



## GARO SONGSAREK BELIEFS: ECO-CRITICAL PERSPECTIVE ON SACRED LANDSCAPES AND ENVIRONMENTAL ETHICS

***Benobitha M Sangma***

*Research Scholar, Department of English, North-Eastern Hill University, Tura Campus,  
Meghalaya, India*

### Abstract

*This paper explores the animistic and eco-critical worldview of the Garo Songsarek, an indigenous community that maintains traditional beliefs centered on the worship of nature spirits, ancestors and local deities. The Songsarek's practices reveal a deep connection with the natural environment, emphasizing the interdependence between humans and non-human entities where the rituals and taboos protect the biodiversity and maintain an ecological balance. The study contrasts the Songsarek's ecological worldview with the impact of Christian teachings, which sometimes lead to the erosion of traditional ecological knowledge and cultural practices. It argues that the Songsarek worldview offers valuable insights into the integration of spirituality, cultural practices, and environmental sustainability. This research highlights the importance of understanding indigenous perspectives for promoting environmental ethics and conservation.*

### Keywords

*Garo Songsarek, Animism, Eco-criticism, Indigenous beliefs, Environmental ethics, etc.*

### Full Article

#### **Introduction:**

The Garo, also known as A.chik or “people from the hills,” are a prominent indigenous community residing primarily in the western part of Meghalaya, a state in northeastern India, bordering the Goalpara district of Assam and sharing an international boundary with Bangladesh ([Sangma, 32](#)). Scattered groups of Garos also inhabit regions of Nagaland and Tripura, while in Bangladesh, they are mainly found in the districts bordering Meghalaya and in the Modhupur forest region ([Bal and Chambugong, 95](#)). The Garo community is characterized by a distinctive cultural heritage encompassing unique historical narratives, vibrant traditions, diverse festivals, and a rich repository of oral folk literature that collectively embodies their unique identity and ancestral legacy.

Linguistic and anthropological evidence suggests that the Garos belong to the Tibeto-Burman ethno-linguistic family, indicating a historical migration from regions of Tibet or northwestern China, a pattern observed in the dispersal of various tribal groups throughout Northeast India. Their language, a component of the Bodo-Garo subgroup within Tibeto-Burman, showcases linguistic connections to communities inhabiting the Brahmaputra Valley, the Cachar Hills, and as far south as Tripura (Burling, 5-6).

The term “Garo” itself is subject to various interpretations, with some theories suggesting its derivation from an early Garo chief, a specific location in Tibet, a particular tribe, an ancient kingdom, or even a native bird species ([Sangma, 32](#)). Despite the etymological uncertainties surrounding the term, the Garos themselves prefer to be known as A.chik, a self-designation that emphasizes their connection to the mountainous terrain they inhabit and reflects a sense of cultural pride and belonging. The Garo people can easily be distinguished from the mainstream Bengali



peoples by their looks; they generally resemble physically the people of Thailand or the Philippines ([Muhammed et al. 33-49](#)).

### **The Garo Songsarek:**

The Garos are one of the major tribes settled in the western part of Meghalaya in northeastern India, bordered by the Goalpara district of Assam, and share an international boundary with Bangladesh. The Garo community has its own culture, history, traditions, festivals, and rich oral folk literature. The Garos preferably call themselves A.chik, meaning “people from the hills,” and the term Garo was believed to have been given by British colonials during the British Raj (Sangma, 32). According to anthropology and linguistic research, evidence suggests that the Garos belong to the Tibeto-Burman ethno-linguistic family. They are believed to have originated from Tibet or northwestern China, migrating southward over centuries, like many other tribes in Northeast India.

The Garo's migrated from the eastern Himalayan foothills into the Brahmaputra valley, gradually settling in the Garo Hills region. Wangala dancing, integral to the most important post-harvest festival for adherents of the traditional Garo religion, has gained prominence as a mediatized expression of the Garo (Maaker, 221). The Garo community exhibits a unique socio-economic profile shaped by the region's distinct physiographic features, which historically contributed to their relative seclusion (Dey and Sultana, 184). Evidence from oral traditions, linguistic studies, and historical records indicates that the Garos migrated from the Tibetan Plateau or northwestern China over a prolonged period, seeking agriculturally viable lands.

Oral accounts suggest that the Garo people initially resided in Koch Behar for approximately 400 years before migrating eastward. Driven by conflicts and a desire for improved living conditions, they moved to the Assam plain valleys and eventually settled in the Garo Hills. However, these regions presented challenges, including conflicts with other groups and difficult environmental conditions that further motivated their relocation to the Garo Hills. Over time, the Garo people have established villages such as Darogapathar, Dubagaon, Ekranipathar, Eralibill, and Samaguri, preserving their unique cultural identity while coexisting with other indigenous communities. The Garo community displays a diverse geographical distribution, with significant populations residing in the Garo and Khasi Hills of Meghalaya, the adjacent plains of Assam, and regions of West Bengal (Bal and Chambugong, 95).

Around the 11th century, another group of Garos likely migrated from the Arakan and Yoma valleys of Myanmar. These migrants crossed the Patkai Hills into Nagaland and established settlements in areas such as Dimapur and Chumukedima. In Nagaland, the Garos founded villages like Darogapathar, demonstrably maintaining their distinct culture while coexisting with other local groups. The Garo community is structured around matrilineal clans known as “ma'chong,” where lineage and inheritance are traced through the maternal line. Children inherit their mother's clan name, and marriage within the same clan is strictly prohibited to maintain clan integrity. The youngest daughter, or “nokna,” traditionally inherits the family property; her husband, the “Nokkrom,” assumes responsibility for caring for elderly parents and managing the family estate. While older daughters may receive land for farming, the nokna typically remains at home or brings her husband into her family's household, thus solidifying the matrilineal system's central role in Garo society (Sangma, 32).

In the 19th century, American Baptist Christian missionaries and Roman Catholics exerted considerable influence, leading many Garos to convert to Christianity. Today, the majority of Garos identify as Christian, while a segment continues to practice animism, referred to as “Songsarek.” This traditional belief system involves reverence for spirits inhabiting natural elements. Despite the widespread adoption of Christianity, the Garos have successfully preserved





their unique cultural identity and traditions, coexisting peacefully with neighboring communities. This blend of traditional beliefs and modern influences highlights the dynamic nature of Garo culture. Both living and non-living things are treated with respect. Ancestor veneration includes offerings for blessings or appeasement. These practices highlight a deep connection to the natural world and a reliance on spiritual forces for guidance and protection (Chunhabunyatip et al. 28-42). Kamal (Traditional priests) mediate between people and spirits, performing rituals and diagnosing illnesses to prescribe offerings (Barbosa, 1). Their knowledge is crucial for the community's spiritual health. Garo animism sees spiritual beings in natural entities. Harmony between humans and spirits is vital for prosperity and health. This interconnectedness emphasizes the importance of maintaining balance and respect within the community and its environment. The sacred practices of the Garo Songsarek are closely related to farming. Rituals seek permission from deities before clearing land, such as "A.a o.pata" or "jumang sia." Tatara Rabuga Stura Pantura is the creator, and Abetpa Ranggapa is the guardian of mountains and rivers (Sangma, 32). These rituals underscore the Songsarek's dependence on divine favor for successful harvests and their understanding of land use as a sacred act.

Using forests or rivers for settlements or farming needs the deity's consent, and violations may cause illness or death. This compels the Songsareks to protect forests and water sources. Rituals with prayers and chicken sacrifices are performed for "Mite Abetpa Ranggapa" to get divine approval (Ramya, 1). Good dreams signify the guardian's approval and promise good harvests. It's believed that "Mite Abetpa Ranggapa" will move to another forest to avoid slash-and-burn practices. This belief system promotes sustainable practices, as the community believes environmental degradation displeases the deities and results in negative consequences. Divine approval is crucial in Songsarek beliefs; warnings go to those who defy the deity. Lands and rivers without approval are called "A.song Raka" or "Ranggadam" and are revered (Chaudhry and Murtem, 151). Annual sacrifices at these sites honor the guardian spirit. Taking resources from these areas, marked by sacred stones, is forbidden due to fear of curses. These sacred areas also serve as habitats for diverse plants and animals. The reverence for these "A.song Raka" and "Ranggadam" sites exemplifies the Songsarek's commitment to preserving biodiversity and respecting the spiritual significance of the land.

### **Research Objective:**

The objective of this study is to explore and analyze the ways in which the Garo Songsarek people's animistic beliefs and practices shape their relationship with the natural environment, focusing on how sacred landscapes and living spirits are perceived, preserved, and expressed in their cultural narratives and ecological interactions. Through an eco-critical lens, the study aims to examine the interconnections between spiritual beliefs, oral traditions, and environmental ethics to understand the role of animism in fostering sustainable human-nature relationships within the Garo Songsarek community.

### **Eco-criticism and it's Relevance to Animism:**

Eco-criticism is an interdisciplinary field of literary and cultural studies that examines the relationship between literature or other cultural expressions and the natural environment (Tajane, 21-62). It explores how nature is represented in texts and how cultural narratives shape and reflect human attitudes towards the environment. It also seeks to understand and critique the ways in which societies imagine, interact with, and impact the natural world, with the goal of promoting ecological awareness and sustainability. Animism, a core tenet of the Songsarek cosmology, extends the concept of personhood beyond humans to encompass biotic, geological formations and atmospheric phenomena indicating a spiritual essence which fundamentally reshapes human-



environment interactions, emphasizing reciprocity and reverence (Chitrakar, 466). Rooted profoundly within indigenous cultures, animistic ontologies assert that spirits permeate all facets of the natural world, wielding influence over human existence and necessitating expressions of deference and mutual exchange.

This belief system fosters an intrinsic reverence for nature, cultivating an eco-centric perspective where humans are perceived not as separate from, but as inextricably intertwined with, the complex web of ecological relationships. The ecological consciousness of the Songsarek, deeply intertwined with their animistic worldview, provides a stark contrast to the anthropocentric perspectives often found in modern societies, where nature is frequently viewed as a resource to be exploited rather than a partner to be respected and protected (Hadiyanto et al. 3015).

### **Relevance of Animism:**

Animism is often expressed through oral traditions, myths, rituals, and songs which promote a form of environmental stewardship based on spiritual respect for nature. Holistically eco-criticism finds relevance in animism as it engages with such perspectives to challenge anthropocentric narratives in literature and culture. Eco-criticism illuminates the ways in which cultural narratives, including literature, film, and folklore, shape human perceptions of and interactions with the environment, advocating for a more nuanced understanding of ecological interconnectedness. This is especially seen in the culture of the Garo Songsarek, as their culture provides the necessary framework to support the argument that modern societies have undervalued the interplay between spirituality, well-being, and nature, specifically the close connection to the natural world that indigenous cultures offer, which nurtures sacred experiences and activates the caring and concern needed to protect the planet (Ryff, 914). The Songsarek's animistic worldview fosters an attitude of respect and admiration for the natural environment, viewing all organisms as relatives possessing distinct agency and consciousness (Sakapaji et al. 56).

This perception promotes environmentally responsible conduct, including resource management techniques and prohibitions against needless harm to flora and fauna. Within the Songsarek community, animism is not merely a belief system but a foundational ecological ethic that permeates their ritualistic practices, storytelling traditions, and daily interactions with the natural world. Animistic societies frequently possess intricate ecological knowledge systems, refined through centuries of intimate engagement with their local environments. Traditional Garo Songsarek practices, such as rotational farming and community forestry management, demonstrate a profound understanding of ecological processes and biodiversity conservation, reflecting an adaptive strategy deeply rooted in their animistic worldview. These practices are not simply pragmatic but are also imbued with spiritual significance, reinforcing the community's commitment to maintaining ecological harmony.

### **Indigenous Beliefs and Ecological Wisdom of the Garo Songsarek Community:**

Indigenous epistemologies emphasize the sacredness of the land, the interdependence of all life forms, and the importance of ancestral wisdom, oral tradition, and lived experience. Unlike Western scientific models, which often separate knowledge from place or spirit, indigenous epistemologies integrate spiritual, ecological, and social dimensions of life. In the context of eco-criticism and environmental ethics, indigenous epistemologies offer neocolonial alternatives to dominant paradigms, challenging exploitative practices and proposing models of sustainability, care, and reciprocity. They are increasingly recognized as vital to global climate solutions and environmental justice. Indigenous epistemologies arise from the immediate experience of nature and its connection with the social realm, highlighting the inseparability of people and the environment; thus, any destruction of nature equates to self-destruction (Bergstrom, 11589).





The Garo Hills, once-flourishing ecosystem, teeming with diverse flora and fauna, now faces critical ecological challenges. The continuous environmental decline in the Garo Hills, notably the deforestation and consequent displacement of wildlife like elephants, can be deeply examined through eco-critical perspectives and Garo animistic traditions. Formerly a landscape of rich biodiversity and profound spiritual value, the Garo Hills are now undergoing a significant disruption in both ecological and cultural systems. From an eco-critical standpoint, this deterioration underscores the repercussions of an increasingly anthropocentric ideology, where nature is viewed as an exploitable resource rather than a revered, living entity. Eco-criticism invites a critique of such narratives and advocates for the reinstatement of alternative worldviews that prioritize ecological equilibrium and interconnectedness. Within Garo Songsarek belief systems, the natural world is not perceived as inert or separate from human existence. Instead, it is imbued with spiritual significance; every hill, forest, river, and tree is believed to be inhabited by a spirit. Elephants, specifically, are not merely animals but sentient beings possessing spiritual agency, often linked to ancestral spirits or forest deities.

Traditional Garo customs encompass rituals and taboos designed to foster respect and maintain harmony with these spirits, thereby embodying a profound ecological ethic deeply rooted in cultural practices. The displacement of elephants due to deforestation constitutes not only an ecological crisis but also a spiritual and cultural disruption. In the Songsarek understanding, disturbing the land without the consent or appeasement of its spirits results in imbalance, misfortune, or even divine retribution. The increasing instances of elephants encroaching on human settlements, causing property damage, and leading to human fatalities can be interpreted not merely as ecological consequences but also as spiritual repercussions stemming from fractured relationships with the land and its guardians.

Furthermore, this conflict adversely affects both elephants and human communities. Villagers live in apprehension, unable to access their fields, thus disrupting their traditional means of livelihood. From an eco-critical perspective, this represents the breakdown of a symbiotic relationship between humans and nature—a relationship that Garo animism traditionally sought to uphold through respect, ritual, and restraint.

In this context, both eco-criticism and animism champion a restoration of balance—ecological, cultural, and spiritual. Reaffirming the Garo Songsarek worldview could establish a foundation for sustainable conservation initiatives, where protecting the forest transcends mere policy and becomes a sacred responsibility. By revitalizing traditional ecological knowledge, respecting sacred landscapes, and involving indigenous communities in conservation efforts, it is possible to mend both the environment and the cultural bonds that connect people to the land. The Garo Hills, situated in the western part of Meghalaya in Northeast India extends to Bangladesh characterized by hilly terrain, dense tropical and subtropical forests, and rich biodiversity as part of the Indo-Burma biodiversity hotspot. The region experiences a humid subtropical climate with heavy monsoon rains, supporting diverse flora and fauna, including rare orchids, medicinal plants, and wildlife such as elephants, tigers, and various bird species. Traditionally, the Garo people practice jhum cultivation (slash-and-burn agriculture), which has shaped the landscape but is increasingly challenged by deforestation and environmental changes.

According to Fridina K. Sangma there is a profound interconnectedness between human and nature, reflecting on the transformation of the once-bountiful Garo Hills due to modernization and the subsequent loss of its pristine beauty. She also mourns the disappearance of the dense forests and their vibrant sounds. Notably, the essay highlights that jhum cultivation was once practiced sustainably, with land allowed to regenerate for extended periods. The Garo people's sustainable practices involved cultivating a plot and then leaving it fallow for a decade to allow regeneration, while they moved to other locations, showcasing an inspiring rotational method



(Panda and Sarkar, 69). Rituals, festivals like Wangala, and taboos govern human interaction with the environment, promoting harmony and sustainability. Songsarek underscores reciprocity, respect, and the interdependence between humans and non-human entities, considering the landscape a living, spiritual entity.

### **Conclusion:**

This study highlights the profound interconnectedness between the Garo Songsarek animistic worldview and ecological sustainability. The Songsarek belief system enshrines nature as sacred, inhabited by spirits, and deserving of respect, fostering practices like sacred groves, ritual offerings, and taboos that protect biodiversity. Contrasted with dominant anthropocentric perspectives, Songsarek embodies an eco-centric ethos that emphasizes reciprocity and mutual care between humans and the non-human world. The ongoing displacement of traditional ecological knowledge particularly with the spread of Christianity poses challenges for ecological balance in the Garo Hills, making it crucial to recognize and preserve indigenous environmental wisdom. Integrating indigenous insights into contemporary environmental management and ethical frameworks becomes imperative for fostering sustainable development that values both cultural diversity and ecological integrity.

Indigenous animistic traditions, particularly the Songsarek of the Garo community in Meghalaya, significantly influence contemporary ecological thought. This perspective acknowledges the inherent value of all life forms and natural elements, promoting sustainable environmental practices grounded in spiritual connections and moral reciprocity with the broader-than-human world. Songsarek animism provides culturally integrated environmental stewardship systems. Sacred spaces, prohibited zones, and ritual practices effectively conserve and protect biodiversity. These methods directly challenge dominant, anthropocentric models that prioritize immediate human benefit over the sustained well-being and equilibrium of ecological systems. Furthermore, the Songsarek tradition advances neocolonial approaches in environmental ethics. By focusing on indigenous knowledge systems, it opposes the uniform, exploitative frameworks imposed by colonial and capitalist structures. Consequently, it reinforces the diversity of ecological understanding and the necessity of context-specific, localized environmental governance. In the broader context of eco-criticism, animistic viewpoints like those of the Garo Songsarek enrich theoretical constructs by highlighting relationality, reverence, and ethical accountability towards nature. Integrating such worldviews into environmental policy and education not only strengthens ecological sustainability but also respects the cultural independence and knowledge of indigenous societies who have historically coexisted harmoniously with their environments. It's also important to note that indigenous people utilize Traditional Ecological Knowledge to effectively protect their territories ([Rasmussen, 6](#)).

### **Recommendations and Future Directions:**

Further ethnographic and interdisciplinary research is essential to comprehensively document and analyze the ecological knowledge and practices of the Songsarek community, particularly as forces of modernization, religious conversion, and cultural transformation impact the transmission of traditional beliefs. There is an urgent need to investigate how indigenous animistic worldviews—such as those held by the Garo Songsarek—can be integrated into regional environmental governance, biodiversity conservation, and climate resilience strategies. To this end, collaborative policy frameworks must be developed that treat indigenous communities not as passive beneficiaries but as active stakeholders, recognizing their rights, spiritual worldviews, and time-tested ecological wisdom.





Educational programs and cultural revitalization initiatives, on the other hand should be designed to engage younger generations, ensuring the continuity of Songsarek ecological ethics and cultural identity. Comparative studies of animistic traditions across different indigenous cultures—from Northeast India to the Amazon, the Arctic, and Sub-Saharan Africa—can enrich eco-critical theory by expanding it beyond Euro-American paradigms and grounding it in globally inclusive, pluralistic ecological perspectives. Policy measures should also prioritize the legal protection of sacred natural sites, acknowledging the efficacy of taboo, customary laws, and spiritual geographies as indigenous conservation tools. Recognizing such beliefs not merely as cultural artifacts but as living ecological frameworks can significantly contribute to both biodiversity preservation and the moral reorientation of environmental ethics.

### References

- Bal, Ellen, and Timour Claquin Chambugong. “The Borders That Divide, the Borders That Unite: (Re)Interpreting Garo Processes of Identification in India and Bangladesh.” *Journal of Borderlands Studies*, vol. 29, no. 1, Jan. 2014, p. 95, <https://doi.org/10.1080/08865655.2014.892695>.
- Barbosa, Estella B. “The Semiotics of the Peace Rituals (Pomaas Atag to Kosunayan) of Obo Manobo People.” *International Journal of Language and Literary Studies*, vol. 4, no. 1, Feb. 2022, p. 1, <https://doi.org/10.36892/ijlls.v4i1.622>.
- Bergström, Johanna. “Whose Knowledge Counts? The Struggle to Revitalise Indigenous Knowledges in Guatemala.” *Sustainability*, vol. 13, no. 21, Oct. 2021, p. 11589, <https://doi.org/10.3390/su132111589>.
- Burling, Robbins. *The Language of the Modhupur Mandi, Garo*. 2004, <http://ci.nii.ac.jp/ncid/BA68335365>.
- Chaudhry, Pradeep, and Ganguva Murtem. “Role of Sacred Groves, Value Education and Spirituality in Conserving Biodiversity with Special Reference to Arunachal Pradesh State of India.” *International Journal of Society Systems Science*, vol. 7, no. 2, Jan. 2015, p. 151, <https://doi.org/10.1504/ijsss.2015.069736>.
- Chitrakar, Raju. “Spirituality in Human Being and Nature: Ecocriticism Has Yet to Comply.” *International Journal of English Literature and Social Sciences*, vol. 6, no. 1, Jan. 2021, p. 466, <https://doi.org/10.22161/ijels.61.62>.
- Chunhabunyatip, Prompassorn, et al. “Influence of Indigenous Spiritual Beliefs on Natural Resource Management and Ecological Conservation in Thailand.” *Sustainability*, vol. 10, no. 8, Aug. 2018, pp. 28–42, <https://doi.org/10.3390/su10082842>.
- Dey, Soma, and Sabiha Sultana. “The Socio-Cultural Impacts of Economic Changes to Matrilineal Garo Society in Bangladesh.” *International Journal of Green Economics*, vol. 3, no. 2, Jan. 2009, p. 184, <https://doi.org/10.1504/ijge.2009.030993>.
- Hadiyanto, Hadiyanto, et al. “Human-Nature Ecological Interaction of African Traditional Community in Chinua Achebe’s *Things Fall Apart* (Literary Ecology Approach in Literature).” *E3S Web of Conferences*, vol. 317, Jan. 2021, p. 3015, <https://doi.org/10.1051/e3sconf/202131703015>.
- Maaker, Erik de. “Performing the Garo Nation? Garo Wangala Dancing between Faith and Folklore.” *Asian Ethnology*, vol. 72, no. 2, Jan. 2013, p. 221, <https://ci.nii.ac.jp/naid/40019923320>.
- Muhammed, Nur, et al. *A Case Study on the Garo Ethnic People of the Sal (Shorea Robusta) Forests in Bangladesh*. Jan. 2011, [http://www.ijsf.org/dat/art/vol04/ijsf\\_vol4\\_no2\\_05\\_muhammed\\_sal\\_forest\\_bangladesh.pdf](http://www.ijsf.org/dat/art/vol04/ijsf_vol4_no2_05_muhammed_sal_forest_bangladesh.pdf).



- Panda, Bhagabat, and Sukanta Sarkar. “Shifting Cultivation in North-East India: Growth and Progress.” *Dera Natung Government College Research Journal*, vol. 2, no. 1, Jan. 2017, p. 69, <https://doi.org/10.56405/dngcrj.2017.02.01.07>.
- Ramya, Tame. “Agricultural Rituals as the Ceremonial Cycle of the Nyishi Tribe.” *Dera Natung Government College Research Journal*, vol. 1, no. 1, Jan. 2016, p. 1, <https://doi.org/10.56405/dngcrj.2016.01.01.01>.
- Rasmussen, Jennifer B. “Advancing Environmental Justice through the Integration of Traditional Ecological Knowledge into Environmental Policy.” *Challenges*, vol. 14, no. 1, Jan. 2023, p. 6, <https://doi.org/10.3390/challe14010006>.
- Ryff, Carol D. “Spirituality and Well-Being: Theory, Science, and the Nature Connection.” *Religions*, vol. 12, no. 11, Oct. 2021, p. 914, <https://doi.org/10.3390/rel12110914>.
- Sakapaji, Stephen Chitengi, et al. “Navigating Legal and Regulatory Frameworks to Achieve the Resilience and Sustainability of Indigenous Socioecological Systems.” *Resources*, vol. 13, no. 4, Apr. 2024, p. 56, <https://doi.org/10.3390/resources13040056>.
- Sangma, Mihir N. *The Garos: The Name, Meanings, and Its Origin*. Jan. 1995, p. 32, <https://ehrafworldcultures.yale.edu/ehrafe/citation.do?method=citation&forward=browseAuthorsFullContext&id=ar05-015>.
- Tajane, Suchitra Sharad. *Ecocriticism in Literature: Examining Nature and the Environment in Literary Works*. May 2024, p. 2162, <https://doi.org/10.53555/kuey.v30i6.5675>.



This is an Open Access e-Journal Published Under A Creative Commons Attribution 4.0 International License

**Article Received:** 08/06/2025

**Article Accepted:** 18/06/2025

**Published Online:** 25/06/2025

**To Cite the Article:** Sangma, Benobitha. “Garo Songsarek Beliefs: Eco-Critical Perspective on Sacred Landscapes and Environmental Ethics.” *Literary Cognizance: An International Refereed/Peer Reviewed e-Journal of English Language, Literature and Criticism*, Vol. - VI, Issue-1, June, 2025, 111-118. [www.literarycognizance.com](http://www.literarycognizance.com)