

## **Chapter V**

### **Conclusion**

Literature serves as a platform to project the contemporary problems of the society and the poets from the Northeast use the medium of literature to sensitise people regarding environmental diminution and protection. The four selected poets analysed in the chapters present the rich Northeast culture, ecological wisdom, aesthetics in nature, traditions, myths, folklore of the ancient times and contrast it with the contemporary loss of biodiversity, declining green spaces and increased pollution levels in their beloved hills. The features, characterisation, power and sublimity of the three elements of air, water and earth are portrayed in the versification of the poets chosen for the study. The eleven principles framed by Jeffrey Jerome Cohen and Lowell Duckert explained in the three chapters reinstate the elemental glory and comradeship that should be maintained between humans and nature. The affinities expressed by the poets towards the elements of nature are reflections of the harmonious living of the hill people.

The deep roots of cultural and traditional reverence practised towards the elements in the Northeast region are evoked in contemporary poetry. The technological impact causing the transition of elemental wellness and the concern regarding the increasing degradation of the elements are conveyed through the poems. Northeast region is the most significant green land requiring protection and conservation, and the poets exhort the younger generation to reestablish their affinity with the elemental world. Northeast poems reflect ecophilia and the poets' inherent love towards nature and the green abode is to be inculcated by the youth. Northeast bards in tracing their ecological memory recollect the deification of the elements of nature, their cultural values and ethical significance.

Globalisation has caused the diminishing of various tribal identities by the imitation process of popular cultures and at present awareness is spread cautiously to revoke the identities. The poetical compositions of Northeast portray their estrangement from nature-bound living. Modernisation has resulted in the abandonment of many nature-oriented cultural practices and led to the adoption of westernised culture among the younger generation. The present generation in the Northeast region is not aware of their myths narrating their origin from the elements of nature. Negligence of the pristine environment they are surrounded causes the deprivation of the physical environment, which is an integral part of their living. The younger generation at present has started a new venture of cultural awakening, as their traditional institutions have a solid base for ethical human values which validates their harmonious relationship with nature. The poems are used as catalysts for giving due veneration to the elemental world of nature and impart to the contemporary society the need to hold on to the elemental forces.

Zen Buddhists emphasise that a person can learn many things while walking into the natural world than holding onto the scriptures and its commentaries. Living and walking with nature can teach and mould a person. Man believes that true wisdom and soul satisfaction arises from the aesthetic response to plants and animals. In contemporary times, living alongside nature has become a thing of the past, due to the wave of modernisation. Nature has turned as a getaway spot and is never considered as a part of living which is the cause for the stress-filled human life. The teachings of Zen Buddhist to converse with the elements of nature are represented in the Northeast poems right from the tiny firefly to the bonsai plant. Eco-conscious living renders pure bliss of sustenance in the planet is the deriving theme of the poems.

The poets seek green lessons of the primitive days as remedial measures to form a greener future. Awareness and teachings to the communities are spread through the poetical

writings to regain the green colour of the hills in the near future and to reconstruct the elemental embracing. The past balanced living with nature has to be practised to curb the extreme level of exploitation of natural resources. Education towards nature conservation addressed in the poems is to curtail the overexploitation of forest resources, destruction of the habitats of creatures and other natural resources which are non-renewable.

The tribal people have lost their intimate ties with the hilly reverent land through imbibing the modern claims. The places which were inaccessible due to lack of roads in the remote past have a changed lifestyle and social outlook at present, with gadgets, guns and automobiles. The traditional practices of the natives have stopped owing to many changes and transformation in the hills. The traditional rules practised earlier among the tribes restricted many offences by the creation of fear of the spirits of nature and the elevated deity forms of nature. People never dared to cut certain trees which were considered sacred for fear of incurring the wrath of the spirits, but at present, they are cut and plundered for economic and commercial purposes as the beliefs of nature spirits have been changed or nullified. The sacred thoughts the tribes had for the forests, and other natural elements are to be revived, and that is the remedial strategy forecasted by the poets studied in the chapters. The Northeast communities before the wave of modernity lived in a healthy and strong bond with the natural elements and this ancient reverence for the land, and its natural resources are to be taught and restored in the minds of the hill people today for which the poets are appealing through their poems.

The northeast states are undergoing rapid changes in their texture and composition with the march of time in the contemporary era. In the ancient times, the term Northeast India brought to mind the mighty mountains, lofty peaks, meandering rivers, dense forests and streams adding to the abundant flora and fauna. At present, the region has the touch of modernity leading to

roads, railways, airport, motor cars, cinema houses, hospitals, colleges, modern guns, factories and the like. Traditionally the tribes built their houses with wood, bamboo, mud and thatches whereas at present the modernity has brought in changes resulting in crowded cemented buildings. Northeast region is more westernised compared to the other states in India. Modernity has affected the life system of the people to a very great extent, whereby huge blows to nature-bound way of life are witnessed. The deep woods are vanishing rapidly, and the impenetrable sacred forests are cleared in a very short time which calls for a revival of their traditional values and culture which sought a harmonious living. Dedicated efforts by the state, public leaders, scholars, researchers, youths and educationalists create awareness among the people to bring in the ancient patterns.

The development of science and technology hampers the continuation of valuable traditional wisdom related to nature. The youths have their minds and imaginations occupied with the westernised technologies, which makes the task of learning their culture from the elders difficult. The traditional values, ideas and knowledge are forgotten, and the natural resources are utilised to the fullest without any concern for the future generations. Their culture-bound villages are at present growing into unrecognisable metropolitan towns. Tourists further invade the mountains and vast forests. Resorts constructed for leisure purposes deplete the sacred forest areas. Transnational companies exploit the land by extracting the natural resources to a great extent. Many individuals and organisations from the hills have voiced their conservation concerns, especially the middle-class people and urban environmental activists. They urge the people to look around to behold the changes that are happening in their hills which lead to a gradual reduction of the greenery; trees have become fewer whereas many settlements, factories and buildings have sprung all around. Resorts built, the intrusion of higher authorities into the

deep forests for hunting, littering of plastics in tourist spots, pollution of water bodies and other great damages are to be prevented. Still the hill abounds in richness and continues to be a source of wealth with its forests and natural resources, and so it is never too late to save the hills from being annihilated.

The people of Northeast have awakened after blindly following the modern ideas and notions. The present generation is making the youth to set their prestigious culture in a new light. For instance, many schools at present have adopted their traditional dress as uniforms. Northeast people have turned to be determined and cautious not to allow their rich heritage and tradition to be destroyed due to the exposure to modernisation. People have vowed to regenerate the traditional systems of living to live in harmony with the physical environment.

Tribes depend on nature for their financial needs, and the forest resources from the dried branch to the leaves are made use for their living. The norms of forest conservation have restricted many tribal men from getting revenue from the forest and groves whereby they aim at maintaining the stability and equality between the uses of natural resources to that of the tribal development. In recent times, as a result of educating the tribes on forest conservation and resource management, the forest resources are channelised correctly. At present, the forest-based industries play a crucial role in the development of tribal communities in many parts of the Northeastern states. Further forest department officials should be given a clear picture of forest conservation and tribal life development. Courses related to forest preservation have to be included in educational programmes; introducing it as a subject and also bringing other capsule programmes like forest research which aids to understanding the need of conserving land and forest areas. Further, the tribal association and faith in nature are studied under forest conservation strategy, catering to urban people to realise the value of nature.

The concept of regionalism in ecocriticism, when traced in Northeast poetry indicates the ethics in the concept of dwelling explicitly, which applies to global communities. The emotional togetherness and peaceable kingdom evoked with dependence on nature bodies are reflected in the poetry. The numerous poems are analysed to prove the Northeast bards as poets of the elements with adherent eco-tones. The native's faith in the elemental forces is depicted with a wider perception of the matter, orders, organisations and communication affiliations to the elemental world. Poetical verses exhort to conserve the elements with elemental humaneness as they collectively aid for better living, making the planet a suitable universal home. The old acquaintance with the elements in the ancestral system of living with thoughts and feelings in association with the earth, air and water are to be resurrected. Commitment and acknowledgement to the elemental world as pictured in the eleven principles and the social responsibility towards the forces are to be promulgated. Ethical evolution for the elements and social relationships with the natural world could create nourishment within human communities, whereby the ethics inherent in humankind for the elements will be rekindled.

The myths, legends, oral history and even the contemporary poems witnessing the ancestral reverence to the elements of nature is preserved consciously by the Northeast contemporary poets in the serene depiction of nature in their poems. The elements represented and narrated gloriously make the poems an organic fulfilling entity. The poems picture the joyful celebration of oneness with nature, profound poetic representation of the Northeast environment, the delicacy of elements and elemental equilibrium which are the prerequisites for the contemporary society.

The fate of the sick planet is demonstrated by the diminishing value of the elements encompassing the surface of the earth. If an industry is planned to be established, it involves

great damages to each level of the ecosystem. The first step of uprooting the villagers from their agricultural land poses the threat of identity and alienation to the natives. Air pollution from the emission of toxic particles and water pollution due to the industrial disposal of wastes into water bodies are linked along with the land being uprooted for commercial purposes. The developmental process without monitoring and abiding to environmental regulations turns as a factor affecting all the elements of nature, creating a cyclic effect with their impact. The elements require reciprocity from the humankind to function harmoniously with the ecosystem. Conscious functioning towards the alarming conditions of the elements is the implementation necessitated in the poems. Being aware of the global crisis and yet harming the natural forces indicates self-employed destruction of the human race. Progressive goals, economical development of the hills and many other activities estrange man from experiencing nature's grand symphony.

Northeast Indian poetry describing the aesthetics of nature has decreased and is replaced by ecocritical poetry lamenting the environmental crisis occurring in the green abode. The contemporary Northeast poets analysed stand as witnesses with a longing to experience the traditional aesthetics in nature. Their poetical verses invite the readers to experience the elemental treasure of the northeast land. To advise the younger generation to live in consciousness with the elements and the theme of resurrection of nature are the poetical burden evicted in the poems. Religious practices, arts and rituals of Northeast India cater to the biocentrism circle of life, which is vital for survival in the earth. The enlightened consciousness inherent in the tribal people is the drive to connect to the elements, and the poets rightly express their quest for saving the invaluable elements.

The poems studied offer hope for the survival, balance, and eternity of the elements despite the rate of extinction. The environment which forms the cosmic totality is the prime factor requiring mass awakening for nurturing and enhancing the cyclical and harmonious life. Humane characteristics towards the nature forces and oneness to be experienced in ecological living are the messages of the poems. Ecophilia in the poets generates lamentation for the current ecological problems faced by the elements in the hilly region. The ecophilia inherited by the Northeast people reveal affiliations from their cultural roots. The modern generation is to bind itself to the ancient traditions and practices, which is a strenuous task. Ethics towards nature remains the same in all ages around the world, which is essential for the functioning of the elements. Cultural traits of all indigenous communities exhibiting ethics for flora and fauna are required to heal the sickening earth. Despite the impact of technologies and modern facilities, the ethics extracted from the indigenous living are to be adhered. Ethics towards the nature world is the driving point of all subgenres of ecocriticism like ecofeminism, environmental justice and social ecology. The equal balance between sustenance with rich elemental existence and human development with usage of limited natural resources has to be monitored for amiable living on the planet.

Literature from the Northeast has nature as the common linkage between the eight states possessing diversity in their culture, language, religion and tradition. Nature, uniting the hill people is now faced with environmental threats which are indeed dangerous for their indigenous tribal identity. At present, the hill people are cautioned to take good care of the fine and beautiful things of the old life structures. The traditional dances of the tribes are encouraged, handmade crafts are brought into the markets; their languages and culture are being researched and studied. The authors and poets make it a point to write books in their languages, fearing the extinction of

their native languages. The hill people with their skills and craftsmanship have many gifts to bring to modern India and indeed to the world. Despite the traditional restoration initiatives, there is a red signal that comes as a warning for the green environment; the gradual depletion of forest covers and sacred groves is a red signal for the region, for which the activists and environmentalists voice for a green signal. Cultural theories prove that ethical living was present in the ancient living system, which paved the way for harmonious ecological survival. That the practical knowledge of the elements is part of human living implies the further need for conserving the elements. The ethics for the elemental world represented in the Northeast poems applies to other cultures and civilisations like native Red Indian, Aboriginal Australians and primitive Africans.

The elements of nature interlinked in their functioning, structure, order and characteristics are explicated in the chapters. Any change in one of the components of a particular elemental body greatly affects the other elements. Northeast people experience depletion of forests, water pollution and air pollution as an interconnected crisis which is mentioned by the poem “Lament for the Earth.” The growth of population, industries, corruption and illegal mining affect the air, water and land bringing about equal depletion among the elements. Due to deforestation, the land loses its richness, soil quality and also gets affected during floods. The increased runoff water during calamities generates soil erosion which leads to siltation in water bodies. The changes in water bodies disturb the aquatic organisms which lead to the extinction of certain aquatic species. The atmosphere is affected directly by these changes due to the loading of carbon dioxide leading to global warming. The depletion of natural resources thereby forms a cycle affecting all the elemental layers of the earth. The disastrous

effects in one elemental body are reflected in other elemental zones; in particular all the damages done to the water and land bodies affect the atmosphere directly.

The tribes in Northeast experience the huge impact from the cycle of damages caused to their environment, which is reflected in their social and economic life. The only approach to improve the situation is a holistic one combining environmental and social principles. The developments from timber, rubber, oil and other natural resource-based industry cannot be shut down as it also affects the employees and earnings of the hill people. The solution is that structurally macro planning has to be done for disposing the effluents from industries, dumping of waste resources, practising the rule book of limited level of extraction of natural resources, controlling of timber trade, medicinal herbs, animal trade and controlling commercial exploitation of oil and coal. Elemental health and natural wellness and also man's well being is centred on man's relationship with nature. Solid wastes from industries are to be regulated for proper disposal rather than burdening the soil though it implies additional cost investment for the factories. For instance, the bamboo dust from the paper industry can be reused as fuel for domestic purpose instead of dumping the land with the wastes. In the web of life, even the lower level insects' extinction can affect and lead to the extinction of higher-level creatures. Literature focused on how to live without spoiling the environment are required in the current times, and the ecocritical poetical descriptions of the firefly to bees emerging from the Northeast region particularly the poetry selected have this ecocritical effectiveness.

Regional control to monitor the resources is to be practised as the local wisdom enhances topographical appearances. The elements of nature have to be locally managed and adapted to the traditional community institutions, whereby the primitive society's management techniques could be collected. Ethics for the elements are to be practised consciously or unconsciously in

the daily routine of life for a rich quality of the living system. When the elements of nature are conserved, the process continues and has an effect on related things automatically, and that is evident in the poetical versification. Environmental history traces community living, aiding to a harmonious lifestyle where humans are filled with ethics for the immediate physical environment. The emotions, belief system, practices, cultures and essence of a community can never be wiped out from an individual; so do the ancestral traits remain even in the contemporary periods.

Ethics for the elements are deep-rooted and inherent in humans as the cultural roots invariably possessing the ethical aspects and *philia* for the natural world invariably linger in man, despite the scientific re-modification of civilisations. Literature occupies an important role in rekindling the primitive, ecocentric and element-oriented lifestyle of man by aesthetic narratives and by inspiring him to resort to corrective measures for the present climatic catastrophes. The deep-seated ethical beliefs are to be mustered to rectify and quicken the need to preserve the elemental bodies of nature. The selected poems composed in the contemporary period reflect on the ancestral myths, affinities and associations with elements of nature thereby driving the younger generation to ponder on the primitive ethics to rectify the contemporary nature crisis in the hills.

Northeast poets are versifying with a warning so that nature does not turn into memory as in the current scenario where the agriculture fields are turning into industrial plots. To speak out for nature is the central theme of the poems taken for the study, which further analyse the significance of the elemental world. Eco-activism is the purpose of driving the study to explore the ecocritical Northeast poems, thereby to inculcate *philia* towards the physical environment. The chapters analyse aesthetic descriptions of elements and move further from the creamy layers

of productive naturalist verses and exemplify the catastrophes generated by human-made activities towards the elements. The poems impart the required sensitiveness and realisation towards the elemental natural world to gain attentiveness for the acceleration of environmental changes in the immediate physical region.

Through ecoactivism, the growing awareness among the indigenous people to bridge their closeness with nature facilitates the ethical and ecological practices to be manifested even in the city population, to initiate steps for environmental conservation. The Khasi's interest and involvement in preserving their sacred forests will create a sparkle in other forest regions to nurture their nature covers; thereby leading to the rippling effect of the preservation wave. In the studied poem, "Thaiang Buried Roots" by Desmond L. Kharmawphlang versifies the significance to conserve the sacred forests and in reality the poet functions to prompt the native people to conserve the richness of the forests by commencing the environmental organisation, 'Dalamariang' meaning 'Protect the Earth'. The association revives indigenous species, sacred groves, rituals and celebration of forest spirits. The organisation emphasises community conservation of their local habitation as the environmental wisdom about their immediate physical surrounding is inherent in the native residents. The poems impart the need of the indigenous communities to safeguard their abundant riches of flora and fauna. The analysis of the Northeast Indian tribal settlements render visionary to global scale communities to monitor their environment.

The analysed poems interpret the elemental impairment, which needs to be corrected with their persistent vociferation for ecological remedial measures. The evaluation and assessments for environmental protection are emphasised through the poems. The northeast poets mention reformation required in coal mine extraction. For instance, the poem "Letter to a Dear Friend" by

Desmond L Kharmawphlang laments the disappearance of villages due to mining of rare minerals. Environmentalists exhort that the mine areas be monitored by abiding to the environmental regulations, and violations of the norms by giant factories are to be strictly punished. The barren mines left abandoned after the extraction increases the number of wastelands where afforestation programmes could be carried out by the mine owners considering ecological ethics. Traditional methods of mining like rat hole should be replaced with scientific methods of coal extraction; acid mine discharge into potable water bodies have to be curbed to stop water pollution, and further the hill people working in the mines should be given proper health care facilities for their ailments.

The Northeast poets chosen for the study reflect social responsibility which makes their poetry appealing with its artistic excellence, creativity and imagination. The poetical works chosen, apart from aesthetic descriptions, reflect the social responsibility of the poets, which becomes an essential quality in their creative writing. The poems exhibit motivational messages to the villagers and youngsters seeking for the revival of forest resources through the revival of their magnificent cultural acquaintance. The ancestral traits rendered nature sacred, and this ancient wisdom is called forth to be continued among the contemporary people. Environmental dystopia crises have to be avoided by building a green future similar to the ancestral green past.

Man dominates the elements unaware of their mightiness and contaminates the essential elemental physical surface. In the anthropocentric generation, the affected entity is the natural resources; the man with his defiling nature affects the elemental cosmos. The dominating tendency of man creates damage to the land, which he tries to rectify and again dominantly exploits to his convenience indicates the authoritative control of man over nature and its resources. The scientific-technological developments, growth and other such activities affect the

land, air and water elements profoundly. Human designed equipment pollute the elemental bodies whereby generating harm to the human race, specifically the self. Environmental activism among people can be classified under three types: the first group of people imbibe the warning and safeguard their locality and closed circumstances. The second group goes beyond by agitating and voicing for the violence against nature, whereas the third group of people never with mindfulness is responsive for the environmental crisis. The poems analysed in the chapters call forth the younger generation to accommodate in the first two groups, stating to react, reciprocate, rekindle, restore, regenerate and reinforce ethical traits from primitive practices thereby propagating ecoactivism.

The poems foster the equivalent balancing between scientific advancements and ancestral wisdom for the accord of appeasement with the elemental forces. The chapters suggest the need to find new technologies to meet the demands of the deteriorating environment and to save the mother earth from the crisis. Ecosystem functions with the wellness of the ethical system of the society which is conveyed by the northeast poets and further desired to be registered in the minds of their younger generation. Detoxification of the human mind is a requisite to clean the polluted environmental surroundings as the humans are held responsible for the damages caused to the elements of nature. Activist ecocriticism is the call of the poets and the poems that transmit the elemental essence, which has music for those who listen to it.

The chapters reverberate with the characteristic features, soundness and significance of the elements which constitute the cosmos engulfing all the living entities, including human beings. The studied poems demonstrate the aesthetics of elements, human negligence to preserve the elements, activities contaminating the environment and suggestive measures to uphold the all-powerful elemental world. The Northeastern regions facing insurgency clashes are narrated

alongside the nature-oriented poems, and many contemporary poets have incorporated nature in the verse lines depicting the traumatic experiences of the people and the violence taking place in the region. The mountainous terrains, deep valleys, soulful water bodies, mesmerising green forest covers and varied flora and fauna are invariably included in the poetical verses delineating the insurgent occurrences. The elemental forces are pictured as sources of sustenance, strength, protection, comfort, reliance and companion, which exemplify the affinity level of the community with the world of nature. The present work ponders on the poems envisioning the community's continual reliance on the elements, the widening gap between the community and nature in the contemporary period and the requisite to merge with the elements for green living.

The effort to restore nature is evident in the foregrounding of the poetical versification of the northeast region as nature constitutes part of their identity. The loss in the abounding natural resources of the hills indirectly implies the loss of tribal identity, and the poets' verses give a warning to the younger generation to protect the substantial natural kingdoms of the hills. Nature is addressed as a speaking entity by the poets to inculcate social responsibility in the readers for enactment towards environmental protection, hoping for the possibility of ecocentric elemental dwelling.

The poems insist on the underlying principles for the circle of life contingent on the elements because if the chain is transgressed, it will lead to crumbling of civilisation. For maintaining a cordial relationship with nature, the poems urge that the tribal settlement and rural spaces be taken as a suggestive solution for restoring harmonious ecocentric living. The call of the poets is to stop looking at the elements with a mercenary attitude and understand the significance of reestablishing the man-nature relationship. The elements are ailing, polluted and turning fragile, making the functioning of the ecosystem in jeopardy. The poems beseech for the

renewal of faith in the world of nature and facilitate to rekindle the refreshing nature bound living. Literary poems from the northeast region invariably contribute to a sound way of living. The poets rediscover the sacred ties and bonding with nature in the verse lines to persuade the readers to hold the responsibility of the hill's natural resources.

Literary works creating pedagogy and activism are considered as the highest order, and the poems exhibit this characteristic feature. The collaboration of activism and academics gestate for amiable living on the planet earth, and that is brought out by the poems studied. The balancing of technology and tradition is the prime remedial measure which is subtly conveyed in the poems. Ethics for elements are derived from the ancient beliefs and traditional practices of the tribes which are persistently stressed by the verse lines to be adhered in the contemporary environmental cataclysm. Internal changes in man through imbibing nature-centric traditional traits are of utmost necessity for the external environmental soundness.

Urban ecocriticism framed with time and space restrictions constitutes ethics for elements and acknowledges parks and cityscape as ecological atmosphere which are also addressed in the selected poems like "Bonsai." The poets oppose the modernised waves in the northeast hills, and they favour for community living rather than consumerism. Lifestyle trends of contemporary times in tune with primitive nature association motifs and along with genuine self-realisation are desired by the selected four poets. Ethics expressed for elements in the poetical verses imply ecocentric living with subversion of dominant anthropocentric notions prevailing in the current century. Ecological humaneness in the poems entails the ethical and moral implications required against the harmful human activities contaminating the elements of nature.

The aesthetical narratives of the northeast region highlight the mounting deification motif of the elemental world in the primitive cultural and traditional practices which protected the purity of their land, water and air. The term to deify the elements in the present century does not require worshipping the resources but rather to respect, observe, adore, value, and maintain in vowed acknowledgement of the free gifted wealth of the cosmos. The poetry stimulating ecoactivism in the readers does not stop with their desire for changes but goes a step further to prompt the willingness to change. The elemental principles analysed in the poems throw light on the mighty powers, subtle calibre and comradeship of the three meridian elements of nature which require cautious guardianship. The imagery of the poems bespeaks for elemental enhancement, as the three vital elements encompass the universe with their dominant presence. Each of the main chapters traces in the poems the aesthetics of an element and the destructive human activities along with remedial measures for conserving the elements.

Green ecological readings in the chapters contemplate on eco-conscious thinking, desirable behavioural changes, resisting pollution and defending environmental activities. It is of immense importance to tend to the sick planet, and the chapters framed initiate the awareness towards the earth element. The chapters deal with the three vital elements as prime factors for survival on earth. Further, the chapters speak for the preservation of nature, addressing the need to develop responsibility towards the surrounding physical environment and also verbalise the enduring love for nature and accent for associative living with nature. To save the exquisite elements, empathy for the elements is required with a real change of mind for ecological living within the co-existing circle of the ecosystem. The poets ardently enunciate the realisation to occur sooner to avoid delay in bringing about effective and desirable changes in the ruined landscape.

Elements endorsed in the human system, and cultural practices facilitate the affinity to bring out the elemental composition and its superior grandness. The poems studied render the string to get connected with the elements by pointing out its greatness and veneration the primitive northeast people had for the elemental world. The poetry collection selected demonstrates the responsibility vested in humans for redeeming the planet and elements to feature a healthy future for the upcoming generations. To accomplish the task of ethical living with the elements, the poems ply for ecological balance. Societies in communion with nature are prosperous with a sound living and in a psychologically happy state of mind which is attested through the readings of the selected poems. The northeast poets consciously reflect to restore the balance in the natural forces for a sane and satisfied living with the elements.

Northeast poets speak for economic development which should be aimed at not at the cost of the resources from the hills but by the promotion of the ecological habitat of the hills. The chapters call forth to promote and implement environmentally friendly technology to extract coal and also alternatives for other environmental denuding activities. To spread environmental awareness, the poets are turning into environmental activists to protect the sacred forests and to insist on the village communities to preserve the natural heritage and glory of the hills. Real rural development is in the prudent use of natural resources, its management of soil, forest and water, and with efficient use of energy from the elemental world. Optimal use of natural resources in the hills and realisation of its non-renewable nature are conveyed through the poetical lines as they fear the denudation of hill resources. Along with the preservation of the natural resources in the Northeast states, regeneration processes are initiated as compensation efforts done for the benefit of humanity to bring back the lost genetic species, virgin forest and pure air.

Human survival and welfare depend on the welfare of other organisms in the ecological cycle which are ardently conveyed through the poems. The mindless destruction of natural resources for the comfort of human beings stimulates the gradual destruction of human lives in the course of time. To gratify the unending human desires, the species in the ecological communities are not to be encroached as they too have equal rights and privileges to survive on the earth. Poets give a clarion call to the human world to stall the exploitation of nature. The poetical versification addresses the enthusiastic and dedicated younger generation to be concerned about the present state of the environment and work with commitment. With the demand to prioritise the pressing needs of ecological crisis, the emerging generations are motivated by the poets to work for a rewarding and greener environment.

As literary scholars contributing to the physical environment for reformation are arduous literature aids them to understand the importance of guarding the ecological web. Northeast poets do not stop with versifying the lyrical beauty of nature but rather remind the individual his role and his relationship with the natural world and to facilitate conscious living. Ethical principles and ecological wisdom towards the elements to be implemented in daily life are articulated by various environmentalists and eco-critics. The chapters seek to combine both the traditional and modern practices as traditional relations with the elements of nature cannot be replaced, and the process of modernisation which is beneficial in certain aspects need not be opposed. Northeast poets' call to preserve the elements does not stop with their community, but it is applicable to all societal communities around the globe. Northeast Indian writing depicts bioregionalism with poetical works celebrating their region, roots and respecting their abode of living. The Northeast communities with their bioregional knowledge safeguard their hills vehemently, which illustrates

that environmental activism should be initiated from the immediate locality, to spread ripples of ecological change to wider spaces.

Nature writing is advocated in the present techno-centric civilisation as nature has turned as part of an expensive leisure excursion. Environmental education for conservation is administered by literature fervently, and researchers incite ecoactivism through literary genres. Northeast Indian writings produce scope for analysing the primitive nature affinities man had established with the ecosystem. Poetry, novels, plays and other literary genres published from Northeast India, written in English and native regional languages exhibit deification, glorification and fortification of nature which serves as a vital message to the contemporary communities facing environmental crises. Northeast Indian contribution to Indian writing in English is significantly brought out in the chapters, and further research on the region's contribution will picture the prominent aesthetic creations of literature. Northeast poets create a world of possibilities to alter the contaminated green hills which function as an illustration for other places to conserve their native ecology. Comparative study between Northeast Indian and other indigenous writings to bring out standardised principles of ancient cultures, which is to co-exist within the web of ecology, can be conducted. The ethical perspectives derived from the poetical works can be traced in other literary genres from the hills for amiable existence with the physical environment.

Elements of nature examined with characteristic features are not to raise a naturalist but to raise people who actively participate in the process of transition for greener spaces. The principles of elements can be meditated with reference to other literary texts for sensitising the public on the conservational importance of elements. The basic features of elements considered in future studies would assist in comprehending the might, subtleness and prominent status the

forces of elements have in the cosmos. The sensory delights of nature, with its sights, sounds and colours can be contemplated in literary works to enhance the affinity with all the elements. To retain the hills' rural sensibility is the vociferation of the Northeast poets through the affirmation of the elements of nature as part of their identity. The poetics asserting the elements of nature as part of their existence and acknowledgement of humans to be composed of the elements of nature can be versified in researches.

The chapters accentuate on elemental harmony, development of ethics for elements and impose elemental warrior characteristics to be exhibited in the mundane, chaotic living. The elemental reading of nature aids in motivating readers to comprehend the importance of tending and amending environmental issues in their local ecology and regional atmosphere. Northeast poetry brings out the violence and injustice imposed on the elements which are to be rectified with conservation measures to retain the natural state of the elements. Literary writings have led to powerful activist movements like Earth First!, which demonstrates the crucial role of literary scholars to contribute studies facilitating remedial measures for healing the ecological crises. The elemental world is the base for survival, thereby the ethics towards the elemental forces are to be adopted is the proposal of elemental ecocriticism.

The elemental power, beauty, wonder and utility are demonstrated in the poetical writings of contemporary Northeast Indian poets. The elemental comradeship and ethical refinement are expressed in the verses with aspects to safeguard the three vital elements; air, water and earth. The basic truth that without the elemental world, humans would cease to exist is profoundly acknowledged. The basic tendency to exhibit ethical stance towards the immediate surroundings is the development of unconscious *philia* for the elements. The *ecophilia* venerated by the poets for the lush green spaces are to be inculcated by the public for prolonged co-existence in the web

of ecology. Ethical commitment to the elements is required to alter the contaminated crises occurring across the globe. Elemental ecocriticism covers many wide-ranging issues and themes under the field of ecocriticism as the chapters bear witness through the macro and micro-level analysis of the injustice done towards the elements of nature through systematically conveyed narratives. The principles and features of the elements projected in the poetical verses of the four poets evidence the essence of elements essential for ecstasy in human existence.