



**Online International Conference**

**On**

**Rethinking about Women's Empowerment in Society &  
Literature**

**Organized by**

**Department of Bengali, Sindri College, Sindri (Dhanbad,  
Jharkhand, India)**

**In collaboration with**

**Bijni College (Chirang BTR, Assam, India)**

**On**

**28 /01/2022 (Friday) & 29/01/2022 (Saturday)**

# Organising Committee



(Chief Patron)  
**Mr. Kamal John Lakra (IAS)**  
Honourable Vice –  
Chancellor, Binod Bihari Mahto  
Koylanchal University,



(Patron)  
**Dr. Nakul Prasad**  
Principal  
Sindri College, Sindri



(Patron)  
**Dr. Birhash Giri Basumatary**  
Principal  
Bijni College, Bijni

## Joint Convener



**Dr. Sarmistha Acharyya**  
Head,  
Dept of Bengali,  
Sindri College, Sindri



**Dr. Urmila Poddar**  
Associate Professor,  
Dept of Bengali,  
Bijni College, Bijni

## Chief Guests & Guests of Honour

### Inaugural Session

Day -1

28/01/2022



(Chief Guest)  
**Dr. Debjani Biswas**  
DSW & Chairman, Women's Grievance  
Cell, BBMK University, Dhanbad.



(Guest of Honour)  
**Dr. Dilip Kumar Giri**  
CCDC, BBMK University, Dhanbad

## Valedictory Session

Day-2

29/01/2022



(Chief Guest)

**Dr. Dhananjay Kumar Singh**  
Registrar (IC) & RUSA Co-ordinator,  
BBMK University, Dhanbad



(Guest of Honour)

**Dr. Sharmila Rani**  
Principal,  
SSLNT Mahila College, Dhanbad

## Advisory Committee

❖ **Dr. Sunita Jaiswal**

(HOD, Dept. of Political Science, Sindri college, Sindri)

❖ **Mr. Attaullah Mallick**

(HOD, Dept. of English, Sindri College, Sindri)

❖ **Dr. Manoj kumar Tiwary**

(HOD, Dept. of Philosophy, Sindri College, Sindri)

❖ **Dr. RPP Singh**

(HOD, Dept. of Commerce, Sindri College, Sindri)

❖ **Dr. D.K. Singh**

(Assistant Prof., Dept. of Political Science, Sindri College, Sindri)

❖ **Mr. Anil Ashutosh**

(HOD, Dept. of Physics, Sindri College, Sindri)

❖ **Dr. Surendra Kumar**

(HOD, Dept. of History, Sindri College, Sindri)

❖ **Mr. Manmohan Singh**

(HOD, Dept. of Economics, Sindri College, Sindri)

❖ **Dr. Vishu Meghnani**

(HOD, Dept. of Hindi, Sindri College, Sindri)

❖ **Mr. Kandarpa Pathak**

(Vice Principal, Bijni College, Bijni)

❖ **Mr. Saroj Kr. Pasayat**

(Convener, Academic cell , Bijni College, Bijni)

❖ **Dr. Arup Sarkar**

(Co-ordinator, IQAC, Bijni College, Bijni)

❖ **Mr. Ranjit Kr. Barman**

(HOD, Dept. of English, Bijni College, Bijni)

❖ **Dr. Gwgm Brahma Kachary**

(HOD, Dept. of Bodo, Bijni College, Bijni)

**Members**

❖ **Mr. Rajnath Vishwakarma**

(Demon, Dept. of Physics, Sindri College, Sindri)

❖ **Mr. Suresh Chandra Sharma**

(Demon, Dept. of Chemistry, Sindri College, Sindri)

❖ **Mrs. Nitu Gourav Kumar**

(Assistant Prof, Dept. of Hindi, Sindri College, Sindri)

❖ **Mr. Sumiran Kumar Rajak**

(Assistant Prof, Dept. of Commerce, Sindri College, Sindri)

❖ **Dr. Anuradha Das**

(Assistant Prof, Dept. of Botany, Sindri College, Sindri)

❖ **Mrs. Archana Singh**

❖ (PGT, Dept. of Biology, Sindri College, Sindri)

❖ **Mr. Soumitra Goutam**

(PGT, Dept. of Hindi, Sindri College, Sindri)

❖ **Dr. Apu Guha Thakurta**

(Assistant Prof, Dept. of Bengali, Bijni College, Bijni)

❖ **Mr. Sudip Basak**

(Assistant Prof, Dept. of Bengali, Bijni College, Bijni)

### **Technical team**

❖ **Mr. Sumiran Kumar Rajak**

(Assistant Prof, Dept. of Commerce Sindri College, Sindri)

❖ **Mr. Md. Sarfraz**

(PGT, Dept. of Physics, Sindri College, Sindri)

❖ **Mr. Vijay Kr. Singh**

(Computer Operator, Sindri College, Sindri)

❖ **Miss Rekha Kumari**

(Computer Operator Sindri College, Sindri)

❖ **Dr. Sulabh Chandra Das**

(Convenor, Research Cell, IQAC, Bijni College, Bijni)

❖ **Mr. Devajyoti Sarma**

(HOD, Dept. of Assamese, Bijni College, Bijni)

❖ **Mr. Sukanta Ghosh**

(Assistant Professor (Ad-hoc), Miranda House,  
Life member of International Society for Bengal Studies)

**Mr. Kamal John Lakra (IAS)**  
Honourable Vice –Chancellor  
Binod Bihari Mahto Koylanchal University, Dhanbad



### **Message**

It's a matter of immense pleasure for Binod Bihari Mahto Koylanchal University, Dhanbad , Jharkhand , in general and for me, in particular that Department of Bengali, Sindri College, Sindri, Dhanbad is organizing a Two Days International Conference on the topic, “Rethinking about Women’s Empowerment in Society and Literature” in collaboration with the Department of Bengali, Bijni College, Bijni Chirang, Assam. For this association, I congratulate and extend my best wishes to the organizing institutions, and all the participants for academic excellence during conference.

Women Empowerment has been a matter of serious concerns. For the holistic development of a society, active participation of women is mandatory. Equality in ideology, in law and in practice only can create a society that we dream of. Gender disparity, violence, exploitation and suppression must be checked. Even ‘Manusriti’ narrates the significance of women on its few shlokas:

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।

यत्रैतास्तुन पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥

शोचन्ति जामयो यत्र वि नश्यत्याशु तत्कुलम् ।

न शोचन्ति तु यत्रैता वर्धते तद्धि सर्वदा ॥ (मनुस्मृति अध्याय ३, श्लोक ५६-५)

Women’s empowerment means promoting women’s sense of self-worth, self-value and self-respect. It is for their ability to determine their own choices, and their right to influence social change for themselves and others.

I congratulate to the all concerned for selection of a highly sensitive and relevant topic “Rethinking about Women’s Empowerment in Society and Literature”. Literature is often called ‘the mirror of the society’. Literature narrates the conditions of women. Empowerment of women gives strengths, variety and new insights to literature of any language. The elegance, delicacy, beauty, affection, brilliance, wit and even action can be traced with the empowerment of women. Empowering women is empowering the men, society, nation and ultimately the world itself.

I would conclude by quoting MALALA YOUSAFZAI “I RAISE MY VOICE-NOT SO THAT I CAN SHOUT, BUT SO THAT THOSE WITHOUT VOICE CAN BE HEARD...WE CANNOT ALL SUCCEED WHEN HALF OF US ARE HELD BACK.”

*Kamal John Lakra*

Kamal John Lakra(IAS) V.C  
BBMKU DHANBAD (JHARKHAND)



**Dr.Nakul Prasad  
(Principal)  
Sindri college Sindri**



**Message**

I am very happy for such efforts and initiatives of the Department of Bengali, Sindri College, Sindri (Dhanbad, Jharkhand, India) shall organise two days online International Conference on the very emerging topic “Rethinking About Women’s Empowerment in Society and Literature” in collaboration with Bijni College(chirang BTR, Assam, India) on 28th and 29th January, 2022.

The aim of this online international conference to rethinking about women’s empowerment. In 1911 International women’s empowerment day was started and it is celebrated every year on 8th March with a view to aware and empower of women. After more than a century we certainly have achieved success in this regard but now have require to rethinking and finding what are needs to be done are. We cannot imagine of a developed country and whole without empowerment of the women. In human life man and woman are like two wheels of a cart and it cannot run without both are in good conditions.

I congratulate to both Department of Bengali, Sindri College, Sindri and Bijni College and team associated to organise the conference and extend my best wishes to its success.

Thank you

A handwritten signature in blue ink, appearing to read 'N. Prasad'.

**Dr Nakul Prasad  
(Principal )  
Sindri College Sindri**

**Dr. Sarmistha Acharyya Head,  
Department of Bengali,  
Sindri College, Sindri**



**MESSAGE**

I feel extremely happy to inform that the Department of Bengali, Sindri College, Sindri, Dhanbad is going to organize a two day International Conference on “Rethinking about Women’s Empowerment in Society and Literature” in collaboration with the Department of Bengali, Bijni College, Bijni, Chirang, Assam on 28<sup>th</sup> and 29<sup>th</sup> January 2022. The conference will focus on the process of women empowerment in the last period of more than a century with its pros and cons from different aspects. The scholars and activists participating in this conference will definitely bring to the fore the problems and achievements in this process.

I am glad that this initiative has found a very enthusiastic response from all around. On the occasion of publishing the e-abstract I congratulate all the writers and contributors for their scholarly writings. I also congratulate all the organizers for their indefatigable spirit. I convey my best wishes for the successful publication of the abstract volume.

**Dr. Sarmistha Acharyya**  
Head, Department of Bengali,  
Sindri College, Sindri

**Dr. Urmilla Poddar**

**Head, Department of Bengali**

**Bijni College, Bijni**



**MESSAGE**

I am highly delighted to inform that that the Department of Bengali, Sindri College, Sindri, Dhanbad is going to organize a two day International Conference on “Rethinking about Women’s Empowerment in Society and Literature” in collaboration with the Department of Bengali, Bijni College, Bijni, Chirang, Assam on 28<sup>th</sup> and 29<sup>th</sup> January 2022. The conference is definitely going to analyse the initiative, process , outcome and documentation of women empowerment till the present time. The resource persons, the paper presenters and the participants will definitely look into the problematization of empowerment on the part of the most vulnerable group of humanity in its history.

I feel overwhelmed by the response from a highly diverse field of professionals, scholars and activists exhibiting enthusiasm for this conference. On this occasion of publishing the e-abstract I congratulate all the writers and contributors for their erudite writings. I also congratulate all the organizers for their tireless endeavour to make the programme a grand success. I convey my sincere wishes for the successful publication of the abstract volume.

**Dr. Urmilla Poddar**

**Head, Department of Bengali**

**Bijni College, Bijni**

**Dr. Birhash Giri Basumatary**  
**Principal, Bijni College, Bijni**



**MESSAGE**

It gives me enormous joy that, the Department of Bengali, Sindri College, Sindri, Dhanbad is going to organize a two day International Conference on “Rethinking about Women’s Empowerment in Society and Literature” in collaboration with the Department of Bengali, Bijni College, Bijni, Chirang, Assam on 28<sup>th</sup> and 29<sup>th</sup> January 2022. The conference will certainly re- evaluate “ Women Empowerment”, the most talked about topic of last more than one hundred years. The deliberation of Scholars, Activists and Students from different parts of the world, on the occasion, is definitely going to be a most captivative event. They will surely make an appraisal of both the qualitative and quantitative progress in this most significant aspect of societal dynamics and its reflections in literature.

On this occasion of the publication of the E-Abstract for the Conference, I congratulate all the paper-writers as well as the organizers to provide such a scholarly and pragmatic platform for a meaningful interaction and documentation. This will definitely add to the repertoire of human knowledge. I wish them all success in this wonderful endeavour.



**Dr. Birhash Giri Basumatary**

**Principal, Bijni College, Bijni**

## The CONCEPT NOTE

Women Empowerment emerged as the most pervasive and evolving phenomenon in the Twentieth Century. The progress in education, technology and civilization accelerated the process of empowerment in every field. It acted both as the goal and stimulus for development of gender parity and social justice in both modern and post-modern society. But the very process and its implementation are associated with incompatible challenges, endeavours and outcomes. The societal, economic, political and academic aspects of this empowerment have achieved a recognisable transformation in the gender equation over the years and simultaneously opened up new challenges before it.

The present international conference aims at examining the achievements and outcomes along with the very methodologies followed in the process of Women Empowerment in both Twentieth and Twenty-first Centuries. Particularly it will make an attempt to re-examine its function and influence in the domain of society and literature. It will definitely look into the growth and development of society in providing equitable distribution of opportunities for gender equivalency. The attempt will also be to take into consideration the heterogeneity of socio-political conditions and necessities in this regard and to respond appropriately.

### Sub themes

- ✓ Judicial activism in women related issues
- ✓ Women empowerment in 21<sup>st</sup> century
- ✓ Women Entrepreneurship
- ✓ Concept of Gender
- ✓ Women in Indian Philosophy
- ✓ Pride of Womenism
- ✓ Women in Indian novels
- ✓ Women empowerment towards political mobilization
- ✓ **Constitutional provisions and women empowerment**
- ✓ Contribution of women in Indian literature
- ✓ Role of Government in empowerment
- ✓ Challenges of Women empowerment
- ✓ **The nature of women's empowerment and establishment in today's society**
- ✓ **The organised form of women and its reflection in literature**
- ✓ **Panchayati Raj and Women empowerment**
- ✓ Any other related area

## **About Sindri college sindri**

Sindri College has the distinction of being the only constituent degree college situated in 15km periphery of the fertilizer township of Sindri to cater to the need of higher education to the tribal and underprivileged villagers of the vicinity.

The college was established by the erstwhile Fertilizer Corporation of India Ltd. (FCI) which donated Rs.1.5lakh from its Worker's Amenities Fund for the benefit of its employees as well as their wards. The then education minister of undivided Bihar Satyendra Narain Sinha inaugurated the college on 12<sup>th</sup> July 1963. Since then the college never looked back. Students of the college earned laurels for the college both in the field of education and extracurricular activities including sports. Many of our students topped the merit list of university that earned a place of pride for the college among the colleges of earlier the Ranchi University, Ranchi and presently the Vinoba Bhave University, Hazaribagh.

Eminent educationist of Dhanbad coalfield Dr. Shree Chandra Prasad was the founder principal of the college. Hege.

He however remained on the post for a little less than two years and Prof. Mahesh Chandra Shastri took over the reigns of the college in 1965 and continued on the post till November 1976 when Bihar govt. under an ordinance transferred him and Dr. B.N.Pandey joined the post. Prof. Shastri however returned back as principal in 1979 and continued on the post till 1981.

It was during his tenure that the college gained the status of a constituent unit of Ranchi University, Ranchi in 1980. After him the college had Dr. K.P.S Choudhary, Dr. L.P.Yadav, Dr. S. N.Rana, Prof. R.A.Singh and Dr. Mrs S. Kumari, Dr. A.I.Khan , Dr. S.N.Singh and Dr M.K.Mahan as principals and prof.-in-charges from time to time. Presently Dr. Devendra Kumar, Sindri College, has been entrusted to look after the responsibilities of the college as principal.

The college was granted affiliation for teaching in Arts and commerce stream up to pre-university level in 1964 which was upgraded up to Degree Part II in consecutive years. Affiliation for teaching up to Intermediate Science was granted in 1972 and graduation in science in 1979. The college, which started as an evening college in the Rajendra High School for Boys, Shaharpura building, is presently running in two separate buildings for boys and girl students. While nearly 3000 boy students are studying in three streams of Arts, Commerce and Science up to Honours level in the main college building situated in the Manohartand locality of the town, nearly 1800 girls are pursuing their higher studies at the Women's section building of the college in Shaharpura locality. Nearly 40percent boys and girls studying in the college belong to tribal and most backward community.

We rededicate ourselves to the service of the society and commit to continue our pursuit for excellence and endeavour to provide higher education to the poorest of the poor and the downtrodden in the best possible manner.

### **Our Mission**

To impart education to students belonging to different strata of society irrespective of caste, gender, colour or creed.

To uplift the deprived & academically weak students by empowering them with knowledge.

To develop social, moral, aesthetic and ethical values amongst our students.

To equip & develop essential skills so that they sail confidently with grit, determination and resilience amidst the turbulent currents of change and the stormy waves of life's complexities & challenges.

To inculcate reverence for humanity & to fortify high ideals of perseverance, dedication quality consciousness & excellence.

To build a strong & unflinching character through education for a meaningful existence.

To prepare citizens who could grow to be competent enough to contribute significantly for the betterment of mankind through their future careers & profession.

## Keynote Speaker/Guest/chairperson



**(Prof) Dr. Sudip Basu**

Dept. of Bengali,  
Visva- Bharati ( A Central University &  
Institution of National Importance),  
Shantiniketan, Birbhum, WB



**(Resource Person)**

**Dr. Nurten Birlik**

Professor, Middle East  
Technical University, Dept. of  
Foreign Language Education,  
Ankara. Turkey



**(Resource Person)**

**Prof. Dr. Meryem Ayan**

Faculty of Arts and Science,  
English Language & Literature  
Dent.. Manisha. Turkey



**(Resource Person)**

**Dr. Shams Aldin**

Assistant Professor, Dept. of  
Bangla Language &  
Literature, Southeast University,  
Banani, Dhaka, Bangladesh



***(Resource Person)***

**Dr. Amitava Chakraborty,**  
Professor, Dept. of Modern  
Indian Languages & Literary  
Studies, University of Delhi,  
Delhi, India



***(Resource Person)***

**Mr. Kamalesh Dasgupta**  
Director, Chittagong Little  
Magazine Library,  
Chittagong, Bangladesh



***(Resource Person)***

**Dr. Weronika Rokicka**  
Assistant Professor, Dept. of  
Oriental Studies, University of  
Warsaw, Poland

## Invited Speakers





**Sayed Hasmat Jalal**  
Eminent poet, writer and academician

**(Prof) Dr. Sujay Kumar Mandal**  
Head, Dept. of Folklore,  
University of Kalyani,



**Dr. Apurba Kumar Dey**  
Associate Professor, Dept. of  
Bengali, Peary Mohan College,  
Uttarpara, Hoogly, WB



**Dr. Sanjoy Mukherjee**  
Member Judge of Lok Adalat,  
Researcher on Music Therapy,  
Serampore College,  
Serampore, Hoogly, WB

## Chairpersons



**Day-1, Technical Session-I**  
**(Prof) Dr. Narugopal Dey**  
Dean, Faculty of Arts,  
Sidho-Kanho-Birsha  
University, WB



**Day-2, Technical Session- I**  
**Dr. Dhrubajyoti Pal**  
Associate Professor, Dept.  
of Bengali, Sidho-Kanho-  
Birsha University, WB

## Programme

### Session Plan

28<sup>th</sup> January 2022 (Friday)

**Inaugural session**  
**(10:00 am-11:30 am)**

**Link for Joining: <https://meet.google.com/kvv-zgpi-erc>**

Speaker	Topic	Time
 (Chief Patron) <b>Mr. Kamal John Lakra</b> (IAS)  Hon'ble Vice – Chancellor, Binod Bihari Mahto Koylanchal	Address by Chief Patron	10:00am-10:10am (IST)
 (Chief Guest) <b>Dr. Debjani Biswas</b>  DSW & Chairman, Women's Grievance Cell BRMK University	Address by Chief Guest	10:10am-10:20am (IST)



(Patron)

**Dr. Nakul Prasad**

Principal

Welcome Address

10:20 am-10:30am  
(IST)



(Patron)

**Dr. Birhash Giri Basumatary**

Welcome Address

10:30am-10:40am  
(IST)



(Convener)

**Dr. Urmila Poddar**

Associate Prof., Dept. of Bengali,



(Convener)

**Dr. Sarmistha Acharyya**

Introductory Speech

10:40am-10:45am  
(IST)

Introductory Speech

10:45am-10:50am  
(IST)



**Dr. Sudip Basu**

Dept. of Bengali, Visva-Bharati  
(A Central University &  
Institution of National  
Importance), Shantiniketan,

## Keynote Address

10:50am-11:20am  
(IST)

**Tea Break**  
11:20am-11:30am

## Technical Session-I (11:30am-02:30pm)

**Link for Joining:** <https://meet.google.com/kvv-zgpi-erc>



**(Chairperson)**

**(Prof) Dr. Narugopal Dey**

Dean, Faculty of Arts, Sidho-Kanho-  
Birsha University, WB

Resource Person	Topic	Time
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 <p><b>Dr. Nurten Birlik</b> Professor, Middle East Technical University, Dept. of Foreign Language Education, Ankara, Turkey</p>	<p>Does Post- modernity suggests the empowerment of women? Zadie Smith's swing time and quest of women for empowerment.</p>	<p>11:30am- 12:10pm (IST)</p>
 <p><b>Dr. Shams Aldin</b> Assistant Professor, Dept. of Bangla Language &amp; Literature, Southeast University, Banani, Dhaka.</p>	<p>Loksahitye Nari: Prekshit Samay O Samaj</p>	<p>12:10pm- 12:50pm (IST)</p>
 <p><b>Dr. Weronika Rokicka</b> Assistant Professor, Dept. of Oriental Studies, University of Warsaw Poland</p>	<p>Travel writings and women empowerment : a case of Polish female travelers in India.</p>	<p>12:50pm- 01:30pm (IST)</p>



**Dr. Amitava Chakraborty,**  
Professor, Dept of Modern  
Indian Languages & Literary  
Studies, University of Delhi,  
Delhi India

At times defeated, at  
times at the front:  
Feminism of men  
grown in patriarchy.

01:30pm-  
02:10pm  
(IST)

Panel Discussion  
02:10pm-02:30pm



Host








**Mrs. Archana Singh**

PGT, Dept. of Biology,

Lunch Break  
02:30pm-03:00pm

## Session 2 (3.00-5.45)

Session	Chairperson	Moderator	Time & Link
IIA	 <b>Dr. Sanjay Bhattacharyya</b> Associate Professor, Dept. of Bengali, Gauhati University Assam  <b>Dr. Jaygopal Mandal</b> HOD, PG Dept. of Bengali, BBMK University	 <b>Smt. Rachana Roy</b> Assistant Prof, Dept. of Bengali, Amdanga Jugol	<p>(3:00pm-5:45pm)</p> <p><a href="https://meet.google.com/iys-snpp-oqu">https://meet.google.com/iys-snpp-oqu</a></p>

IIB	 <p><b>Dr. Manoj Kumar Tiwari</b> HOD, Dept. of Philosophy,</p>	 <p><b>Mr. Soumitra Goutam</b> PGT, Dept. of Hindi,</p>	<p>(3:00pm-4:30pm) <a href="https://meet.google.com/kvv-zgpi-erc">https://meet.google.com/kvv-zgpi-erc</a></p>
IIC	 <p><b>Dr. Gwgwm Brahma Kachary</b> HOD, Dept. of Bodo,</p>		<p>(3:00pm-4:30pm) <a href="https://meet.google.com/dyu-kmih-vqa">https://meet.google.com/dyu-kmih-vqa</a></p>
IID	 <p><b>Mr. Saroj Kr. Pasayat</b> Convener, Academic cell ,</p>		<p>(3:00pm-4:30pm) <a href="https://meet.google.com/rzn-rxtp-mvi">https://meet.google.com/rzn-rxtp-mvi</a></p>
IIE	 <p><b>Prof. Anil Ashutosh,</b> HOD, Dept. of Physics, Sindri</p>	 <p><b>Mrs. Archana Singh</b> PGT, Dept. of Biology,</p>	<p>(4:00pm-4:45pm) <a href="https://meet.google.com/auk-vgus-ytp">https://meet.google.com/auk-vgus-ytp</a></p>
IIF	 <p><b>Dr. D.K. Singh,</b> Assistant Professor, Dept. of Political Science, Sindri College ,</p>	 <p><b>Mrs. Nitu Gourav Kumar</b> Assistant Professor, Dept. of Hindi, Sindri College Sindri</p>	<p>(4:30pm-5:30pm) <a href="https://meet.google.com/kvv-zgpi-erc">https://meet.google.com/kvv-zgpi-erc</a></p>

29/01/2022 (Saturday)

Technical Session-I

(10:00am-01:45pm)


Link for Joining: <https://meet.google.com/kvv-zgpi-erc>



**(Chairperson)**

**Dr. Dhrubajyoti Pal**

Associate Professor, Dept. of Bengali,  
Sidho-Kanho-Birsha University, WB

Speakers	Topic	Time
 <b>(Prof) Dr. Sujay Kumar Mandal</b> Head, Dept. of Folklore & Asst. Director, Centre for Cultural Studies, University of Kalyani, Kalyani, WB,	Role of women artisans in Folkcrafts tradition in West Bengal: an overview from the viewpoint of women's empowerment.	10:00am-10:30am (IST)





**Mr. Kamalesh Dasgupta**

Director, Chattagram Little  
Magazine Library, Chattagram,

Samaj o Sahitye Narir  
Adhikar: Punorbhabna o  
Bhashya

10:30am-11:10am(IST)



**Prof. Dr. Meryem AYAN**

Faculty of Arts and Science, English  
Language & Literature Dept.,

Empowering women of  
color in Ethnic Female  
Literature.

11:10am-11:50am(IST)

Tea Break  
(11:50am-12:00pm)



**Dr. Sanjoy Mukherjee**

Member Judge of Lok Adalat,  
Researcher on Music Therapy,  
Serampore College, Serampore,  
Hoogly, WB, India

Legal  
Empowerment  
of Women.

12:00pm-12:30pm(IST)



**Dr. Apurba Kumar Dey**

Associate Professor, Dept. of  
Bengali, Peary Mohan College,

Manoj Mittrr  
Natake  
Anonnora.

12:30pm-01:00pm(IST)



**Mr. Sayed Hasmat Jalal**

Eminent poet, writer and  
academician, Shantiniketan, WB,

Women's voice  
in Present  
Society and  
Literature.

01:00pm-01:30pm

Panel Discussion  
01:30pm-01:45pm



**(Host)**

**Prof. Anil Ahsutosh**

HOD, Dept. of Physics,

Lunch Break  
01:45pm-02:15pm

**Technical Session-II**  
**(02:15pm-05:00pm)**

Session	Chairperson	Moderator	
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Time &

IA	<div data-bbox="224 218 354 352"></div> <p><b>Dr. Sanjay Bhattacharyya</b> Associate Professor, Dept. of Bengali, Gauhati University, Assam, India</p> <div data-bbox="521 218 688 386"></div> <p><b>Dr. Sharmila Banarjee</b> Former Head, PG Dept. of Bengali, BBMK University, Dhanbad, Jharkhand, India</p>	<div data-bbox="753 239 925 386"></div> <p><b>Smt. Tapasi Biswas</b> Sect-1, Shishuram das College, Sarisha, Diamond</p>	<p>02:15pm-05:00pm <a href="https://meet.google.com/iua-byxg-uxj">https://meet.google.com/iua-byxg-uxj</a></p>
IB	<div data-bbox="370 695 539 869"></div> <p><b>Dr. Daisy Rani Deka</b> Assistant Professor, Dept. of Assamese, Bodoland University,</p>		<p>02:15pm-04:45pm <a href="https://meet.google.com/dyu-kmih-vqa">https://meet.google.com/dyu-kmih-vqa</a></p>
IC	<div data-bbox="326 1136 526 1339"></div> <p><b>Dr. D.K.Singh</b> Assistant Professor, Dept. of Political Science, Sindri College, Sindri</p>	<div data-bbox="808 1100 1029 1331"></div> <p><b>Mrs. Nitu Gourav Kumar</b> Assistant Professor, Dept. of Hindi, Sindri College, Sindri</p>	<p>2:15pm-04:45pm <a href="https://meet.google.com/rzn-rxtp-mvi">https://meet.google.com/rzn-rxtp-mvi</a></p>

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**Mr. Saroj Kr. Pasayat**

Associate Prof., Dept. of English, Bijni  
College, Bijni



**Mr. Soumitra Goutam**

PGT, Dept. of Hindi, Sindri

02:15pm-03:00pm  
<https://meet.google.com/kvv-zgpi-erc>

## Rethinking about women's Empowerment in Society & Literature

Organized by

Department Of Bengali, Sindri College  
Sindri (Dhanbad Jharkhand )

In collaboration with  
Bijni College (Chirang BTR, Assam, India )

on

28/01/2022(Friday)&29/01/2022(Saturday)

## Abstracts of the paper

### 1. SERICULTURE AND WOMEN EMPOWERMENT

**Dr Sanjay Sarkar**

**Entomology Research Unit, Department of Zoology (UG & PG Studies),**

**Serampore College, William Carey Road, West Bengal, India,**

Most important emerging fact from any discourse on sociology and anthropology is that women can generally be trusted to perform their duties with utmost care and attention. This is more so in the case of agriculture and allied activities. Despite showing tenacity and persistence, the women workers remain as unpaid family workers or low paid hired workers. As a cottage industry, sericulture provides ample work for women in the rural areas particularly in silkworm rearing and reeling, while men, largely work in the field and in weaving. Their qualities like maternal instincts and loving care of those under their charge prove to be very helpful in the successful breeding of silk worms. Sericulture is an ideal avocation for women because of the facts that, being rural based, sericulture needs less specialized skill and hence, suits women well, involves mostly indoor activities, less physical energy and manual labour, work is evenly spread over during the day, with intermittent gaps, offering leisure time and proximity to living place, continuous job with frequent income and scope for utilizing several by-products for value addition. The thrust of this article is on the role of women in promotion of sericulture activities in the village, and how their participation has led to community development. The principal recommendation of this article is that the role of women was undervalued and the silk industry should rectify this to enable an increase in confidence and more economic independence among the female workforce.

Keywords: women empowerment, sericulture, cottage industry,

### 2. Social Empowerment of Indian Women Through A Proactive Role Played By the judiciary

**Dr. Chandrabali Das**

**Assistant Professor, Political Science, Kidderpore College, Kolkata, India**

The term empowerment implies the granting of such power and authority to a person so that he or she can take decisions on her own and do what he or she likes to do without being compelled by others. When we talk about women's empowerment we mean to say that women are granted adequate power and authority to take decisions on their own and do what they aspire to do free from

any obstacle put before them. The Constitution of India ensures the right to life with dignity, optimal growth and freedom from discrimination to all people of India irrespective of religion, race, caste, sex and the place of birth. This implies that all women along with men are equal in the eyes of law and have equal protection of law. But despite the assurances provided in the Constitution in the form of Fundamental Rights, Directive Principles of the State Policy, women empowerment has remained a distant dream in the Indian society. However the Indian judiciary particularly the Supreme Court of India has come up to protect the rights of women. Through several progressive and historic judgements the courts in India have tried to expedite the process of Women empowerment. This paper is an humble attempt to analyse the judgements passed by the Indian Supreme Court to enable the Indian women to enjoy the rights they are entitled to by the Constitution and the law and thereby help in the process of their empowerment.

**Key words-** Women, Empowerment, judiciary, law, Fundamental Rights.

### **3. Mahabharatiya Narir Naborupayon : Kobi Mallika Sengupta-r Kalome**

**Rachana Roy**

**Asst. Prof. in Bengali , Amdanga Jugal Kishore Mahavidyalaya ,West Bengal ,India**

There was such a magical touch in the pen of the great poet that even passing after thousands of years, his successors poets continue to inspire with his creation. Mahabharata is a notable part of Bengali culture. Although this religious consciousness is active in the early stages of reading and listening to its story, it is possible to gain the grace of the gods. In this consequence of breaking and building, just as the classic poets have ignited their talents, they have also inspired the Bengalis with new ideas and consciousness. Mallika Sengupta, a modern poet of the 21st century, is such a poet. The voice of protest has been echoed loudly in her poetry. She has chosen several female characters from the Mahabharata as face of this protest. In the limelight of the Mahabharata, she reconstructed them as practical as present days. The fight for women's dignity has got the most priority in her pen. She strongly believed women should live in their own right and abilities, not at the mercy and kindness of men. '*Sohag Sarbori*', '*Ami Sindhur Meye*', '*Haghore O Devdashi*', '*Ordhek Prithibi*', '*Meyeder O-Aa-Ka-Kha*', '*Kothamanobi*' are some examples of her masterpiece work. Her protest through her pen has been lit against the deep crisis of society, politics and economy. Mallika Sengupta has reconstructed the myth and used it as her own way in her poems. The story of Mahabharata has brought new flavor in her poetry. She wanted to write the Mahabharata in poetic form. But her dream was demised in 2011, this great poet met a sudden premature death.

### **4.Amar mitra's 'I want a land of virgin clouds' : the story of the horrible life of the enclave dwellers and women**

**Banhishikha sarkar,**

**scholar of Binod Bihari Mahta Kaylanchal University, Dhanbad**

The enclave was born after the country gained independence in 1947 AD. An enclave is an isolated area that is separated from the mainland of a state and exists within the territory of another state. In English it is called Enclave. Within India there are 51 enclaves of Bangladesh with an area of 7000 acres and within Bangladesh there are 111 enclaves of India with an area of 17000 acres. As a result, the enclaves of these two countries had to live a stateless, identityless life. They do not have any voter card, PAN card, ration card. Being residents of Chit, they do not get any school, college, hospital, electricity facility. The perpetrators of inhumane treatment of enclaves, especially women, are not punished. So far no literary novel has been written about the suffering of the enclave dwellers. Amar mitra is the only author who finds a new path in the history Bengali literature by writing a novel about the life suffering of the Brahmin people of the enclave.

The story of this novel is divided into three parts. In the first volume, Mashaldanga, the boundless suffering of the people of Munshi, the history of the enclave, as well as the helplessness of the protagonist Jinnat, the situation during the delivery of the child Saima,

the rape of a woman named Jaba and the disappearance of her two sisters. In the second chapter, the history of the horrible life of the people of India in Bangladesh has been narrated. Here the conflict between the two forest destinies and Nirmala has been revealed. There is also the story of Nirmala being trafficked to India and returning to India with the help of an old woman. The third volume deals with the history of Chhit's independence.

## **5.Impact of Social Behaviour on Academic Achievement of secondary students**

**Subir kumar banerjee**

**Research Scholar, Department of Education, University of Kalyani, Kalyani, Nadia, West Bengal**

In our society a large number of secondary students don't follow the proper norms of social behaviour. This students belongs to adolescence age category. This study gives the proper direction regarding impact of social behaviour on academic achievement of secondary students. The objective of the study is impact of social behaviour on academic achievement of secondary students. So the descriptive survey research method used for the present study. The researcher selected class ix student as sample for study. The study was conducted in eight schools which were randomly selected. A questionnaire was developed as a research tool. The Mark's were collected from official Mark's register. The researcher analysed the data by applying Pearson's correlation coefficient. Thus the finding of the study showed that there is a positive correlation exist between social behaviour and academic achievement of secondary students.

Keywords: Social behaviour, Academic achievement, questionnaire, descriptive survey.

## **6.WOMEN'S EDUCATION AND EMPOWERMENT IN THE LIGHT OF SWAMI VIVEKANANDA'S PHILOSOPHICAL THOUGHTS AND PRESENT RELEVANCE**

**Rahul Das**

**Research Scholar, Department of Education,  
University of Kalyani, Kalyani, Nadia,  
West Bengal, India – 741235.**

**Prof. (Dr.) Jayanta Mete**

**Professor, Department of Education,  
University of Kalyani, Kalyani, Nadia,  
West Bengal, India – 741235.**

Swami Vivekananda was very sympathetic towards women's education and laid special emphasis on their empowerment. Women's empowerment is an important tool to expand women's empowerment to have resources and to choose a strategic life. Vivekananda believed that Indian women had been degraded due to a lack of respect, and this lack of respect has led to a decline of Indian families, cities, and countries. Swami Vivekananda says, "There is no chance for the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on only one wing." Women's status in society had for a long time been viewed by the majority as inferior to that of men. Recently, however, this has begun to change. Swamiji believes that true education is an ongoing process through which one can grow and develop throughout one's life. The process of learning develops character and personality, and those who develop these qualities will experience a feeling of dignity. A recent study attempted to analyze the status of women's education and empowerment in India with a focus on the challenges women face. A discussion of Swami

Vivekananda's philosophical thinking on women's education and empowerment and its relevance today is also discussed in this paper.

**KEY WORDS:** - Women education, Women empowerment, Swami Vivekananda, Relevance.

## **7.Samaj o Sahitya Nirupama Devi: Ekti Mullayan**

**Subir Debnath**

**Research Scholar of BBMKU**

In this research paper, I have tried to describe the contribution of Nirupama Devi, one of the nineteenth century female novelists, to literature and society. To authenticate this study, I have evaluated and mentioned her literary achievements and social activities. I am trying to evaluate the way in which Nirupama, a child widow, walked in literature at that time even though she was not educated in traditional education and how she got over the conservative mentality of that society. Her life experiences, personal life and the female ideology of the time are reflected in her literature. Through her literary review I have tried to understand the hardships, mentality, ideals, judgments of his premature widowhood. Literature is not only a mirror of society, it is a means of social change. Along with literature, Nirupama Devi became a novice in social welfare. Nirupama Devi, the protagonist of Murshidabad, has left her mark on the spread of women's education and liberation of India. He devoted his solitary life to a noble cause. Not only in literature or society, but in her last life she also concentrated on religious pursuit.

**Keywords:** conservative mentality, female ideology, social change, women's education

## **8.EMPOWERING WOMEN THROUGH GAMES AND SPORTS**

**Dr. Rajarshi Kayal**

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Pingla Thana Mahavidyalaya, Maligram, Paschim Medinipur,  
West Bengal ,India**

"The practice of physical education and sport is a fundamental right for all." (*UNESCO International Charter of Physical Education and Sport, article 1*). UNESCO and UNDP have both recognized the value of sport as a tool of development, and have supported projects to use sport as a means of empowerment and development. "The IOC encourages and supports the promotion of women in sport at all levels and in all structures, with a view to implementing the principle of equality of men and women." (*Rule 2, paragraph 7, Olympic Charter in force as of July 7, 2007*). A range of actors are taking actions to address discrimination and inequalities in sport, including governments, the United Nations system, sporting institutions and NGOs.

'Title IX' guaranteed girls and women equal opportunities to practice at all levels of competitions – the Olympics, professional and amateur sport; interscholastic, and inter collegiate sport youth sport and community sport (*Coakley, J.J.: Sport in Society: issues and Controversies , ed.3, St. Louis, 1986, Times Mirror / Mosby College Publishing*).



**Key Words: Women Empowerment, Games and Sports.**

## **9. Empowerment of Women in India: A Case Study of West Bengal**

**Dr. Siddhartha Sankar Manna**

**Assistant Professor ,Department of Political Science, University of Gour Banga, Malda, West Bengal India**

The notion of empowerment has been considered as the process of development of self-dependence of the people that empowers the powerless and marginalized people in the social order. They live as the secondary status in society. So, India has been seeking the essential steps and effective initiatives for the development of women to eradicate the patriarchal structure of society. So that women can overcome their obstacles and hindrances, and they can attain their entitlement in the socio-economic and political spheres. The word denotes the freedom of women from any kind of socio-economic restraints of dependence. It is important to state that Women encompass around half population of the country as well as the world. But they have been excluded from the mainstream developments. In this article, I attempt to explore the strategies of women's empowerment in India. The article seriously considers India's position among other nations and attempts to find out preparedness to attain *Sustainable development Goal -5* of the United Nations. In another part of this article, I attempt to analyze and explore the initiatives for the empowerment of women in West Bengal since the decline of left-front

**Keywords: Gender Equality, Women Empowerment, Government, Development Strategies and Rights.**

## **10. Bangalir ontor-bahir-Kholosh bodlay, bodlayna kholnolche**

**Dr. Debalina Debnath,**

**Assistant Professor, Department of Folklore Kalyani.**

1970 marked the advent of feminist ideas. Feminist movements reached new heights. They formed organisations to put forward their demands, fight for their rights and discuss their problems. Soon after, the movements came to a halt. Even after rising concerns, gender discrimination could not be eliminated. We might have put an end to the practice of sati but dowry death, rape, domestic violence etc prevail in the society till date. The concept of male chauvinism is too deep rooted in our society to give equal rights and respect to women. Gender equality, constitutional rights are just namesake. Even education and financial Independence could not wipe out the problem of gender inequality. The nation participated in #me too movement since 2019 against work place sexual harassment. But could it really put an end to this shameful act? Muslim girls are deprived of inheritance of paternal property. In Hindu families, sons are given everything where as daughters are just married off. Parents feel relieved to have got rid of the so called burden called daughter. Marital conflict is inevitable for the wife earns more or has a superior position at workplace compared to her husband. Children are not taught to give equal importance to the jobs of both the parents. A working mother is always concerned and afraid at the same time thinking what if the child is not brought up properly. Personalities like Nabanita Debbsen, Jashodhora Bagchi, Sukumari Bhattacharya have taught oppressed women to be self conscious. According to recent survey, 42% of the women interviewed consider domestic violence both physical and psychological are justified. The fact is even after 75 years of Independence, most women of our country cannot make out the real meaning of 'shadhinota'. They have been accustomed to being treated as second class of citizens.

Key words: feminist movement, domestic violence, male chauvinism, gender equality.

## **11.The Pride of Womanism and Crisis of Conscience in Anita Desai's Where Shall We Go This Summer**

**Dr. Suneeta Upadhyay,**

**Asst. Professor, Dept. of English N.K.B.M.G.(PG) College, Chandausi, Sambhal (UP)**

Among the post-Freedom Indo-English writers the contribution of Anita Desai to the emancipation of modern Indian women is great. She achieved this by laying bare the inner recesses of the feminine psyche and the dilemma of Indian women who struggle for a new pattern of order. *Where Shall We Go This Summer* is one such powerful novel where Desai delineates the intense crisis of conscience and values of the central character Sita, a sensitive woman in her early forties, in order to rediscover a creative possibility within the invisible layers of her 'self'. Being fed up with the strife-torn present she aspires for an escape from the meaninglessness and artificiality of modern life. The identity crisis of Sita as a result of husband and wife polarity makes her rebellious to the current notion of womanhood as sexual or procreative mechanization. The theme of marital dissonance reverberates throughout the novel. Anita Desai manages to bring out this theme by showing the emotional and temperamental gulf between the pairs of lovers in the novel. Sita's psychical suffering is caused by her own conscious inclination to preserve and uphold traditional values of an integrated life in face of chaotic values of modern life.

## **12.Mein ghumar nachu upanyas mein stree wimarsh**

**Susmita Sen**

**Research scholar, Central University of Tamil Nadu ,Dept of Hindi**

'mein ghumar nachu' novel published 2010 and written by Kamal Kumaar. She awarded Gjaanan Madhaw Muktibodh purushkaar also. This novel mainly focuses on the environment of Rajasthani society, but after deep study we got lots of examples which indicates what kind of problems women face when she wants to leave a life with her own rules. Women empowerment is the main goal of this novel. Krishnaa is the main women character who spend her half of life only following the rules and regulation of patriarchal society. But when she step up to wards her freedom the male dominated society started questioning about her Stree-Dharm. They try to proof she is the characterless women. So many problems come in front up him but she don't step back. Whatever situations the author has shown through Krishna, it also establishes the truth of the cruelty of our 21st century patriarchy. If a woman goes out of the rules of patriarchy society and raises some voice for herself or for the female society, then she has to face so many objectionable situations, we will get to see it very clearly in this novel

## **13. The Contribution of Indian Women Writers to Indian literature**

**Ragini Sharma**

**Department of English , Research Scholar ,Radha Govind University, Ramgarh**

The Indian Women Writers have primarily talked about the Male Ego and the Female desire for attaining freedom. With their literary work they have consistently tried to oppose the sheer male dominance. These writers have shown the injustice, the anguish, and the despair which they have gone through in this cruel Male dominated culture. Their writings can be considered as a revolt against the many restrictions which have been forcibly imposed upon the women. In the male dominated world these writers are like a ray of hope. They have tried their best to bring out the feminine identity with their literature. Indian women writers have always tried to project the masculinity and femininity as equal categories. Through their literature these writers have tried to give answers to gender questions. They have also tried to show the very fact that work of women need not to be differentiated by language or location.

**Keywords-** Male Dominated Society, Femininity, Masculinity, Gender Sensibility, Identity.

## **14.PANCHAYTI RAJ AND WOMEN EMPOWERMENT**

**KAVITA KUMARI**

**Ph.D. Student ,Political Science Department,Vinoba Bhave University, Hazaribarg, Jharkhand**

The role of women in the Panchayti Raj system seems to be very important. Being half of the Population in the whole of India, Women give their valuable time by doing excellent Planning and operation in every field Decentralization system was introduced through Panchyati Raj system and 50 percent of the posts have been reserved for women. The role of Panchayat at is on three forms of Empowerment of women first as the form of deprived class and third in the form of people. It can empower women in Panchayti Raj in all three ways.

The schemes run by the "Raj Mahila Vikas Nigam" are paving the way for women empowerment through self-confidence, self power, self-independence and self-reliance etc. As a result, women's participation in the Panchayat has been made economically, political, socially aware, fearless and Parliament has also been done.

According to sub-section (4) of article 243 of the constitution, under the 73rd constitution Amendment, it is mandatory to have a female representative at all three levels of the Panchayat with this provision, Women Empowerment has created a bigger and stronger position in the Panchayti raj to a large extent according to Gandhi to call a woman by the name of "Abla" is to insult her"

- **Keywords:** - Decentralization, Self-Confidence, Self Power, Self-Independence, Self-Reliance, Reservation
- **Reference List:-**
- Chetanaditya, Alok "Women Empowerment is a part of our Society" number - 08 march 2016, Central Social Welfare Board New Delhi Page no-37
- Gandhi M.K "Gram Savaraaj" Navjeevan publication house Ahemedabad, 1962, Page No-67.

## **15.Feministic reading of Arundhati Roy's The God of Small Things**

**Dr. Jumi Kalita**

**Assistant Professor, Department of English ,Kamrup College, Chamata (Assam)**

Feminism is a worldwide approach represented by various institutions committed to activity on behalf of women's rights and interests. The underline premise of feminism is to seek women's equality and justice in every sphere of life and create opportunities for women to have the same access to the resources that are otherwise freely available to men. Since, feminism covers diverse area of inquiry, dealing with the history of women's oppression and possible means to overcome the 'anxiety of authorship' by

establishing a literary canon of their own. Arundhati Roy's *The God of Small Things* is feminine in nature. The novel shows how life is associated with sadness, miseries and undeserved sufferings of women who silently tolerate barriers. The novel also examines the feminist jealousy between the woman and woman, woman's constant struggle against exploitation and torture and plight of woman in a patriarchal society. The paper is an attempt to explore how Arundhati Roy traverses through the issue of feminism to fight for woman's identity and freedom and how beautifully and effectively shows the plight of women in Indian society. The author has portrayed the three major characters like Mammachi, Ammu and Rahel to prove the theme of Feminism. The women in her novel did not endure the issues and instead protested against the society and its traditional norms to create their own identity.

Key words: Feminism, Marriage, Discrimination, Identity and Patriarchal society

## **16.Changing status of women in Sholapith craft production: A case of West Bengal**

**Kundan Ghosh**

**Assistant Professor,Department of Anthropology, Mahishadal Girls' College,Rangibasan, Purba Medinipur, West Bengal, India.**

Craft production provides job opportunities for both male and female. Though there is some discrimination found in this craft sector on the basis of gender, age and caste. Involvement of women play important changes in the craftsman community and are considered as 'soft change agents'. In Shola craft industry women folk plays an active role in the whole production process of craft vary from the collection to the finished products. This craft work creates a new opportunity of employment and income generation for the women of different rural area of West Bengal. Women are main work force in both ritualistic and home decorative production clusters. Beside child bearing and domestic works they show their skill, creativity and expertise on craft production. The objective of present study tries to understand gendered spaces in craft production, the contribution of women in craft production and its role in process of empowerment. Present work is based on the empirical study. Semi structured interviews, case study and participant observations have been recorded, transcribed and analyzed. It is noticed that this leisure activity had positive effects on craftswomen well-being and economic empowerment. Once this craft considers as cultural and occupational identity marker of Malakar community and this traditional knowledge has been transmitted by the socialization process in a Malakar family itself. It is found that now women without family background of craft also involved in this craft work. Commercialization and transformation of this craft forces family base production units shift into wage labour base mode of production units and hire other people from within and outside the village as labour beyond own community. Instead of family labour women also work as wage labour under supervision of master craftsman or workshop owners, even few start their own workshops for self-sustaining. So, it may be a good option for women employment and more income generation in all clusters when it is organized in a proper strategic way.

**Keywords:** Sholapith, empowerment, Malakar, gender, commercialization.

## **17.The new commentary on women's empowerment women of Jatrapala based on the story of Bengali Ballads**

**Himadri Mandal**

**Ph.D. Research Schola, Department of Bangali ,Presidency University, Kolkata**

There has been a lot of discussion about the uniqueness of women of the Bengali Ballads, medieval literary genre, their bravery, courage, intelligence, and sacrifice so far. It is speculated that the people of the Koch, Hajang group has composed the lyrical verses of Mymensingh. They were the residents of the matriarchal community. Dinesh Chandra Sen says that the influence of Brahmanical religion and Sanskrit scriptures which were established by Senraj did not reach East Mymensingh region. That is why there was no attempt to keep the house chained and no cages were made for the women. In the tribal community, women were

given equal status with men. The naming of many of the purbabanga *gitikas* with women's names proves that fact. 'Palasamrat' Brajendra Kumar Dey and other palakars wants to see and show that those women who are standing in their time are establishing them in the Bengali and Indian socio-economic context.

In my speech, I want to discuss about how Brajendra Kumar Dey and other palakars have moved away from the main turn/stream in various issues in the name of women empowerment in their jatrapalas which were based on Bengali Ballads. I shall try to present my paper giving/with the help of some examples from those Bengali Ballads and Jatrapalas.

## **18.Title: 'Chota-Chota Duhkho Katha' by Taslima Nasrin: An Outstanding Document of Gender inequality**

**Dr.Purnima Saha ,**

**Assistant Professor ,Department of Bengali ,Arya Vidyapeeth College,Assam,Guwahati-781016**

In this gender discriminated society, Feminism has always been considered as wrong. In a long term due to the torture by the society, the women kind has been sacrificed and the protection of its own distinct kind has been unsupportive. Due to the increase of physical and financial torture, the male genre's hegemony has shown a tremendous growth and on the other side, the more wounded is the women's personality. Nevertheless, the society has grown, taking both man and woman's active support, but then the men's hegemony has been given more priority and as such the women could never claim her position in the society. But gradually, with the progress of eons female education, giving an end to all superstitions thoughts and actions and the precious participation in the financial sector by women, the long difference that has been created in terms of men and women has lessened. One fact cannot be denied at all that under this male dominated society, at times the women does not remain aware of her own rights. Women's dealing with different problems, thoughts, interrogation and a variety is now being expressed in the written form and has started to get fame.

Taslima Nasrin is one of the famous writer of Bangladesh whose discussion about women's various sides in her literary works has achieved fame. The limitations on women, participation of women in different work field, the equality of men and women and many more other subjects, her literary works has reached its height. Among her extrovert literary works, this seminar paper considering the subject chosen, has been enlightened.

## **18.Title: 'Chota-Chota Duhkho Katha' by Taslima Nasrin: An Outstanding Document of Gender inequality**

**Dr.Purnima Saha ,**

**Assistant Professor ,Department of Bengali ,Arya Vidyapeeth College,Assam,Guwahati-781016**

In today's context, women's society can be termed as a collective superpower. Today, women's society has strengthened its position in the country and in the world by playing certain roles. By enriching the mainstream of the society, it has given impetus to the society and made the society active. In this case, the role of this society is seen in the role of another class. In the conventional sense, all these societies of the dark world are barren, social prostitutes, who are detached from the normal and healthy life stream of the society. Those who sacrifice themselves to satisfy the desires of others. At one time this social exclusion, social prostitution

class, became an integral part of society in the course of time. Their footsteps in society and literature since ancient times prove it. Along with the whole of India, the modern era literature of the North-East, that is, Assam, especially in fiction, their co-position is noticeable. The stories of the unknown in their dark world, the various social obstacles, the strong desire to be integrated with the mainstream of society, and above all the desire to establish oneself as a human being are well expressed in the writings of various writers of this region. The spark that is seen in the story of Elokeshi Beshyar Kahini becomes successful in the fiction of different fiction writers over time.

The research paper in question depicts the life of all these social outcasts and prostitutes. The purpose of the research paper is to highlight their desire to unite with the mainstream, and above all, their desire to establish themselves as human beings.

Keyword: Social Obstacles, Social Exclusion, Social Prostitution, Social Outcasts.

## **19. Lust, light, love, life all tumbled into grief”: A Cinematic Study of Body, Violence and Neofeminism in Margarita with a Straw and Parched**

**Mr. Amar Chakraborty**

**Assistant Professor and Head ,Department of English ,Pt. R. K.Shukl Smriti Government Arts and Commerce College ,Beohari, Shahdol, Madhya Pradesh**

In the literature on the history of the bodies the late French Philosopher Michel Foucault is a continual reference point for feminists and others. Foucault's concept of biopolitics as set out in *The History of Sexuality* (1976) is an influential text on female embodiment (Macleod and Durrheim 2002). Critics would hardly deny that his path breaking inquiry into the emergence and mobilization of the 19 th century term sexuality has completely transformed how we might think about the meaning of desire. Elizabeth Grosz in her book *Volatile Bodies: Towards a Corporeal Feminism* (1994) observes that female body is a site of both normalization and resistance where social norms of being female are inscribed on the body. Grosz further analyses bodies as sites of social experience and political resistance. In this understanding of body politics, power is not always possessed as such, with hegemonic forces determining what one does or does not do. Bodies may endure physical torture, beatings, stoning and rapes, but in the normative construction of gender it is everyday life or micro-politics that shapes our knowledge and experience of the lived gendered body. Foucault presents modern power not just as hierarchical and oppressive but also as horizontally produced and in complex but hardly visible ways, embedded in our language and practice. His biopolitics understands bodies not as static givens, locked into certain biological rhythms, but as fluid sites of power and political contestation. By the term the 'continuum of violence' (Kelly and Radford 1998) in a broader aspect we usually mean is a range of harmful behavior from physical acts of murder and rape to verbal acts of sexualized and radicalized abuse. Margarita with a Straw a film by Shonali Bose is a visual indictment of a differently abled bisexual girl named Laila and her impeccable journey of coming out and the subsequent sexual politics emerging out of this. Leena Yadav's *Parched* at the same time is a film which takes into a disturbing and thought-provoking territory dismantling the age-old customs and sickening practices on the name of gender, class and caste. This paper aims to contextualize these films as roadmaps for our oppressed female population who have been casualties of a misogynistic mindset for eons.

Keywords:

Androcentrism, Backlash, Body Politics, Citationality, Continuum of Violence, Male Gaze,

## **20. Women Empowerment in India in Current Situation**

**1. Ved Pal (Research Scholar)**

**2. Dr. MADHURI HOODA (Associate Professor)**

**Department of Education Department of Education M. D. U. ROHTAK M. D. U. ROHTAK**

No one ever saw any species of the animal kingdom other than human beings ever to organize a seminar, conference, or a meeting whose whole focus is to empower their females. And we are on top of the animal kingdom. But only humans have a history of 2000 years of neglecting another gender, so how does a species thrive if they ignore half of its population. We are the only ones. The question is, why only WE? Women have to remind society that they are also living here constantly. They also breathe, have feelings

and ambitions. Empowering them to live their lives with dignity, know their rights, and decide for themselves. They don't have a fundamental right such as to vote. The fight for that right turns into a women empowerment revolution and other genuine topics like the right to education to do a job and equal pay. In India, women are worshipped but are not treated like a Devi. They are always pulled back from whatever they do to enhance and prosper. The civil rights movement inspired Indian women to fight for themselves. Many NGO's are there, which help them to uplift and live a dignified life. The paper's focus is the status of women in the 21st Century. The article discusses how women's empowerment is going in India and why we still need it. Key Words: - Women, Empowerment, India, Current Situation.

## **21.Solidifying the Self by Return of the Rootless: An analysis of the Central Character of the novel *Fera* by Taslima Nasrin**

**Anannya Gain**

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**Dr. Sujay Kumar Mandal**

**Professor, Department of Folklore ,University of Kalyani**

The novel speaks on behalf of numberless people who are affected by the traumatic experience by the partition of Bengal. The protagonist of the novel Kalyani leaves her birthplace rather forcefully when she was in her adolescent period and has given her heart to a dark young man. From being born and brought up in a well to do family in Bangladesh to work like a serving woman to her aunt, being bullied at college and home, she was disillusioned by the harshness of life. Being distressed and insecure at times she was never shattered from within. Life has taught her many lessons but the memory of her childhood friends, the freshness and attachment of her birthplace was the greatest treasure hidden in her heart. She bore the emptiness of life with one hope that one day she will visit that pious land again which she does after thirty years. Facing the ruthless reality she understands her dream haven has drastically changed. The innocence and affection of her friends and folks are lost now. With all her expectations demolished she becomes more resolute.

This conference paper aims to explore how with time and immigration one part of her 'Self' wanes. She lies to protect the virtuous image of her motherland. With experience she becomes less sentimental and more mature to fight the odds of life.

**Key words:** Partition, memory, expectation, experience

## **22.Kunal Basu's "Tejaswini o Shabnam": Another Chapter of struggle in the life of women**

**Rini Chatterjee**

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Women trafficking and women trafficking rackets are much debated. It is talked about issue of the modern day. There is a plethora of movies and literary pieces on the said subject. Every writer tried to portray this social malady in their own way. Women in third world countries like India and Bangladesh are the most acute victims of this. Every single day we come across such incidents in the news and newspapers. Local administration and various NGOs come to rescue these women. In many cases the victims fail to return to their homelands.

Kunal Basu tries to pen picture this issue in his novel "Tejaswini O Shabnam". In his writing we come across such women who are found in far away land of Iraq. Tejaswini and Shabnam meet in Iraq. Though the novel deals with the misery of some Shabnam, she echoes the lives of millions of Shabnams who share the same fate. Another character of this novel is journalist Tejaswini Roy. The novel unfolds a series of events in the lives of these two women. Kunal Basu painstakingly tries to manifest the real life pangs of multitude through these two Bengali women-Tejaswini and Shabnam. In this way Kunal Basu evidently presents a visual image of the perpetual problem of society in contemporary literature.

Key Words: Women Trafficking, Homeland, contemporary, social Malady

## **23. Variations of Women's Empowerment in the essay 'Mahabharat Maharanye' by Pratibha Basu**

**Rubina Khatun**

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As a result of changing political, social and economic structures in different eras and times. There are many changes in human life. Noticing this difference, different periods are created in the society and literature.

In the first half of the twentieth century, Bengali women did not lag behind the spontaneous flow of Bengali literature and society. In the writings of the then writers these tendencies have sometimes been accepted by the female society from the point of view of ordinary habitual life, and sometimes they have rebelled in a clear voice; Their struggle for self-establishment and self-respect has been echoed in the language of protest.

Our critically acclaimed essayist Pratibha Basu (1915-2006) has advanced her writing with an intelligent mind through reasoning. The world of Pratibha Basu is shaped by the image of sadness, the image of middle class life.

Towards the end of her Bengali literary writings she presented us with the essay 'Mahabharat Maharanye' on the subject of Mahabharata in question. Swami has gone astray in literature despite being the wife of the literary Buddhadev Bose. We see that where Buddhadev Bose has made Yudhisthira the protagonist, Pratibha Bose has directly established the character of Yudhisthira in the role of villain. Rani Satyawati, the heroine of the Mahabharata story, is the main driving force of the throne of Hastinapur.

Writer Pratibha Basu has described Draupadi's mental state with the mind of an ordinary woman. Panchali also seems to have fallen prey to the political principles of the Mahabharata - she had to be the wife of the five husbands.

As a woman writer, Pratibha Basu has shown us in the light of her feelings how Ambika and Ambalika have had to endure the pressures of family and social system.

She also questioned why the daughters of Raj-Antahpur-Shakuntala, Satyawati, Why Ambika, Kunti, Madri, Gandhari and Draupadi were not given birth identity, she said, because the women of the society at that time were neglected and disrespected.

Outspoken, realist genius Basu Mahabharata After Gandhari's two years of gestation, the author could not accept such neglected treatment of women.

Pratibha Basu is a rare attitude among the readers. Nevertheless, the adventurous book is an important document in turning the tide of Bengali literature in the way in which it has capitalized on the Mahabharata story with a realistic perspective and thoughtfulness.

## **24.Covid 19 Pandemic and Future Economic Opportunities to Women.**

***Dr. Bidisha Mahanta***

***Assistant Professor, Economics ,D.H.S.K Commerce College***

Women being the marginalized group always be at the forefront of any kind of crisis. And covid situation is no less than that. Apart from the health issues it has greatly influenced women's lives from the view point of the disruption of income and education, greater risk of being deprived of land and property and above all the pay gap and disproportionate care burden. For women already living in poverty these impacts can be a shock to their economic stability. According to the findings of World Economic Forum, this pandemic results in significant shrinks in the job of women. ILO suggest that out of all employment, 5% of women lost their jobs as against 3.9% men. Because of the closure of school and limited availability of care services the stress, anxiety and insecurity around the job has increased and there is always a difficulty in maintain work life balance among the women. It is already proven that more than two third of the domestic burdens are borne by women. However, Covid situation has increased their household burden dramatically. Most importantly it demands more digitalisation and automation in jobs where women are always a poor player. So, considering the present situation the present paper seeks to analyse the future opportunities of women in job market and also the gender parity in employment in the coming days.

Keywords: Women, Employment, Covid-19, Gender parity.

## **25.Feminist Critique of Gender: Feminism and Literary Misogyny**

***Dr. Jyoti Yadav***

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With the rise of feminism in Western hemisphere in modern age, the concept of gender has been questioned from multiple perspectives—social, cultural, literary and philosophical. The plethora of studies available in literature and cultural studies on relation between males and females often reveal some basic patterns on which these relations sustain. The stereotypical images of females as expressed in majority of literary and cultural works have been challenged by feminists as part of a project to ensure subjugation of females. Thus while the images of females in the works of male writers reveal a projection of male fantasy and a hidden wish fulfilment, female writers seek to write through their bodies and emotions. Gender, thus becomes in the hands of feminists a charged battleground which needs to be reclaimed by them to enable them to express their true self. Literary misogyny in this scheme of things becomes both intentional and unintentional strategy to subjugate and colonise female space. Instead of being an innocent lacuna on the part of certain male writers, it reveals political implications in which coded messages are passed from one generation to another, thus validating pseudo universalistic claims.

The present paper seeks to understand diverse implications of gender as revealed in modern feminist criticism. Through it, a spectrum of literary misogyny as revealed in the works of most of the male writers is dissected, thus necessitating a need to revise grounds of canon-formation in literature and criticism.

Key Words: Gender, feminism, literature, masculinity, misogyny.

## **26. Poetry of Bodo Women In Bodo literature**

**Mr. Rupeswar Baro, Asst. Professor**  
**Dept. of Bodo, Khoirabari College**

**Mr. Kamaleswar Baro**  
**Dept. of Bodo, Khoirabari College**

Bodo people are chiefly concentrating in north east India they are largest in population in terms of tribal people living in Assam. They are found scattered living in and around different parts of India. Foreign countries like Nepal, Bangladesh, Thailand, Bhutan etc. have also roots and elements of this great nation. Linguistically they are Sino-Tibetan Assam Burmese group and ethnically belong to Indo-Mongoloid one. They have own religion and culture, language and literature.

Here we would dwell on Bodo women's works basically on Poetry. As such the Bodo women poets are not lagging behind in comparison to their male counterparts in the field of literature chiefly in poetry. They are representative poets as individuals as well as Bodo female poets of the Bodo literature with their own distinctive techniques and themes, symbols and images, diction and articulations.

There are a lot of noted female poets among Bodos on whom we need to deal with at length and to make them know to the masses so that their works can flourish and also the society come to enjoy the value of literature.

Key notes –Bodo poetry, Bodo Women, Theme, Symbols, Image.

## **27. Ashrulkumar Sikder discusses women's liberation In Bengali literature**

**Name - Badal Paul**  
**PhD Scholar, Bengali Department ,VISVA BHARATI**

Ashrulkumar Sikder, one of the critics of Bengali literature, in his various critical works has presented to us the aspects of emancipation of women in the light of fiction and poetry. It is a well-known fact that women are always caged in the patriarchal colony. Ashrulkumar has neutrally highlighted those aspects in his modern literary critique. In the light of the post-World War II feminist consciousness, women were able to strengthen their voices in the painstaking tolerance of both the patriarchal colonies and the English colonies. The women of both the communities have been most affected by the partition and communal riots. The abducted, raped women could not be reunited with their families, let alone reunited. Instead, they have found a way to break the shackles of social norms. Ashrulkumar not only mentions these issues in his book 'Bhanga Bangla O Bangla Sahitya', but also raises the question as to why the story of this unbearable suffering of women in Bengali literature has not been written as much as it should have been. The women who were indoors in East Bengal are on their way today to save their dignity. In the days of crisis of partition, women have moved on the path of their own liberation from being dependent on men. Ashrulkumar has presented some such stories and novels in front of us. He shows that Dinesh Chandra Roy's story 'Kulapati' shows the housewife's transition from a servant of the deity 'Kalachada' in East Bengal to a lover. Ashrubabu says - "Partition frees the couple from the rule of feudalism." How the families got separated after the situation became tense. Women come out of the veil to support men and are involved in various professions. Ashrubabu has presented his analytical lessons in the light of various novels and stories. Referring to Manikuntala Sen's remarks, Ashrubabu said, "He thought that if he had stayed in East Bengal, this change might not have come among the girls. In the economic life of the country, at one time or another, even if there was no partition, the entry of girls would have taken place, but that entry has been accelerated by partition and emigration."

Not only the discussion of women in the literature of the partition of the country, Rabindra researcher Ashrulkumar has presented in his own style a subtle analyzed text of the emancipation of women which has been revealed in various words of Rabindra literature. As the reason for the failure of Binodini's self-establishment, Ashrubabu says - "Women rebel for self-establishment, but that rebellion is broken by the barriers of society. As a result, Binodini's struggle for self-establishment was not likely to be successful, the fragment was forced to fail in the social environment of that time."

In this article, Ashrubabu's literary discussion will introduce the perspectives of various contemporary critics along with the feminist perspective. And the essay text will have the identity of the reader so that he is aware of the undiscovered aspects of feminism.

**Key words:** women's liberation, women's liberation in Bengali literature, women empowerment in Bengali literature.

## **28.Economic Empowerment of Rural Women and Self-Help Group- A Study of Women SHG of Khoirabari Development Block, Udalguri District**

**Dr. Debabrata Sen**

**Principal (i/c) ,Khoirabari College ,Khoirabari, Udalguri ,(B.T.A.D.), Assam.**

The present paper tries to analyze the economic empowerment of rural women through Self-Help Group in Khoirabari Development Block under Udalguri District.. The study area consists of 5 nos. of V.C.D.C.s covering 42 revenue villages. The rural economy is backward and majority of the people depends on agriculture. The women of this area have good entrepreneurial skill but they are even today neglected. The participation of women in economic activities in the district is increasing day by day with the formation and smooth functioning of Women Self-Help Group and they are now taking active part in household decision making. But, it is observed that some of the WSHG in the area are not functioning properly and some are totally stopped functioning. Lack of Education, problems of finance and credit facilities, lack of market and other infrastructural facilities etc., are some major problems faced by the WSHG. So, the study bears significance as it will examine the functioning of these SHG and their contribution towards the economic empowerment of women of the area.

Keywords :- Women Self Help Group, Economic Empowerment, infrastructure.

## **29.Gender inequality in Bengali short stories of the first two decades of the 21<sup>st</sup> century**

**Abhijit Debnath**

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Bardhaman,Pin- 713501, WB**

Biologically we are born with feminine, masculine but society influences the formation of this biological sex in many ways. That is, the issue of gender inequality is influenced by culture and created by society.

Even though we are educated in modern education, we have not been able to come out of the problem of gender discrimination in the 21<sup>st</sup> century, so we can still see the toothless life of women in the cruelty of masculinity. I will try to highlight how the deprivation towards women, the unbearable pain of women's helplessness has been captured in Bengali short stories in the first two decades of the 21<sup>st</sup> century.

In all areas of religion, law and industry, I see that women have been discriminated against. Helen Sixers, Simone de Beauvoir shows in her essay how women are being transformed by men into other creatures. Feminist writers such as Suchitra Bhattacharya's story, Anita Agnihotri's story, Anindita Ghosh's husband's story, Prachet Gupta's story shows that modern women even accepting sacrifices did not leave their married life and are living a parallel life and not as like Mrinal in the 'Stirpotro' story.

My essay writing and planned chapter division

- 1) Introduction
- 2) Definition and nature of gender inequality
- 3) Women's inheritance law in Indian constitution with gender inequality
- 4) A hint of gender inequality in Bengali short stories from the beginning
- 5) Twenty-first century Bengali short stories are a form of gender inequality
- 6) Conclusion

The issues of gender inequality have become very eye-catching, the issue is being discussed around the world. We need to practice during the awakening. On the other hand, this discussion can become one of the ways to alleviate social ills.

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## **30.VIOLENCE AGAINST WOMEN AND ITS LEGISLATIVE MEASURES**

**Nagen Daimary**

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The term violence or physical violence refers to any gender-based violence or physical assault. The consequences of which may result in a woman's physical sexual and emotional trauma. Therefore, the scope of the environment in which violence against women is not limited can be understood in the following areas :

1. Physical, sexual and emotional abuse in the family, such as abuse of a girl child, dowry abuse in the family, sexual intercourse and other female genital mutilation and violence related to exploitation.
2. Physical, gender-based and psychological violence or excesses within the community, such as rape, gender-based abuse and sexual harassment in the work place, in institution of education and any where sexual harassment of women. In addition to the, there are many other acts of violence against women that include forcible disability forced abortion, forced contraceptive use and the use of contraceptives and anti psychotics.

According to the National Family Health study, one out of every five Indians women and one out of every eight women in Assam is a victim of one or more forms of domestic violence.

Crimes against women in India can be broadly divided into two categories :

1. Crimes identified under the Indian panel code (I.P.C.)
  - a. Rape. Sec.-376 (I.P.C.).
  - b. Kidnapping and Abduction. Sec.-363 and 373.
  - c. Dowry Homicide.Sec.-302 and 304-B.
  - Etc...
2. The offences from the second part are :
  - a. Immortal trafficking- 1956 Act.

- b. Demanding dowry- 1961 Act.  
Etc...

It is to be noted that not all laws are gender specific, but the provisions of various laws, which have significantly affected women have been revised at regular intervals and amended to suit the emerging revision. Some of the laws which have provisions for the protection of women and their interested are as follows :

1. Commission of Sati Prevention Act-1987 (3 of 1988).
2. Dowry prohibition Act- 1961 (28 of 1961).
3. Indecent representation of women prohibition Act-1986.

Etc...

Sexual harassment typically involves some of the following types of unwanted sexual behavior, such as :

1. Promising sexual intercourse and sexually activity.
2. Soliciting or claiming for sexual gratification.
3. Sexually explicit remarks.

Etc...

The government of India has already taken steps to hold public awareness or campaigns to inform the public about violence against women and to register various criminal cases against women.

## **31.THE BODO WOMEN'S ENTREPRENEURSHIP**

**Sri Naylajala Uzir**

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The Entrepreneurship of women is parallel to the men in the technologically development of the human society. Women entrepreneurship means the women's who initiate, organize and operate an earning enterprise. So it means the women entrepreneurship therefore a confident, creative and innovative independently in creating employment opportunities for others also. So much consciously needed the earning ways of economic up liftment resources to the educated and uneducated women of the society.

In relation with women entrepreneurship here is to be taken to discuss specially the Bodo women's entrepreneurship in the society. Women of the Bodo society are nowadays going to be self employ to the development of economic and the society in the different entrepreneurs. It is necessary to discuss the entrepreneurship of the Bodo women in various field of sources of income earnings. The Bodo women are also known strong, healthy and active in the workings. They are doing many earning entrepreneurs such as farming, agricultural, enterprises and handloom and textiles. These entrepreneurs are domestically and commercially. So the Bodo women's entrepreneurship has been taken to be analyzable in the field of earning resources.

## **32.Importance of women empowerment in the Bodo Society**

**Kalpana Basumatary**

**Asstt. Professor ,Dept. of Bodo ,Patidarrang College ,Kamrup (Assam)**

Women are the most important part of human being. In a society half of the total population is female. So, their participation in the all round development of a family and in the society is very important. The Bodos are one of the ethnic and linguistic communities and the earliest immigrants of Assam in North-East India. It seems that, still they are educationally, economically, politically, educationally backward in comparison to other non-tribal communities. So, for the overall development of the Bodo society, it is very important to develop the women power of this society. Because without women empowerment we can not imagine about the development of the society. Empowering woman is the fundamental right of women also. They can have equal rights to participate in society, education, politics and economics, No doubt, in the Bodo society women are enjoying sufficient freedom in their daily life. They are very hard worker, very active and they play a crucial role at home and in the socio-economic development of the society also, so in this paper an attempt has been made to discuss the importance of women empowerment in the Bodo society.

Keywords : Women, Bodo, Importance, Empowerment, society etc.

## **33. Women Empowerment : A Study Based on Novels of Jyotirmayee Devi**

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In Bengali literature, Jyotirmayee Devi appeared in the third decade of twentieth century. Throughout her life she wrote a large number of short stories, but only five novels. However, as a novelist she developed her own style of writing. In her very first article 'Narir Katha' she stirred the patriarchal society by her writing, so needless to say that women in her literature will be in the lead role. Supriya in 'Chhayapath', Bina in 'Baishakher Niruddesh Megh', Bishakha or Yashodhara in 'Maner Agochare', Sutura in 'Epar Ganga opar Ganga', Sukhamatiya in 'Harijan Unnayan Katha'— all these characters are though simple in appearance but very attractive in their thoughts as well as personality. Unlike the so-called heroine, these characters are neither glamorous nor have any strong family background, their only strength is education. Depending on their educational qualification, they try to face all the adverse condition and overcome the hurdles of life. They are educated, independent, uncompromising, moreover, having high self-esteem. Therefore, they dare to step in the completely unknown world leaving the security of family life behind. They are in quest of their true identity not only as a woman but as a human being. Thus, the heroines of Jyotirmayee Devi become extraordinary who excel the contemporary society. The present article attempts to portray the struggle of women against the social and family injustice, their protest while moving in the direction of women empowerment.

**Key words:** Jyotirmayee Devi, struggle of women, women empowerment.

## **34. WOMEN EMPOWERMENT AND HIGHER EDUCATION: ISSUES AND CHALLENGES**

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Higher education is generally considered as a strong tool for bringing socio-economic development as well as it is acting as a vehicle for bringing upward social mobility in all sections of the society. In the last seventy years, significant changes in the education system took place whose remarkable effect can be seen in all sectors in the country. Now, India has emerged as the third-largest higher education system in the world. Although the Government of India had set up several educational commissions (appointed timely) and also provided valuable suggestions and recommended various schemes to arrange maximum facilities in order to uplift the education for deprived sections and women welfare. But still higher education is inaccessible or a dream for a large group of women in India. Although there is a rise in the GER (Gross Enrollment Ratio) of women in the last few decades, a lot is yet to be done and to be achieved. Females are lagging behind in comparison to males due to various reasons like gender differences, inappropriate behavior, poverty and economic factors, inadequate policy framework improper implementation of schemes launched by the government and non-governmental agencies, etc. The authors have tried to explore gender-based inequalities in education among different social segments with special consideration of women's education at the higher level in this paper. The authors have analyzed the existing status, difficulties, educational schemes, funding agencies, hurdles, and challenges in higher education for women and suggestions for further enhancement of women participation at the higher education level.

**Keywords:** Funding agencies and Schemes, Future Challenges, Higher Education.



## 35. Women Empowerment through E-commerce

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Knowledge is a powerful weapon that enables a physically weak person to become the strongest person in the world in terms of power ,name , fame , success and position. Remarkable change has been experienced from earlier centuries, when women were treated as almost non-existent to the present time when they have successfully created a platform for themselves in almost every field. Shattering the glass ceilings every step of their way, women have been acting as essential players in business world with superb aims to introduce innovations like never before. The contribution of women has been remarkable not only in art and literature but also in business sectors. We have many women founders and so who have covered the journey from job seekers to job givers with excellence even in the field of E-commerce, like , Nykaa's Falguni Nayar, Limeroad's Suchi Mukherjee, Shop clue's Radhika Ghai Agarwal etc. E-Commerce has evolved as a viable alternative in the wake of covid-19 pandemic for some small business owners specially women creative entrepreneurs. The women skilled in crafts, designs and other creative endeavours were able to leverage their creativity talents to avail the opportunities offered through E commerce, at the same time handling their domestic responsibilities. New Information and Communication Technologies can become powerful tools for increasing the competitiveness of countries however women in many parts of world specially rural areas are still deprived of equitable access to technology.

*Keywords- E- Commerce, women, entrepreneurs, technology.*

## 36. Contribution of Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar in the education of women empowerment in Indian society.

**Azaharuddin Middy**

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Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar were two of the most memorable carriers in the Indian culture. Ram Mohan was a firm believer in equal rights with men and women. He felt that real development of Indian society was impossible without establishing women in the same seat as men. That is why the movement to stop the practice of Sati is one of the welfare of women. He strongly opposed the disrespect and discrimination against women in society. At the instigation of Ram Mohan Roy, Governor-General Lord William Bentinck Bengal Sati Regulation, on 4<sup>th</sup> December 1829 banning the practice of Sati was not overturned. Ram Mohan also wrote a number of articles on the spread of women's empowerment in education. But he could not spread women's education because of the opposition of the horse Brahmins. On the other hand Ishwar Chandra Vidyasagar was tireless in his efforts and efforts to spread women's empowerment in education. He wrote an article in the first issue of 'Sarvashubhankari' magazine, which called for an end to the practice of child marriage. Another of Vidyasagar's undisputed achievements was the government's recognition of the introduction of the Hindu widow remarriage Act. It was in this context that Governor Dalhousie finally enacted the Hindu widow marriage Act. He even married an eighteen year old widow named Bhavasundari with his son Narayan With the help of Mr. Bethune and some liberal Bengali Vidyasagar established an unpaid school for secular education of girls in 1849 AD. To promote women empowerment in education, he established three girls school in Medinipur district, Twenty three in Hooghly district and one in Nadia district a total of Forty eight girls school. Ishwar Chandra Vidyasagar was the successful successor of Raja Ram Mohan in his efforts for the overall welfare of Indian women. The paper will discuss the educational initiatives of Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar in promoting education for the empowerment of women in Indian society.

**Key Words:** *Women's Education, Widow Remarriage, Sati, Indian Society, Women's Empowerment.*



## **37.The multi dimensional role of Women in the rural craft of Bengal and how it boosts tourism.**

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The folk crafts are an integral part of Indian tradition. There are various folk craft forms scattered around us, similarly in West Bengal folk crafts are seen in almost every corner of rural Bengal. Over the years artisan communities are creating various forms of crafts. Crafts not just help in the economic upliftment of the artisan communities but also boost rural tourism. Rural tourism is emerged as a type of alternative tourism which has immense potential. A number of recreational activities have been introduced in the rural milieu including fishing, skiing, rafting, golf etc., apart from which agriculture, heritage, culture and traditions are utilized as major tourist attractions. By deeply observing and studying the rural crafts of Bengal it has been found that the womenfolk plays an important multi-dimensional role in the creation of these crafts. The present research paper will be an attempt to explore how women plays a vital and active role in the creation, advertising and marketing of these crafts and how they boost rural tourism through their crafts and marketing strategies.

Keywords: rural tourism, Crafts, Women

## **38.Gender politics and its problem of Twenty first century's society: A feminist study of Sangita Bondyapadhay's Novel**

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'Women' it is a common word in the frame of society family everywhere. But the same word 'Women' when it usually comes in the thought of Socio-Economic, Politics, History, especially in gender related

issues it reflects itself in various ways. From the beginning of 19 th century, some enlightened people tried their best to give voice to Women's consciousness of sprite of thought with their paper and pen against the patriarchic society. But the sound voice of Women's right through Bengali Literature came to a light by the mid of 20 th century by itself. Very rear and noted writer specially the female pen were made their level best to provide a linguistic approach to the Women empowerment. Sangita Bondyapadhay is a strong, bold and more energetic and consoled generation of the prior female pen battler. In our proposed paper we shall discuss over her writing, ways and means of her thought in connection with society and Women, with a soulful effort.

## **39. Depiction of Women in the Novel 'Daini?' of Manaranjan Lahary: A Brief Study**

**Anil Boro**

**Research scholar ,Dept. of Interdisciplinary Studies ,MGU, Meghalaya**

The 'Daini?' novel is one of the famous novels in the Bodo literature. It was written by Manaranjan Lahary and published in the year 2005. Chronologically it is the fifth novel of the writer. Manaranjan Lahary is a renowned writer in the Bodo literature of Assam. He was a great novelist, poet, dramatist, scholar critic, translator, professor and writer. He contributed eight novels in Bodo literature including his translation of Don Quixote by Miguel De Cervantes into Bodo. His novels in Bodo are Kharlung (1976) Haina Muli (1985) Rebeca (1999) Alaisri (2003), Daini? (2005) Jom (2006) and Phami (2008). Among these Haina Muli (1985) Rebeca (1999) Alaisri (2003), Daini? (2005) and Phami (2008) were woman based novels. Among these Daini? is a novel depicting the story of a poor widow woman named as Durmao residing in a village where there is no any medical and electric facilities are available. She is the main female character in the novel. The other female characters in the novel are Nijira, Swibali, Rongjali, Mili etc. Here the writer tries to depict that how an innocent poor widow is victimized in the name of superstition and witch-hunting. How innocent helpless poor women people like Durmao are victimized for some selfish people to fulfill their self interest in the male dominated society is depicted in the novel Daini? by Lahary. She fought against conspiracy and discrimination to the innocent women by evil

minded males to the last. It is not only a character of novel Daini? but it is a real fact happening in his and nearby inhabiting societies of the writer. The plot of the novel is a very tragedy one.

Key words: women, injustice, female voice, discrimination

## **40. Constitutional Provisions and Women Empowerment**

**Name- Jaspreet Kaur**

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All country is known as Bharat Mata since 19th century. But we never realised the true meaning of it. Bharat Mata means a mother of every Indian whom we need to save, respect and promote. However, this rarely happens. Actually, we the pupils of India have entrusted women with a tonne of responsibilities and these obligations are majorly restricted to household chores. Cooking, managing home, upbringing of children, satisfying the family members make women feel strained. They do not really feel free.

Unlike this society status, some women have thought of independence and broken down the long going chains of restrictions. They have come out of their homes and started doing jobs of their own choice. This is what is women empowerment. When women have the right of taking their own decisions, practicing their own ideas, living life on their own terms, then women would be said as empowered. Today women have accepted that there is just a biological difference between them and their male counterparts, else, they are the same.

**Constitutional Provisions-**

The government as well as some intellectuals have understood the role of women in nation building and thus the need of women empowerment. Some measures include Equal Remuneration Act 1976, Dowry Prohibition Act 1976, Immoral Trafficking (prevention) Act 1956, Maternity Benefit Act 1961, Medical Terminating of Pregnancy Act 1971, Prohibition of Child Marriage Act 2006, Sexual Harassment of Women at Workplace (Prevention and Protection) Act 2013. In order to empower women, we need to kill the demons killing women's rights and values.

## **41.Panchayati Raj and Women's Leadership Development**

**Manisha Surendra Kharalkar**

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Panchayati raj Institutions Advocating Women's equality, freedom, strength and importance.

Due to this many changes have taken place at the village level. India has more than 12 lakh women elected representative which is the highest in the world. It could lead to a total revolution. Even if nothing concrete is visible today, but this is the foundation of future change. History is witness that the big stalwarts of politics have come forward from the Panchayat level itself. Awareness and self-reliance are increasing among women due to reservation in Panchayat institutions. Women's political and social responsibilities have also increased due to 50 percent reservation for women in the Panchayati Raj system. The 73 rd amendment has got a better chance to prove that women can do the same work as men in social and political field. Now even in the Lok Sabha and the Legislative Assemblies, women's reservation is being discussed. Recently, Priyanka Gandhi has made women proud by giving 40 percent tickets to the Uttar Pradesh Legislative Assembly. Now women have to be ready to show political and social leadership also. In adopting self-employment in small self- help groups with confidence. Some women representatives are preparing small organizations by taking women out of house through Bhajan Mandal and religious works. The empowerment campaign of women has been strengthened due to the Panchayati Raj System. Through this, women can contribute to a balanced national development.

## **42.The Role of Women in the Social Life of the Nepalis in Assam**

**Dr. Joya Kalita**

**Asst. Prof; Dept. of Assamese ,Debraj Roy College ,Golaghat: Assam**

Assam is a melting pot of different tribes and ethnic groups with religious, cultural and linguistic diversity. All these multi-ethnic tribes have been contributing towards the growth and development of an Assamese identity as a whole since time immemorial. Throughout this process there have been exchanges of tradition as well as assimilation of

culture.

The Nepalis are one of those people who have immense contribution towards the formation of the Assamese nationalism as well as to the traditional and cultural life of Assam.

The Nepali women have been playing an important role in society by actively participating in various significant activities. They also seem to play an active role in guarding and also nurturing Nepali tradition and culture.

This paper intends to see the contribution of Nepali women towards the Nepali society and their roles in diverse fields. The paper would specifically focus on the following areas:

- a) Women in family
- b) Women in traditional food processing
- c) Women and folk festivals
- d) Women in ethnic art & crafts

The proposed paper would be prepared primarily on the basis of field study.

Keywords: Identity, tradition, women, Nepalis, socio-cultural life

## **43.The Role of Women in the Folkpainting Of West Bengal**

**Shipra Ghosh**

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**Professor (Dr.)Sujay Kumar Mondal,**

**Head, Department of Folklore, University of Kalyani, Kalyani, Nadia, Pin-741235,**

Women are the earliest figures in History. Men have been hunting since the beginning of civilization and women have taken care of the house efficiently. However in the 21 st century women are manifesting their skills in various ways through education. However they are preparing themselves not only through theoretical books or education but also through various vocational trainings such as different art forms, weaving etc. Similarly women are skilled in various aspects of traditional Folkpainting in Bengal. Though male and female both participate equally in Folkpainting but women play major role in it. In case of wall painting it

can be said that women play a key role. In addition to women girl child also participate.

Through this article, I have tried to highlight the role of women in different aspects of Folkpainting.

Keywords: Folkpainting, Wall painting, Role of Women, Women skilled

## **43. Title of Paper: The Rise of Fallen Angels: Empowering Fallen Women in Charles Dickens's**

### **David Copperfield**

**Jagari Mukherjee**

**(PhD Candidate, Seacom Skills University)**

My paper aims to explore the stories of Emily and Martha, the two fallen women in Charles Dickens's novel, *David Copperfield* from the angle of empowerment. The topic of fallen women have held a great fascination for artists and writers of the nineteenth century. The fallen woman began to make her presence felt in writings of W.R. Greg, Henry Mayhew and William Acton. She also appeared in newspapers, sermons, paintings, and literary works. Most of these writers and artists used their works as tools for public shaming of fallen women, hoping to remove them from the streets. However, authors like Dickens sympathized with such women and sought to empower them not only in real life but also in his novels. His novel, *David Copperfield* is used as a social commentary upon the injustice and degradation meted out to fallen women at the hands of patriarchal Victorian society. Dickens believed in the idea that fallen women should emigrate to countries like America, Australia and Canada in search of a new and reformed life. He sketches out his beliefs through Emily who 'falls' after being seduced by James Steerforth, and Martha, who is Emily's friend and a prostitute. These characters are allowed to emigrate to Australia to create new lives for themselves, instead of declining and dying like the women in previous narratives. Thus, by changing the narrative of a fallen woman's trajectory, Dickens registers his protest against

patriarchy and brings forth a narrative of women's empowerment.

Keywords: fallen women, patriarchy, empowerment

## **44. Women Education: According to Indian philosopher.**

**1. Vigora Kantilal Khimji**

**2. Lodhiya Sabeer Razzak**

**Pre-Service M.Ed. Trainees, Department of Education ,K. S. K. V. Kachchh University, Bhuj-Kachchh (Gujarat).**

If we are going to see real development in the world then our best investment is WOMEN

The present quote conveys the message that holistic development of world based on the integral development of women which can be only possible when they are educated.

Many such messages have been given by Indian philosopher. The main purpose of the present study was to study the Ideology related to women's education according to Indian philosophers like Swami Vivekananda, Mahatma Gandhi, Dr. Sarvapalli Radhakrishnan and Dr. Babasaheb Ambedkar and relevant. The main conclusion was that the education given to women should be make them to build of her self as well as society.

Keywords: Indian Philosopher, Women Education

## **45. Contribution of Women in Indian Literature**

**Mrs. Jaya Dey**

**Asstt. Professor ,(Department of Bengali) ,Fakiragram College**

Just like human beings are unaccomplished without breath, in the same way literature is also unaccomplished without women. Women and literature are closely related to each other because it requires a lot of artistic and women are too good when it comes to artistic creativity. The Indian women have significantly contribute to the

overall world literature as equal with men writers.

The Indian women writers try to depict the women as strong and focused in their vision to succeed in lives.

The Indian women writers are the one who mainly talks about the ego and female desire for freedom. They depict the injustice, the anguish and the despair they receive in a male dominated society. Many of the centred world they are trying to bring out of feminine identity through their works. Women writers have expressed the real oppression and fight of women to achieve gender equality. Their writing come out the urge for freedom and to break all those oppressive forces. They have depicted the life of women who is trapped between their own aspiration and the constricting forces of patriarchy.

For this reason the contribution of Indian women writers are appreciated in all literary categories.

## **45.Flagship schemes adopted by Government for Women Empowerment-**

**Dr.Mitali Nath**

**Assistant professor ,Assamese Department ,J.D.S.G.College, Bokakhat, Assam**

At present, the most common discussion topic is women empowerment. Women Empowerment refers to improvement of the social, economic, political and legal strength of the women, to ensure equal-right among men and women, and to make them confident enough to claim their rights. It also refers to live freely their life with a sense of self-worth, respect and dignity, have complete control of their life, both within and outside of their home and workplace, to make their own choices and decisions, have equal rights to participate in social, religious and public activities, have equal social status in the society, have equal rights for social and economic justice, determine financial and economic choices, get equal opportunity for education, get equal employment opportunity without any gender bias, get safe and comfortable working environment. Women Empowerment leads to decrease in domestic violence. Uneducated women are at higher risk for domestic violence than an educated woman. In order to provide women empowerment, government has taken various initiatives to create an environment for women where they can live with men with equal



status. Through this paper, we are going to discuss some schemes of the Government in this regard.

Key Words-Women Empowerment, Government, Schemes

## **46. Rethinking about Women's Empowerment in 21 st century.**

**Dr A. I. Khan, Dr Mukta Sinha,**

**Retired Principal, Assistant Professor, V.B.U Hazaribagh. M.Ed., V.B.U Hazaribagh**

21 st century is the century of fast changing world whether it be the Society, People, Literature, Art, and Culture. It is continuously on the way of influencing and affecting the Knowledge System, Academia, Value System, Thought Process and Social Process. It's also the century of Technology, Creativity, and Innovation, Liberating the people's aspirations for a better and equal world. So is their struggle to change the atmosphere of hate, divide, control, dominance, exclusion, and selective treatment based on gender, faith, race, caste, language, and region. It's also the century of hope, courage, and determination to reshape the existing world order for co-operation, equality, and freedom.

So, it requires to re-imagine and think about every aspect of human life (social, economic, political, cultural, ethical, and spiritual) to rediscover the basic tenants of Humanity based on dignity, freedom, equality, justice, and fraternity in tune with information and communication technological development. So are the issues of Women Empowerment.

Women empowerment in 21 st century can only be perceived and measured in terms of their participation, representation, ownership of assets, sharing business and trade, employment, scope for entrepreneurship and partnership, level of consumption and role in policy formulation, planning, decision-making, and execution. Share of women in public domain, social process, leadership status and creation of their own space, to reshape the society and the world, are other criteria of empowerment.

21 st century is also the age of domination of international finance capital in every field of life and widening inequalities, resulting in gender divide, economic disparity, income gap,

educational divide, and digital divide as well. These divisions and disparities, inherent in existing system, have unleashed the forces of social biasness, discrimination, oppression,

and suppression against the imaginary enemy including the women most violently and such trends are more pronounced in case of women. Chances of victim being considered and treated as offender is becoming norm of the time which is a dangerous trend. The paper takes stock of data pertaining to human index, several surveys, studies and explores the steps to be taken for accelerating the process of women empowerment so that world may be a better place to breathe, to survive and sustain.

## **47.Social-Economic and Political Empowerment of Women in 21 st Century India**

**Prodip Kumar Sarkar , Dr. Sujay Kumar Mandal.**

**1.Research scholar, Department of Folklore,University of Kalyani Nadia,West Bengal, India.**

**2.Professor (Dr.) Sujay Kumar Mandal, Head, Department of Folklore, University of Kalyani, Nadia,West Bengal, India**

Throughout the 21st century, women's empowerment has become a major issue in India.

Women in today's society demand that they be treated on an equal footing with males in all aspects of life, including the social, economic, and political realms. The country's constitution declares women to be legal citizens with the same rights as males. Women's empowerment is still a far cry from becoming a reality in the vast majority of countries throughout the globe.

As the labor force participation rate (LFPR) in India shows, men continue to dominate the country's major workplace organizations, we can observe the prejudice they face on the basis of gender. The goal of this essay is to outline the various problems that government and non-government organizations (NGOs) face while trying to empower women in India, and to give some advice on how to overcome them. The data was gathered via surveys, interviews, and secondary sources. Women face discrimination in many sectors, including politics and the workplace, according to polls. Women's equality is one of the most discriminated against categories in the poll, especially when it comes to promotion and task allocation. Reducing and mitigating inequalities in salary and compensation is also a means of reducing domestic

violence (marrying, dowering and other forms of domestic abuse). Sexual harassment is prevalent in all employment, public or private. Women in India are still at risk of violence and exploitation. Women in India face a wide range of horrific crimes, according to the NCRB.

Keywords: Empowerment, Social, Economic, Political, Gender-Equality and Discrimination.

## **48. Questions of Women's freedom in a patriarchal society**

**Neetu Thapa**

**PhD Scholar , Department of Hindi ,North Eastern Hill University, Shillong (Meghalaya)**

Since the beginning of creation, women are the basic basis of the development of civilization and culture of mankind. The divine form of woman is worshiped, but the same woman is currently becoming a victim of oppression in a patriarchal society. From home to outside, a woman must save the existence of her being a woman. For these reasons, protests like women's movement, women's discourse arise in patriarchal society. 'Simone de Beauvoir' is the first author to discuss women's questions in literature. Which has deeply influenced the perceptions of women and their freedom. She says that 'a woman is not born, but she is made'. If seen, today's woman is completely free, she can go wherever she wants to go, wear whatever she wants and can live with freedom wherever she wants to live. But still a question remains in the mind that is the woman free?

The western women's movement is famous all over the world. In India too, women have fought many battles for their rights. Pandita Ramabai and Savitribai Phule were prominent among the early agitators. Pandit Ramabai fought for women's rights. Questioned the orthodoxy of Hindu religion and talked of women's freedom in the eighth decade of the nineteenth century. On the other hand, Savitri Bai Phule laid more emphasis on women's education and opened schools for women.

Keywords- patriarchal society, freedom, question, literature, woman

## **49. Pratibha Basu's 'Jiboner Jalchobi' – Ekkti Attmokothon**

**Dr Shreeta Mukherjee**

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The book 'Jiboner Jalchobi' portrays the life of famous writer Pratibha Basu, who was known as Ranu Som in her previous life and was famous for her singing but not for her writing. This book 'Jiboner Jalchobi' is actually an autobiography, which shows the journey of Pratibha Basu's life, her love, her struggle, her passion towards her writing and the love for her family. Here, in this book, one can see the two different side of a woman's face. In one hand she is a successful Home maker, who is the inspiration of her husband, a very famous poet Buddhadeb Basu, who changed the whole theory of not only Bengali but Indian Poetry. In the other hand she is a prolific writer as well. In the first half of 20 th century, she became the face of Dhaka city. She was known for her progressive mindset and proactive social activities. In the second phase of her life, she appeared as a very famous women writer in Kolkata. In her autobiography, the picture of communal riots and the idea of 'Deshbhag' came in a different shades. The real life experience encouraged her to write novels like 'Jiboner Sur Sayanhe' and 'Somudro Hriday'. Pratibha Basu told about the transformation of her life in a very well narrative way in this book, so that it can touch the heart of the readers very easily.

## **50.PORTRAYAL OF WOMEN IN THE NOVEL “TEZIMOLAR MAAKOR SADHU”**

**Preetirekha Bhuyan**

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Portrayal of women in Assamese literature is a famous genre. At the early period of Assamese novel women are portrayed as model Indian women with all the feminine characteristics. Later, in the post independence era of Assamese novel, a new trend has been started by portraying various psychological aspects of the women characters. Also recreation of historical character or folktales with a new and liberal perspective is a new addition to Assamese literature. The Assamese novel “Tezimolar Maakor Sadhu” is mainly based on the famous assamese folktale 'Tezimola' by Lakshminath Bezboruah. The novelist Mridul Sharmah presents the traditional story from a very different perspective by reflecting the

struggle of being a step-mother and her conflict with the society and with her own mind and soul. There are many other female characters in the novel which are also used to reflect different sides of women psychology. The folktale 'Tezimola' is a story about a rude step-mother who tortured and killed her step daughter Tezimola. But this novel portrays the character of Sumitra, the step-mother, as a kind-hearted woman who sacrifices all her happiness for the step-daughter Tezimola. At some part of the novel with the help of magical realism the novelist creates similar situation with the folktale, which is a very unique technique to describe women psychology. So, all these facts and conflicts of women characters of this novel will be discussed in this paper.

Keywords: women psychology, recreation, step-mother, society.

## **51.The Pride of Womanism and Crisis of Conscience in Anita Desai's Where Shall We Go This Summer**

**Dr. Suneeta Upadhyay,**

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Among the post-Freedom Indio-English writers the contribution of Anita Desai to the emancipation of modern Indian women is great. She achieved this by laying bare the inner recesses of the feminine psyche and the dilemma of Indian women who struggle for a new pattern of order. Where Shall We Go This Summer is one such powerful novel where Desai delineates the intense crisis of conscience and values of the central character Sita, a sensitive woman in her early forties, in order to rediscover a creative possibility within the invisible layers of her 'self'. Being fed up with the strife-torn present she aspires for an escape from the meaninglessness and artificiality of modern life. The identity crisis of Sita as a result of husband and wife polarity makes her rebellious to the current notion of womanhood as sexual or procreative mechanization. The theme of marital dissonance reverberates throughout the novel. Anita Desai manages to bring out this theme by showing the emotional and temperamental gulf between the pairs of lovers in the novel. Sita's psychical suffering is caused by her own conscious inclination to preserve and uphold traditional values of an integrated life in face of chaotic values of modern life.

## **52.Women Entrepreneurship Assam- A Study on the Problems and Prospects of Women Entrepreneurship in Udalguri District**

**Dr. Nripesh Kalita Mrs. Rupali Saikia**

**Asst. Prof. Dept of Economics Librarian ,Khoirabari College, Khoirabari College ,Udalguri(BTR), Assam (BTR), Assam.**

A country may be rich in material resources and capital but if it lacks entrepreneurship, the optimum utilization of resources will not take place. Entrepreneurship is the activity undertaken by an entrepreneur in the pursuit of entrepreneurial objective. Entrepreneur can be defined as a person who attempts to make a profit by starting a company or by operating alone in the business world, esp. when it involves taking risks. Women entrepreneurship refers to where the activities relating to the managing and owning of a business enterprise is done by a woman or by a group of women. Traditionally, the role of woman in India Assam in decision making is very limited. She could not even take decision in her personal area of interest. The data provided by 2011 census shows that 85.92% of the population of Assam is rural based and among them, 48.88% are females. But in contrast to that most of the women entrepreneurs are urban based. As such, the contribution of such huge chunk of rural women population in entrepreneurial activity is very negligible and this needs to be improved. So, this paper is an attempt to study the problems and prospects of women entrepreneurship in Udalguri district of Assam.

Key words :- entrepreneur, rural women, decision making, problems, prospects

## **53.Rebellion of women in Ashapurna Devi's novel "Trilogy"**

**Pranab Mandal**

Ashapurna Devi (1909-1995) is one of the first class female novelists to be remembered in Bengal. She is a person who had enriched Bengali literature with her extraordinary creative talent. She was a pioneer in building the identity of women as writers in the patriarchal society in the endless struggle at home and abroad. She has inspired the women society through her writings. She has shown a special path to women in particular. She saw the existence of women's disenfranchisement everywhere in the

society and from this question of disenfranchisement everywhere in the society and from this question of disenfranchisement he wrote trilogy - 'First Promise' (1964), 'Subarnalata' (1966) and Bakul Kotha (1973). In the novels, images of three eras seem to have emerged through three generations. Writer Mahasweta Devi herself commented on the first novel of the trilogy:

The inner backbone of society's domestic life is women who save the family and protect the world. They are not imaginary goddesses of the heavens, in the words of the poet they are the 'senses of the limit heaven'. Therefore, the vow of these women is to keep the soul in its glory by keeping the people of the house in constant restraint. That is why women are sometimes the mother, sometimes the wife, sometimes the driving force of the world. They play different roles to keep everything alive. The first novel deals with the struggle of such an ordinary woman. Helpless ordinary women have become rebels within a limited range. She has stood up to protest against injustice. The second novel depicts women protesting. Because, Subarnalata is Satyavati's daughter. Depriving Subarnalata, her father also married her nine-year-old daughter to a lowly man from a very low-caste family. Here too his life is an uninterrupted flow of pain and suffering. And in the third novel, that ideal of femininity and women's life has been revealed. Subarnalata's daughter Bakul also believes in that protest. She has the rebellious thoughts of his mother and grandmother. In short, this trilogy written by her is in a sense a document of the life of the age, the history of the change of the age. Honesty is their only motto. The humiliation of women in a male dominated society makes them so angry that they protest against it. And here is the success of the novel " trilogy "

## **54.Re-evaluation of women's power in the society and literature from the perspective of Srikumar Bandyopadhyay.**

**Shally Saha**

**Research Scholar, Visva-Bharati University ,Bolpur, Santiniketan**

In the history of Bengali literature, numerous female novelists evolved in the post-Bankim era. The period when the women, who didn't have much participation in the society, took up the pen and started writing can be termed as a memorable moment in Bengali literature. It was very important to evaluate their literary work and establish them as recognized authors in

Bengali Literature. Srikumar Bandyopadhyay did review the work of all such female novelists to put forward his critiques.

Srikumar Bandyopadhyay was a pundit critic. He has analyzed literature from different aspects. Female novelists have been referenced in his critiques in many ways. His evaluation of the literary work done by female novelists was his most important contribution in re-evaluating women's power. It clearly depicts that he was very keen to empower women. Srikumar Bandyopadhyay came up with his analysis of female novelists' work in his famous book 'Bangasahitye Upanyaser Dhara'. In the book he emphasized on the fact, how the quality and content of the novels evolved for better with time and how the notable differences between the work of a male and a female novelist ceased to exist with women's access to education, financial independence, and social participation.

In the research findings, a detailed discussion on how Srikumar Bandyopadhyay tried to re-evaluate women literature to empower them will be presented.

## **55. Contribution of Women in Indian Jewish Literature**

**Dr Mousim Mondal**

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Purba Burdwan-713104**

There are only a few books originally written in English by Indian Jewish authors that reflect Jewish experiences in India. Interestingly, all these novels dealing with Indian Jewish experience are written by women. The most resourceful books that reflect the Jewish experience in India are Ruby Daniel's memoir (co-authored by Barbara C. Johnson), *The Ruby of Cochin: An Indian Jewish Woman Remembers* (2001), Jael Silliman's autobiographical narrative *Jewish Portraits, Indian Frames: Women's Narratives from a Diaspora of Hope* (2001) and a novel *The Man With Many Hats* (2013), and Esther David's five novels, *Book of Esther* (2002), *Book of Rachel* (2009) (winner of Sahitya Akademy Award 2010), *The Walled City* (2009), *Shalom India Residence* (2009) and *Bombay Brides* (2018). The Indian Jewish narratives basically project the seismograph of a cultural interface □ Judaic and Indian. This paper, therefore, proposes to



particularly use the method of textual analysis to foreground the contribution of these women

authors in capturing the rich cultural heritage of the lesser known Jewish India.

Keywords: women, Indian Jewish, identity, Indian English Literature

## **56.Indian Nationalism: A Reading of the Select Writings of Sarojini Naidu**

**Dr. Samit Kumar Maiti**

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The late nineteenth and early twentieth century, the period also known as the heyday of Indian Renaissance, witnessed the unprecedented flourishing of nationalistic literatures in India. Needless to say, such nationalistic literatures were mainly inspired by the anti-colonial nationalism that was the dominant political trend in India in the late nineteenth and early twentieth century. However, the most remarkable thing about this nationalistic literature was that it was contributed by a number of Indian women writers, intellectuals and political activists. Sarojini Naidu (1879-1949), popularly known as 'the Nightingale of India', was one such charismatic writer and political activist who made a significant contribution to Indo-Anglian literature, particularly through her works *The Bird of Time* (1912) *The Broken Wing* (1917). The objective of this paper is to make an assessment of her poetical works which have their bearings on the Indian national movement against the British. The paper will make an attempt to find answer to these vital questions: What contributions did Naidu's works make on the nationalistic literature? Do her works formed a separate genre of political writings that flourished during the nationalistic movement? Were her works simply clichéd imitation of the mainstream male nationalistic writings? What role did her political writings play in strengthening the position of the women in the traditional Indian society at that time?

Keywords: Indo-Anglian fiction, nationalism, patriotism, women empowerment.

## **57."stree-dharm ewam stree garbhashy ki swadintaa ka pahal kartaa upanyas**

**Susmita Sen**

**Research scholar ,Central University of Tamil Nadu ,Dept of Hindi**

She awarded Gjaanan Madhaw Muktibodh purushkaar also. This novel mainly focuses on the environment of Rajasthani society, but after deep study we got lots of examples which indicates what kind of problems women face when she wants to leave a life with her own rules. Women empowerment is the main goal of this novel. Krishnaa is the main women character who spend her half of life only following the rules and regulation of patriarchal society. But when she step up to wards her freedom the male dominated society started questioning about her Stree-Dharm. They try to proof she is the characterless women. So many problems come in front up him but she don't step back. Whatever situations the author has shown through Krishna, it also establishes the truth of the cruelty of our 21st century patriarchy. If a woman goes out of the rules of patriarchy society and raises some voice for herself or for the female society, then she has to face so many objectionable situations, we will get to see it very clearly in this novel

## **58.Unish Shatake Nari Jagarane Naribadi Sahitya**

**Dr.PrabirKumarPal**

**AssistantProfessor,MankarCollege,EastBurdwan**

We never forget the nineteenth century feminist thinkers of women's awakening in Bengal. There have been some problems since the creation of the society. These problems are sometimes social, sometimes ethnographic, sometimes state, sometimes religious, sometimes gender inequality etc. The contribution of men and women in the formation of society and state since childhood is outstanding. But a view has been created in the social system where the status and position of men and women have been kept unequal and discriminatory. The idea that men are stronger in terms of physical ability and more in terms of labor and earning capacity has been created in the minds of people for a long time. As a result, patriarchal society has been created and domination of women has always been a habit. In fact, there does not seem to be much difference between men and women except biological as well as physical differences. From the Middle Ages onwards, we have seen that women are not inferior in the field of knowledge, intelligence and application of labor. Even in the formation of the state, in the management of the state, women have been showing expertise in different countries at different times. At present, we see the role of women as the prime ministers of different states is quite significant. Apart from the former Prime Minister, the role of women today in the administration, judiciary, law, industry, technology, literature and culture, is also very important in the country. Smt Mamata Banerjee in West Bengal at this present time has been setting a precedent all over the country as the Chief Minister. But unfortunately due to such reasons as religious, social, domestic, economic, political etc., we have been oppressing women all the time and this is a big problem in the case of balanced social structure which is not visible to most people in the current society. It is believed that men and women have been created differently due to religious reasons. As a result, the issue has become usual for everyone. Some people who think the issue is a problem also do not do much about it due to the lack of intellectual selflessness and compassion. At times there are some exceptional people who are looking for an acceptable solution to the conventional problem. In particular they explore the real causes for the suffering of exploited deprived oppressed human being. Our Indian society is not deviating from it. In the society of India since ancient times men and women have been discriminated and women have been deprived of their real rights. The personalities who have taken significant role in nineteenth century society in changing the status and position of women will be discussed. The status of women in nineteenth century, Hindu, Muslim, Christian, Jain, irrespective of all religions and castes and the contribution of great personalities in changing the plight of the women are the subject matter of this research paper.

Key Words : Feminist, Discriminatory, Patriarchal, Domination, Oppressed

## **59. Women Empowerment in India**

**MOLLA HAFIZUR RAHAMAN (W.B.E.S.)**

**Head of the Department (English) , Government General Degree College, Mangalkote Khudrun, Mangalkote, Purba Bardhaman, West Bengal,**

In woman lies the unique power of creation, nurture and transformation. Everyday women across the world are performing diverse responsibilities right from doting daughters, caring mothers, affectionate wives, expert colleagues and many more. Certainly women are the backbone of any society. But in every part of the world women have been treated as a second rate citizen. Women are at the receiving end of discrimination, oppression, abuse, financial dependability and many other social atrocities. Women are pushed at the margins in relationships. They are given lesser rights. They are expected to subjugate to the cruel whims of male counterparts in the male dominated patriarchal society. Absence of equal rights and financial liberty coupled with gender stereotypical notions leave women vulnerable to multiple exploitations like rape, dowry death, feticide, domestic violence, sexual harassment and so on. Anxiety and suffering are other name of women. As women make up half of the population their empowerment and development cannot be ignored. The empowerment has been felt as a tool to bring about changes in their socio-economic condition. It has been felt on the part of nation as well as individual that no society can progress until women lag behind. The result of women empowerment perceive in various spheres of Indian society. But the dream of women empowerment was not easy to implement. My paper will highlight domestic violence and crime against women, reasons for crime against women, measures to reduce crime against women, background of setting up Parliamentary Committee on Empowerment of Women, National Policy on Empowerment of Women and various effective measures initiated by State for women empowerment and the present condition of empowered women in Indian society. Key Words: patriarchal, discrimination, atrocities, empowerment and empowered-women

## **60. Importance of Feminism in Hindi Literature**

**Dr Md Mazid Mia**

Traditionally, feminist literary criticism has sought to examine older texts within the literary canon through a new lens. Typical goals of feminist criticism include both the development and discovery of the feminist tradition of writing, and the rediscovery of older texts, as well as interpreting the symbolism of women's writing so that it is not lost or overlooked from a male perspective, and The sexism contained in it should be opposed. Developed by Lisa Tuttle in the 1980s with the intention of analyzing women writers and their writings from a female perspective and raising awareness of the sexual politics of language and genre, and has since been adopted by the majority of literary conventions. In the context of culture, religion, art, philosophy and history, a whole world, which is considered to be an objective animal in feudal luxury, is imprisoned in the existence of woman. The women's society was bound to explore the adjectives and reverence of women i.e. abla in the sponsored structure of home, dungeon and tradition. Deprived of the right to language, deprived of any power of judgment, conscience and intelligence, he is still doomed to inhuman acts of sex testing and feticide in a society of so-called scientific, civilized, educated and technical human beings. Yes, at present their conditions have changed to some extent due to education and economic dependence, but on the picture of freedom that the market has drawn from under his body, the nail scratches of bloody intentions are being ruthlessly emerging. And thus the journey of women from the Urvaitic period to the postmodern era continues in this way. Yes it is definitely that in this era of globalization and change, this identity is definitely inspiring. This given opportunity of history needs to be given importance to society and literature so that the value creation of feminist literature can become ethical. If there is pain of independence in the Vedic tradition, then it has to be justified in the present so that the position of women can be further strengthened in future. The truth is that the value of feminist literature is definitely in making us sympathetic, because this kindness will give us a humane feeling and this humane behavior is the enduring value of righteous feminist literature.

key words-

Women's suzerainty, patriarchy, supremacism, sexual politics, feudal luxury, masochism, priesthood.

## **61. Nabankur. Ak Narir Aposh Hin Sangraam O Uttoranar Kahini**

**Manas Acharyya**  
**P G department of Bengali , BBMKU. Dhanbad**

The novel Nabankur was written by Sulekha Sannal. It was first published in 1372BS in the Madhyavitta patrica. Chapter no4th, 29th, 31st was published in the book Women writing in India vol., 2.(the 20th century). It was translated by Madhuchandra Karlekar and edit by Susi Tharu and K. Lalita. It was totally translated into English by Gouranga P Challopadyay named The seedling, s tale. It is the unforgettable creation of author and it is also a autobiographical novel. This is written in the background of India under British rule. The form of this novel is created with the image witnessed by the author mingled with his imagination. He was the sucessor of a perishable jaminder clan. The character Chabi is created in the background bengal tortures by the British on one hand and the world War on the other. The moving picture of her life since her childhood to youth is there in this novel. The series of Chhoni, s inner evolution have been tired to put up in the novel through some petty incidents of everyday life. With her free mind Chhobi sees the events in society as well as in family and tries to analyse those with her own logistic approach and tries to move on breaking the myth and prejudice. Her educated mother evokes a question in her mind What is the purpose of a woman, s life. It is not a good marriage or a good job but something else. The development phase of the character Chhabi is divided into three stages, first growing up in her childhood amongst the family circle then shifting to her aunts house to pursue and last of all returning to the village with the unique experience of the world War and stepping into political affairs.

## **62.Contribution of Women in Indian Jewish Literature**

**Dr Mousim Mondal**

**Assistant Professor ,Department of English ,Maharajadhiraj Uday Chand Women's College,Burdwan-713104**

There are only a few books originally written in English by Indian Jewish authors that reflect Jewish experiences in India. Interestingly, all these novels dealing with Indian Jewish experience are written by women. The most resourceful books that reflect the Jewish experience in India are Ruby Daniel's memoir (co-authored by Barbara C. Johnson),The Ruby of Cochin: An Indian Jewish Woman Remembers (2001), Jael Silliman's autobiographical narrative Jewish Portraits, Indian Frames: Women's Narratives from a Diaspora of Hope (2001) and a novel The Man With Many Hats (2013), and Esther David's five novels, Book of Esther (2002), Book of Rachel (2009) (winner of Sahitya Akademy Award 2010), The Walled City (2009), Shalom India Residence ( 2009) and Bombay Brides (2018). The Indian Jewish narratives basically project the seismograph of a cultural interface □ Judaic and Indian. This paper, therefore, proposes to particularly use the method of textual analysis to foreground the contribution of these women authors in capturing the rich cultural heritage of the lesser known Jewish India.

Keywords: women, Indian Jewish, identity, Indian English Literature

## **63.Indian Nationalism: A Reading of the Select Writings of Sarojini Naidu**

**Dr. Samit Kumar Maiti ,M.A., B.Ed., Ph.D. ,Assistant Professor ,Department of English ,Seva Bharati Mahavidyalaya ,Kapgari, Jhargram, 721505**

The late nineteenth and early twentieth century, the period also known as the heyday of Indian Renaissance, witnessed the unprecedented flourishing of nationalistic literatures in India. Needless to say, such nationalistic literatures were mainly inspired by the anti-colonial nationalism that was the dominant political trend in India in the late nineteenth and early twentieth century. However, the most remarkable thing about this nationalistic literature was that it was contributed by a number of Indian women writers, intellectuals and political activists. Sarojini Naidu (1879-1949), popularly known as 'the Nightingale of India', was one such charismatic writer and political activist who made a significant contribution to Indo-Anglian literature, particularly through her works The Bird of Time (1912) The BrokenWing (1917). The objective of this paper is to make an assessment of her poetical works which have their bearings on the Indian national movement against the British. The paper will make an attempt to find answer to these vital questions: What contributions did Naidu's works make on the nationalistic literature? Do her works formed a separate genre of political writings that flourished during the nationalistic movement? Were her works simply clichéd imitation of the mainstream male nationalistic writings? What role did her political writings play in strengthening the position of the women in the traditional Indian society at that time?

Keywords: Indo-Anglian fiction, nationalism, patriotism, women empowerment.

## **64.Rebellion of women in Ashapura Devi's novel "Trilogy"**

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Ashapura Devi (1909-1995) is one of the first class female novelists to be remembered in Bengal. She is a person who had enriched Bengali literature with her extraordinary creative talent. She was a pioneer in building the identity of women as writers in the patriarchal society in the endless struggle at home and abroad. She has inspired the women society through her writings. She has shown a special path to women in particular. She saw the existence of women's disenfranchisement everywhere in the society and from this question of disenfranchisement everywhere in the society and from this question of disenfranchisement he wrote trilogy - 'First Promise' (1964), 'Subarnalata' (1966) and Bakul Kotha (1973). In the novels, images of three eras seem to have emerged through three generations. Writer Mahasweta Devi herself commented on the first novel of the trilogy:

The inner backbone of society's domestic life is women who save the family and protect the world. They are not imaginary goddesses of the heavens, in the words of the poet they are the 'senses of the limit heaven'. Therefore, the vow of these women is to keep the soul in its glory by keeping the people of the house in constant restraint. That is why women are sometimes the mother, sometimes the wife, sometimes the driving force of the world. They play different roles to keep everything alive. The first novel deals with the struggle of such an ordinary woman. Helpless ordinary women have become rebels within a limited range. She has stood up to protest against injustice. The second novel depicts women protesting. Because, Subarnalata is Satyawati's daughter. Depriving Subarnalata, her father also married her nine-year-old daughter to a lowly man from a very low-caste family. Here too his life is an uninterrupted flow of pain and suffering. And in the third novel, that ideal of femininity and women's life has been revealed. Subarnalata's daughter Bakul also believes in that protest. She has the rebellious thoughts of his mother and grandmother. In short, this trilogy written by her is in a sense a document of the life of the age, the history of the change of the age. Honesty is their only motto. The humiliation of women in a male dominated society makes them so angry that they protest against it. And here is the success of the novel " trilogy " .

## **65.STRUGGLE OF TRIBAL WOMEN OF JHARKHAND FOR ECONOMIC INDEPENDENCE**

**Dr Amulya S.Suman Beck,**

**P.G Department of Political Science ,BBMK University Dhanbad.**

The tribal areas are cut off from mainstream and large numbers of tribal villages are in remote and inaccessible area, where development efforts have not shown any impact on their miserable plight. It is well known fact that development efforts and benefits are not reaching to the tribal areas. Tribal people suffer with low literacy, extreme poverty, exploitation, deprivation and also many human right violations occurred among them, This situation made the head of the family or male tribes so frustrated that they waste their limited earned money on Hadia or Daru. On the other hand, the female tribes cannot tolerate the worse situation of their family and start coming out from home to earn something for their family. In search of work, some either find way to sell hadia-daru or engage themselves in domestic labour and daily wage earnings, and the others get trapped in the hands of middlemen and migrate to Delhi or any other metropolitan cities for work. In this way, the daughters of Jharkhand are coming out from home to fulfill the responsibility of their families. The middlemen take advantage of these tribal women and use them the way they can. 'This makes their life as worse than hell. If the family members of these unfortunate daughters want to get them back, they find themselves helpless to do so due to lack of money, education and awareness. This paper focuses on the problem of tribal women of Jharkhand, those who are struggling for economic independence outside the home. It also gives stress to tackle these problems effectively by approaching Govt. of India and Human Rights National and international organizations.

## **66.A Study of Non-working Women Empowerment**

**Dr. Sanghamitra Basak,**

**Assistant professor,Surendra Nath College for Women,389/A/3 Cripur Road, Konnagar, Hooghly**

Women are not the 'House Maid' rather a house is made by the women. They do the house work, they cook for their family members, they clean the house and actually women make a home beautiful. In this era of women empowerment the non-working women are also giving their hands of earning in her family beside their own home duties by Delivering foods in home(daily kitchen), opening home bakery, taking the role of home or private tutors, leading the grocery shops etc. Not only that, they also are taking part in various types of business, management, banking and administrating sectors. By this various kinds of way the women empowerment of India is growing up.

## **67.A study on challenges of women empowerment**

## **Bhanita Basumatary.**

**M.A., M.Ed., NET. ,Lecturer, RAC (B.Ed.) ,Sima Basumatary ,M.A., B.Ed.**

Women empowerment is empowering the women to take their own decisions for their personal development as well as social development. Empower of women would mean encouraging women to be independent, have positive self-esteem, generate confidence to face any difficult situation, taking active participation in various socio-political developments endeavours. This paper attempts to analyze the status of women empowerment and highlights the challenges of women empowerment. Today the empowerment of women has become one of the most important concerns of 21st century. It is seen that from early 20th century the status of women have been changed slowly and gradually. The study disclose that inspite of many effort undertaken by government, women of India are comparatively disempowered and they enjoy sometimes lower status than that of men. It is found that the acceptance of unequal gender norms by women are still prevailing in the society. In spite of these gender gap also exist regarding access to education and employment. Rural women face more domestic violence than urban women. The study concludes on the basis of findings that access to education, employment and change in social structure are only the important factor to women empowerment.

Key words: women, empowerment, development, education, rural.....

## **68.women empowerment and girls student in a gender based society ;With special refrence to Darrang District**

**JUNU SAIKIA**

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Women empowerment is a necessary right for women to overcome situations in a society and contribute in a gender base society. We have to say that empowering women is the necessity of women have to play numerous roles in various disciplines like medical, engineering, police, navy, military etc. A gender base society is a such type of society where both men and women have the opportunity to work in various kinds of social activities and share responsibilities. Educated women can take proper care of their children. An educated girl or women has bringing up economic development to her family as well as to the society. Gender base violence like physical and mental abuse, sexual harassment, discriminations have to reduce by empowering girl students in social activities and share with others. Generally parents are more likely to expect their sons than the daughters. In India, there are so many low income families, that is why girl students often lagging behind boys in educational and social norms. So, government has taken various kinds of opportunities for women and girls students. From the ancient times, women have been treated as the machine for producing children's birth. But now a days women are not that such type of machine, they become human resource in present scenario. As a human being women have also the right against domains. The principle of gender base equality is enshrined in the constitution of India. The empowerment of women have been recognised as the central issue in determining the status of girls students as well as the women. Indian constitution

not only grants equality for women, but also empowering the state to be adopt measures in favour of women. Darrang District is a district where mostly rural areas surrounded. The gender equality is far behind in comparison with other people in the state of Assam. The char areas are commonly be mentioned in this paper. To discuss about the topic both observation and analytical methods are used. Keywords: women, empowerment , girl, education, economy, development.

## **69.Doyen of Bengali children literature – Purnolata Chakraborty**

**BIJOY DAS**

**Assistant Teacher ,RANIGANJ HIGH SCHOOL ,PhD scholar (BURDWAN UNIVERSITY)**

Amongst the various works on literature in different countries of the world, one of the most important literary works pertains to those which are for children. Within children is hidden an inborn talent that needs to be nurtured to bear fruit later.

These young shall, one day, become the torch bearers of our generation and this hidden literary talent needs to be nurtured from the beginning just the way a sapling, that when looked after well, shall, one day grow into a robust tree.

Those who devoted themselves to literary writing for children need to be revered and prominent among them is the Roychowdhury family. The seeds of children's literature in Bengali started to germinate in

this family and it was Upendrakishor Roy who first sowed the seed. He was the progenitor of children's literature in Bengali.

In the nineteenth century in the field of literature, names of two families stand out. One of them was the Tagore family and the other was the Roy family. The Roy family's contribution to children's literature in Bengali is immense. For generations members of the family have been involved with children's literature. Upendra Kishore was the main initiator. He not only wrote books but also printed and published them in his magazine "Sandesh" in 1913 so that the books reached the hands of the little ones. Dissatisfied with the then printing system, he set up his own printing company. He formed a literary group centered on Sandesh magazine where many famous writers outside the family also wrote. The seed that he had sowed later transformed into a huge tree. His second daughter Purnolota Chakraborty was a worthy successor of later published children's literature. The essential elements for talent development were evident enough in the inner circle of Roy family.

## **70. Ideal' Women to 'New' Women-journey of Women Characters in 'This Time of Morning'**

**Dr. Hira Bose**

**Assistant Professor, Department of English, Sam Higginbottom University of Agriculture, Technology and Sciences, Prayagraj, U.P.**

This paper deals with how the presentation of women characters has evolved in Nayantara Sahgal's novel *This Time of Morning*. Indian English novels in the nineteenth century were deeply influenced by Gandhian philosophy of casteism, freedom, religion etc. which gave rise to the topics like freedom, struggle, East -West relationship, the communal problem etc. The position of women has changed drastically in post -independent India. Nayantara Sahgal because of her rich cultural heritage is one of those few women writers who are against de-humanization of women, against their subjection by men and against treating them as mere possessions. Sahgal in her novel describes the different moulds caste on the women and their struggle for sovereignty. In the process; she re-defines the 'ideal' women by which she means women have moved one step further away from the stereotype of virtual women into a new definition of virtue-'new' women. Sahgal in the novel *This Time of Morning* brilliantly portrays the journey of various kinds of women characters having traditional attitude to modern attitude. Rashmi in the novel stands out as a unique figure and it is obvious that the writer's sympathies lie with her as she aptly fits into her concept of 'new' woman. Mrs Shagal strongly believes that the emancipation for a woman is possible only with the aid of a powerful, courageous and sincere man. Rakesh in this novel not only encourages the protagonist to struggle for emancipation but also ready to come to rescue whenever she was in trouble.

Keyword: Ideal women, new women, emancipation

## **71. Women characters reflected in 'Daini?' and 'Khithir' Novels**

**Dr. Bhounik Ch. Boro, Associate Prof., Bodo dept., BU Derhashat Goyary, R/S, Bodo dept., BU**



Manaranzan Lahary's 'Daini?' and Chitaranjan Mushahary's 'Khithir' are more famous and impressive novels. The novel 'Daini?' is based on the blind believes of the society through

the main female character of Durmao, who is killed by corrupted people of the society by naming as witch person. There are some other female character in the novel along with Durmao, they are- Durmao's daughter Nijira, Sandrewb's wife and others. Then the 'Khithir' is social novel which is based on recover the own wealth right by mentality challenge, which often held in present society. In this novel woman characters are- Banathi, Bithikha, Golapi and more.

Methodology: On this proposed topic there will be used the descriptive and analysis method.

Data collection: There will be collected the primary data from these two texts 'Daini?' and 'Khithir' and the secondary data from the some other texts which are published as descriptive books, journals, magazines etc.

Area of the study: There will be discussed only based on women characters which are reflected in the 'Daini?' and 'Khithir' novels.

Key words: kindhearted, trusted, bravery, tragedian

## **72.Topic: “Contribution of Bodo women’s in Bodo Literature: A brief discussion.”**

**Sanhang Mushahary (M.A., M. Phil.) ,Ex- Student of Bodoland University Kokrajhar, Assam, India**

Literature is the history of a community. Because, with reflect of human feelings, it can tell the past and present status of a community to the world. A person can share their feelings and experiences with the other person or human society through the literature. Apart from their feelings, a person can tell their communities problem, social issue, culture and religion with other communities. Literature can make to develop a community's culture and can bring unity to a society. Many Bodo writers divided Bodo Literature into different parts. Madhuram Baro divided in his book 'Jariminni Nwjjwrao Boro Tunlai', the Bodo literature into four parts. These are Kuga Tunlaini Muga (Period of Oral Literature), Missionary Muga 1884-1919 (Period of Missionaries), Bibar Muga 1920-1951 (Period of Bibar or Old age) and Gwdan Muga 1952- Till date (Modern age or period). Bodo creative literature started from the period of Bibar. But in this period any Bodo women wasn't started to write Bodo literature. Because in this period, Bodo women weren't develop in education. But after the development in education, some educated Bodo women started to write poetry, short story and different creative literature. After the new period of Bodo literature, we can see many educated Bodo Women are publishing different kinds of creative literature and with this work, Bodo women are helping to develop the Bodo literature. This paper will be described today how the Bodo Women are contributed to the development of Bodo literature.

Keywords: Literature, Bodo Women, Contribution, Development



## **73. Contribution of women writers in Bodo literature : A case study of Goalpara District**

**Mr. Kritikamal Swargiary**

**Assist. Professor & Research scholar J N college, Boko, Kamrup & BU**

Women enjoy equal rights along with men and they are bound to get it. Women are living with equal rights and dignity along with men at present. The most valuable quality of a woman is tolerance. At the present scenario, we have seen that women also played a great role in the development of language and literature.

Like John Austin (novelist), JN Rowali (British writer), George Eliot (English novelist), Amrita Pritam (Hindi novelist), Krishna Saythi (novelist), Arup Kalita (novelist), Mamoni Raisom Goswami, Swarna Prabha Chainary, Uttara Bwiswmuthiary and many other women writers.

In the same way, in Goalpara district also, women played a great role in the development of language and literature.

Some of the women writers are Indumati Kachari, Subhodra Bala Kachari, Snehanata Basumatary, Anima Priya Khaklary, Surobhi Bala Hazowary, Pratima Kochary and many more. They have contributed different poetries, prose, plays

and short stories in different magazines. They have contributed a lot in the development of the Bodo literature with the help of their traditional knowledge.

Women have contributed a great role in the development of literature by creating different poetries, short stories, essays, novels and so on. They are also a leading role in the literary world today.

Keywords:- Poetry, Prose, Short Stories, Books.

## **74. A Descriptive study on Portrayal of Women in English Literature**

**Jyoti Ahlawat , Lecturer , DoE (Delhi)**

**Dr. Geeta, Assistant Professor, SCERT(Delhi)**

From times immemorial, women have been the backbone of the society without whose supreme sacrifices a family can't survive and progress. They are the ones who fulfil all the domestic responsibilities like of cooking, cleaning, washing, taking care of the children, the tasks assigned to them by the male dominating society. In spite of all these contributions, they are considered as weak, meek, submissive, emotional, vulnerable, inferior and dependent by their male counterparts who consider themselves as logical, superior, courageous, strong and dominating. Women have always been denied of their rightful domestic, economic and social freedom. They have been deprived of even the basic and fundamental rights such as the right

to acquire knowledge and education and right to live with dignity. They are subjected to discrimination and injustice through the ages. Holding an inferior position in the patriarchal society, they have been depicted as the weaker sex even by the well known authors. Literature is the mirror of the society which reflects the true picture of the thoughts, perceptions, behaviour and attitude of the people. The present paper attempts to explore the portray of women in the NCERT textbooks with an objective of analysing their social and psychological status to help the concerned stakeholders including teachers and students to review and rethink about gender equality and women empowerment. The study has plausible educational implications.

Key words : Gender equality, Literature , women empowerment

## **75. Bengali Proverbs in the Context of Feminism: Theoretical**

**Rajesh Khan , Nabanita Barman & Dr. Sujay Kumar Mandal**

**1 Research Scholar , Research Scholar, Professor & Head**

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In the realm of Bengali proverbs, there is very little discussion about feminism, a chapter that is not much illustrated. It cannot be claimed that feminism or feminist theories have been systematically applied in the field of Folk Literature and Folklore. While gender-centric thinking in other disciplines of social science has been influencing various aspects of social thought over time, constantly searching for new theories, the incompleteness of such discussions in pure social-based pedagogical spheres like Folklore points to theoretical nobility. One of the main objectives of this present study is to explore the various theories contained in the proverb about feminist thought.

In the context of Bengali as well as India, we should take the studies of indigenous feminist narrative. Proverbs are the lifeblood of indigenous feminist narratives. These proverbs can be called the endless stream of feminist thought. Over time, women have tried to come together to defend and establish their rights by being united against exploitation, oppression and torture. The so-called civil society is much more conscious of establishing rights institutionally than for the society of backward class. On the other hand, a closer look reveals a grim picture of the problem of gender inequality in folk society as well as rural society. Even in the proverbs located in the thematic perimeter of Folk Literature, it will be noticed only if one searches for so many evidences of such discrimination. I think it is a special privilege of this study to reveal and search for the voice of this subordinate woman. This is normal that sociological diversity will emerge through the feminist interpretation of proverbs.

Women and proverbs are very closely related. Becoming a little more aware, we will see how women-society is tied to the curse of inequality in Rural India. Various aspects of this frightening image of society are scattered in Bengali proverbs. Feminism or feminist thinking of Bengali proverbs can be highlighted through Feministic Interpretation of Proverbs.

Key Words: Proverb, Feminism, Gender

## **76. Shailobala Ghoshjaya :Jiban o Sahitya**

**Dr Sanjoy Pramanick**

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There is talk of life struggle in various novels and short stories of Shailabala Ghoshjaya. As seen in the novel 'Sheikh Andu', the word of social reform is being spread among the lower class people. In the Shailabala Ghosh was born on March 2, 1894 in the Cox's Bazar area of present day Chittagong, Bangladesh. Father Kunjbihari Nandi was in government service. Mother was Hemangini Devi. At the age of 13, Shailabala got married to Narendranath Ghosh of Memari village in Burdwan district. When the husband dies of insanity, the life struggle of Shailabala begins. He has spoken about that life struggle in literature. However, many did not like the literary practice at the father-in-law's house.

Novel 'Birth Cursed', human-birth is supposed to become a curse by imposing divinity in human beings. Through the character of Shanti in the novel 'Shanti', the author has shown that the social practice called marriage has turned into a lie due to the oppression of the husband. The novel 'Gangaputra' shows the manifestation of humanity through Brahmanical and non-Brahmanical reforms. Not only in the novel, but also in the content of the short story, there is a human side as well as a life-struggle. For example, in Manisha's story, it is seen that Manisha thinks that life is successful by serving the common people. And in this success, Swami sees the form of Lakshmi in Manisha. The story of Vijay's Namaskar speaks of the helplessness of women's lives. In the story 'Mala of Karpur', Ranjan talks about a tragic love.

However, Shailabala Ghoshjaya did not come into the limelight as a writer, but in her novels and short stories, as well as the struggle for women's lives, social thought is also expressed through humor.

## **77.EMPOWERING WOMEN THROUGH GAMES AND SPORTS**

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“ The practice of physical education and sport is a fundamental right for all.”(UNESCO) UNESCO and UNDP have both recognized the value of sport as a tool of development, and have supported projects to use sport as a means of empowerment and development. “The IOC encourages and supports the promotion of women in sport at all levels and in all structures, with a view to implementing the principle of equality of men and women.” (Olympic Charter) A range of actors are taking actions to address discrimination and inequalities in sport, including governments, the United Nations system, sporting institutions and NGOs.

‘Title IX’ guaranteed girls and women equal opportunities to practice at all levels of competitions – the Olympics, professional and amateur sport; interscholastic, and inter collegiate sport youth sport and community sport (Coakley, 1986).

**Key Words:** Women Empowerment, Title IX, Games and Sports.

## **78. Women Empowerment in India in Current Situation**

**Ved Pal 2 Dr. MADHURI HOODA**

**(Research Scholar) Department of Education (Associate Professor) Department of Education**

**M. D. U. ROHTAK M. D. U. ROHTAK**

No one ever saw any species of the animal kingdom other than human beings ever to organize a seminar, conference, or a meeting whose whole focus is to empower their females. And we are on top of the animal kingdom. But only humans have a history of 2000 years of neglecting another gender, so how does a species thrive if they ignore half of its population. We are the only ones. The question is, why only WE? Women have to remind society that they are also living here constantly. They also breathe, have feelings and ambitions. Empowering them to live their lives with dignity, know their rights, and decide for themselves. They don't have a fundamental right such as to vote. The fight for that right turns into a women empowerment revolution and other genuine topics like the right to education to do a job and equal pay. In India, women are worshipped but are not treated like a Devi. They are always pulled back from whatever they do to enhance and prosper. The civil rights movement inspired Indian women to fight for themselves. Many NGOs are there, which help them to uplift and live a dignified life. The paper's focus is the status of women in the 21st Century. The article discusses how women's empowerment is going in India and why we still need it.

**Key Words:** - Women, Empowerment, India, Current Situation.

## **79. Women Education: According to Indian philosophe**

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If we are going to see real development in the world then our best investment is WOMEN. The present quote conveys the message that holistic development of world based on the integral development of women which can be only possible when they are educated. Many such messages have been given by Indian philosopher. The main purpose of the present study was to study the Ideology related to women's education according to Indian philosophers like Swami Vivekananda, Mahatma Gandhi, Dr. Sarvapalli Radhakrishnan and Dr. Babasaheb Ambedkar and relevant. The main conclusion was that the education given to women should be make them to build of herself as well as society.

**Keywords:** Indian Philosopher, Women Education

## **80. Women in the perspective of the Bodo novelist**

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**Dr. Bijitgiri Basumatary, Asst. Professor, Dept. of Bodo, Bodoland University**

Women are the prime creator. They are an inevitable being of a society. Forming of a society cannot be thought of excluding women. Women have the equal rights as that of men. But they are being deprived off in various spheres in patriarchal society. Women strengthen a family and accept everyone equally with love as a mother, daughter, sister, wife and a daughter-in-law. If women are given the chance to enhance their talent, then they can develop and give better shape to the world by adopting various arts like being a writer, creator, player, singer, dancer, painter, scientist etc. In Bodo novels too, many men and women novelists portray the ideologies and the nature of women. Its primary aim is to study on represented of women, characteristics and status of women in the perspective of the Bodo novelist.

Keywords: women, novels, women empowerment, motherhood, women status.

## **81. Story of the Nameless: Agunpakhi**

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Agunpakhi, often translated as Firebird, is the debut novel of Hasan Ajijul Huq. My paper will target the sub theme of Women in Indian Literature and will base itself on the various trials and tribulations of the nameless narrator of the novel. It will touch upon the journey of her self-realisation and development which is often present as an evasive undercurrent. From her being somebody who compared herself to “shadow” and that too not her own shadow to the final moment where she braves everyone and stands utterly “alone”. I will also try to address some of the many important questions raised in the narrative that deals with the matters of both the home and the world, the differences and similarities in both the realms. The novel portrays different women, each with their own story and this paper would try to trace their variations and resemblances. It will briefly touch upon the subject of Partition as well.

## **82. Constitutional provisions and Women Empowerment**

**Daljeet Singh ,Research scholar**

Our country is known as Bharat Mata since 19th century. But we never realised the true meaning of it .Bharat Mata means a mother of every Indian whom we need to save, respect and promote. However this rarely happens. Actually we the pupils of India have entrusted women with a tonne of responsibilities and these obligations are majorly restricted to household chores. Unlike this societal status some women have thought of independence and broken down the long going chains of restrictions . The government as well as some intellectuals have understood the role of women in nation building and thus the need of women empowerment .Some measures include equal remuneration act 1976, Dowry prohibition act 1976, Immoral traffic prevention act 1956 , Maternity benefit act 1961 , Medical terminating of pregnancy act 1971, provision of

child marriage act 2006, sexual harassment of women at workplace( prevention and protection ) act 2013. In order to empower women we need to kill the demons Killing women's rights and values.

**Key Words :** Empowerment of women patriarchal ideology schemes of government reforms of constitution.

## **83. Feminist Critique of Gender: Feminism and Literary Misogyny**

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With the rise of feminism in Western hemisphere in modern age, the concept of gender has been questioned from multiple perspectives—social, cultural, literary and philosophical. The plethora of studies available in literature and cultural studies on relation between males and females often reveal some basic patterns on which these relations sustain. The stereotypical images of females as expressed in majority of literary and cultural works have been challenged by feminists as part of a project to ensure subjugation of females. Thus while the images of females in the works of male writers reveal a projection of male fantasy and a hidden wish fulfilment, female writers seek to write through their bodies and emotions. Gender, thus becomes in the hands of feminists a charged battleground which needs to be reclaimed by them to enable them to express their true self. Literary misogyny in this scheme of things becomes both intentional and unintentional strategy to subjugate and colonise female space. Instead of being an innocent lacuna on the part of certain male writers, it reveals political implications in which coded messages are passed from one generation to another, thus validating pseudo universalistic claims.

The present paper seeks to understand diverse implications of gender as revealed in modern feminist criticism. Through it, a spectrum of literary misogyny as revealed in the works of most of the male writers is dissected, thus necessitating a need to revise grounds of canon-formation in literature and criticism.

**Key Words:** Gender, feminism, literature, masculinity, misogyny.

