' is forcibly applied to obtain something. It appears that a power-centric political system is involved in the eviction of the Amchang forest. The political system is trying to mislead the legal policy of land rights protection like 'eviction' through power loopholes. In the novel, *Iyat Ekhan Aaranya Asil*, the author identifies the police administration, the forest department, the revenue circle, ministers and legislators as the villains of the eviction-centric politics. The author explains the nature of this political conspiracy by saying, 'When elections come, the days of the people of the mountains come better. There is a feast every day. Money, rice, curtains and blankets are distributed among the people. People living in the mountains will be given land patta, myadi land, transformers, good rice and mustard oil. Such promises from the election leaders give people hope. At this their love for life grows'. (Sarma Pujari, 2018, p. 28). Yet it is the same government, the same politician who demands the eviction of the people again after the election game is over. Elections will come again, migrants will be welcomed, mountains will be eroded and homeless civilians will be allowed to occupy and mine illegally to protect themselves as 'vote banks'. A conscious nature-writer of Assam, Mubina Akhtar, in an article titled as 'Bhumihin Bhumiputrai Pabone Bhumir Patta' incorporated in her book named "Green Reporting", says, "The forest department's eviction drives implemented in various parts of Assam including Guwahati city and its subsequent incidents have set the situation on fire throughout Assam. Thousands of homeless men and women have taken to the streets to protest against the eviction. These families, however, were not officially called illegal occupiers till recent days. In contrast, since the ninth decade. every time on the eve of elections, these people living in the hilly areas have been promised government land patta. These 'illegal occupants' even received ration-cards, electricity supply and water supply. The question is how these people were able to get such facilities without government directives," (Akhtar, Mubina. 2017. Green Reporting. p. 79).

In fact, these are problems that have made the conscious people of Assam apprehensive regarding the the eviction process. Administrators who will allow once homeless citizens to have voting rights; in another time they will designate those common people as 'illegal occupiers and immigrants' These politicians are also very good at acting as conscious administrators on behalf of the people. Thus the politics of 'eviction' continues to destroy forests in Assam and made the wildlife and civilians suffer for years.

One of the most notable aspects of 'eviction' in terms of eco-criticism is 'environmental racism'. Eco-critic Joan Martinez Alier raised the issue of Environmental Justice where the economic structure of the poor can be determined. The concept of environmental justice emerged in the United States due to the inconsistent environment of civil rights. Environmental burdens were imposed on some people, usually on the basis of both their skin color and their ethnic minority status. This means that polluting factories and various toxic waste mines were set up in the neighborhoods of these people. The concept of 'environmental racism' emerged based on the environmental conditions imposed on these ordinary people. (Slovic, 2018, p. 179) In the novel, *Iyat Ekhan Aaranya Asil*, it is also noted that the people affected by the evictions of Amchang are usually from different communities like Nepali, Mising, Karbi, Bihari etc. Although the communities are separate, a sense of unity is gradually developing among them. They have also managed their socio-cultural lives in accordance with the socio-environmental conditions. They have built a stable society. They have also maintained a good relationship with the people of the plains and paved the way for their livelihood. So the eviction will again disrupt their lives, their society, they will become homeless. The novelist reveals that the most critical problems for the people of Amchang are housing and hunger. "There is no alternative for people who come to the city from some state or some unknown village in search of work and take refuge in this mountain. There is no distinction of religion or caste among these people who are suffering from the same problems. (Sarma Pujari, 2018, p. 29). It can be said that those who are struggling for their livelihoods in the face of eviction can overcome many of the world's seemingly huge problems. Characters like 'Madhuri' and 'Babla' are the examples of such working life presented in the novel. Eviction has become a socio-environmental burden for these ethnic minorities. Therefore, the author gives the readers room for thought by saying, "Even if Madhuri is poor, her memories are not poor either. You can carry the things on your shoulders, but how can you carry the burden of memories?" Thus the novelist appeals to the 'sensitive people' to sympathetically understand the sufferings of the displaced lives of the poor.

The novel *Iyat Ekhan Aaranya Asil* also sheds light on the stand of the media regarding the issue of 'eviction' The author objects that the media often takes a self-contradictory stance when environmental and social problems arise in society. Instead of impartially discussing the malpractices of the ruling party, the media often protects itself with a veil of truth and falsehood. The character of the journalist in the novel therefore expresses: 'Surprisingly, we, the journalists take two stands. We become vocal against illegal mining and illegal occupation of the mountains. Again, when the administration moves to evict the illegal occupiers, we speak out again. This time against the administration. It is the character of the media in India which roar against the administration by protect the illegal occupation and illegal facilities of the poor people of the mountains,' (Sarma Pujari, 2018, p. 17). The novel thus highlights the responsibility and ethics of the media and the conscious community regarding evictions, because if they wish, the media can come together and take an approach to find a permanent solution to this problem. They can create an organizational attitude among them and become strong against the competent authority of eviction.

The novelist also presents the constructive attitude of the upcoming generations in the novel because it is very important to bring the views of the upcoming generation to the public for the socio-environmental future of a country. There is also a need for some people who selflessly love people and the non-human world to make an end of all the evils and corruption of evictions.

9. Findings:

Finally, a slew of conclusions can be drawn from studying the subject. The decisions are:

1. Though the 'eviction' practice is a legal process it is almost not well implemented in state like Assam. Power-centric politics has violated the legal rights of the issue through the loopholes in the law and used it in the interests of the capitalist economy.
2. The State Government needs to ensure that the rights of the forest people are not deprived when formulating land policy. It is regrettable that the common people are being harassed without determining the proper boundaries of land like Amchang.
3. The 'eviction' drive also challenges the lifestyle of forests and wildlife. Therefore, the biosystem of a place is not in balance.
4. The power-centric politics of 'eviction' is also likely to create sensitive social problems such as communal conflict. This is because the people in power regard the evicted people as a 'vote bank'.
5. The misuse of the land policy of 'eviction' and the destruction of the livelihoods of the evicted also raise questions about the democratic values of the common people of a country.
6. The modern urbanization process and the capitalist system are the main reasons for the emergence of such 'eviction'-centric problems.
7. The novel shows how various social, political, economic, educational, cultural and psychological phenomena are involved in the process of eviction.
8. In the novel, the author urges every citizen to do his part for the solution to the problems of 'eviction'.

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