



দক্ষিণ কামৰূপ ছোৱালী মহাবিদ্যালয়

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Accredited by NAAC : B Grade

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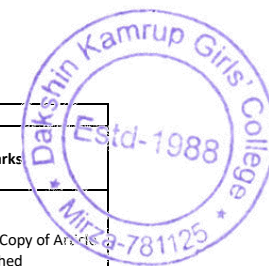
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Mirza-781125

3.3.1 Number of research papers published per teacher in the Journals notified on UGC website during the last five years

Sl. NO	Title of paper	Name of the author/s	Department of the teacher	Name of journal	Year of publication	ISSN number	Link to the recognition in UGC enlistment of the Journal /Digital Object Identifier (doi) number			Remarks
							Link to website of the Journal	Link to article / paper / abstract of the article	Is it listed in UGC Care list/ Scopus/ Web of Science/ other, mention	
1	Sankaradevar Samaj Darsanar Ek Byatikrami Samalochana, Haramohanar Samajik Utsha' Prabandhar Alamati.	Dr. Jahnobi Devi	Department of Assamese	Gariyoshi (print only)	2022, January	2249-5324	https://ugccare.unipune.ac.in/Apps1/User/WebA/AlphabetwiseList?alphabet=G	Upload Article Copy	UGC Care List	Screen Shot and Copy of Article Attached
2	Religions Beliefs and Taboos of the Mising of Assam	Dr. Ripun Doley	Department of History	UTKAL Historical Research Journal(print only)	2022, April	0976-2132	https://ugccare.unipune.ac.in/Apps1/User/Web/SearchJournal	Upload Article Copy	UGC Care List	Screen Shot and Copy of Article Attached
3	Education and its Politicisation	Dr. Haren Ch Kalita	Department of Political Science	UTKAL Historical Research Journal(print only)	2022, April	0976-2132	https://ugccare.unipune.ac.in/Apps1/User/Web/SearchJournal	Upload Article Copy	UGC Care List	Screen Shot and Copy of Article Attached
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5	Role of Assamese Women in the Freedom Movement of India with Special Reference to the Bharnaputra Valley of Assam	Mrs. Sanghamitra Singha	Department of History	Journal of Data Acquisition and Processing	2023, January	1004-9037	http://siciycl.cn/2023_01.php	http://siciycl.cn/article/view-2023/1571.php	Scopus Journal	Link Uploaded
6	Christianity and Acculturation among the Misings of Majuli	Dr. Ripun Doley	Department of History	UTKAL Historical Research Journal(print only)	2023, January	0976-2132	https://ugccare.unipune.ac.in/Apps1/User/Web/SearchJournal	Upload Article Copy	UGC Care List	Screen Shot and Copy of Article Attached
7	Youth Participation in Political Process's an overview of Assam Politics	Dr. Haren Ch Kalita	Department of Political Science	UTKAL Historical Research Journal(print only)	2023, January	0976-2132	https://ugccare.unipune.ac.in/Apps1/User/Web/SearchJournal	Upload Article Copy	UGC Care List	Screen Shot and Copy of Article Attached
8	Speciesism and Ecology: Interplay and Interpretation of Venita Coelho's AIA Trilogy	Richa Baruah	Department of English	Literacy Voice	2023, March	2277-4521	https://mil.clarivate.com/search-results?issn=2277-4521&hide_exact_match_fl=true&utm_source=mjl&utm_medium=share-by-link&utm_campaign=search-results-share-this-journal	https://www.literaryvoice.in/LV%20MARCH%202023.pdf	UGC Care Group II Journal Index with Web of Science ESCI, Cosmos	Screen Shot and Copy of Article Attached
9	Anthropocentrism and Ecology: Intersection and Interection in Shubhangi Swarup's Latitudes of Longing	Richa Baruah	Department of English	IIS Journal of Arts	2023, April	2319-5339	https://ugccare.unipune.ac.in/Apps1/User/WebA/ViewDetails?journalId=101002508&flag=Search	http://iisioa.org/content/volume-11-issue-2-october-2022-0	UGC Care list Group I	Screen Shot and Copy of Article Attached

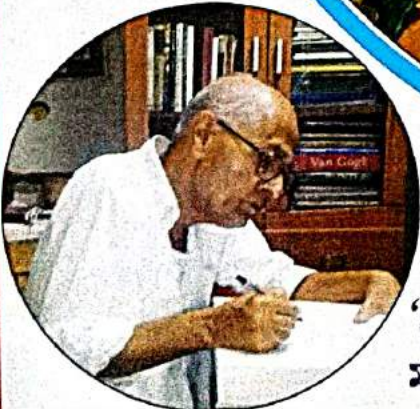




গৰ্বায়জ্ঞা

উনত্রিংশ বছৰ • তৃতীয় সংখ্যা • জানুৱাৰী, ২০২২

শংকৰদেৱৰ অধ্যয়ন



মালিক স্মৰণ

‘কেনে আছোঁ মোক নুসুধিবা
ময়ো মোক সোধা নাই’



গৰীয়সী

উনত্রিংশ বছৰ □ তৃতীয় সংখ্যা □ জানুৱাৰী, ২০২২



সম্পাদকীয় : শঙ্কৰদেৱ অধ্যয়ন আৰু ঐতিহ্যৰ নিৰ্মাণ □ ৪
'শব্দৰ সাঁকো'— পাঠকৰ মতামত □ ৫-৬

চলচ্চিত্ৰ

এইট ডাউন টুফান মেইল : অকল্পনীয়-আশিষাৰ

উৎপল দত্ত □ ৫৪-৫৬



শংকৰদেৱ অধ্যয়ন

ভক্তিৰ অনিৰুদ্ধ যাত্ৰা : ড° ধ্ৰুৱজ্যোতি বৰা □ ৭-১৩

অসমৰ বৈষ্ণৱ ভক্তি আন্দোলনৰ ছহিদসকল :

ড° অৰবিন্দ ৰাজখোৱা □ ১৪-১৭

গৱেষণা-পত্ৰ : শংকৰদেৱৰ সমাজ দৰ্শনৰ এক ব্যতিক্ৰমী

মূল্যায়ন : ড° জাহ্নৱী দেৱী □ ১৮-২৩

শংকৰদেৱ অধ্যয়নৰ অন্য এক দিশ : 'গৰীয়সী'ৰ প্ৰতিবেদক □ ২৪-২৫

নাটকৰ পৃথিৱী

চোতাল নাট : প্ৰত্যাহানৰ পৰা

সফলতালৈকে : ড° প্ৰাপ্তি ঠাকুৰ □ ৫৭-৫৯

অভিজ্ঞতা

বিলাত যাত্ৰা : পৰমানন্দ মহন্ত □ ৬০-৬২

ছাঁ-পোহৰ

জঁ জেনে : চোৰৰ পৰা সন্তলে :

অৰ্ণৱ শইকীয়া □ ৬৩-৬৪

সাহিত্য আলোচনা

ভাষাৰ সাধক কবি নীলমণি : প্ৰদীপ আচাৰ্য □ ২৬

মালিক স্মৰণ : চৈয়দ আব্দুল মালিকৰ সাহিত্যৰ জগতখন :

ডাঃ চৈয়দ নাজিম হুচেইন □ ৩০-৩২

তিনিজন নবীন কবিৰ কাব্য প্ৰয়াস : ভাস্কৰ জ্যোতি নাথ □ ৩৮-৪২

শব্দাবয়ব : ইৰা লিপ্সকাৰ কবিতা : বিভাস চৌধুৰী □ ৪৩-৪৪

অনুভৱ তুলসীৰ কবিতা : অৰিন্দম বৰকটকী □ ৫১-৫৩

এড্ৰিয়েন বিচ্ছৰ কবিতা : ড° ধ্ৰুৱজ্যোতি দাস □ ৮১-৮৩

দৃকপাত : ৰাতুল কিশোৰ ডেকা □ ২৮-২৯

নিবন্ধ

অসমীয়া সাহিত্যৰ বিৱৰণাত্মক তালিকা আৰু হাতীপুথিৰ কথা :

গীতাত্ৰী তামুলী □ ৩৩-৩৭

কবিতা

নীলিম কুমাৰ, এম. কামালুদ্দিন আহমেদ, মনোজ বৰপূজাৰী,

ৰাজীৱ বৰা, বিজয় ৰবি দাস, দিগন্ত নিবিড়, সমীৰ শংকৰ দত্ত,

কৌশিক কিশলয়, ৰাশেল চৌধুৰী, পূৰৱী শইকীয়া তালুকদাৰ □ ৪৫-৫০

অনুবাদ নিবন্ধ

প্ৰসঙ্গ : বিশ্বপ্ৰসিদ্ধ চুটিগল্প : মূল : শেখৰ বসু,

অনুবাদ : ড° সংগীতা শইকীয়া □ ৬৫-৭১

গল্প

○ : অপূ ভৰৱাজ □ ৭২-৭৫

আহা পথী : ভৰত ৰাজখোৱা □ ৭৬-৮০

ধাৰাবাহিক উপন্যাস

চাও ফা : পদুমী গগৈ □ ৮৪-৮৬

চান্দৰে বঢ়াই : ইছমাইল হোছেইন □ ৮৭-৯১

অনূদিত ধাৰাবাহিক উপন্যাস

সাগৰ তীৰত কাফকা : মূল : হাৰুকি মুৰাকামি

অনুবাদ : দিলীপ বৰা □ ৯২-৯৫

শেষ পৃষ্ঠাৰ সাহিত্য

'জাতীয় কবি'ৰ পৰা লিখকৰ আগ্ৰহ

আৰু অনীহাৰ প্ৰসংগ □ ৯৬

প্ৰচ্ছদ প্ৰতিকৃতি-শিল্পী : ড° ৰঞ্জিত কুমাৰ বৰুৱা

[প্ৰবীণ শিল্পী শ্ৰীবৰুৱাই (জন্ম : ১৯৫২ চন) মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱৰ $8\frac{1}{2} \times ৫\frac{1}{2}$ ফুট আকাৰৰ

এই তৈল প্ৰতিকৃতি-চিত্ৰখন আঁকিছিল ২০১৫ চনত]

প্ৰচ্ছদৰ নীলমণি ফুকনৰ আলোকচিত্ৰ : অংকুৰ ডেকা

অলংকৰণ : প্ৰদীপ নাথ

সম্পাদক : ড° ধ্ৰুৱজ্যোতি বৰা

সাহিত্য-প্ৰকাশ

ট্ৰিবিউন ভৱন, গুৱাহাটী-৩

ফোন : ২৬৬১৩৫৯, ২৬৬১৩৬০

ফেক্স : ০৩৬১-২৬৬০২০৫, ২৬৬৬৩৯৬

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সাহিত্য-প্ৰকাশৰ হৈ অসীম কুমাৰ ডেকাৰ দ্বাৰা প্ৰকাশিত আৰু ট্ৰিবিউন প্ৰেছ, গুৱাহাটী-৩ ত মুদ্ৰিত

শংকৰদেৱৰ সমাজ দৰ্শনৰ এক ব্যতিক্ৰমী মূল্যায়ন

(‘হৰমোহনৰ সামাজিক উৎস’ শীৰ্ষক প্ৰবন্ধৰ আলমত)

ড° জাহ্নৱী দেৱী

সংক্ষিপ্তসাৰ

সমালোচনাৰ উদ্দেশ্য হৈছে সত্য উদ্ঘাটন। সমালোচকে মৌলিক ৰচনাৰ ব্যাখ্যা আৰু সেই ৰচনাৰ ওপৰত মন্তব্য কৰে। সেই মন্তব্যকো পুনঃ পৰীক্ষণৰ বাবে পথ খোলা থাকে। প্ৰাচীন লেখকৰ ৰচনা সমালোচনা কৰাৰ ক্ষেত্ৰত আকৌ কিছু সীমাবদ্ধতাও থাকে। বহু সময়ত প্ৰাচীন লেখকে প্ৰয়োগ কৰা শব্দ, পদ আদিৰ সহায়ত তেওঁলোকৰ অভিজ্ঞতাৰ স্বৰূপ উপলব্ধি কৰা টান হৈ পৰে। প্ৰাচীন লেখকৰ ৰচনাত তেওঁৰ সমকালীন সামাজিক আদৰ্শৰ প্ৰভাৱ ইতিহাসৰ জলঙাৰে নিৰীক্ষণ কৰা হয় যদিও তাক নিৰ্ভুল বুলি দাবী কৰিব নোৱাৰি।

অসমৰ বৌদ্ধিক জগতত সমাজ সচেতন সাম্যবাদী চিন্তাবিদ ৰূপে পুৰোধ ব্যক্তি ড° হীৰেন গোহাঁইৰ ১৮ টি প্ৰবন্ধৰ সংকলন ‘সাহিত্য আৰু চেতনা’ (১৯৭৬) গ্ৰন্থৰ অন্তিম প্ৰবন্ধটি আছিল “বাণীকান্ত কাকতি, নাৰী আৰু প্ৰেম” শীৰ্ষক। এই প্ৰবন্ধত ড° গোহাঁইয়ে বাণীকান্ত কাকতিয়ে ৰচনা কৰা ‘Mother Goddess Kamakhya’ শীৰ্ষক পুথিখনৰ সমালোচনা আগ বঢ়াইছিল। আলোচনাৰ সামৰণিৰ ফালে ড° গোহাঁইয়ে প্ৰসঙ্গক্ৰমে মন্তব্য কৰিছিল যে— ‘শংকৰদেৱৰ মতামত জাতিভেদৰ ক্ষেত্ৰত পৰিষ্কাৰ নহয়।... তেওঁৰ ৰচনাতো অসমৰ বিভিন্ন অনাৰ্য

জাতিসমূহৰ প্ৰতি অৱহেলা নাইবা কৰুণাৰ ভাব ফুটি উঠিছে— সেইবোৰ জাতিৰ আচাৰ আৰু বিশ্বাসক তেওঁ নীচ বা হীন বুলি ভাবিছে।...।’ উদাহৰণৰূপে তেওঁ শংকৰদেৱৰ কীৰ্তনৰ অন্তৰ্গত ‘হৰমোহন’ লৈ আঙুলিয়াই কৈছিল— ‘নাৰীৰ দেহ সৌন্দৰ্যত উদ্ভাউল হোৱা অসমৰ আদিম জাতিসমূহৰ উপাস্য দেৱ শিৱক “হৰমোহন”ত উপহাস কৰা হৈছে।।’

হীৰেন গোহাঁইৰ মন্তব্যৰ সৈতে একমত নহৈ সমালোচক ৰঞ্জিৎ কুমাৰ দেৱ গোস্বামীয়ে তাৰ প্ৰত্যুত্তৰত ‘হৰমোহনৰ সামাজিক উৎস’ শীৰ্ষক প্ৰবন্ধটি ৰচনা কৰিছিল। উক্ত দুয়োটি প্ৰবন্ধ দুয়োগৰাকী দিগ্গজ লেখকৰ ব্যাখ্যা, বিশ্লেষণ, যুক্তি আধাৰিত। কিন্তু দুয়োটি আলোচনা মনোযোগেৰে অধ্যয়ন কৰাৰ পিছত ৰঞ্জিৎ কুমাৰ দেৱ গোস্বামীৰ সমালোচনা অধিক পতিয়নযোগ্য বুলি বুজিব পাৰি। এই গৱেষণা পত্ৰত ৰঞ্জিৎ কুমাৰ দেৱ গোস্বামীৰ মত কিয় সমৰ্থনযোগ্য তাৰ ব্যাখ্যা আগ বঢ়াবলৈ প্ৰয়াস কৰা হৈছে।

সূচক শব্দ : শংকৰদেৱ, ড° হীৰেন গোহাঁই, হৰমোহন, শিৱ, সমাজ, ৰঞ্জিৎ কুমাৰ দেৱ গোস্বামী, সমালোচক, সমালোচনা।

Abstract

A critic analyses original texts and arrives at a reasonable conclusion, although such conclusion may not be free from all loopholes of criticism. Particularly while studying the texts and digestions of literary compositions like ‘Haramohan’ of Sankardeva ; number of hindrances appear in the way of understanding the erstwhile population composition, economy, culture and social behavior.

Dr. Hiren Gohain a critic of repute in an article ‘Banikanta Kakati, Nari aru prem’ remarked that Sankardeva intentionally underminded Siva, the prime God of the erstwhile tribal societies of Assam and depicted an insulting image of Siva in his Haramohan’ a chapter of the ‘Kirtan Ghosha’.

Contrary to that Ranjit Kr. Dev Goswami refutes Hiren Gohain’s argument in his article entitled ‘Haramohanar Samajik Utsa’. Here Dev Goswami gives his convincing argument that Sankardeva was quite aware of the importance and influence of Siva among both the tribal and non

tribal societies. Hence he showed equal honor and respect towards both the heavenly persona of Hari and Hara. In support of his argument Deva Goswami quotes a number of verses from the literary works of Sankardeva.

After a careful reading of the two aforesaid digestions, the present author attempts a peep into the Sankardeva’s attitudes towards his contemporary societies both tribal and non-tribal and his probable intention of portraying Siva’s character with partially popular description. It appears that Hiren Gohain’s observation is one sided and mostly a theoretic approach while Ranjit Kr. Dev Goswami’s one is more believable with detailed analysis of the erstwhile society and the role of Sankardeva, from the historical and sociological point of view.

Key words : Sankardeva, Dr. Hiren Gohain, Haramohan, Siva, Ranjit Kr. Deva Goswami, Criticism, critic.

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Sl. No.	Name of Author	Name of Topic	Page No.
17	Md. Shahidul Islam Dr. Papari Kalita	The English Language Teaching and Learning Scenario of Assam ; A Study Based on Some Selected Assamese Medium Secondary Schools of Barpeta District, Assam	119
18	Rekha Moni Kutum Dr. Papari Kalita	Gender Inequality -Rebellious note in some selected Poems of Kamala Das	116
19	Mr. Mukul Borthakur Dr. Dominic Meyieho	Wansuwa Misewa : A Traditional Socio-Religious Festival of Tiwa Community of Assam	122
20	Krishna R. Patnaik	Threats to Indian Democracy	129
21	Mr. Lakhi Prasad Medok	Mising Religion and Culture	132
22	Dr. Tilutoma Barua Mr. Atul Saikia	A Case Study of Rural Women on Self Help Groups of Kaliapani Gaon Panchayat under Golaghat Sub Division, Assam	145
23	Mrinal Kr. Gogoi	Namghar: An Agent of Social Changeover in Assam, A critical study	151
24	Dr. Haren Chandra Kalita	Education and Its Politicisation : Indian Perspective	154
25	Dr. Ripun Doley	Religious Beliefs and Taboos of the Misings of Assam	159

RELIGIOUS BELIEFS AND TABOOS OF THE MISINGS OF ASSAM

Dr. Ripun Doley

Assistant Professor, Department of History
Dakshin Kamrup Girls' College, Mirza



Introduction:

The word 'Taboo' derived from the Polynesian word '*tapu*' means a ban on use of certain resources. In every society taboos are connected with place, person beliefs and tradition. As MacDonald¹ states, 'historically taboos have been used to impose restrictions for social wellbeing and their legacy is passed on from one generation to another.' So, Freud² rightly observes, 'taboos symbolize key cultural values with a high level of adherence that have deep rooted social ethics.' In an ancestral worshipping society such as the Misings the religious activities revolve round a series of rituals. Ancestors are linked to their descendants by a chain of rituals, thus affirming the continuity of social relations through time.

Data and Methodology:

The research follows an analytical method of investigation within the framework of historical methodology. It also attempts to incorporate sociological and anthropological approaches to understand the subject from a wider perspective. The study is conducted using combined methods (qualitative and quantitative) of Social Sciences - their integration in appropriate methods of data collection keeping in mind the scope of the study. Both primary and secondary sources have been used in the research work. Field-based study is crucial in collecting data regarding religious rituals. Personal interviews have been conducted which form an important data base for the research. The information gathered from questionnaire will supplement the study. Oral traditions such as myths, legends, folktales, folksongs etc. have also enriched the present work. Primary sources include relevant materials from the Archives, Government Proceedings, Census Reports, Gazetteers, Statistical Handbook, Journals etc. Secondary sources include books, articles in magazines, newspapers etc. related to the study. E-resources such as e-books have also been consulted for the study.

Traditional Religious beliefs of the Misings:

Assam hosts approximately 15.64% of tribal people among the total population 3.09 crores of the state.³ The Misings who belongs to the Mongoloid stock and speaks of Tibeto-Burman language⁴ are the second largest tribal group in Assam with a population of 6,80,424.⁵ At present their inhabitation are mainly concentrated in the ten districts of Upper Assam *viz*; Tinsukia Dibrugarh, Sivasagar, Jorhat and Golaghat in the southern bank of Brahmaputra River and Dhemaji, Lakhimpur, Majuli, Biswanath and Sonitpur districts in the Northern bank of Brahmaputra Rive.

The traditional religious philosophy of the Misings is based on polytheism and animism. In most traditional societies cosmogony myths are prevalent.⁶ Like other primitive society, the Misings have also unique myth about the creation of the universe and their repositories of Creation Myth are found in the religious verses that preserved as oral tradition and that is known as known as *Mibu Aa:bangs*.⁷ Their worldview consists of three major aspects, *viz*; the creation of the universe (*keyum*), existence of spirits (*Uie*) and that of the human soul (*Ya:loo*). The Misings believe that there are three worlds in the universe which include the *Regi-Regam* i.e. heaven or kingdom of Gods, the earth known as *Dong-Aamong* and the abode of spirits called *Uie-A:mong*. Myths say that the *Regi-Regam* and the *Dong-Aamong* remain within the orbit of the solar panorama whereas *Uie-A:mong* exists outside it and it is in perpetual darkness.⁸ Misings believe that the universe was created by

Sacred Groves, Cultural Ecosystems and Conservation



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CONTENTS



Acknowledgements	ix
List of Illustrations	x
Abbreviations	xi
Introduction	1
<i>Rena Laisram</i>	

Part I: Culture, Nature, and the Sacred

Chapter I.....	12
Sacred Groves of the Karbis in Religio-Cultural Perspective	
<i>Laxmi Hansepi</i>	

Chapter II.....	27
Ritual Practices and Nature Conservation among the Misings of Assam	
<i>Ripun Doley</i>	

Chapter III	40
Of Groves and the Goddess: Women, Ecology, and Sacredness	
<i>Sakti Sekhar Dash</i>	

Chapter IV	57
The Tunes from the Sacred Groves: An Ecocritical Reading of <i>Hijan Hirao</i>	
<i>Rosy Yumnam</i>	

Part II: Sacred Ecology and Sustainable Development

Chapter V	74
Biodiversity Conservation and Ecosystem Services Provision of Sacred Groves in Africa	
<i>Jonathan C. Onyekwelu</i>	



**ROLE OF ASSAMESE WOMEN IN THE FREEDOM MOVEMENT OF INDIA
WITH SPECIAL REFERENCE TO THE BRAHMAPUTRA VALLEY OF ASSAM**

Sanghamitra Singha

Associate Professor, Department Of History, D.K. Girls' College, Mirza

Pronob Morang

M.A, NET

Abstract:

The advent of the British East India Company to the Revolt of 1857 was a period where a mere foreign trading company turned itself into a major political force in India. After the transfer of power from British East India Company to the crown in 1858, the colonial rule of the Britishers left a harmful impact on the lives of Indian people resulting anti-imperialist movement in the latter half of 19th century. The intellectual resurgence of India during the century facilitated the rise of modern Indian Nationalism, Assam, situated in the northeastern corner of India was the latest victim of British imperialism. She lost her independent status with the signing of the treaty of Yandaboo in 1826. However she was one of the earliest one to raise a revolt against the shackles of British rule and join the mainstream of freedom movement. Gandhi's visit in 1921 gave fillip to nationalist movement in Assam. Along with their male counterparts the women of Brahmaputra Valley contributed significantly to the Nationalist Movement in Assam. They made history by sacrificing their homes to free themselves from the domination of the British administration. Their contribution was also marked by the formation of Assam Mahila Samiti, the acquisition of women franchise and their participation in All India Congress Session of 1926 at Pandu. The overwhelming participation of women of Assam in 1930-34 was notable too as their intense devotion to the various programmes was chalked out during this period. In the Quit India Movement the Assamese women of Brahmaputra Valley surpassed all other women in terms of their courage and sacrifice.

So this paper is a humble attempt to highlight the participation of women of Brahmaputra Valley of Assam in the national movement.

Introduction:

The freedom movement in India is a glorious chapter of Indian history.¹ It was a mass movement which developed in India as a result of the clash of interest between the British rulers and Indian people. The movement gained momentum under the leadership of Mahatma Gandhi. The Britishers under the aegis of British East India Company was a mere trading Company and within a hundred years, it turned into a major political force in India. After the transfer of power from the British East India Company to the English crown in 1858 they started ruling India independently. Various sections of population felt suffocated under Colonial rule of the Britishers, resulting initially resistance and later intellectual resurgence which facilitated the rise of modern Nationalism. Assam, situated in the North East was one of the last

¹ Neog, Gitimalika, Article-"Bharatar Swadhinota Sangramot Dergaonor Nari, Piyo Sakhi, Guwahati, 2015, pg-40

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Sl. No.	Name of Author	Name of Topic	Page No.
1	Dr. Pravita Khatri	Physical Fitness Aspects of Women	1
2	Dr. Moinul Hoque Choudhury	Challenges and Opportunities of Women For Economic Empowerment in the North East- an Analysis	6
3	Rasheeqa Tabassum & Dr. Abid Husain	Organizational Climate Among Indian Academic Staff	10
4	Dr. Ripun Doley	Christianity and Acculturation Among the Misings of Majuli	20
5	Praneswar Kalita & Dr. Kumud Chandra Goswami	Role of North-East Development Finance Corporation/ Limited (NEDFI) in Financing Micro, Small and Medium Enterprises in Assam	32
6	Dr. Parag Nath	Yatra : A Popular Performing Art Form of Assam and Bengal	51
7	Prof. Shelendra K Tyagi & Dr. N. K. Gupta	Impact of Service Quality Brand Image, Brand Trust on Customer Satisfaction : An Empirical Study of Indian Telecom Sector	55
8	Amab Banerjee	A Comparative Study on Emotional Intelligence From National & International Literature	62
9	Dr. Vijendra Shrikrushna Puranik	Challenges of Online Education in Rural Areas	68
10	Dr. R. Malini	A Study on Customer Satisfaction Towards Online Shopping Richirappalli Town	73
11	Adv. Rajendra Shah & Dr. Vijaya Puranik	National Education Policy 2020-Changing Scenario in Technical and Professional Education	79
12	Dr. Haren Chandra Kalita	Youth Participation in Political Processes : An Overview of Assam Politics	90
13	Ritesh Dongre & Dr. Amrita Soni	Impact of Covid-19 on Consumer Behaviour and Their Perception with Special Reference to Two Wheeler automobile in Khargone District (Madhya Pradesh)	99
14	Eagala Swetha	An Empirical Study on "ABCD Analysis" for Inventory Management at Packman Industry	109
15	Dr. Atul Padmakar Khose	Panchayetiraj Institution in Maharastra	114

Literary Voice



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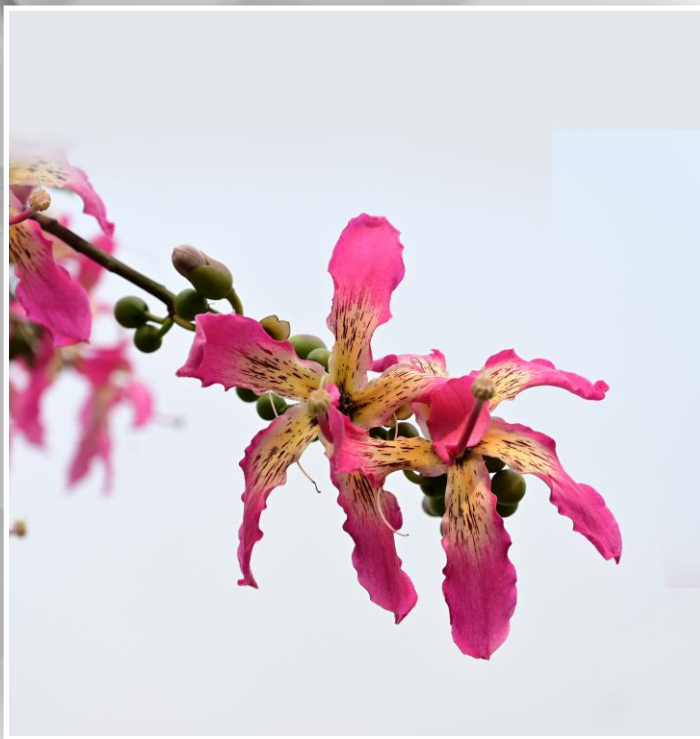
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Number 20

Volume 1

March 2023

RESEARCH PAPERS

BRITISH LITERATURE

The Normative Cost of Going Native: Rediscovering 'Exotic' in Phenomenological Study of Mistah Kurtz from Joseph Conrad's *Heart of Darkness*

Dr. Nipun Chaudhary

Sk Abdul Hasinur Rahaman /11

Conflicting Genders and Gender Conflicts: Elucidating "Performativity" in Kazuo Ishiguro's *A Pale View of Hills*

Abhilash Kaushik

Dr. Merry Baruah Bora /19

Serving Imperial Narrative and Contesting Liberal Humanism: A Critique of E.M. Forster's Travelogue *A Passage to India*

Ashaq Hussain Parray

Dr. Tanu Gupta /25

Fictionalizing Science, Scientification of Fiction: A Study of Rudyard Kipling's Stories - "With the Night Mail" and "As Easy as A.B.C."

Dr. Beetoshok Singha /31

Retributive Justice and Lack of Emotional Intelligence in Arthur Conan Doyle's *A Study in Scarlet*

Dr. S. Maheswari /38

Childhood of Lucy and Mother Nature in Lucy Poems: An Alternative View

Dr. Sneh Lata Sharma

Garima Bhayana /45

Victimhood Discourse in Deirdre Madden's *One by One in the Darkness*

Haadiyah Chishti

Dr. Romina Rashid /53



Societal Paranoia and Surveillance: A Critical Reading of Anna Burns's *Milkman*
Priyanka Dey /61

COMPARATIVE LITERATURE

When the Silence Speaks: Decoding the Silence of the Blacks in
Alice Walker's *The Color Purple* and Chimamanda Ngozi Adichie's *Purple Hibiscus*
Paramita Routh Roy /68

Narrativising the Identity Crisis in Kiran Desai's *The Inheritance of Loss*
and J.M. Coetzee's *Age of Iron*
SK Nasim Ali /74

Rabindranath Tagore in Shifting Paradigms: A Case Study of
Transcreating Robert Burns into Bengali
Soumi Mukherjee /80

INDIAN ENGLISH LITERATURE

A Journey from Misery to Resistance: Feminist Consciousness in the
Select Short Fiction of Mahasweta Devi
Dr. Sunita Rani
Dr. Vandana Sharma /87

An Exploration of Gender Stereotypes in Shashi Deshpande's
That Long Silence and *The Dark Holds No Terrors*
K. Vinothini
Dr. K. Sangeetha /94

A Reading of Raja Rao's *Kanthapura* as a Critique of the
Historiography of Indian Nationalism
Saloni Pramanik /100

City/Soul/Identity: A Reading of the Urban Mosaic in
Khushwant Singh's *Delhi: A Novel*
Anushaka Chakraborty /105

Texting Feminine Identity: A Study of Chitra Banerjee Divakaruni's
The Forest of Enchantment
Mrs Shreyasi Roy /112

Karna in the Modern *Kurukshetra*: Myth and Marginalization in
The God of Small Things
Dr. Sourav Pal /120

**Speciesism and Ecology: Interplay and Interpretations of
Venita Coelho's *AIA Trilogy***



Risha Baruah*
Dr. Merry Baruah Bora**

Abstract

The manifestations of speciesism throughout socio-environmental history reflect the bio-power politics endorsed by human/animal binaries that celebrated human supremacy. Following this, the Anthropocene has witnessed innumerable ecological tragedies, ecophobia and ecocide that have paralysed the ecosystem. This realisation by ecocriticism with animal studies and Posthumanism aimed to re-orientate our interaction and interpretation of animals conditioned by speciesism; a variety of anthropocentrism that generated tension between humans and animals. In this regard, the article shall explore the structural presence of humans and animals commissioned by speciesism in Coelho's AIA Trilogy to open necessary scope for inter-species dialogism. Further, ideas like anthropomorphism and theriomorphism shall be discussed to challenge and deconstruct the human(ity)/animal(ity) binary; along with concepts such as 'subhuman' and 'companion-species; which would be explored as quintessential to look at nonhumans with compassion, reverence, ethical responsibility and stewardship. Such a stance appears relevant in the Anthropocene for the untimely extinction of animals has accelerated the impending Apocalypse.

Keywords: *Ecocriticism, Anthropocentrism, Speciesism, Anthropocene, Animal Studies, AIA Trilogy.*

Introduction: Understanding Speciesism in Ecological Considerations

While the term speciesism seems to have gained popularity through the latter part of the Twentieth century with the steady emergence of several anti-discriminatory camps for nonhumans as advocated by ecocriticism and Animal Studies; it would be misleading to deny its presence as an ancient mechanism that was closely rooted to the western conception of anthropocentrism but has gradually grown as an independent area of research; through its association with the modern animal liberation movement which has allowed its scholars to explore the conventional yardsticks to morality, rights, entitlements, ethical responsibility and welfare of animals. The term “speciesism”, however was introduced by Richard Ryder in the year 1975; whose conceptual framework was further elaborated by Peter Singer in his seminal work, *Animal Liberation* (1975) which attempted to trace the speciesist attitude of biased interests towards humans, while keeping all other species against them as an inferior category, irrespective of their cognition, emotions, mutations and perceptual faculties. The renewed interest in Animal Studies accelerated with its growing association with other mainstream theories and prevailing forms of discriminations like classism, anthropocentrism, racism and sexism. Following this trend, ecocriticism also traced its conceptions to animal liberation in both theory and practice, as both essentially are forums of resistance to



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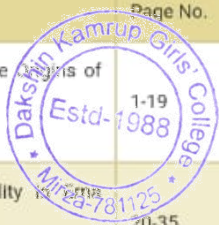
Volume 11

Issue 4

April 2023

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S. No.	Paper Title	Page No.
1	Cultural Adaptation of Civil War Photographs: On the Still Images in Ken Burns's <i>The Civil War</i> * <i>Julia Nitz</i>	1-19
2	Island Literary Studies: Islandness and Decoloniality in Brodber's Selected Short Stories <i>Sreya A. Dommen</i>	20-35
3	Locating the Crisis in Self and Self in Opposites in Patrick White's <i>The Solid Mandala</i> <i>Richik Banerjee</i>	36-48
4	Self and the State: Negotiating Marginal Identities through a Reading of Franz Kafka's <i>The Castle</i> <i>Heena Kishnani & Rimika Singhvi</i>	49-57
5	The Creative Process and Subjectivities: Probing Consciousness in the Light of Patanjali's <i>Yoga Sutras</i> <i>Shivaji Garg</i>	58-71
6	Reading Race, Homosexuality and Body in James Baldwin's <i>Giovanni's Room</i> <i>Charul Bajaj & Sucharita Sharma</i>	72-81
7	Construing the Monomyth in Neil Gaiman's <i>American Gods</i> <i>M.M. Sona & Judy Gomez</i>	82-92
8	Saadat Hasan Manto's "Khol Do": In Search of a Lost Daughter <i>Siddhartha Sankar Ghosh</i>	93-101
9	Re-evaluating Ethics in Science Fiction: A Study of Arthur Conan Doyle's Professor Challenger Saga <i>Riya Maji</i>	102-113
10	Anthropocentrism and Ecology: Intersections and Interactions in Shubhangi Swarup's <i>Latitudes of Longing</i> <i>Risha Baruah & Merry Barua Bora</i>	114-130
11	Humanism and Climate Change: A Meta-modern Reading of Ian McEwan's <i>Solar</i> <i>A. Yacob & S. Veeramani</i>	131-140
12	The Relationship between Environment and the Adivasi: Affinity and Vicinity in Hari Ram Meena's <i>When Arrows Were Heated Up</i> <i>Sayar Singh Chopra</i>	141-151
13	Visual Effects in Indian Cinema: A Study of the <i>Bahubali</i> Film Series <i>Angana Datta & Ruchi Goswami</i>	152-180
14	Internet Memes: A New Visual Tool for forming Public Opinion <i>Aditi Pareek</i>	181-190
15	A Study on Community Radio as an Effective Medium for Encouraging Child Nutrition in Rajasthan <i>Amit Verma</i>	191-200
16	Need of Information and Utilization of Information Sources by Progressive and Non-Progressive Farmers <i>Deepa Singh & Shipra Mathur</i>	201-213
17	Draupadi: Aspects of Existentialism <i>Samira Sinha & Harshita Sharma</i>	214-222
18	Market Scenario of Khadi with Special Reference to Punjab and Haryana <i>Simardeep Kaur & Radha Kashyap</i>	223-236



Anthropocentrism and Ecology: Intersections and Interactions in Shubhangi Swarup's *Latitudes of Longing*

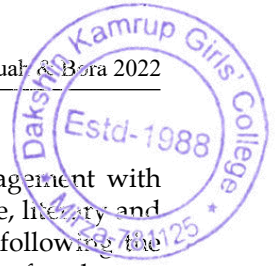


Risha Baruah & Merry Baruah Bora

Abstract

The increased visibility of ecological concerns in contemporary literary and theoretical efforts has witnessed a widespread exploration of anthropocentrism which has often been considered as the biggest influence in intensifying the nature/culture binary. Recognizing this, several ecocritical scholars have attempted to expand the concept of anthropocentrism as they realize its growing relevance in the Anthropocene which has witnessed endless human-engineered catastrophes. Following this, there has been an urgent need to redirect *timely* warnings, dialogism and awareness regarding the impending Apocalypse. Keeping this in consideration, the article shall attempt to interrogate the concept of anthropocentrism throughout socio-environmental history and its theoretical emergence while engaging with Shubhangi Swarup's novel, *Latitude of Longing* (2018) to address issues like capitalism, urbanism, technology, cultivation, development, consumerism and overpopulation that have played an influential role in reinforcing the interventionist aspect of anthropocentrism. These factors have not only domesticated 'first nature' into 'second nature' but also increased tension between humans and nature. This 'postnatality' in the Anthropocene further allowed scholars to locate the dismantling of the nature/culture binary as advocated by "new" anthropocentrism which emphasized on additional responsibility, solidarity, sustainability and stewardship for the nonhumans, thereby making it an emancipatory project of ethics.

Keywords: Anthropocene; Anthropocentrism; Ecocriticism; *Latitudes of Longing*; Modernism; Post-nature.



Anthropocentrism: An Introduction

As the contemporary period witnesses a heightened engagement with ecological concerns and considerations in the Anthropocene, literary and theoretical efforts have undergone a 'green' reorientation following the 1960s that visibly interrogated the ideological dimensions of anthropocentrism that had paralyzed our interactions and interpretations of nature through the nature/culture binary. In this effort, the celebration of the "human-centered elitism" attached 'intrinsic value' to humans while the nonhuman world was attached with secondary 'instrumental' value (Callcott and Frodeman 58). This reductive orientation of anthropocentrism played a central role in misbalancing the eco-centric equation between humans and the ecology. Keeping to the idea of "human chauvinism", there has been a cultural and political contestation of bio-power arising from the nature/culture binary that intensified the fundamental tension in our society for the world beyond humans had been perpetually 'othered'. While this positioned human "as the central element of the universe", it also made him a claimant to "*superiority and mastery of nature*". In this regard, anthropocentrism became "*a priori presence*" that deeply conditioned our moral, political, economical, social, religious and ethical considerations towards nonhumans and the environment.

This, in fact, resulted in "the domination of [the] external world", that consequently led to the "domination of the inner nature of humans, which [led] in turn to the domination of humans over humans" (Boodice 1 and 17; Krebber 322 and 324). Such an anthropocentric response in the Anthropocene intensified the sense of ecophobia that resulted in extreme fear, anxiety, anger, hatred, denialism and hostility and produced "a kind of ecological blindness" which was "driven by an irrational desire for *mastery and control*" of nature by humans (emphasis added) (Brennam and Lo 756-757; Deyo 195 and 202; Gorke 245). Such a biased internalization of humans against nature had systematically legitimized Man's commission to dominate, (ab)use, control, manage and transform nature for his singular benefits. This, thereafter justified human(ity) *invasive* manipulation and *dangerous* alteration of the ecological and geological imprints of the planet. Such a trend further ignited the increased capacity and intensity of the ongoing environmental genocide of the Anthropocene which has substantially reduced the regenerative capacities of the environment. In fact, the Anthropocene has led to the realization of human(ity)'s failure to extend moral considerations and ethical responsibilities towards nature and the nonhumans. In fact, the anthropocentrically scaled attitude of humans' appears to be an immediate outcome of Man's overarching egoism