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### সামাজিক জাতিগত উপভাষা : এক ক্ষেত্রভিত্তিক অধ্যয়ন

ড° ত্ৰিবেদী বেজবৰুৱা

সহযোগী অধ্যাপিকা, অসমীয়া বিভাগ

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#### সংক্ষিপ্তসাব

ভাষাবিজ্ঞানত উপভাষা অধ্যয়নৰ প্ৰয়োজনীয়তা আৰু গুৰুত্ব অপৰিসীম। পৃথিবীৰ প্ৰত্যেকটো জাতিৰে সামগ্ৰিক জীৱনধাৰা, ঐতিহ্য, পৰম্পৰা, সাহিত্য-সংস্কৃতি, শিক্ষা-দীক্ষা আদি ভাষাৰ লগত সম্পৃক্ত হৈ থাকে। সেয়েহে প্ৰতিটো উপভাষাই অঞ্চল বিশেষে মানৱ জাতিৰ সামগ্ৰিক জীৱনধাৰাৰ পৰিচয় বহন কৰে। কোনো এটা ভাষাৰ গঠন, বিকাশ, ঐতিহ্য আদি নিৰ্ণয় কৰাত উপভাষাৰ প্ৰণালীবদ্ধ আৰু বিজ্ঞাসন্মত অধ্যয়নে সহায় কৰাৰ দৰে স্থানীয় উপভাষাবোৰৰ গুৰুত্বও সৰ্বমুখিক। একে ভাষা-ভাষী হোৱা স্বত্বেও একেটা অঞ্চলৰে ক্ষুদ্ৰ ক্ষুদ্ৰ অঞ্চলৰ মাজত ভাষাগত বিভিন্নতা লক্ষ্য কৰা যায়। সাধাৰণতে ভাষা কোৱাৰ ধৰণ আৰু ভাষা কৰ্তৃতা অনুযায়ী ভাষাই বিভিন্ন ৰূপ লয়। ভাষাৰ স্বাভাৱিক ধৰ্ম পৰিৱৰ্তনশীলতা হোৱা বাবে বিভিন্ন সময়ত ব্যক্তি, স্থান আৰু কালভেদে ভাষাগত বিভিন্নতাই দেখা দিয়ে। তেতিয়াই ব্যক্তি ভাষাৰ জন্ম হয় আৰু ব্যক্তি ভাষাৰ সমষ্টিয়ে উপভাষা নাম পায়। একেটা উপভাষাৰে কিছুমান স্থানীয় ৰূপ থাকে। আকৌ সামাজিক বৃত্তি, জাতি বা সম্প্ৰদায় আৰু ধৰ্ম বা লিংগ ভেদেও উপভাষাৰ সুকীয়া ৰূপ থাকে। আমাৰ এই আলোচনাত সামাজিক জাতিগত উপভাষাৰ এক তুলনামূলক আলোচনা দাঙি ধৰাৰ চেষ্টা কৰা হৈছে। বিশেষকৈ মংসাজীবি সম্প্ৰদায় আৰু হীৰা সম্প্ৰদায়ৰ ভাষাই কেনেদৰে সুকীয়া ৰূপ লৈছে তাৰ আভাস দিয়াৰ চেষ্টা এই অধ্যয়নৰ মূল লক্ষ্য।

বীজ শব্দ: সামাজিক জাতিগত উপভাষা, কৈৱৰ্ত, হীৰা সম্প্ৰদায়।

## The Status of Bodo Women in the Society: A Study on Bodoland Territorial Region (BTR) Assam, India

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### ABSTRACT

Equal status of women in society has been gaining much importance in recent times. Bodos are one of the ethnic communities living mostly in Bodoland Territorial Region of the state Assam in India. The status of Bodo women in society like the women of other communities in India is questionable. The present study focuses on the social, economic, political and educational status of Bodo women. The study has been carried out in Baksa, Udalguri, Kokrajhar and Chirang districts of Bodoland Territorial Region (BTR) of Assam. Sex Ratio in BTR is quite satisfactory, the percentage of female population in BTR is not very low when compared to other parts of India. The Bodo society is a patriarchal society but the womenfolk play a key role in cultural activities, religious festivals, social functions and ceremonies equally with the males. Majority of Bodo women are economically independent. They have one means of earning while some of them have more than one means of occupation. Bodo women are expert weaver; they earn individually and extend their help in the process of family earning. Participation of women in BTC Legislative Assembly Election is not satisfactory at all. There was no single Bodo women candidate winning the BTC Legislative Assembly Election in three consecutive elections. The role of All Bodo Women's Welfare Federation (ABWWF) is worth mentioning because under its banner women collectively stood against the patriarchal mindset of the society and family by coming out of their domestic sphere and participating in Bodoland struggle. Gender gap exists in literacy rate in all the four districts of BTR.

### Keywords

Women, Bodo society, social status, economic status, political status, educational status

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### TO BE OR NOT TO BE A "MOTHER": A Study of Bertolt Brecht's *Mother Courage and Her Children* and Indira Goswami's "The Offspring"

Gutimali Goswami

#### Abstract

This paper is a comparative analysis of two female characters, one from the west and the other from the east and is an effort to revisit the notion that surrounds the concept of being a "mother". Done in the attempt to defend Anna Fierling, nicknamed Mother Courage, from Bertolt Brecht's play *Mother Courage and Her Children* and Damayanti, from Indira Goswami's short story "The Offspring", we analyse the social, political, economic and cultural situations that contribute in the germination of these unconventional mothers. For the same, the paper has been divided into four parts, wherein the introductory section, it discusses the concept of motherhood, mothering and a mother. In the next section, we further the discussion with the character of Mother Courage and the idea of a feminine mother or a feminist mother. The following section is an investigation of the character of Damayanti and the power of choice that often is criticized vastly when utilized by a woman. Finally, in the conclusion of this paper, an attempt has been made to encourage readers to be a female and an ungendered form of powerful existence or Shakti for the upliftment of our society and a better tomorrow.

**Keywords:** Bertolt Brecht, Mother Courage, Indira Goswami, Damayanti.

**Female, Faculty and Fabric: An Analysis based on Ismat Chughtai's *The Quilt* and Mahasweta Devi's *Draupadi***

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**Abstract:**

India has silently yet essentially continued to breed a patriarchal society. An integral product of this complex cultural and psychological nexus is a set of carefully constructed rules and regulations which is intended for the female existing in it. What comes along, is a gradual realization in a female, of the need and a desperate urge to break those constructions. It is undoubtedly followed by a consequential sense of trauma, one of shame and fear. A piece of fabric along with assigning tradition, sexuality, and identity to a female, plays a significant role to veil the internalized humiliation and conditioned guilt. However, this paper discusses fabric as a means to assert faculty and resist the imposed norms. Ismat Chughtai's short story "The Quilt" and Mahasweta Devi's "Draupadi", uses fabric to re-define their position from an object to a subject of agency. One uses it to cover their stereotypical "violation" and the other uses it to expose their wounds that have been covered for ages.

**Keywords:** Fabric, Faculty, Female, Patriarchy, Tradition.



**A STUDY ON THE HARDSHIP OF SOMALI NOMAD WOMEN AS DEPICTED IN WARIS DIRIE'S *DESERT FLOWER***

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**Abstract**

Waris Dirie's *Desert Flower* is an autobiographical novel which not only focuses on her journey from being a nomad woman to a famous model, but there are many other aspects of women suffering in the Somali desert. The novel depicts the difficulties of nomads in Somali desert; everyone works equally for their survival. Despite working equally with the men, the Somali nomad women are subjugated at various levels. Without taking their sentiments, pain, and suffering into consideration, they are imposed with different decisions. The women go through extreme physical pain in the form of Female Genital Mutilation (FGM) but they hardly express it openly. It is through *Desert Flower*, Waris Dirie has been able to speak freely about the extreme pain she suffered as a result of mutilation. Her novel shows how a large number of girls die every year because of FGM and still, it is practiced among the people in Somalia. In her novel, she shows how Somali nomad women

## MIGRATION OF THE FISHING COMMUNITY OF ASSAM : ITS IMPACT ON THEIR SOCIO-ECONOMIC STATUS

(A Case Study in Nalbari District)

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### Abstract

A community is generally given a name according to its occupation. Accordingly the community which depends on the fisheries as its occupation is known as fishing community. Fishing community is one of the earliest and most ancient communities of Assam as well as of India. The Vedas and the Purans have references to this community. According to the Federal Magnuson-Stevens Fishery Conservation and Management Act, a fishing community is defined as a community that is substantially dependent on or substantially engaged in the harvest or processing of fishery resources to meet social and economic needs, and includes fishing vessel owners, operators, and crew and United States fish processors that are based in such community.

Fishing communities are an important part of Assamese heritage and economy and its wetland ecosystems. Fishing communities in Assam are not homogenous, as they belong to different six communities like Kaibartas, Jal-Keots, Patnis, Jhalo-Malos, Namasudras and Hiras. These communities have their distinct social, cultural governance structures and traditional practices, depending upon the geographical location where they inhabit.

In Assam as per 2001 census report about 79.2 per cent fishermen depend on the small-scale fisheries as their livelihood. For centuries they have been treated as untouchables because of their attachment to the socially inferior occupation of fishing. As per Constitutional (Scheduled Castes) Order, 1950 under the provision of Articles 341 and 342 on the basis of the criteria of untouchability the fishermen have been identified as Scheduled Castes in Assam so as to uplift their socio-economic status at par with the general people.

Now question arises whether the fishermen are indigenous to the Nalbari district or non-indigenous. If they are non-indigenous, then what are their homelands? What are the push and pull factors of their migration? To find out these answers here in this paper an attempt is made and for this purpose we selected Nalbari district as sample and the selection of the migrant households has been made from this district to serve the purpose of our study.

**Key words :** Fishing community, Migration, Assam, Nalbari district, Migrant

The article consists of four sections :

- Section-I : Scope of research and Design of the Study  
Section II: Migration of S.C. Fishermen of Assam : A Historical Perspective  
Section- III: Indigenous and Non-indigenous Fishermen  
Section- IV: Migration of the Sample Households

## Religion of the Namasudra Community of Assam : A Study

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### Abstract

The Namasudras are mostly followers of Hindu religion, though a few of them were converted from Hindu to Muslim and Christian. The religious practices of S.C. people are not much different from those of the caste Hindus. Historians are of the view that in the past Assam was outside of Aryavarta. The history is silent about the religion of the Assamese people before the advent of the Aryans. So it is difficult to say definitely what form of religion existed in the State just before the arrival of the Aryans to Assam. In this regard Hunter says "from the point of view of religion the original religion in Assam was not Hinduism and what religion was practised by them was not known. And no evidence of Buddhism is also found. According to

## Gender Disparity in Educational Status of the Hiras of Assam

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### 1. Abstract

Though the rate of literacy is increasing among the Hira women yet is less than that of women of other community . Because the girls of the Hira community follow the making of pottery wares at home from their elders rather than going to school . In order to make the women of Scheduled Castes educationally advance both the Union and States governments have provided the constitutional privileges. Despite these special facilities and protective discriminations in favour of them, they are still poor in education .So the women are not in a position to come at par with men .In order to bring the women into the main stream of the society and to free them from old age sufferings from various disabilities, inequalities and gender discrimination the question of empowerment of women arises from 1980 onwards. The term ' empowerment of women ' refers to the process of providing equal rights, opportunities, responsibilities, and power positions to women so that they are able to play a role at par with men in society and control their lives .

In spite of strive for strengthening the hands of women the women are still educationally backward and they are lagging behind the men in education. In this article an attempt is made to make comparative study of gender disparity in education of the Hira community, and all people of Assam depending on the census figures .

**Key words** : empowerment of women, gender discrimination , Hira community.

## Charak Puja : A Folk Festival of the Namasudra Community of Assam

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### Abstract

Charak puja is a folk festival of the Hindus . the Hindus of India and Bangladesh have been celebrating Charak puja from the time immemorial. Like other states of India in Assam also specially the tea garden workers and the Biharis living in this area celebrate this festival with much fan fare . This puja is celebrated in winter season .People of other communities also take part in this puja .

Besides , the people of Goalpara and Namasudras of Assam celebrate this festival with much earnestness and festivity . In different states of India Charak puja is known as by different names . In Maharashtra Charak puja is known as Bagad (Marathi language ) , in Andhra Pradesh it is known as Sirimanu , in West Bengal and Tripura it is known as Gajan .

**Key words** : Charak puja,Namasudra , Hindu , India

## Role of Fisher Women In Fishing Activities: A Case Study in Nalbari District, Assam.

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### Abstract

In our small-scale fishing communities, women are usually expected to perform dual roles: first, as the mainstays of their households and children; second, as the mainstays of fish processing, marketing and distribution. Therefore, women in fishing families play an important role usually to take a part of their husband's catches for their households immediate food needs as well as to barter with close relatives and neighbours to provide for other needs-trading fish for vegetables and other items. Besides they play a vital role in fishing activities as (i) as workers (paid and unpaid) within the fisheries, in pre-and post-harvest activities, (ii) as workers in processing plants (iii) as caregivers of the family and in maintaining social networks and the culture of the community, (iv) as workers in non-fisheries sectors to supplement the household income. The fisher women of the Assam as well of Nalbari district have to perform some of the fishing-related activities like marketing, labour and curing/processing.

Key words : Fishermen , Fisher women ,employment status , Nalbari

## Socio-Demographic Status of The Fishing Community of Nalbari District : A Socio-Economic Survey

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### Abstract

A community is generally given a name according to its occupation. Accordingly the community which depends on the fisheries as its occupation is known as fishing community. Fishing community is one of the earliest and most ancient communities of Assam as well as of India. The Vedas and the Purans have references to this community. According to the Federal Magnuson-Stevens Fishery Conservation and Management Act, a fishing community is defined as a community that is substantially dependent on or substantially engaged in the harvest or processing of fishery resources to meet social and economic needs, and includes fishing vessel owners, operators, and crew and United States fish processors that are based in such community.

Fishing communities are an important part of Assamese heritage and economy and its wetland ecosystems. Fishing communities in Assam are not homogenous, as they belong to different six communities like Kaibartas, Jal-Keots, Patnis, Jhalo-Malos, Namasudras and Hiras. These communities have their distinct social, cultural governance structures and traditional practices, depending upon the geographical location where they inhabit.

Both in Assam and in Nalbari district the people of the fishing community depends on fisheries as their livelihood. According to the S.Cs and S.Ts. List Modification Order, 1956 there are sixteen Scheduled Castes in Assam. Among these, six communities namely Kaibartas, Jal-Keots, Jhalo-malos, Patnis, Namasudras and a section of the Hiras are also known as fishing communities. Though the fishermen and fisher women are distributed throughout Assam from Dhubri in the west to Sadia in the east, yet their concentration in terms of number of community is found to be more in the Nalbari district. So in the given context, the Nalbari district provides us the appropriate backdrop for a comprehensive and empirical analysis of their fishing activities in fisheries. For this purpose we have made a detailed survey over 10 per cent villages having fishing communities out of total ones located at Nalbari district and 20 per cent households of the total number of each fishing community of the sample villages.

Key words : Fishing community, socio-economic survey, Nalbari district

### Socio-Economic Plights of the Hira Community in Assam: An Overview

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#### Abstract

In the book "Prachin Hindu Parichay" edited in 1461 by Sisheswar Sirononi and in the book named "Satya Sangrah" written by Amrit Lal Sarma in the name of Hira Devi - the original mother of Hira Jati, a caste with her progenies was formed and it came to be known as Hira Jati and the potteries, produced by them came to be known as Hira potteries i.e. locally known as Hira bachon. On the basis of historical fact a group of historians like Satyendra Nath Sarma (1989:303) opines that during the medieval period the potters belonging to Chandalas who produced potteries by manipulation of hands were called Hiras. According to Dr. Narendra Nath Bhattacharya (1987:288) the Hiras of Assam belong to one of the sub-castes of Chandalas. Though the Hiras were shown separately from the Chandalas in 1872 yet in 1881 the Hiras were included among the different sub-castes of Chandalas. According to the Report of the Census of Assam 1901 the Hira community is said to be a functional offshoot from the Namasudras. According to B.C. Allen (1905:88) a section of the Chandals has formed itself into a separate caste called Hira. Hiras and Chandalas are regarded as one and the same caste generally throughout the Assam valley, but in practice, they will never eat together nor inter-marry. Originally, the Hiras may have been simply a potter Chandal but the sub-caste may be separated distinctively in later period. So in the later censuses they have been separated from Chandalas. Scholars like Nabin Chandra Sarma are of the opinion that the Hiras are vamasankars as they are born as the outcome of the inter-caste marriage between the tribal and the non-tribal. Tribal women used to make earthen pots with their hand. Hira women learnt the art of making potteries from the tribal women from very ancient time.

According to some scholars a community is named according to occupation that it performs. Accordingly Hira Jati is defined in accordance with its occupation of making 'Hira bachon' (i.e. different kinds of pots by using Hira clay). According to Nilamani Phukan (1987:18) the Hiras of Assam are the professional potters. That is, the Hiras are traditionally an occupational community engaged in pottery industry from very ancient time. From the very skill of making the cooking vessel i.e. Hazi, the term 'Hira' takes its origin. So the people engaged in the pottery industry or Hazi industry are called the Hiras. In course of time they have been introduced and identified as the people belonging to the Scheduled Castes.

Keywords : Hira Jati, 'Hira bachon', Chandala, Namasudras, Assam

### WETLAND ECOSYSTEM WITH SPECIAL REFERENCE TO DEEPAAR BEEL OF ASSAM : AN EMPIRICAL ANALYSIS

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#### ABSTRACT

The present article namely 'degradation of wetland Eco-system with special reference to Deepaar Beel in Assam - an empirical study makes an attempt to highlight the impact of the degradation of wetland on the dependent community using both primary and secondary data. As per 2001 census report, 79.2 per cent of the total Scheduled Castes of Assam depends on wetlands as their livelihood. In Assam as well as in erstwhile Kamrup district fishing community comprises six groups, namely Kaihartas, Jal-Keots, Patnis, Jhalo-mafos, Namasudras and Hiras. With the growth of population the increasing activities of human being on the wetlands degrade its ecosystem. Similarly the ecosystem of the Deepaar beel is being degraded day by day. As a result the productivity of the wetlands is declining and therefore, the different organism of the beel are being threatened. At the same time the people of the fishing community are suffering from economic crisis.

Keeping in view this background the article aims at an assessment of present status of the Deepaar beel under study at micro level and finding out the constraints associated with the wetlands. Moreover the study makes an attempt to examine the wetland ecosystem in terms of both physico-chemical and socio-economic parameters. Further with the help of the case study over a total of 94 sample households of sample villages near the sample wetlands an effort is made to find out the present plight of the fishing community. fishing community

Key words : Deepaar beel, ecosystem, Assam

## Sale Outlays and Problems of Marketing of Wares of Hira Pottery Craft

(A Socio-Economic Survey on Hira Potters in Morigaon District, Assam)

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### Abstract

In the name of Hira Devi - the original mother of Hira Jati, a caste with her progenies was formed and it came to be known as Hira Jati and the potteries, produced by them came to be known as Hira potteries i.e. locally known as Hira bachon. The pottery associated with Hira Devi is known as Hira pottery craft. By Hira pottery craft we mean a pottery craft for making pottery from Hira clay with the help of hands of the Hira woman potters or artists of the Hira community known as Hireni as their traditional occupation who transmit their skill orally from one generation to another. The Hira pottery craft of Assam is an ancient hand-made cottage industry handed down from generation to generation based on caste. The Hira potters are a class of woman artisans associated with the profession of pottery. The Hira woman artisans who shape different types of pottery out of the Hira clay with the help of their hands by using a handy wooden log known as 'Pitoni' without using a potter's wheel and who transmit their skill orally from one generation to another are called Hira potters. Now a days it has been a serious problems for the potters in marketing their pottery wares through different marketing channels due to lack of their organized market. So they are not in a position to ply their traditional profession of pottery craft. Keeping in view here an attempt is made to find out the constraints standing in the path of their pottery craft and to highlight the different marketing channels and sale outlets. For this purpose we have intended to carry out a socio-economic survey on Hira potters in two villages in Morigaon district of Assam.

Key words : Pottery craft , Hira , Hireni , Morigaon district , Assam , marketing channel

## 16. KGBV Programme Implementation and Infrastructural Status: A Study on the KGBVs of Assam, India

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### Abstract

Government of India launched the Kasturba Gandhi Balika Vidyalaya Scheme on August 2004 to address the need for education of marginalized girls and to enhance their access and retention. The present study has been undertaken to know the KGBV Programme implementation and assessing the infrastructural facilities and related problems of KGBVs in Barpeta, Dhemaji and Nalbari district of Assam, India. A survey of the KGBVs revealed that infrastructural facilities of the KGBVs need to be improved in order to ensure better learning environment for the girls. The study revealed that the number of classrooms, library facilities, provision of smart classroom, residential facilities for teachers, drinking water facility and cooking arrangement are not satisfactory in many of the KGBVs. However, the efforts for academic advancement of the marginalized girls in the Educationally Backward Blocks are praiseworthy.

**Keywords:** KGBVs, girls' education, infrastructural facilities, residential schools, Educationally Backward Blocks (EBB)



## What Makes You a “BRIDE”: A Comparative Study of Assamese Folk Balladic Bride Jona Gabharu and Chaucerian Bride in *The Wife of Bath’s Tale*

Gutimali Goswami

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### Abstract

The concept of a “bride” is undoubtedly a nexus of gendered ideologies. Though the core subject of this construction is a woman, the rules of being and performing are curated by a man. This paper engages in a comparative study of two unconventional brides, the balladic bride Jona Gabharu from a Northeast Indian tribal community of Assam and the Chaucerian bride in *The Wife of Bath’s Tale* from the west, who defied the stereotypical prescriptions and encouraged even the choice of “To be or not to be” a “bride”. The paper claims that both these characters reversed the role of a bride from being the object to the subject in the constitutional assembly of marriage

### PalArch's Journal of Archaeology of Egypt / Egyptology

#### INDIAN CLASSICAL DRAMA AND ITS SPECTATORS: AN ANALYSIS OF BHARATIYA NATAKA AND PREKSAKA BASED ON BHARAT MUNI'S NATYASAstra

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Gutimali Goswami, Indian Classical Drama And Its Spectators: An Analysis Of Bharatiya Nataka And Preksaka Based On Bharat Muni's Natyasastra— PalArch's Journal Of Archaeology Of Egypt/Egyptology 18(17), 584-586. ISSN 1567-214x

**Keywords:** Natyasastra, Bharatmuni, spectators, drama.

#### ABSTRACT:

Bharat Muni's *Natyasastra* is believed to be the origin of Indian dramatic tradition. This *veda* in a very elaborate manner describes not just the inception but also the development, forms and various categories existing within the concept known as drama. Often regarded as *Drshya-Kavya* or visible poetry, drama was an artform of utmost importance in ancient India. The purpose of drama too, was clearly proclaimed at the very outset of *Natyasastra* which was to provide its spectators the experience of the world. To fulfill the same, greater importance was given to the relation between an actor and the spectators. It was believed to be fundamental as drama was used as a means to provide wisdom to the spectators. This paper attempts to study the role of *Preksaka* or spectators in Indian *nataka* or drama and the relation between these two binaries.

## Aesthetics of Ankiya Nāt and the Mechanics of Instruction

Gutimali Goswami

*Abstract:* Drama is often regarded as a representation of the world. It paints a reflective picture of our living, ideology, customs, traditions, speech, and mannerisms. Aesthetic components utilized in a dramatic performance usually mirror these societal elements. The origin of the Assamese dramatic tradition can be traced back to the 16th century A.D. Srimanta Sankardeva, who is regarded as the father of Assamese drama, initiated the Bhakti movement in Assam. This led to a literary and artistic renaissance that stirred Assamese folk culture. In a society grasped by the cobwebs of tantra, occult, Saiva, and Shakta practices, Sankardeva preached *eka-sarano-naam-dharma* with the hope to eradicate the prevalent class and caste differences. Assam, home to numerous tribes and indigenous communities, religions and sects, customs, and traditions; was gifted with Ankiya Nāt by Srimanta Sankardeva, not as a mere cultural component but as a school of instruction through the means of entertainment and amusement. Srimanta Sankardeva being a social reformer focused essentially on the impact of theatre on its audience. Hence, the aesthetic components utilized in a theatre that constituted it as a whole were paid the utmost importance. This paper attempts to analyze the seemingly innocent aesthetic elements of Ankiya Nāt and tries to demonstrate them as signifiers enhancing the narration and the hidden mechanics of instruction involved in them.

*Keywords:* Aesthetics, Alienation, Ankiya Nāt, Drama, Instruction, Sankardeva.

As stated by Kaliram Medhi (1997), the origin of Assamese drama can be traced back to the 16th century A.D. Though the framework was borrowed from Sanskrit dramatic tradition, the content and its integral parts were indigenous productions. An undeniable influence of Sanskrit drama can be traced from Bharatmuni's *Natyasastra*. However, Assamese drama has contrasting characteristics too. Unlike Sanskrit drama, here the dramatic performance is not aristocratic and hence is very popular. Srimanta Sankardeva, who is regarded as the father of Assamese drama, initiated the Bhakti

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## The Narratology of Bezbaruah's 'Bowari' in his Folktale collection *Burhi Aai r Xadhu*

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### Abstract

Sahityarathi Lakshminath Bezbaruah published a collection of stories for children in Colonial Assam in the years 1911 and 1912, respectively. This collection was entitled *Burhi Aai r Xadhu* which can also be translated to "The Old Mother's Tale". The very popular folktales (*xadhu-kotha*) were often misunderstood to be innocent tales meant only for children. Rather, it literally meant stories of a *xadhu* or a moral and wise human being who often instructed the readers through these tales/narrations. In "The Introduction", Bezbaruah states that these tales conserve the customs and the composite biography of the concerned community. Along with the celebration of axomiya society, various undeniable ideological traces of the author could also be found throughout the collection. This paper shall analyse those hidden propagandas from a psychoanalytical and feminist standpoint. The very fact that it was originally an oral tradition (*xadhu-kotha*) and not written (*lekha*) and the politics behind this juxtaposition, shall also be evaluated and utilized to form the base of this attempted re-reading of Bezbaruah's *Burhi Aai r Xadhu*. Deconstruction of Lakshminath Bezbaruah's characterization of an assamese *bowari* or daughter-in-law, will be the primary objective of this paper.

**Keywords:** Folktales, Oral, Bezbaruah, Culture, Bangladesh

literary influence. The word "folktale" means a story that has been passed from person to person. It was a story handed down orally from mouth to ear, among people generally in fact illiterate, though not necessarily so. Hence, these tales were honed for listening; making it easy to understand, inculcate, remember and share. These highly entertaining tales were silent carriers of cultural values, beliefs, history, practices, and customs.

Many, across the globe, have written down these oral tales with the idea to preserve and conserve what lies in their core. Walter Benjamin believed that these tales were, essentially, experiences that were passed on orally and those who had tried to pen them down have often created a version that differs from the original. This is because, unlike the transmission of an information or a report, the aim is no longer to convey the pure essence of the thing. During this process, the author or the storyteller, sinks into him the gathered experiences, lives them partially inside him, and brings them out of him. Thus, certain traces of the storyteller cling on to the story just like the handprints of a potter

## লক্ষ্মীনাথ বেজবৰুৱাৰ কবিতাত পাশ্চাত্য প্ৰভাৱ

ড° নীলোৎপল শৰ্মা  
সহকাৰী অধ্যাপক, অসমীয়া বিভাগ  
নৰ্থ কামৰূপ কলেজ, বাঘমাৰা, পাঠশালা

### ০.০০১ আৰম্ভণি :

অসমীয়া সাহিত্যত বোমাণ্টিকতাৰ ধাৰণা প্ৰতিষ্ঠা কৰা লক্ষ্মীনাথ বেজবৰুৱা (১৮৬৪-১৯৩৮)ৰ অবদান অন্যান্য বোমাণ্টিক আদৰ্শ গ্ৰহণকাৰী কবি-সাহিত্যিকতকৈ এয়োপ ওপৰত। সাহিত্যৰ অটাইবোৰ দিশতে পাৰদৰ্শিতাৰ পৰিচয় দিয়া বেজবৰুৱা পৰবৰ্তী সময়ৰ লেখকসকলৰ বাবে প্ৰেৰণাৰ অনন্য উৎস। উচ্চশিক্ষাৰ বাবে কলিকাতালৈ গৈ তাৰ সমাজ জীৱনৰপৰা সাহিত্যৰ মধুৰস আকৰ্ণে পাণ কৰি অসমলৈ প্ৰবাহিত কৰা কথাৰপৰাই গম পোৱা যায় স্বদেশ আৰু স্বজাতিৰ প্ৰতি তেওঁৰ দায়বদ্ধতাৰ প্ৰাবল্যৰ মাত্ৰা। ইংৰাজ বোমাণ্টিক কবিসকল আৰু বঙ্গৰ মহিকেল মধুসূদন দত্ত আৰু বৰীন্দ্ৰনাথ ঠাকুৰৰ প্ৰভাৱত অসমীয়া বোমাণ্টিক কবিতা সৃষ্টিত মনোনিবেশ কৰিলেও বেজবৰুৱাৰ কবিতাত যে মৌলিকতাৰ স্থিতি নাই সেই কথা শুদ্ধ নহয়। আমাৰ গবেষণা পত্ৰত লক্ষ্মীনাথ বেজবৰুৱাই কি পিৰিস্থিতি আৰু আহানত পাশ্চাত্য বোমাণ্টিক আন্দোলনৰদ্বাৰা প্ৰভাৱান্বিত হৈছিল তাৰ আলোচনা কৰি তেওঁৰ কবিতাত প্ৰতিফলিত বোমাণ্টিক ভাবাদৰ্শৰি উল্লিখন কৰা হ'ব।

### ০.০০২ 'ইউৰোপত বোমাণ্টিক আন্দোলন : এক আলোচনা

বোমাণ্টিক শব্দটোৰ উৎপত্তি হৈছে ফৰাচী 'বোমাঞ্চ' শব্দৰপৰা। আকৌ বোমাঞ্চ শব্দটো আহিছে 'বোমানা' শব্দৰপৰা। বোম দেশৰ ভাষাৰপৰা অৰ্থাৎ লেটিনৰপৰা অনুদিত কাহিনীক কোৱা হৈছিল 'বোমানা'। গতিকে বোমানাৰপৰা

## The Quest for Phenomenology : Towards a New Direction of Philosophizing

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### 1.1. Introduction:

Phenomenology is basically a study of human experiences. It studies how thing appears through and in human experiences. While on the one way it tries to restore the Platonic sense of philosophizing on the other it embarks upon the issues of modern thought (Sokolowski, 2000). In other words it goes beyond from the issues of ancient and modern times by concentrating upon reactivating the philosophical life in the present circumstances (ibid). The term 'phenomenology' was first introduced by Johann Heinrich Lambert (1728 - 1777) in the 18th Century. Afterwards, it was used by Immanuel Kant, Johann Gottlieb Fichte, and especially G. W. F. Hegel in his "Phenomenology of Spirit" of 1807.<sup>1</sup> Although Hegel employed the term in his "Phenomenology of Spirit" previously, it could not impelled phenomenology into a separate philosophical school. It was Edmund Husserl who adopted the term phenomenology and developed phenomenology as a style or method of doing philosophy. Phenomenology, as Husserl's discipline, investigates the phenomena experienced consciously from first-person perspective. Phenomenology, as a method of study goes against the rationalist bias and emphasises upon the contemplative deliberation that discloses the individual's "lived experience" (Husserl, 1970). Therefore, phenomenology is intended certain methods that strive to reduce an object of perception to its essence, a process that attempts to generate pure data of consciousness with its focus on how objectivity is constituted as a meaningful activity in its interaction with the realm that is experienced as meaningful.



## Buddhist Ethics and Euthanasia with Special Emphasis on Japanese Zen Buddhism

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**Abstract:** *The present study will mainly concentrate on the concept of euthanasia from Buddhist ethical perspective. In Buddhism the final goal of an individual is to attain enlightenment and in the quest for enlightenment, the Buddhist followers have to undertake the threefold training: ethics, meditation, and wisdom. Among the Buddhist ethical teachings the most important one is that one should always keep himself/herself away from taking any one's life. So, in that case Buddhism is not accepting the concept of euthanasia. Euthanasia or mercy killing is a concept according to which killing is plausible in order to spare one who is inoperably ill, from further pain or grief. Euthanasia mainly has three forms i.e. voluntary, in-voluntary and non-voluntary. Although according to the Buddhist ethical teaching killing is wrong but at the same time there are some other Buddhist traditions those are considerate to voluntary and non-voluntary euthanasia and mercy killing.*

### STUDENTS' INSIGHT ABOUT INDIGENOUS PRACTICES FOR ENVIRONMENTAL SUSTAINABILITY

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#### ABSTRACT

In contemporary time we are witnessing the huge climate crisis which is the result of environmental degradation of our continuous exploitation. For the environmental protection, indigenous practices are vital. Environmental sustainability is the concern with whether environmental resources will be protected and maintained for future generation. Indigenous knowledge systems and practices are local knowledge developed over centuries of experimentation and are passed orally from generation to generation. In the present context the indigenous practices are must for sustaining the environment. For the present study the investigators has selected 100 UG students as its sample from Cotton University, Guwahati by using random sampling method.

**Keywords :** Environmental Sustainability, Indigenous Practices, Students' Insight

#### INTRODUCTION

Environmental sustainability is defined as responsible interaction with the environment to avoid depletion or degradation of natural resources and allow for long-term environmental quality. The practice of environmental sustainability helps to ensure that the needs of today's population are met without jeopardizing the ability of future generations to meet their needs.

When we look at the natural environment, we see that it has a rather remarkable ability to rejuvenate itself and sustain its viability. For example, when a tree falls, it decomposes, adding nutrients to the soil. These nutrients help sustain suitable conditions so future saplings can grow.

When nature is left alone, it has a tremendous ability to care for itself. However, when man enters the picture and uses many of the natural resources provided by the environment, things change. Human actions can deplete natural resources, and without the application of environmental sustainability methods, long-term viability can be compromise.

In Assam we can observe various indigenous practices in the field of agriculture, for instance, a type of citrus fruit, locally known as 'rabab tenga' is made into pieces and applied in paddy fields against insect pests, viz. stem borer, case worm, rice hispa, etc. the solution resulting from contact of these fruits with water in the fields is physiologically harmful to the pests.

Before transplanting of the rice, both sides of the bunds are cleared with hoe and pasted with mud to check the inbreeding of insect pests.

When rice plants are infected by insect pests, viz. rice hispa, case worm, stem borer, etc., farmers occasionally use the branches of a highly pungent herb, locally known as 'baghdhoka', crush them and throw uniformly in fields when there is water.

Sprinkling of fresh cowdung solution in rice fields (particularly in nursery bed) against yellowing is a common practice.