



TWO DAY INTERNATIONAL SEMINAR

ON

“POSTCOLONIAL LITERATURE AND ITS PERSPECTIVES”

Date: 9th and 10th October, 2023

BOOK OF ABSTRACTS

Organised by
Department of English, Bijni College, Bijni
In Collaboration with
Department of English, Bodoland University, Kokrajhar

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Assistant Professor, Department of English
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Concept Note

Literature in the Post-Colonial period provides a glimpse of the transition from the resistance to re-invention within the experiences of the natives. It has played a crucial role in reflecting, critiquing and reshaping societies that have emerged of from the shadows of the imperial rule. Thus, postcolonial literature has arrived within a rare dynamism that emerges diverse voices and narratives which explores the complex intersections of culture, power, identity and history. By catering to and simultaneously blending the binaries of time, space, gender and ideals; it has exerted and enigmatic impact in the world of literature. The international seminar on the Postcolonial Literature and its perspectives aims at providing a platform for scholars, writers, academicians and students to delve into the multifaceted dimensions of this literature, fomenting insightful discussion on its varied perspectives.

Sub Themes

- Reimagining Identities and Nationhood
- Language and Power
- Decolonizing Narratives
- Hybridity and Cultural fusion
- Colonial Legacies and Contemporary Realities
- Gender and Intersectionality
- Global perspectives on post colonialism
- Translation literature in the context of Post colonialism
- Memory, Trauma and Healing
- Literary Techniques and Strategies
- Post-colonial Literature in the Digital age
- Environmental perspectives
- Diaspora and Migration Resistance and Liberation Movements
- Literature and social Change
- Post colonialism and Regional Literature

PROGRAMME

**Two Day International Seminar on
Post-Colonial literature and Its Perspectives**

Date: 09th and 10th October/2023

**Organized by: Dept. of English, Bijni College, Bijni
in Collaboration with**

Dept. of English, Bodoland University, Kokrajhar

DATE: 9th October, 2023		
INAUGURAL SESSION		
TIME: 10:30AM -11:30 AM		
Venue: B.G. Basumatary Auditorium, Bijni College, Bijni		
10:00 AM	Felicitation By Thunlai Brahma Assistant Professor, Bijni College, Bijni	Guests
10:10 AM	Lightning of Lamp	Ajay Kumar Ray Hon'ble MLA, Bijni LAC
10:15 AM	Inaugural Song By S.J. Hussain	NSS, Bijni College
10:20 AM	Welcome Speech	Dr. Birhash Giri Basumatary , Principal, Bijni College
10:25 AM	Purpose of Seminar	Dr. Arup Sarkar , Convenor, Seminar committee.
10:30 AM	Inaugural Speech & Inauguration of Abstract	Ajay Kumar Ray Hon'ble MLA, Bijni LAC
10:40 AM	Introduction of Resource Person	Saroj Kumar Pasayat HOD, Dept of Eng, Bijni College
10:50 AM	Key Note Speech	Dr. Patrycja Austin Assistant Professor of Literature Rzeszow University, Poland
11:25 AM	Vote of Thanks	Syed Jawahar Hussain Assistant Professor, Bijni College, Bijni
Plenary Session – I		
DATE: 9th October, 2023		
TIME: 11:30 AM- 12:45PM		
Venue: B.G. Basumatary Auditorium, Bijni College, Bijni		
Chairperson : Dr. Patrycja Austin, Assistant Professor of Literature, Rzeszow University, Poland		
11:30 AM	Bodo Dance (Lipika Chakraborty)	By Department of English

11:40 AM	Introduction of Plenary Speaker	By Abhijit Ray, Assistant Professor, Bijni college
12:10 PM	Plenary Speech	Dr. Lukasz Barcinski Assistant Professor Rzeszow University, Poland
12:20 PM	Interaction	
12:30 PM	Vote of Thanks	Manab Pratim Das Assistant Professor, Bijni College, Bijni

Plenary Session – II

DATE: 9th October, 2023

TIME: 12:45 PM- 01:40 PM

Venue: B.G. Basumatary Auditorium, Bijni College, Bijni

Chairperson: Dr. Lukasz Barcinski, Assistant Professor, Rzeszow University, Poland

12:45 PM	Assamese Folk Dance	By Department of English
12:55 PM	Introduction of Resource Person	By Saurabhi Marandi, Assistant Professor, Bijni college
01:10 PM	Plenary Speech	Dr. Pratusha Bhowmik Assistant Professor, Department of English Bodoland University
01:35 PM	Interaction	
01:40 PM	Vote of Thanks	Dr. Babul Basumatary, Assistant Professor, Bijni College, Bijni

Lunch Break

TECHNICAL SESSION –I

DATE: 9th October, 2023

TIME: 2:15 PM- 03:30 PM

Venue: B.G. Basumatary Auditorium

MODERATOR: S.K. Pasayat, Vice-Principal, Bijni College, Bijni

CHAIRPERSON: Dr. Patrycja Austin, Assistant Professor of Literature, Rzeszow University, Poland

Rapporteur	Lipika Chakraborty Assistant Professor, Bijni College, Bijni
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PAPER PRESENTATION

SL. NO.	Name of Paper Presenter	Paper Title
1.	Sri Prasanta Kr. Sarma Asstt. Professor Dept. of English Barpathar College	Language Politics and Multi Lingualism in Indian Post Colonial Literature: Exploring Regional Identities
2.	Lakhyajit Nath Research Scholar, Dept.of English Assam University Diphu Campus,	Locating the Subaltern: A Postcolonial Reading of the Selected Works of Mamoni Raisom Goswami
3.	Mintu Nath Assistant Professor of English,	The Portraiture of Diasporic Characters in Indian Cinema: A Study of Selected

	Abhayapuri College	Films
4.	Lipika Chakraborty Assistant Professor, Department of English, Bijni College, Bijni	Exploration of Internalised Sexism within Bollywood and Indian society
5.	Manab Pratim Das Assistant Professor of English, Bijni College, Bijni	Analysis of Diasporic Identity with reference to the character of Chanu and Nazneen in Monica Ali's "Brick Lane"
6.	Kumar Anupam Assistant Professor of English Mushalpur College, Mushalpur	Post Colonialism and Regional Literature
Vote of Thanks Manab Pratim Das, Assistant Professor, Bijni College, Bijni		
TECHNICAL SESSION –II DATE: 9th October, 2023 TIME: 2:15 PM- 03:30 PM Venue: Conference Hall		
MODERATOR: Abhijit Ray, Assistant Professor, Bijni College, Bijni		
CHAIRPERSON: Dr. Pratusha Bhowmik, Assistant Professor, Department of English Bodoland University		
Rapporteur		Anirban Ray Assistant Professor, Bijni College, Bijni
PAPER PRESENTATION		
SL. NO.	Name of Paper Presenter	Paper Title
1.	Preety Basumatary Researc Scholar (Dept. of English) CIT, Kokrajhar Kalyani Rava Devi , Research Scholar	Patriarchy and the North East India: A Postcolonial Feminist Reading of Select North-eastern Novels by Women Writers
2.	Dr. Pranati Baruah Assistant Professor of Assamese Amguri College, Amguri	The Role of literature in reflecting social change
3.	Dr. Jaydev Boro Asstt. Professor of Bodo North Kamrup College, Baghmara	Use of Techniques in Nil Kamal Brahma's Short Stories: A brief Discussion
4.	Rituraj Basumatary Kokrajhar	Diaspora, Migration Resistance and Liberation Movements in Assam
5.	Gunajeet Mazumdar Assistant Professor Department of English Manikpur Anchalik College, Manikpur	Decentering the Stage: Looking Select Contemporary Alternative Theatre Practices in Assam from the Postcolonial Contexts
Vote of Thanks S.J. Hussain, Assistant Professor, Bijni College, Bijni		
Day 2 (Online)		
TECHNICAL SESSION –I I I		

DATE: 10th October, 2023		TIME: 10:00 AM- 01:30 PM
Venue: B.G. Basumatary Auditorium		
MODERATOR: Dr. Arup Sarkar, Assistant Professor, Bijni College, Bijni		
CHAIRPERSON: Dr. Ved Mitra Shukla, Associate Professor of English, Rajdhani College, University of Delhi		
Rapporteur		Anirban Roy Assistant Professor, Bijni College, Bijni
PAPER PRESENTATION		
SL. NO.	Name of Paper Presenter	Paper Title
1	Dr. Subhash Barman Assistant Professor, Dept. of English, Tihu College, Tihu, Assam	Colonial Intervention and Cultural Dislocation: Postcolonial Perspectives in Rita Choudhury's <i>China Town Days</i>
2	Munmoni Saikia Research Scholar, Dept. of English Mahapurusha Srimanta Sankardeva Viswavidyalaya, Nagaon	Reading Pradnya Daya Pawar's Short Story <i>in the Name of Mother</i> : An Intersectional Perspective
3	Marami Sutradhar. Assistant Professor, Department of English, Bongaigaon College, Bongaigaon	A Post-Colonial reading of Jahnabi Barua's <i>Undertow</i> by taking into account the Identity Crisis in post-colonial Assam
4	Modanmohan Dev Nath & Bithika Khakhlary Asst Professor, Dept of English Girls' College, Kokrajha	A Perspective on Identity Crisis In Jhumpa Lahiri's "Mrs Sen" and "Third and Final Continent"
5	Dr. Nandeswari Boro	Social Change
6	Dr. Bhaskar Jyoti Gogoi Assistant Professor, Department of English Madhab Choudhury College, Barpeta, Assam	'Gastro-Politics': Food, Drink and Gastronomical Habits in selected novels of M.G. Vassanji
7	Jharna Das Assistant professor of Murkongselek College, Jonai	Literary contribution of Indian women towards transformation of society
8	Dwimalu Mochahary Assistant Professor, Dept. of Philosophy, Janata College, Serfanguri	Identity and Différance
9	Kaberi Sonowal <i>Assistant Professor Department of</i>	Understanding Transgender Identity in India: Socio

	English Nabajyoti College, Kalgachia, Barpeta	cultural Perspectives and Legal Implications
Vote of Thanks Malay Kr. Chanda, Assistant Professor, Bijni College, Bijni		
TECHNICAL SESSION –I I I		
DATE: 10 th October, 2023		TIME: 2.00 pm to 3.30 pm
MODERATOR: Dr. Sulabh Ch. Das, Assistant Professor, Bijni College, Bijni		
CHAIRPERSON: Dr. Chandrima Sen Assistant Professor, Bodoland University		
Rapporteur		Anirban Ray Assistant Professor, Bijni College, Bijni
PAPER PRESENTATION		
SL. NO.	Name of Paper Presenter	Paper Title
1	Dr. Apu Guha Thakurta, Assistant Professor, Bijni College, Bijni.	Post colonial consciousness in Bengali Literature: special reference to Rabindra literature.
2	Sunilal Basumatary Chaiduar College, Gohpur	Food habits of Bodos depicted in Folk Songs of the Bodos
3	Dr. Ananda Ghosh Asstt.Professor Dept. of Bengali G.L.Choudhury College	Post-Colonial study of Samaresh Basu’s Adaab
4	Marzina Khatun Asstt. Professor Uttar Barpeta College, Dhanbandha, Barpeta	Post Colonial Literature and its Prospective
5	Dr. Parag Nath & Dr. Kashinath Chakraborty, Associate Nath, Samkardev College, Shillong,	Collonial Impact in Selected Novels of Tarasankar Bondopadhay and Birendra Kumar Bhattacharjya.
6	Nabendu Bikash Mandal, PG student Murshidabad University Berhampore, Murshidabad	Postcolonial Perspectives in Aime Cesaire's A Tempestand in Frantz Fanon's Black Skin, White Masks
7	Sahinur Islam, Student of Law, LL.M. Candidate, Department of Law, Tezpur University, Assam	Identity Harmony: Exploring Gender And Environment In Northeast India's Post-Colonial Poetry
8	Dr. Narmada Nath Assistant Professor Mazbat College	Socio-economic status of Rabha women in post colonial period: A study in Mazbat Block of Udalguri District
9	Rafat Subayyil	Rehabilitation, Healing and Reintegration in

	MA Labour Studies and Social Protection Tata Institute of Social Sciences	Bodoland: A case study of the Manas Maozigendri Ecotourism Society, Assam
Vote of Thanks		
Malay Kr. Chanda, Assistant Professor, Bijni College, Bijni		
<i>Valedictory Session</i> (Online)		
Date: 10 th Oct, 23 Time: 3.30 pm to 4.00 pm		
Observations		
Token Certificate distribution		
Vote of thanks: Saroj Kumar Pasayat , HOD, Dept of Eng, Bijni College		

ABSTRACT

Reimagining Identities and the Search for Home and History in selected novels of Salman Rushdie and V.S. Naipul.

Sri Bhritu Saud

Assistant Professor of English
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The literary works of Salman Rushdie and V.S. Naipaul stand as monumental contributions to contemporary literature, exploring complex themes of identity, displacement, and the quest for home and history. Both authors, born in India and later establishing themselves as global literary figures, use their novels as vehicles to navigate the intricate intersections of cultural, national, and personal identities. This abstract delves into how Rushdie and Naipaul employ narrative techniques and character development to reimagine identities and explore the profound human longing for a sense of belonging and historical continuity. In Rushdie's acclaimed novel, "Midnight's Children," the protagonist, Saleem Sinai, serves as a powerful embodiment of the postcolonial identity crisis. Born at the stroke of midnight on India's independence day, Saleem grapples with a fractured sense of self, caught between his Indian heritage and the British colonial legacy. Through his story, Rushdie artfully weaves together elements of magical realism and historical fiction, emphasizing the complexity of postcolonial identity. By embracing the supernatural and the surreal, Rushdie underscores the multifaceted nature of identity and history. Similarly, Naipaul's "A House for Mr. Biswas" tells the story of Mohun Biswas, a Trinidadian of Indian descent searching for a place to call home. Throughout the novel, Mr. Biswas's journey becomes a metaphor for the larger diasporic experience of displacement and the yearning for a stable identity. Naipaul's meticulous prose and character development allow readers to witness the protagonist's struggles, providing an intimate glimpse into the psychological toll of not having a true home. Rushdie and Naipaul employ unique narrative techniques to challenge conventional notions of identity and history. Rushdie's use of magical realism and metafiction enables readers to explore the blurred lines between reality and myth, emphasizing that identity is often a construct shaped by stories and narratives. Naipaul, on the other hand, relies on precise and introspective prose, inviting readers to delve deep into the psyche of his characters, who grapple with the weight of history and tradition. The novels of Rushdie and Naipaul also shed light on the broader socio-political context of postcolonial

nations. Rushdie's "The Satanic Verses" delves into the complexities of religious identity, while Naipaul's "In a Free State" explores the impact of colonialism on personal and national identities. Both authors use their works to engage with the intricate dynamics of identity formation in a world marked by historical ruptures. In conclusion, Salman Rushdie and V.S. Naipaul, through their novels, offer profound insights into the reimagining of identities and the search for home and history. Their characters serve as conduits through which readers can explore the intricacies of postcolonial identity, displacement, and the enduring human quest for a sense of belonging. Through narrative innovation and masterful storytelling, Rushdie and Naipaul invite us to reflect on the evolving nature of identities in a rapidly changing world, where the search for home and history remains an ongoing and universal endeavour.

Key words: *Reimagining identities, diasporic, home, history, magical realism, metafiction, post-colonial, supernatural and the surreal.*

Revisiting the Past, Reimagining the Future: Colonial Ethnography, Memory, and Bodo Identity

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Postcolonial critiques have long challenged the Eurocentric and biased narratives presented in colonial ethnographies. Though colonial ethnographic accounts of the Bodos play a crucial role in filling the void of their historical sense, they are frequently marred by disparities when compared to the community's historical memory. Therefore, it is imperative to reassess the portrayal of the Bodo people in colonial ethnographic records, which primarily document specific aspects of the Bodos, such as folklore, customs, language, socio-economic and political conditions as observed during the colonial period. Nevertheless, they can not be taken at face value, as they often reflect the personal perceptions of colonial individual administrators and the broader colonial administration as a whole. Therefore, to fully understand the significance of these ethnographic records, it is essential to decode them within the context of the administrators' perceptions. It becomes evident that many of these

records not only misrepresented but also misunderstood the complexities of Bodo culture and identity, ultimately serving the colonial agenda of establishing Europeans as superior to the native population. This paper is an attempt to examine the broader impact of colonialism on the Bodos and seeks to underscore the importance of rectifying historical misrepresentations through the lens of Bodo memory, as it still preserves intricate layers of historical insights and projects the dissonance with the colonial ethnographic narratives. Such an approach is essential to preserving their cultural heritage and reclaiming their true identity. The study further delves into the intricacies of this interplay between memory, colonial ethnography, and contemporary challenges, examining how this discourse can lead to a reconstruction of their identity and foster imaginative growth in contemporary times. It elucidates how memory serves as a bridge between the past and the future, enabling the Bodo community to navigate present-day challenges while revitalizing their sense of self and leaving an indelible mark on historical consciousness.

Key Words: *Bodo Identity, Colonial Ethnography, Imagination, Memory.*

East Bengal Emigration and Assam: Historical Trends, Impacts, and Contemporary Perspectives.

Miss Dipanjali Barman.

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This research paper delves into the historical and contemporary dynamics of East Bengal emigration into Assam, a region marked by its cultural diversity and complex socio-political landscape. Examining the patterns of migration from East Bengal to Assam over the years, this study traces the socioeconomic, cultural, and political factors that have shaped this movement. It explores the impact of East Bengal emigration on Assam's demographics, economy, and social fabric, shedding light on the challenges and opportunities that have arisen as a result. Additionally, the paper investigates the evolving legal and policy frameworks governing migration in this context and highlights the narratives and experiences of the emigrant communities. Through an interdisciplinary approach, this research contributes to a deeper understanding of the historical and contemporary aspects of East Bengal

emigration into Assam, offering insights into the complexities and nuances of this migration corridor.

Keywords: *Emigration, East Bengal, Assam, History, demography.*

**Rereading Theory of Poetry and its Soul in Rewa Prasad Dwivedi's
Kāvyaṭaṅkārakārikā (1977): Indian Theory of Poetry in Modern Times**

Dr. Ved Mitra Shukla
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In India, there is a rich legacy of Indian poetics. As we know from the very ancient time, in *Nāṭyaśāstra*, a significant work on theatre, dance, poetry, and music, Bharata (ca 500 BC) discussed in detail the features of *kāvya* (literature of which poetry and drama are two manifestations). In the same tradition, Pāṇini (ca 500 BC), Patañjali (ca 150 BC), Bhartṛhari (ca 500 AD), Bhāmaha (ca 550 AD), Daṇḍī (ca 700 AD), Vāmana (ca 800 AD), Ānandavardhana (ca 900 AD), his commentator, Abhinavagupta (ca 1000 AD), Rudraṭa (ca 9th century), Kuntaka (ca 11th century), Bhoja (11th century), Mammaṭa (11th century), Viśvanātha (1300-1380 AD) and Jagannātha and Appayya Dīkṣita (both 17th century) are other remarkable names of the Indian theorists. After having such legacy, the question is whether explorations and meaningful research on Indian poetics still exist. In this regard, Shivaji Upadhyay for his work *Sāhitya-Sandharbhah*, Ram Pratap Vedalankar for *Camatkāravīcāracarcā*, Rewa Prasad Dwivedi for *Kāvyaṭaṅkārakārikā* and *Sāhityaśārīrakam*, Brahmanand Sharma for *Kāvyaśatyāloka* and *Rasālochanam*, Radhavallabh Tripathi for *Abhinavakāvyaṭaṅkārāsūtram*, and Rajendra Mishra for *Abhirāja-Yaśobhūṣaṇam* are some important names who have emerged 'in modern Sanskrit poetics of twentieth century.' Keeping in view the limitations of the present paper, Rewa Prasad Dwivedi's theory of poetry is taken in the paper. He was born in 1935. Basically, he is known as a Sanskrit poet and scholar of Indian poetics. In view of the contemporary life and society, he wrote a Sanskrit epic, *Uttara Sītā-caritaṃ*, i.e. based on the famous character of Sita of the *Rāmāyaṇa*. Another epic poem is *Svatantryasambhavam*. This is based on the Indian freedom movement. This epic poem won the Sahitya Akademi Award in 1991. There are several other anthologies of poetry composed by him. He has written several works on the plays and poetry

of Kālidāsa. As far as his works on the Indian theory of poetry are concerned, there are three well-known books. These are *Nāṭyānuśāsanam* (1974), *Kāvyaālankāraṅkārīkā* (1977), and *Sāhityaśārīrakam* (1998). In the present paper, Rewa Prasad Dwivedi's *Kāvyaālankāraṅkārīkā* is taken for the analysis to present as an example of modern Indian theory of poetry especially from the perspective of definition of poetry and its soul.

Keywords: *Poetry, soul of poetry, alankāra, bliss, kāvya.*

If a River and Other Stories: A Chronicle for the Quest of Identity

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The topography of Assam is unique. It is a land of red rivers and blue hills. The red river refers to the river Brahmaputra, and the blue hills refer to the hills that shine at a distance forming a blue cloud. Numerous rivers and rivulets flow from the neighbouring hills to Assam and mingle into the Brahmaputra and the Barak generating multifaceted and multi-cultured civilizations. Sahitya Akademi awardee Kuladhar Saikia's *If A River and Other Stories* is a fresh, spontaneous and inventive narrative set in the Assam valley which delves into the inner feelings of his characters to explore their psychological landscape. In this collection of short stories the complexities of urban livelihood are depicted in apparently simple storylines and day-to-day situations. But the writer forays frequently into the minds of his characters to fathom human desires and anxieties. The chaos, violence and disorder occurring in the physical world are reflected in the recesses of the mind, which makes reading the stories both fascinating and puzzling. The theme of displacement and estrangements are woven brilliantly by the author in the texts. This collection of twenty translated stories will reverberate and reminiscence the reader's journey of life. These stories are like a soft breeze floating across the reader brushing away the cobwebs of forgetting and reveal emotions, long

buried passions, and the whisper of dreams long forgotten. They are minutely knit together with the leitmotif of the river coursing through the narratives. The river divides people and keeps them apart but also connects them with bridges made of wood or concrete that holds the promise of a meeting of souls. But those fragile structures are as liable to crumble as the relationships in the book or can be the metaphorical link spanning the great divide to reunite and bring people together. The river is also an imagined entity as in the first eponymous story when the arid desert stands with children playing and drawing never- ever- seen rivers make the narrator remember that these deserts were once at the bottom of the oceans and had pulsed with life. History is washed away but can be retraced. The river is like a bridge between the old and the new. This is echoed in the story 'Well Wishers', the desert completely removed the signs of fighting that went on for four hours. Water brings back to life not only biological beings but nebulous memories buried deep in the recesses of the mind. River is also a connector as in the story 'In the Rain', where the protagonist imagines in his conversation with his beloved that they would not wish for the river to dry up because, the river does not mean just a volume of water. That river was a bridge that connected his beloved. This paper examines how Saikia's characters lead a multi-layered life in search of identity and purpose and display as well as hide their joy and tears within their geographical settings, limited to the horizons set by the dominant river, their thought processes, aspirations, hope, feelings and beliefs.

Key words: river, identity, displacement, multi- culture, bridge.

Gastro-Politics': Food, Drink and Gastronomical Habits in selected novels of M.G. Vassanji

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It is an undeniable fact that one of the important markers of cultural identity is 'food'. What we consume, and how we consume has played a pivotal role in marking out an identity for ourselves. Furthermore, these gastronomic habits become the bearer of not only our identity but also pivotal in acting as a cultural heritage of the community we belong to. In

myriad ways, food creates social bonds as it also simultaneously marks off and maintains cultural differences.

In the context of diasporic postcolonial literature, food becomes in the words of Arjun Appadurai "a peculiarly powerful semiotic device" and mediates the experiences of displacement in literary enactments. Therefore, the symbolism of food acts as an index of the changing social status and also narrates the journey undertaken by these diasporic individuals and communities. It encodes histories of resistance, accommodation and cultural exchange. My article seeks the representation of food as a cultural marker of identity and heritage in some selected works of M. G. Vassanji. It focuses on how and why 'food' for Vassanji becomes a useful tool for mediating personal and communal stories of displacement which in turn evokes a sense of nostalgia, loss and longing for the 'lost' land. Many times, it acts as a sign of their capitulation to understand cultural influences and these gastronomical habits are utilized by Vassanji as an indicator of resistance to the dominant cultures that try to assimilate them.

Keywords: *gastronomic habits, cultural heritage, diasporic individuals.*

Analyzing Bessie Head's 'Heaven is not Closed' as a Vivid Narrative of European Invasion and Colonization of Africa.

Dr. Bikramjit Das

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After being subjugated, humiliated, tortured, enslaved and forcefully compelled to lag behind for many years, finally a time was supposed to come when the submersed and eclipsed souls would loudly raise their voice and sing the most devastating saga of their injustice, suffering, crisis, atrocity and domination. And this efficacious, inextinguishable and powerful voice is the narrative of the Postcolonial writers who have been, with the strength and fire of their heart and the perspicuity, lucidity and the straightforwardness of their pen, telling the world the heart aching tale of their untold misery. This is their literature; the literature of blood and sweat, of tear and anguish, of enslavement and liberation; this is Post-

colonial literature. Writers like Salman Rushdie and Arundhati Roy from India, Chinua Achebe and Wole Soyinka from Nigeria, Derek Walcott from the Caribbean, Seamus Heaney from Ireland, Margaret Atwood and Michael Ondaatje from Canada, Peter Carey and Patrick White from Australia, and J. M. Coetzee, Nadine Gordimer and Bessie Emery Head from South Africa are among the most prominent ones who are holding the flag of Postcolonial text up in the sky and acquainting the world with the cruel and merciless picture of colonization.

In this present paper, light has been thrown on the heart touching story entitled 'Heaven is not Closed' by Bessie Head and through this story an effort has been made to tell mankind how and to what extent the European colonizers exploited the Africans; how they destroy and alter the native culture and tradition of the Africans; how cunningly they use religion a powerful tool to convert the locals to Christianity and thereby overpower them, subdue them and rule over them.

Keywords: *Subjugation, enslavement, humiliation, exploitation, colonization.*

Colonial Intervention and Cultural Dislocation: Postcolonial Perspectives in Rita Choudhury's *China Town Days*

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Rita Choudhury is a major voice in contemporary Assamese novel, who in her novels deals with the cultural history of Assam, particularly digging out the days of colonial exploitation. The novel *China Town Days* is basically an Assamese novel written by the author with the title "Makam", which she translates into English; hence it can be treated as an Assamese novel in English translation. The novel narrates the plight of the plantation labourers forcibly deployed in different tea gardens of Assam founded by the British masters during the colonial period, particularly in the early nineteenth century. The British East India Company brought numerous indentured labourers from China to work in different tea gardens of Assam and West Bengal under the company. With the passage of time, the progeny of

these labourers get mixed up with the local people and produce a hybrid generation. Within a few decades, there happened to grow a Chinese town in the Makum region of Upper Assam. But on the verge of the tension at the Indo-China border and the China war of 1962, people of this community, who otherwise began to identify themselves as Assamese (Indians) had to live alienated and secluded lives and eventually deported to China. In the novel, a local youth Pulak Baruah marries a Chinese descendant Mei Lin; but the marriage of the couple is brought to a conflict Zone because of the border conflict between the two countries and the conspiracy of a section of a selfish and opportunist local people, including Pulak's father Minaram Baruah. After the war the people of the Chinese descent, began to face immense torture and humiliation in the hands of the local people. Most of them were deported to China and the few who lived here had to migrate to other places. Even after being deported to their origin nation, these people had to live a life of refugees full of hatred and malice in the hands of the Chinese locals. Thereafter, they migrate to Hong Kong and settle down in a new cosmopolitan environment. Thus this section of the Chinese Indians had to suffer a cultural dislocation and a permanent loss of national identity out of the colonial process of human trafficking. This paper is an attempt to read this novel of Rita Choudhury from the perspectives of postcolonialism and neo-historicism.

Key Words: *Colonial intervention, Cultural dislocation, hybridity, colonialism, identity.*

Post-Colonial Impacts on the Assamese language: Suspicion, Problems and Solution

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A special perspective of the twentieth century is Post-colonialism. Initially, it was analyzed from political point of view, but later it effected all aspects of society, such as language, literature and cultural. Assam was an independent province before the arrival of British. Assam had a proud linguistic, literary and cultural heritage. However, from 1826 to 1947, India as well as Assam came under British colonial rule. During their period, the linguistic sphere of Assam, among others, was heavily influenced by British rule. From 1836 to 1872, Bengali replaced Assamese as the language of Assamese. In 1873, the Assamese

language regained its place, but was severely hampered in regaining its former status. During the period of British colonial rule, Indian society was influenced by European Western philosophy. Indians started to enjoy European foreign tunes. Assam was no exception. There are also Assamese people intoxicated the foreign tunes; as a result, they lost their hereditary nature, attitude and personality. The philosophy, which developed during the British colonial period, played an important role in the introduction of English language education along with Assamese. With the independence of India in 1947, Assam became a part of India. But the influence of postcolonialism stirred the mental world of the Assamese people in this way, consequently, the struggle of the establishment of the Assamese language from 1836 to 1872, the language movement of 1960s and the media movement of 1972 have all been defeated. This has made the survival of the Assamese language doubtful. Therefore, it is important to understand the importance of the post-colonial influence in the mind of Assamese people. So, this paper attempts to discuss how the Assamese language is in danger under the influence of English language in the context of Post-colonial thought.

Key words: *Post-colonialism, Foreign-tunes, Influence, British, Assamese language.*

The Problem of Migration in the North Eastern States:

A Post-Colonial Perspective

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The issue of migration into north eastern states particularly from Bangladesh is a complex, long pending and multilayered one the root of which can be traced in the of post-colonial analysis. Largely, this is a legacy of colonialism as whimsical and arbitrary marking of borderlines of boundaries while dividing India by British Government initiated the birth of the problem. As a result, in some areas like Cachar people staying in the same place suddenly found themselves as immigrants. This division was done without considering the ethnic and cultural affinities giving birth to the permanent problem of identity crisis on both sides, namely, the indigenous or so-called outsiders. The issue continues to be exploited by

politicians rather than finding solutions of the same. Presently, it has entered the arena of power dynamics, demographic challenges, struggle for resources, ethnic conflicts and a perennial sense of mistrust and insecurity in the entire region. Both sides have their credible narratives and justifications. Therefore, it is extremely difficult to find space for a peaceful co-existence until the problem is analysed from various point of views. In this context, a post-colonial analysis of the historical, diplomatic and political contexts of the issue might help in reaching a solution of the same. The article, therefore, aims to analysis the issue with all its reasons, history, consequences and probable solutions from the lens of postcolonial perspective.

Keywords: *migration, immigrants, ethnic, co-existence, demographic, conflicts, postcolonial.*

Decolonizing the Narrative in the Tell Tale Stories of Manoj Das

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Manoj Das is one of the most engaging, enthralling and enigmatic writers of post-colonial India. Particularly, in his stories he very nicely blends realism with elements of mysticism and the supernatural to depict the aspirations and morality of mundane humanity. Though he is a bilingual writer but his forte is English. In spite of writing in a colonial language, he carries the spirit of his native place by exploring the complexity of spirituality, tradition, naturalism, social ethos etc. His narrative combines facts with fiction mostly within the rural, natural and conventional settings to deconstruct the contemporary colonial influences and impressions. Exhibiting a rare dramatic suspense with magical realism he creates a style that can convey every nuance of characterization, narration, emotion, passion, experience and so on. His narrative style very evocatively captures the essential spirit of culture, history, and social practices. Through local fables and parables, folk-tales and stories he weaves a fabulous mystery land in the imagination of his readers that simultaneously induces and awakens the reader to experience the supernatural within the natural. As a very conscious scholar on the poetics and politics of contemporary language and literature in India, he charts a unique way of dealing with it through his emancipated narrative that re-tells the stories of his childhood with a new vigour and flavour and insight. He made an elegant endeavour to re-write myths, legends, folk-cultures and fairy- tales to re-introduce the native

moralties, to enrich both literature and culture. By re-positioning the native culture, history, social ethics and moral values he disentangles the colonial practices of story- telling and provides an alternative mode of writing. He takes the path of ancient verbal mode of story - telling that undergoes a continuous and spontaneous modification and changes with every character and listener. He often uses a single image to narrate a story that moves in a linear projection by establishing relationships between events, incidents, objects, characters etc. The cumulative effect of these panelled images presents the story across several different images or layers. Thus, the narrative technique revives the native tradition of multi-sensory and layered/stratified story telling. This paper is making an effort to evaluate the techniques of Manoj Das and its effect on the contemporary transition in the appreciation of literature and language.

Key Words: *supernatural, panelled images, emancipated, verbal mode, magical realism, multi-sensory etc.*

Bengali poetry in the light of post-colonial consciousness.

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Bengali poetry in the 19th century was influenced by colonial influences. In the beginning of modern Bengali poetry, we see that the style and structure of Bengali poetry is imitating the West. Rangalal Banerjee, Madhusudan Dutta, Hemchandra Banerjee, Navin Chandra Sen, Biharilal Chakraborty, Surendranath Majumdar, Devendra Chandra Nath Sen, Akshay Kumar Baral etc. In the poetry of the best poets of the 19th century, we find the unabashed expression of the Western poetry. In fact, Shakespeare, Milton, Pope became the source of inspiration for Bengali poets of the 19th century. The chain of colonialism has been absolute in the Bengali life and mind of the 20th century. At the same time, poetry has become a document of surrender to the colonial glory. From the third decade of the 20th century, the new dimension of the Bengali poetry movement was introduced. The poets of this modernist movement were more deeply influenced by the western style. But just as nineteenth- and twentieth-century poets surrendered to colonialism, they later became anti-colonial. Because just as the colonized surrendered to the hegemonic power from a sense of

inferiority, the desire to resist also sometimes fueled him to build a self-identity. It is through the identification of this resistance that we can find the post-colonial spirit in Bengali poetry.

Keywords: *Bengali poetry, 19th century, Western, Colonial glory, hegemonic.*

Postcolonial Literature and Social Change: A critical Analysis

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Postcolonial literature, a rich and diverse body of literary works, emerged as a significant literary discourse challenging colonial legacies of the time. It encompasses writings produced by various authors of countries once under the colonial regime. Their writings explore themes of identity, power dynamics, effects of colonialism on societies, etc. They throw light illustrating the social, economic and cultural injustices faced by marginalized communities. The literature produced by them played a significant role in fostering social change by challenging dominant narratives, advocating for marginalized voices and addressing the legacies of colonialism. Their writings became instrumental in promoting social change by providing platform for the marginalized sections of people to raise their voice and narratives. The voices of those who have been historically silenced or marginalized due to the effects of colonialism, obtained platform to express views by telling their stories and sharing of experiences. The postcolonial authors explored the social, cultural, economic and political consequences of colonial rule, including issues of land dispossession, economic exploitation, etc, contributing to the collective memory and historical consciousness of postcolonial societies that highlights social change.

Thus, the present study attempts to explore how postcolonial literature acts as means for social change by encouraging readers to question dominant power structures, challenge hegemonic narratives and strive for a more inclusive and equitable society. Further, the study will also explore the role of postcolonial writer as a critic and agent of social change.

Keywords: *Colonialism, Power dynamics, Marginalized voices, literature and Social change.*

Locating the Subaltern: A Postcolonial Reading of the Selected Works of Mamoni

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Subaltern Studies constitute a corollary of Postcolonial discourse, foregrounding the notion of master-slave dialectics as forwarded by the German philosopher Hegel and marginalization of the colonised people/culture as 'the other'. Edward Said was a leading postcolonial thinker who problematized the binary between East and West and the Western concept of cultural imperialism imposed on the colonised East - 'the inferior' the uncivilized and the exotic. In his two seminal books *Orientalism* (1978) and *Culture and Imperialism* (1983), Said's subaltern discourse can be correlated with Hegelian master-slave dialectics on the one hand and the Italian neo-Marxist Antonio Gramsci's conceptualization of 'hegemony and subaltern' in his *Selections from Peasant Notebooks* (1971) on the other. Thus, this paper aims to analyze the situations of subalterns in the Brahminical orthodox society with reference to Mamoni Raisom Goswami's *The Blue Necked God* (2014) and *The Moth Eaten Howdah of a Tusker* (2004).

Keywords: *Subaltern, hegemony, postcolonialism, and Brahminical culture, etc*

Post Colonialism and Regional Literature

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Post-colonial literature, emerged in the mid-twentieth century, refers to the body of works by the colonised people of many colonised nations fighting for their liberation from

colonisers. Post colonialism, the term no doubt, is a convenient term to mean resistance against class, race and gender oppression. Literally, Post-Colonialism, the term refers to the period after colonialism which reflects the ways in which race, culture, ethnicity, human identity are represented in the era, after the colonized nations gained independence.

Helen Gilbert's definition of "Post-colonialism" reads as –

"It is the term that indicates a degree of
Agency or a programme of resistance, against
Cultural domination, signals the existence of a
Particular historical legacy, a stage in a
Culture's transition into a modern nation state."

The present paper focuses on the topic "Post Colonialism and Literature of Indian Region". Through this topic, a little effort has been given to highlight the post colonial impact on Indian English literature like – 'Racism', 'Nationalism', 'Ethnicism' and 'Cultural Identity' in the writings of some Indian women writers. The women writers of the Post-colonial Indian English literature also dealt with a variety of plot and themes like – alienation, poverty, isolation, disillusionment, gender discrimination, labour exploitation, corruption and so on in the familial lives of the Indian society.

The present paper also reflects an overview of post colonial impact in the literature of Indian region. This literary movement has been shaped by values and essential belief of traditional attitude, culture, social life and politics of the regional people. This paper also lays the study on the effect of post colonialism on the English literature in the Indian region. Literature of Indian region no longer remains the literature 'Indianised' under the influence of British which has been mirrored in the language of English along with the Indian regional literature.

In most Post-colonial nations, literary traditions focused on the writings by males. Women's narratives were not preferred, less privileged and never taken so seriously. But gradually, the impact of Post-colonialism switched on to the importance of some issues related to 'feminism' and the existence of Indian women writers by reflecting a dominant influence in the Indian scenario. Prominent women writers like Anita Desai, Nayantara Sehgal, Bharati Mukherjee, Arundhati Roy, Shashi Deshpande and many other represents the post-colonial literature of Indian region breaking the stereotype; voicing the voiceless by their characters picked up from pure Indian society.

The present paper will definitely focus on the Post-colonial impact on the Indian English authors, especially the women authors with a view to voice the sufferings of the under privileged, in order to uplift them in all respects.

Keywords: *Post-colonialism, Feminism, Post-colonial Indian English Literature, Indian regional literature, Colonialism, Post-colonial impact in Indian English Literature.*

Understanding Transgender Identity in India: Sociocultural Perspectives and Legal Implications

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This paper provides a comprehensive exploration of transgender identity within the socio-cultural context of India. The study seeks to unravel the multifaceted experiences and challenges faced by transgender individuals in a country with a rich cultural tapestry but also deeply entrenched norms regarding gender and sexuality. The research draws on a combination of qualitative interviews, surveys, and analysis of legal frameworks to construct a nuanced understanding of the transgender community's lived experiences. The first section of the paper delves into the historical and cultural backdrop of transgender identity in India. Traditional Indian cultures, exemplified by the Hijra community, have recognized a third gender category for centuries. However, the colonial era and subsequent societal shifts have led to the marginalization and stigmatization of transgender individuals. Understanding this historical trajectory is crucial for comprehending the contemporary challenges faced by the transgender community. The second section focuses on the lived experiences of transgender individuals, shedding light on the complexities of their identities. Interviews with members of the transgender community reveal the diversity within this population, with individuals identifying along a spectrum of gender identities, including transgender, transsexual, hijra, and non-binary. The study also highlights the intersectionality of transgender identities, emphasizing the importance of recognizing how other facets of identity such as caste, class, and religion intersect with gender identity. The third section critically examines the legal framework surrounding transgender rights in India. The landmark NALSA judgment of 2014, which recognized the rights of transgender individuals and affirmed their gender identity,

represented a significant milestone. However, the paper also highlights the challenges in the implementation of these rights, particularly at the grassroots level. Discrimination in healthcare, education, employment, and housing persist, underscoring the need for continued legal advocacy and enforcement. The fourth section addresses the role of familial and societal acceptance in shaping the experiences of transgender individuals. Family dynamics play a pivotal role in the lives of transgender individuals, and the study reveals a complex interplay of acceptance, rejection, and gradual understanding. Moreover, societal attitudes and cultural norms continue to influence the experiences of transgender individuals, highlighting the need for broader societal education and awareness. In conclusion, this paper provides a comprehensive overview of transgender identity in India, combining historical, cultural, legal, and personal perspectives. It underscores the need for continued efforts to challenge societal norms and prejudices and to create an inclusive environment where transgender individuals can thrive. By understanding the complexities of transgender identity, India can move towards a more inclusive and equitable society that respects and affirms the rights of all its citizens, regardless of gender identity.

Keywords: *Transgender identity, Stigmatization, History and culture, Gender identity.*

A Study on the Memory and Trauma in Khushwant Singh's Train to Pakistan

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Khushwant Singh's novel, *Train to Pakistan*, recounts the horrifying historical event of Partition of India in 1947. Millions of people were forced to leave their homelands and became refugees. Partition led to creation of two new independent nations based on religious identity, Hindu and Muslims as India and Pakistan respectively. The novel is the portrayal of the experiences that the author along with his family and companions had during the partition and the agony and sufferings of people has been depicted through several characters. In the novel, the trains are called as the "ghost train," running by the village of Mano Manjra, transporting passengers and bringing dead bodies becomes the symbol of Partition violence. Historian, Urvashi Butalia expresses the event in the following words, "Partition, corresponds

to collective memories of overwhelming trauma: 12 million refugees fleeing their homes under circumstances of terror, panic, and ethnic cleansing; between several hundred thousand and 2 million people slaughtered; tens of thousands of women raped and abducted; countless individual acts of atrocity; hundreds of thousands more killed by nutrition disease” (Butalia). This haunting event in the history of India and Pakistan will never be erased from the memory of people of the two nations as Gulzar has said, “I have witnessed the Partition. I have experienced the Partition. Standing on Zero Line I am still watching the trail of Partition. Seventy years have passed.” He also said, “The wounds will take decades to heal, centuries to overcome the trauma.” This paper aims to highlight the indelible memories of the death and sufferings and trauma that people of India and Pakistan had endured during the partition through the reading of the novel, *Train to Pakistan*.

Key Words: *Memory, Partition, Religion, Suffering, Trauma.*

Decentering the Stage: Looking Select Contemporary Alternative Theatre Practices in Assam from the Postcolonial Contexts

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The Postmodern philosophical epistemology debunks the authority of the one fixed centre. It is therefore Postmodernism deconstructs the centre of master narrative thereby foregrounding the plurality of centres and an open ending closure. This Postmodern decentralization of power structures have also vehemently influenced in studying theatre performances. Generally, in traditional drama performances, the stage is constructed with high decoration and settings in some high places, and audience seats are arranged in low position in terms of height to see the performances. But, in the contemporary period, we can also see many alternative theatres practices in the corners of Assam deviating from the traditional theatre production. This alternative structure of theatre was pioneered by noted theatre activist Late Shukracharya Rabha way back in the end of 1990s under the banner of Badungduppa Kala Kendra in a very remote village of Assam named Rampur, Agia in the Goalpara district. Shukracharya Rabha with his team from village started an open stage theatre in semi rounded way amidst a Sal Forest and arranges a theatre festival in the winter every year by identifying the festival as “Under the Sal Tree” Festival. It can be argued that

this theatre performances debunk the traditional mode of theatre by performing in open ended stage with minimalistic setting, light, and costume of the actors. Again, the seats of the audience are arranged with some wastages of trees. The preference of gesture over dialogue, and the use of traditional musical instrument of Rabha folk is also noteworthy. In this way, Badungduppa theatre deconstructs completely the traditional mode of theatre and creates an alternative possibility of theatre. Having influenced from Badungduppa theatre, in the contemporary period, many theatre activists are arranging alternative theatres with open stage in the corners of Assam. However, in terms of performances and setting, there are variety in these theatre practices. In this paper, an attempt has been made to study these alternative theatres and argue that this new structure of theatres deconstructs the traditional mode of theatre and in this way how this mode of theatre activism also challenges the colonial legacies of traditional theatre. Hence, the present paper attempts to look at these alternative theatre practices of Assam in the postcolonial contexts.

Key Words: *Decentre, Stage, Open-ended, theatre, Badungduppa, Under the Sal Tree, Post colonialism.*

Literary contribution of Indian women towards transformation of society.

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Every society has its own glory and history of evolution, progress and development. Every individual is an integral part of human civilized society .As a considerable part of society Women have been playing different role as a mother, wife, sister and daughter etc through their spirit and courage in every sphere of life. Every society witnessed lots of contribution of women in terms of social, cultural, political, literature and economic progress of society .literature is the key of understanding about the cultural richness of a particular society .In Vedic period great women like Apala, Visvara, Yamini, Garge and Ghosha were in frontline for their remarkable contribution in art, music. During early medieval era women had been playing significant role as a queen, princess, wife of noble person, dancer and it highlights their high status in society. Gulbadan Bano Begum, Gulrukh Begum, Mumtaz

Mahal, ,Jahnara , Zebunisa, Meerabai such talented and educated women spread their knowledge through their writings in different language expressing their experience, thought, aesthetic idea, imagination . It helps to inspire the women to be literate. But post Vedic period the social evil like child marriage, sati, female infanticide, dowry, devdasi, polygamy system brought drastic change for women and placed them under suppression in every sphere of life. In British period Social reform movement and nationalist movement change the position of women with the idea of renaissance and western socio, cultural and educational impact of modernization. With the changing time they emphasis to write their story related to their achievement, emotion tracing importance of their struggle , express about their anger ,frustration over discrimination ,dominance, violence, injustice which they have been facing under male dominated orthodox society. During 18th and 19th century the social reform movement raised question of equal status of women. The 18th liberation movement open the path for women's movement all over the world and it was influenced by the writing of Marry Wallstonecraft in 1792 ‘ ‘ A Vindcation of the rights of women’’. Women of modern India were encouraged by the artistic performance of ancient ,medieval women's in different field of literature and command of their writing in multiple language. The Indian women writers like Swarnakumari Devi ,Rinki Roy Bhattacharya, Jashodhara Bagchi ,Shashi Desh Pande, Nayantara Sehgal ,Arundhati Roy, Kamala Markandaya, Anita Desai, Anita Nair, Rita Chowdhury, Mamoni Raisom Goswami. Indian women writers who have tried to raise voice through portraying different character of women in complex society where we find lots of witness of ignorance of their status. Literary contribution of women lead to the transformation of society directly and indirectly which is always praised by society. Indian multicultural society is decorated with the artistic creation of women as musician, artist, poet, writer, novelist which can cultivate every human mind to being a better version.

Key words: *Women status, Indian women writers, literary contribution, Novelist.*

Analysis of Diasporic Identity with reference to the character of Chanu and Nazneen in Monica Ali's "Brick Lane"

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The Identity is an essential issue in Postcolonial studies. In our paper, we aim to shed light on Monica Ali's novel "Brick Lane" and delve into the diasporic identities of two significant characters, Chanu and Nazneen. By examining their experiences, this paper deals with various themes such as migration, alienation, anxiety, memory and nostalgia, discrimination, racism, aculturation and the search for a sense of belonging. Monica Ali, a British writer of Bangladeshi and English heritage, weaves a gripping tale in her debut novel "Brick Lane" published in 2003. Through the character of Nazneen, Monica Ali artfully portrays the struggle of Nazneen relating to her identity crisis with profound emotions of disappointment and alienation which ultimately pave the way for a remarkable transformation. When examining the concept of diaspora or diasporic identity, terms such as expatriate, refugee, and immigrant gain deeper significance. This paper aims to shed light on the diverse and intricate nature of these identities, emphasizing the need to avoid oversimplification and homogenization. Nazneen has been married to Chanu, a Bangladeshi immigrant living in England since the 1970s. Nazneen, obeying her father's wish, marries Chanu, 22 years older than her whom she had never seen. Both, Chanu and Nazneen have different goals as immigrants. Chanu is educated and ambitious, with dreams of achieving success in London. On the other hand, Nazneen is less educated and more reserved. Chanu is frustrated by the lack of opportunities and feels home-sick as a first generation immigrant. In contrast, Nazneen does not have the same level of ambition as Chanu and tries to fulfill her happiness; her journey is a journey of self-discovery. Through an in-depth analysis of Chanu and Nazneen's journeys, this paper will examine the challenges they face in navigating their dual identities as both immigrants and members of the diaspora. It will explore how their experiences of displacement, assimilation and cultural conflict shape their sense of self and belonging. By examining the characters' struggles and triumphs, this paper aims to shed light on the broader themes of diasporic identity. Further to say, this paper aims to foster a deeper understanding of the complexities surrounding diasporic identity.

Keywords: *Diaspora, home, immigrant, self-realization, acculturation.*

The Quandary of Home, Exile and Identity: A Study of Select Poems by Mahmoud Darwish.

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Displacement of communities and cultures due to political intolerance, either across national borders or within national boundaries, has become a common and everlasting phenomenon. The Palestinians are one such uprooted group, who are driven to a state of homelessness. The Palestinian exodus of 1948 famously known as Nakba led to forceful expatriation of around seven lakhs Palestinians who found themselves in difficult situations of living as refugees in territories like the West Bank, The Gaza Strip and neighbouring countries like Lebanon, Syria, Jordan and erstwhile across the globe. Due to the Zionist takeover, their unique, rich and ancient cultural heritage was faced with imminent actual destruction as their way of life, their social structure and religious institutions, the repositories of their culture and tradition, were turned upside down. As a result, 'identity' though the most essential aspect of humans' life, culture and nation, it has always been in constant threat for them. Taking the above harsh circumstances as energy, the new generation of Palestinians in exile has begun to articulate themselves in literary metaphors, voicing their sorrows, sufferings and existential dilemmas. This paper attempts to investigate the quandary that arises in exile, the connotation for home and the contestation of identity that surface in the poems of Mahmoud Darwish. The paper shall further critically examine his poems in the collection 1. *Unfortunately; it was Paradise* (2003) and 2. *The Butterfly's Burden* (2007), to comprehend how he articulates the flux between alienation and assimilation which he experiences as a displaced individual. The present study shall explore how his experience of alienation, expatriation, marginalization, resistance, identity crisis and yearning to return forms the core of his poetry.

Key Words: *Alienation, Expatriation, Exile, Home, Memory, Trauma, Identity Crisis*

A Perspective on Identity Crisis In Jhumpa Lahiri's "Mrs Sen" and "Third and Final Continent".

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Post colonialism's extension of its agenda to analyse the situations of minorities such as immigrants provides scope to study diasporic identity. This paper will explore the theme of identity crisis in Jhumpa Lahiri's short stories, "Mrs Sen" and "Third and final Continent". With the advent of globalization the movement of people from one place to another becomes prominent resulting a large number of migration. This again creates syncretism in regard of identity. Jhumpa Lahiri is one of the renowned writers who have been documenting Indian diasporic experience. Being an Indian American herself, she addresses the state of immigrants through her stories. Her stories deal with the condition of Indian origins who have migrated to foreign land and lack a sense of belongingness. The idea of home, in this sense, becomes a mythic one where there is no possibility of returning back despite revisiting homeland. In the story "Mrs Sen" and "Third and Final Continent", as a result of migration the characters are found in a state of evolving process of identifying self through assimilation and rejection of culture. After leaving their homeland, some try to negotiate with the new culture where some resist to it. In the process, there is a constant flux in their identity creating a new in between space for them, a space which neither abandon the original identity, historical experience, memories nor accept the new found identity completely. For the purpose of the study, the concept of identity crisis is taken into account through theoretical lens of hybridity, liminality proposed by Homi K. Bhaba.

Keywords: *Migration, identity crisis, diaspora, culture, hybridity, belongingness.*

**Reading Pradnya Daya Pawar's Short Story *In the Name of Mother*:
An Intersectional Perspective**

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This paper aims to study the concept of intersectionality which is at the core of dalit feminism in the light of renown Marathi dalit feminist writer Pradnya Daya Pawar's remarkable short story *In the Name of Mother*, published in an anthology of short stories translated from Marathi into English entitled *Let the Rumours be True* (2017). The category of dalit women is always at the periphery of caste and gender and their lived experiences are unlike those women who belong to the mainstreams. Besides their issues are always overlooked by the Dalit Politics because of the gender biasness practiced within the community. Pradnya Daya Pawar's stories are different because of her primary focus on the third generation Ambedkarites whose voice of resistance is somehow expressed in a different way. Indeed, the lived experiences of first and second generation Ambedkarites are different from the third generation Ambedkarites who are no more deprived of the fundamental rights as provided by the Indian constitution. But the most important thing is whether all these constitutional rights succeed in diminishing the inner anguish resultant from caste-class-gender intersection as suffered by the exploited category. Certainly, it is not. Both caste and gender are latent and its haunting effects are visible in the characters as portrayed in the characters in the story. Most of the dalits who belong to middle class or some who are living in high class societies are also not free from experiencing the traumatic effects of casteism. Intersectional approach to this story will reveal the female protagonist's psychological condition and her execution of resistance as a measure for healing the selfhood.

Key Words: *intersectionality, dalit women, caste, class, gender.*

**Postcolonial Perspectives in Aime Cesaire's A Tempest and in Frantz Fanon's
Black Skin, White Masks**

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Aime Cesaire has presented the critical relationship between the colonised people and the colonizers in *A Tempest* or *Une Tempête*. Shakespearean drama *The Tempest* has been depicted in an unique way to represent the identity crisis of the indigenous people during the cruel age of European imperialism. In this play, the characters have been adapted to represent the racial segregation and oppression. Prospero abuses Caliban for different reasons in order to marginalize his rights and claims. Caliban protests against Prospero fiercely whenever Prospero disrespects his mother, Sycorax. This rebellious nature of Caliban represents the revengeful attitude of the Black people who want to re-establish their cultural roots and break the shackles of slavery. Ariel is a mulatto slave who is unable to dismantle the hierarchical supremacy of Prospero and dreams of universal brotherhood. The distortion and destruction of cultural authenticity and linguistic identity have been achieved through different manipulative narratives promoted by Prospero. Caliban wants to be addressed as "X" by Prospero. Prospero does not want Caliban to speak indigenous Uhuru language. Eshu, a black devil-god has also been introduced in this play. Prospero has been portrayed as an imperialist who has established himself as the supreme ruler of the island who exploits Ariel and Caliban to enhance the sustainability of his imperial dominance. The only character in the play that did not exist in Shakespeare's version is Eshu, a Yoruba trickster god from Nigeria. By the end of the play, Miranda and Ferdinand, Alonso's son, are engaged to be married and everyone plans to return to Naples. However, Prospero stays, clinging to his power on the island, locked in a struggle with Caliban. At the end of the play, Caliban sings his freedom song, leaving the audience to ponder the effects of colonialism. Frantz Fanon in *Black Skin, White Masks* has analysed the issue of inferiority complex among the Black people. According to him, political independence and economic growth are both important for any community to develop. Fanon begins with a quote from *Discourse on Colonialism* by the Martinician writer Aimé Césaire, which describes the negative psychological impact of empire on colonized people. Fanon's aim is to "liberate the black man from himself." He refuses to sympathize with the perpetrators of colonialism and denounces both white people who patronizingly love black people and black people who try to make themselves white.

Fanon wanted to write the book three years ago, but was too angry to do it then. He seeks to understand the relationship between races, and argues that while black people want to be white, white people try to live up to the “rank” of whiteness. Both are trapped within their own racial boundaries. Some whites see themselves as superior to black people, and some black people try desperately to prove that they are equal to white people—all of which adds up to a cycle that needs to be broken. Fanon places huge importance on language. He argues that black people exist in two modes: one when they are around other black people, and the other when they are in the company of whites.

Keywords: *Aime cesaire, frantz fanon, indigenous, race, language, imperialism.*

Colonial Impact in Selected Novels of Tarasankar Bondopadhyay and Birendra Kumar Bhattacharjya.

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Some parts of India became colonised of several European imperialist powers from 15th century onwards. Among them the British imperialist power was dominant and almost entire India was under the British rule from 1747 to 1947.

Bengal became a part of British colony in 1947 and present day Assam in 1826. British came with a new economic system i.e. capitalist economy. On the other hand we had a feudal economic system with localised market. The new economic system had an impact on our own economy and social life as well.

The British rule had an impact on the people as well as on various literatures in India. Two famous novelists who were influenced by this are Tarasankar Bondopadhyay and Birendra Kumar Bhattacharjya. Both the novelists are almost contemporaries and winners of the Jnanpith Award. Therefore, an attempt has been made to analyze the image of British rule reflected in selected novels of Tarasankar Bondopadhyay and Birendra Kumar Bhattacharjya.

Tarasankar Bondopadhyay (1898-1971) was one of the prominent authors of Bengali literature. He is mainly famous for his novels. He got many prizes including the prestigious 'Jnanpith' also.

Birendra Kumar Bhattacharjya(1924-1997) is a famous author of our Assamese literature. He had written novels, short stories, essays etc. He was a famous poet also. He got 'Jnanpith' award for his novel 'Mrittunjay' in 1979.

The objective of the paper is to highlight the impact of colonial era on our Indian societies as a whole which were narrated by our above mentioned authors of Bengal and Assam.

Keywords: *Feudel economic system, localised market*

The Role of literature in reflecting social change

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Literature is the mirror of society. Society changes over time. Contemporary literature, in particular, reflects the changes in society's customs, manners, traditions, dress, diet, language. Contemporary political and social factors also play a role in this regard. Literature has played a special role in reflecting this change in society. This paper will discuss the role of poetry as the first and foremost category of literature in reflecting social change. The discussion will focus on the role of contemporary Assamese poetry.

Keynotes: *Literature, social change, reflection*

Anurag Mahanta's 'Aoleangar Jui' : A study with reference to post-colonialism perspective

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Science its inception, a range of literary theory has evolved post-colonialism that analyzed the transformation and development of culture, history, discourse etc. and literature of European Imperialism. Post-colonialism depicts the different ways of dominating the

native population forming new empires that spread across the continents resulting in an unending urge for power and domination to showcase.

Post-humanist, a part of post-colonialism perspective, also focuses its viewpoint through different literary forums. Anurag Mahanta's 'Aoleangar Jui' is a novel written in Assamese language that reflects aptly the perspective of post-humanist concept. The background of the novel centers round the Naga (Konyak tribe) inhabited 'No Man's Land' of the Indo-Burma Border depicting the harsh experiences of life during the mid 1990s. It is a narrative of struggle to preserve their culture, tradition and heritage and a determined attempt to keep impetus with the dynamic and progressive world.

In this paper, we will try to discuss how this novel of Anurag Mahanta accepts the challenges and reflects the concept of post-humanist viewpoint through post-colonialism Ethnographic Narrative in respect of regional/native vulnerability in 'Aoleangar Jui'.

Keywords: *Post-colonialism, Post-humanist, Konyak, Vulnerability, Aoleang.*

Amitav Ghosh's "Gun Island": Exploring post - colonialism through Myth, Migration and Climate Change.

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Amitav Ghosh is an Indian anthropologist and writer who is interested in themes of diaspora, migration, history and memory that provide a transnational lens that help his readers to better understand the network of people and historical circumstances that link together countries, continents, and oceans. Amitav Ghosh's "Gun Island " set in contemporary times ,narrates the story of Deen ,an Indian –American rare-book dealer and his journey from Kolkata to the Sundarbans and Venice on a quest of a folk-tale called Bonduki – Sadagar." Gun Island " also addresses the pressing issue of climate change which is intricately linked to the legacy of colonial exploitation .This paper tries to offer a thought-provoking exploration of post-Colonialism through its examination of myth, migration and climate change. By mixing personal narratives with larger historical and environmental context, Ghosh invites readers to reflect on the impacts of colonialism and the urgent need for

a more inclusive and sustainable future. This paper will highlight Ghosh's idea for the new shift in human consciousness and a re-evaluation of our relationship with the natural world.

Keywords: *Migration, Myth, Climate-change, post - colonialism and transnational.*

**Socio-economic status of Rabha women in post-colonial period: A study in
Mazbat Block of Udalguri District**

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Women occupy an important position in Indian society. The progress of any society largely depends on the advancement of the position of women in that society. Women have a great contribution to the socio-economic development of the society. In pre colonial period the women of India were facing a lot of problems because of male dominated, patriarchal society system, practice of old traditional believes, etc. Women were only responsible to the traditional roles like child bearing and child rearing. In post colonial period, where women status has been improved a little. A number of constitutional amendments were made for women's social, economic and political benefits the role of women has change tremendously and they have been able to create a positive impression in the society. They have established themselves socially, politically and economically in almost every field.

An increase in the amount of women's education in regions trends to correlate with high levels of development. Some of the effects are related to economic development. Women's education increases the income of women and leads to growth in GDP. For the development of the society or the country all the women should be empowered at the best of their potentialities. It makes the women skillful, self-confident, and helps them to adjust in any situation. It also makes the women aware about their duties and responsibilities in their family and the society.

This paper finds its significance in the fact that in most of the tribes of rural areas in Assam, the socio-economic condition of the village people is not sound till date. The reasons for this may be many, but lack of women participation in socio-economic development is one of the main reasons. This paper is concerned with the Socio- economic status of Rabha Women in post colonial period. The main objective of the study is to study about the socio-

economic status and causes for lower empowerment of Rabha women in the Mazbat Block of Udalguri District in Assam in post colonial period. This is the significance of the study.

Key words: *Rabha Women, socio-economic development, post colonial period, empowerment.*

**Assamese Literature in post-colonial period: A study of new trends of social evils
through the writings of Bishnu Prasad Rabha**

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From the 17th century to the 19th century, most of the third world countries of the world came under the control of colonial rules. With due course of time, these colonised countries started their struggle and fight for their independence. India also came under the exploitation of British colonialism. The Britishers used casteism and racism, like social evils, as tools to capture power and position over India. The practice of evil caste system, the looting of the common peasants by the mahajan-zamindar class, etc. came during British rule.

The people of India gained independence at one time, but many accepted the path shown by the colonial British. India's economic and political system in the post-colonial period was not transparent and smooth. Even in the post-colonial period, the caste system, the looting of the common peasants by the mahajan-zamindar class, etc kept continuing.

Through this paper, we tried to reflect the pain of the rebellions during the colonial rule through the writings of the literature of Bishnuprasad Rabha. Caste discrimination in Rabha's literature was strictly prohibited. Rabha had always raised his voice for the establishment of a society of equality. This paper will focus on the rebellion Rabha has waged against the colonial powers through literature.

Keywords: *Bishnu Prasad Rabha, Assamese Literature, Post Colonial.*

Post Colonial Literature and its Prospective

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Post Colonialism is a political philosophy of knowledge and culture. A philosophy is about achieving self-identity by removing colonialism from our knowledge and cultural practices. Not only to acquire our self identity, but also to identify and eradicate all the negative effects of colonial rulers on the world of thought of different countries and nations. A philosophy is anti-modern, postcolonial opposition to modernity is largely positive. They are the 'centre-margin' of colonial knowledge and culture, not the signs and opportunities of extreme hatred of modernity, anarchy and chaos, no desire to break logical order, hierarchy, structure, interpretation and analysis. The purpose of breaking they layout, post-colonialism has the motivation to remove the exploitation of one class of people by one class of people over another class of people due to the colonial-supported education system and enlightenment.

Key word: *post colonialism, colonialism, knowledge, culture, nation, philosophy, motivation.*

Gender and Inter-sectionality

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The inter sectionality of age, class, gender, geographic location, race/ethnicity, religious affiliation, sexual orientation among other categories of analysis informs the ways in which women experience and respond to violence, inequality, and discrimination.

Intersectionality is a term used to explain the idea that various forms of discrimination, such as those centered on race, gender, class, disability, sexuality, and others forms of identity, do not work independently but interact to produce particularized forms of social operation.

Inter-sectionality, the mutually constitutive relations among social identities, is a central tenet of feminist thinking and has transformed how gender is conceptualized in research. In this special issue, an attempt to focus on the intersectionality perspective in empirical research on gender. The goal is to offer a “best practices” resource that provides

models for when and how inters-ectionality can inform theory and be incorporated into empirical research on psychological questions at individual, interpersonal and social structural levels. I briefly summarize the development of the intersectionality perspective and then review how the realization of its promise has been diverted by preoccupation with intersectionality as a methodological challenge. I conclude with a discussion of why intersectionality is an urgent issue for researchers invested in promoting positive social change.

McCall (2005) and others have suggested is the most important contribution of feminist theory to our present understanding of gender. Indeed, at the level of theory, intersectionality has transformed how gender is discussed. Feminist theorists reveal and challenge the taken for granted assumption about gender that underlie conventional theoretical and methodological approaches to empirical research, as for example, psychology's homogenization of the category for gender. The intersectionality perspective further reveals that the individual's social identities profoundly influence one's beliefs about and experience of gender. As a result, feminist researchers have come to understand that the individual's social location as reflected in intersecting identities must be at the forefront in an investigation in gender. Gender must be understood in the context of power relations embedded in social identities (Collins 1990; 2000).

Intersectionality is a way of understanding social relations by examining intersecting forms of discrimination. This means acknowledging that social systems are complicated and that many forms of oppressions like, racism, sexism and ageism might be present and active at the same time in a person's life. Intersectionality is about understanding and addressing all potential roadblocks to an individual or group's wellbeing. For example, while the career of a young white able-bodied woman might improve with gender equality protections, an older, black disabled lesbian may continue to be hampered by racism, ageism, ableism, and homophobia in the workplace. But it's not as simple as adding up oppressions and addressing each one individually. Racism, sexism, and ableism exist on their own but when combined they compound and transform the experience of oppression.

Key Word: *Gender, Intersectionality, Feminist, Social System.*

**Patriarchy and the North East India: A Postcolonial Feminist Reading of Select
North-eastern Novels by Women Writers**

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Patriarchy, an often heard social construct has been generalized to that extent that women consciously or subconsciously are under the influence of it without realization. It also has influenced almost all the aspects of their life, especially their various experiences of being women. The term is often misinterpreted when it comes to the regions of North East India. While Patriarchy is deep-rooted in India's social history and is one of the most dominant factors is regarded to be the pillar or the base of any Indian society. Some of the North East regions are regarded to be free from the clutch or grasp of patriarchal traditions. The tribal societies of North East India are said to be matrilineal but a deeper understanding and study reveals that, the women in one or the other way are still under the authoritative power of the male counterparts. In Postcolonial India, the women of North East regions have been subjected to violence caused by insurgency, counter-insurgency, ethno nationalism and patriarchal notions of masculinity and the violence perpetrated against them has been normalized so much so that it has resulted in traumatic life experiences of the women. This paper aims to study the narratives of the North East Indian women writers and explore their perspectives on the unknowable and inexpressible discourses of the women of North East India. This paper will also explore the novels "Felanee" by Arupa Patangia Kalita, "Terrible Matriarchy: A novel" by Easterine Kire, "Aosenla's Story" by Temsula Ao and "Zorami" by Malasawmi Jacob. These novels reveal the reality of the women who are constantly dragged by the Patriarchy and how they are voicing and questioning the silence and shame attached to this issue through their writings. The writings of the North East Indian women writers begin an open, critical study of sexual abuse and other types of gendered violence against women in these areas, a topic that is still considered a taboo. The violence against women in North East India can be classified as predatory violence as when it comes to any sorts of political disturbance and social unrest, the women are the most vulnerable beings whose vulnerability is often misused and they are often treated as collateral damage as evident in the recent Manipur incident in which amidst the communal violence two women were forcibly paraded naked, thus humiliating them and attacking their self-respect.

Keywords: *North East India, Post colonialism, Patriarchy, Gendered violence, Women novelists, Trauma.*

Exploration of Internalised Sexism within Bollywood and Indian society

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This research explores the pervasive issue of Internalised Sexism within the distinct milieu of Bollywood and Indian society. It delves into the intricate interplay between media representation and deeply ingrained societal norms, focussing on the mechanism through which Bollywood, as an influential cultural force, can perpetuate and fortify gender biases. Beyond this the paper also undertakes a comprehensive examination of the broader consequences of internalised sexism, discerning its varied impact on gender equality and women's empowerment in the interweaved complexity of Indian society. The exploration of Internalised Sexism within the complex socio-cultural landscape of Bollywood and Indian society into a pervasive and multifaceted issue. This abstract delves into the key aspects of this examination, aiming to shed light on the nuances of sexism that have pervaded these realms. As the core of Indian film industry, Bollywood plays an influential role in shaping societal norms and perceptions. Within its narratives, we find a intricacy of stereotypes of biases which eventually leads to the issue of gender inequality. Its crucial to talk about this sort of conventional stereotypes of both men and women in order to have a progressive society. Due to this cause, this paper explores the examination of the villainous practices of Internalised Sexism in Bollywood and Indian society. Gender stereotypes persist prominently within Indian society, a trend conspicuously reflected in numerous Bollywood films where these norms are, troublingly, normalized. Rather than challenging these societal constructs, a substantial portion of Bollywood productions appears to actively endorse and perpetuate internalized sexism. Given its status as a significant influencer in Indian society, Bollywood bears the responsibility of rectifying societal flaws. However, an alarming reversal is observed, where the industry not only fails to combat these harmful practices but instead contributes significantly to their reinforcement. This research paper meticulously delineates these detrimental practices, particularly focusing on gender stereotypes, which fuel the rampant issue of internalized sexism within the context of Bollywood and Indian society.

Keywords: *Internalised Sexism, bollywood, Indian society, stereotypes, gender, bias.*

**A Post-Colonial reading of Jahnabi Barua's *Undertow* by taking into account the
Identity Crisis in post-colonial Assam**

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Jahnabi Barua's recent novel, published in 2020, *Undertow* is the story of Rukmini Goswami's unconventional marriage with the South- Indian Christian boy Alex, her aloofness after the marriage and their daughter Loya's quest for familial roots on the surface; and on the other hand it is the story of the crisis of identity among the natives of Assam, the violent effort of the militants to achieve equality and prosperity and the catastrophic results of these violent actions; hidden beneath its surface. Among the several effects of colonial rule of British over India, 'ethnic divisions' by categorizing the people of Assam as belonging to 'hilly' and 'plain' areas which created 'identity crisis' among the people of the entire north-eastern region of India; is the one which had affected and has been affecting the people of Assam and north-east India till today. What Jahnabi Barua's novel highlights is the indirect but gnawing effects of political turmoil upon different generations of Assam. Covering the period from 1983 to 2012, the novel portrays the lives of three generations affected by the most discussed and the most criticised phenomenon of Assam's politics i. e. Assam Agitation or Assam Andolan or Movement. Unlike some other fictional works in English from Assam whose sole concern is on the depiction of militancy and insurgency related incidents in Assam, *Undertow* gives a subtle portrayal of the tumultuous effects of the political crisis in post-independent Indian state of Assam and this paper aims at highlighting the post-colonial political and social turmoil i. e. Identity Crisis of Assam and its effect upon its people of different generations as is represented in the novel. It will critically analyse the novel through the lenses of post-colonialism by taking the help of secondary as well as tertiary resources.

Keywords: *Post- Colonialism, Identity Crisis, Ethnic divisions, Assam Agitation, Militancy, Generations.*

The Castle Of Dark Heart

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Everyone is surrounded by invisible energies, to highlight and realize the positive energies then one has to face the dark energies. The purpose of this paper is to outline some of the alternatives and conflicts that raised on the period of postcolonial. This paper contains problematic trauma where terminology is clarified. Secondly in other hand it is consist that from decades masculinity and nepotism behind the caste has created a world for themselves. In this abstract "Heart Of Darkness," and "Things Fall Apart," both novels are found as crucial part works on notifying the research, and their related examination attentions as a central aspect of the education. This approach recognized a higher exploration of post-colonial theme in under factors of our research. Many great novelists researched various experience of society filled with problematic condition or different kind of religious ideas. In this research narrow minded people have been condemned. In the third context explored "the world is not what it seems, we should keep faith on true deeds, sometimes courage is good but sometimes it seems harmful too. Lastly highlighted the entire mystery of our life that balancing of evilness and angels, regrets on ours deeds, before changing the society thoughts we should know how anyone can cause pain or trauma suffering to anyone in the society and how this becomes an immortal memory. Spreading love is like panacea "something that will cure all diseases or all problems and difficulties" it can remove all pains which is based on the concept of "The Castle Of Dark Heart' which prevent your heart on going in dark universe.

Keywords: *Positive energies, native trauma, masculinity, caste, religious, love.*

The Portraiture of Diasporic Characters in Indian Cinema: A Study of Selected Films

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Though often used in the context of postcolonial discourse the word diaspora is traditionally a historical term. Etymologically the word diaspora comes from a Greek word which means 'to disperse' (Nayar, 48) or to scatter. Earlier the word was used specifically to refer the forceful removal of the Jews. However, in postcolonial terminology the word has been used widely to refer to the voluntary or forceful removal of the people from their native land. It is noteworthy that Indian diaspora is a kind of complex diaspora in the sense that there is heterogeneity in religious, cultural, social, political and economic identity. The depiction of the lives of diasporic people is very noticeable particularly in post-colonial Indian English literature. Novels such as *The Namesake* by Jhumpa Lahiri, *A Fine Balance* by Rohinton Mistry, *Anita and Me* by Meera Syal, *The Book of Secrets* by M.G. Vassanji, *The Impressionist* by Hari Kunzru etc. are notable in this regard. However, the appearance of diasporic characters is not only limited to Indian literature. It is to be mentioned that the depiction of diasporic characters is acknowledged in Indian cinema as well. The paper tries to discuss the representation of diasporic characters in Indian cinema in general and certain selected Hindi movies in particular.

The place of cinema in Indian society is always prominent. From historical point of view, Indian cinema can be divided into pre- independence and post-independence movies. Indian cinema is known for the representation of various themes and issues. One among them is the issue of Non-Resident Indian (NRI), in other words, the diasporic people. The portraiture of diasporic people in Indian cinema is not very new. During 1970s there were several movies where we have diasporic characters. *An Evening in Paris* (1967), *Purab aur Paschim* (1970) etc. are notable in this regard. However, in 1990s this portraiture of diasporas gained a new momentum in Indian cinema. The new political party, B.J.P considered the NRIs as members of the Indian family and also considered their problems as internal problems of India. Likewise Dual Citizenship Act of 2003 also helped in strengthening the position of the NRIs in India. It is notable that during this time several movies were produced where the lives of the diasporic characters are truthfully depicted. Among such movies, *My Name is Khan*, *Kuch Kuch Hota Hai*, *Dilwale Dulhania Le Jayenge*, *Namaste London* etc. are

notable. In most of these movies the themes of memory, alienation, nostalgia, deterritorialization, belongingness, discrimination in the non-native land, incessant yearning to return to 'Home' etc. are dominant. The objective of this paper is to look at the portraiture of diasporic characters in certain Indian movies and to study these characters in the light of postcolonial discourse.

Keywords: *Diaspora, postcolonialism, cinema, NRI, discourse.*

Post Colonizationand Economic Scenario

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Colonization had disrupted the Indian economy with majority of negative effects though it has some positive effects too although very little. The period between 1947 to 1980 is marked as post colonization, which showed a low and slow growth rate. The British rulers used India as a house of raw materials and extracted the resources to use for their country's development. The colonial rulers basically invested in infrastructure and education to fulfill their own interest and therefore this took a long years to bring the Indian economy in the path of development. At time of independence the Indian economy trapped in a vicious circle of poverty caused by the lowest per capita income in 1950-51. After the implementation of five year plan India experienced stagnant growth rate which was known Hindu Rate Growth. The first five year plan was launched in 1951 with aim of the development of primary sector, removal of poverty and attainment of self-reliant economy. After this, India embarked on the path of economic development and experienced increase in growth rate. Gross domestic capital formation rose from 6-7% of GDP before 1940 to 13% in 1951, rising to 20% in the 1970s. Some post colonial countries have experienced significant economic success and development while others continue to face numerous challenges.

Keywords: *Colonization, economy, infrastructure, education, five year plan, growth rate.*

Language Politics and Multi Lingualism in Indian Post Colonial Literature: Exploring Regional Identities

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Post colonial literature is generally means the literature after the colonial rule. This seminar paper brings the idea of its literature and its perspective in the post colonial time till to the 21st Century. Generally in the colonial rule Indian literature faced the colonial bindings and influences from the British. But after the independence Indian literature gained a new height and focused in various field such as literature, language, politics, culture, gender, sectionalism etc. Till now India tries to overcome this issue as challenges are greater than their efforts. Now India tries to display her identity through literature but here also various problems and issues came in front of her as India is a diverse linguistic nation where multiple languages are exercised.

In this abstract a little efforts has given to familiarize a small and concise knowledge to show the complexity in various field like language, politics, its multilingualism and the exploration of its regional identity of post colonial literature in Indian context. Post colonial literature generally portrays the Indian women literature which reflects the complexity of discrimination based on gender, culture, history as well as social change.

This paper basically provides an overview of this diverged field. It is known that India is a land of diverse languages and culture. It has witness various dynamic literature which shows and portrays its multifaceted temperament of the society. It tries to highlight in various ways to navigate the web of language politics and the multilingualism to search out various regional identities through the works of Indian writer.

India faced its colonial experience as and when British came. Right from the beginning the British had tried everything to control its politics, literature as well as culture. They had a great tendency to impose their thinking and to control the people for their own sake. But after 1947 Indiagradually emerged from that kind of tendencies. Now, the writers

of Indian soil try to establish their knowledge. The writers are now trying to explore the literary strategies employed by the other writers to capture the nuances of regional identity and tensions in between different linguistic communities. Moreover, it will help to analyze how language choices effect the portrayal of characters and the development of narrative voices in the writing. India after the colonized rule grapples with linguistic diversity as a source of strength contestation.

Time will witnessing that the literature of India spanning various languages such as Hindi, Bengali, Assamese, Tamil and many others that offer's a rich tapestry of narratives that engage with issues of language, identity and discrimination which tries to uncover these issues with their narratives.

Overall this paper will contribute a detailed study on women portrayal based on regional writing in the post colonial era and to focus their struggle on regional identities in Indian context.

Keywords: *Feminism, women portrayal, gender issue, Indian Language Politics, Subaltern voices, multilingualism.*

Analysing Memory and Trauma in Gaiutra Bahadur's "Coolie woman" and Amitav Ghosh's "Sea of poppies": Exploring the indentured migrants' journey

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My seminar paper will explore the theme of memory and trauma among indentured migrants in two novels- Coolie Woman: The Odyssey of Indenture by Gaiutra Bahadur and Sea of Poppies by Amitav Ghosh. The paper will discuss the traumatic experiences endured by indentured labourers and how these experiences are represented in the narratives. This paper will also discuss the historical context of the indentured migration and the circumstances that led to the migration of workers from India to various parts of the world.

Further, it discusses on the novel *Coolie Woman: The Odyssey of Indenture* as a memoir that highlights the writer's exploration of her great-grandmother's experiences as an indentured labourer. The work highlights the challenges faced by indentured women and their struggles against exploitation. Also, the paper will discuss how Amitav Ghosh in his novel *Sea of Poppies* has made a fictional representation of the indentured migrant experiences and the trauma endured by the characters. Hence, by critically analyzing the themes of memory and trauma among the indentured migrants in the selected works, the paper would shed light on the oftenoverlooked history of indentured labour and its effects on the individual and communities.

Keywords: *Indentured labour, migration, trauma, narratives.*

**Rehabilitation, Healing and Reintegration in Bodoland: A case study of the Manas
Maozigendri Ecotourism Society, Assam.**

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Since the early 1990s, the Bodoland Territorial Region (BTR) in Assam has been a theatre for repeated ethnic and religious contestations, resulting in multiple periods of violent conflicts between ethnic groups, resulting in massive loss and destruction of lives and property, as well as large-scale internal displacement of communities. The BTAD region's Reserved Forests have been a focal point for war and contestation, counter-insurgency operations, illegal resource extraction, and post-conflict rehabilitation of the affected population.

This paper examines the trajectory of post-conflict socio-economic rehabilitation and reintegration of the affected population of the fringe villages of Manas National Park in Northeast India. In this context, an effort will be made to examine the efforts of Manas Maozigendri Ecotourism Society (MMES) towards mobilisation for securing rights and entitlements, and building strong mechanisms to negotiate and rebuild the community with a vision of sustainability. The advocacy and implementation of rehabilitation and reintegration measures for local economic recovery by MMES has been vital for stabilising income

generation and other employment prospects through the convergence of peace and stability. The MMES model is a successful model that has a holistic vision of human security and real community consultation. However, it is a mixed picture and highly dependent on the involvement of the local capacities. There is abundance in research in the political, social, and security aspects of the conflict, however, the same can't be said regarding the crucial issue of rehabilitation and reintegration of those who have suffered the consequences of this movement. Despite the prolonged nature and the massive impact of the Bodoland Movement, there has been a glaring lack of research and focus on the rehabilitation and reintegration of the affected population. Several factors can be attributed in the form of security measures, counterinsurgency, lack of resources, political priorities, etc. This lack of research and action on rehabilitation and reintegration has resulted in socio-economic disadvantage, trauma, marginalisation and lost human potential. A serious effort to conduct cross-sectoral research into the affected population is needed in collaboration with the State, non-state and local entities to identify the post-conflict rehabilitation factors and ensure that the affected population heals from the trauma and sees a future to strive for.

Keywords: *Post-conflict rehabilitation, lack of research, reintegration.*

Echoes of Ecology: Explaining the Environmental Discourse in the Margins of Post-colonial Indian Literature

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Since prehistoric time physical environment along with human environment is portrayed in literature and arts. In the Post-colonial times- a modern environmentalist movement started as a result of which rich arrays of fictional and non-fictional writings are created. The subject of these literatures deals with changing relationship between human and natural world. These literary works are commonly known as "ecocriticism" and these are extended across various art forms and media. In such areas as the study of narrative, ecocriticism covers with its sister disciplines of humanism- environmental anthropology, environmental history, environmental philosophy etc.

The great Indian civilization realized the importance of nature and so the Indian religious literatures are full with idea of forest conservation, utilization and regeneration. In Manusamhita- a dharmasastra, instructions are given on conservation of plants and animals. Chanakya's Arthasastra- an ancient book on statecraft has lots instructions for the king to protect nature. "Surpala" another ancient scripture describes how mystical beliefs and conservation ecology was interconnected. Agni Purana is another religious literary work having instructions for environment.

In post-colonial times, India has some prominent writers of ecocriticism who have interpreted the eco-consciousness in literature. They have brought ecocriticism from margins to the mainstream and thus enriched the post-colonial literature in environmental perspectives. In this research paper, there will be discussions on how the fiction and non-fiction works of Indian authors of post-colonial period reflect the environmental crises of the continent. The literary works of Upamonyu Pablo Mukherjee, Amitabh Ghosh, Arundhati Roy, Indra Sinha and above all Ramchandra Guha- the acclaimed historian of environment and Irfan Habib-the most respected historian of post-colonial India are to be discussed.

The Hungry Tide by Amitabh Ghosh, Man and Environment-The Ecological History of India by Irfan Habib, the works of Guha- Varieties of Environmentalism, Social Ecology, The Unquiet Woods, Savaging the Civilization- all are worthy of mention in terms of environmental discourse in the margins of post-colonial Indian literature.

Keywords: *Post-colonial, eco criticism, environment.*

Diaspora, Migration Resistance and Liberation Movements in Assam

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Migration is a very old phenomenon in Assam. Almost all the tribes and communities of the present day Assam or the North Eastern region have migrated at different periods of time. Migration is found to be more in case of Assam at present in comparison to the other states of North East India. The first group to migrate in North East India are the Austro-Asiatic group of people who have migrated during the pre-historic period. The Austro-Asiatic group of people includes the tribes like Khasis and Jaintias who have migrated from South

East Asia like Indonesia, Philippines, etc. The next group is the Tibeto-Burman group who have migrated from Tibet and Burma (present day Myanmar). They have migrated in Assam in about 5000 B.C. The Tibeto-Burman groups are like Bodos, Garos, Rabhas, etc. The third group to migrate into Assam were the Indo-Aryan group of people. They have entered into Assam mainly from the west. The two main Indo- Aryan communities in North East India includes Assamese and the Bishnupriya Manipuris who have migrated during the medieval era. The Thai Ahoms who ruled Assam for about 600 years have migrated in 1228 AD and established their control over Assam. They ruled over Assam till the Burmese aggression in 1817. However the migration of the Austro-Asiatic and the Tibeto-Burman groups who have migrated at a certain period of time in history has been permanently stopped. It may also be stated that the migration of the indigenous Indo-Aryan groups like the Assamese and the Bishnupriya Manipuris has been stopped to some extent.

However the migration of the other groups who have migrated during the colonial period is yet to be checked. The British had opened the floodgates of migration which is yet to be closed. After the first Anglo-Burmese war (1824-26) and the signing of the Treaty of Yandaboo in 1826, the British established their control over Assam. After the colonization of Assam, the Britishers established new administrative system where lots of middle class jobs for doing the clerical works needed to be filled up for the smooth running of the administration. The higher – class jobs were already filled in by the Britishers themselves, where as the middle class jobs were yet to be filled. But for filling up this post requires excellence in English language which the people of newly colonized Assam lacked. For this reason the Britishers imported the Bengali Hindus from Bengal. The Bengalis due to their early colonization were already acquainted with the English language. Along with the British came the different groups like the Bengali Hindus, Marawaris, Nepalis, Biharis, Bengali Muslims, etc. At present, migration is a very serious issue in the politics of Assam.

Illegal Immigration in Assam at present mainly takes place from Bangladesh and Nepal. Migration in Assam is both internal and external. Internal migration takes place from other parts of mainland India like Bengal, Bihar, etc.

Keywords: Migration, Assam.

Identity Harmony: Exploring Gender and Environment in Northeast India's Post-Colonial Poetry

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The main idea of postcolonial literature is to provide a comprehensive understanding of the complex dynamics and interactions that occurred between European colonial powers and the colonized nations and their subjects, including indigenous communities. From a historical perspective, it can be observed that the adoption of the English language by colonized populations was not a result of a deliberate decision but rather a consequence of imposition. However, within the framework of Northeast India, the English language is perceived as a valuable asset. This elucidates the means by which writers might establish connections with both the wider population of India and overseas. The establishment of the Shillong Poetry Society during the mid-1980s served as a notable catalyst for the advancement of English poetry within the North-Eastern region. The domain of literature, particularly in the realm of poetry, has been enriched by the contributions of esteemed writers such as Mamang Dai, Kynpham Singh Nongkynrih, and Temsula Ao. In recent years, a noticeable change in the current setting has resulted in the progressive and consistent rise of English as the major medium of communication across the entirety of the northern part of India. The territory is confronted with a range of unresolved difficulties, including socio-political, economic, gender, environmental, and immigration concerns. These issues have disrupted the region's societal equilibrium, resulting in the emergence of insurgent movements and calls for territorial autonomy. It resulted in the degradation of both the environment and the rights of female inhabitants. Amongst other poets, Mamang Dai and Temsula Ao had tried to harmonize the female gender and environment in a single knot of identity. Earth is symbolized as a mother, and womanhood is actively involved in protecting nature physically, intellectually, and through literary works. Despite their invaluable contributions to protecting the environment, they are the victims of rigid customs, traditions, conflicts, urbanization, and so-called development. The poets tried to portray the harmonization of environment and womanhood in a single painting of poetry. The main objective of this paper is to examine how the two poets have harmonized gender and

environment in a single knot. The researcher will employ a textual research analysis method based on secondary sources (books, research articles, and e-resources).

Keywords: *Post-colonialism, Northeast, Gender, Identity, Environment.*

The Theme of Identity and Nationhood in Postcolonial Literature with special reference to Shyam Selvadurai's Funny Boy

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Postcolonial literature refers to a body of literary works produced by authors from regions that were formerly colonised by European powers. This literature often explores the cultural, social, and political consequences of colonialism and the subsequent struggle for independence and identity. Postcolonial literature arose as a direct response to the complex and enduring consequences of colonialism. It came into being as a means for writers from formerly colonised regions to articulate their experiences, voice their struggles, and explore the multifaceted effects of colonial rule. This literary movement found its roots in the mid-20th century, coinciding with the wave of decolonisation that swept across Africa, Asia, the Caribbean, and other parts of the world. As nations gained independence and embarked on the challenging journey of nation-building, authors began to chronicle the cultural clashes, identity crises, and power shifts brought about by colonial legacies. Among several other themes identity is a recurring and profound theme in postcolonial literature, serving as a lens through which authors explore the multifaceted impacts of colonialism on individuals and communities. These literary works delve into the struggle to define oneself in the aftermath of cultural, political, and social upheaval. Characters grapple with questions of who they are, where they belong, and how they fit into a world that has been shaped by colonial forces. Postcolonial literature challenges traditional notions of identity, showcasing the complexities of hybrid identities, the resilience of cultural heritage, and the tensions between individual, national, and ethnic affiliations. On the other hand, the theme of nationhood in postcolonial literature is a profound exploration of the complexities and challenges surrounding the formation and consolidation of nation-states after colonial rule. These literary works delve into the intricate processes of nation-building, often marked by struggles for independence

and the forging of national identities. Authors in this genre scrutinise the tensions between the legacy of colonialism and the aspirations of newly formed nations, as well as the delicate balance between unity and diversity within multicultural societies. “Funny Boy” by Shyam Selvadurai stands as a remarkable work within the realm of postcolonial literature. Set against the backdrop of Sri Lanka’s turbulent transition from British colonial rule to an independent nation grappling with ethnic and cultural divisions, the novel adeptly navigates themes of identity, sexuality, and societal norms. Through the eyes of its young protagonist, Arjie, the narrative offers a poignant exploration of the complexities of growing up amid a backdrop of political and social upheaval. Selvadurai skill-fully intertwines personal and political narratives, shedding light on the tension between individual desires and societal expectations.

Keywords: *Postcolonial literature, identity, colonisation, nationhood, identity crisis, ethnic divisions.*

Social issues depicted in post-colonial Bodo poetry

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Post-colonial literature is a body of writings that challenges colonial discourse. It is written by people who have been colonised or who have previously been colonised. In India, postcolonial literature refers to the works that started to appear after the end of British colonial control. The post-colonial era in India can be considered a period spanning from 1947 to the 1980s. The post-colonial literature in the history of Bodo written literature can be assumed to have been written after the British departed India in 1947. Bodo literature dates back to the post-colonial period beginning in 1952, when Bodo Sahitya Sabha was formed. The Bodo community living in the north-eastern region of India has a strong poetic tradition that has flourished over the years, giving them unparalleled insight into the complexities of society. Through an interdisciplinary approach combining literary research, cultural studies, and historical context, this study aims to shed light on how Bodo poets have used their art to address various social issues such as social, educational, language, script movement, cultural,

discrimination, and socio-economic issues. Analysing poetic expressions and narratives, this paper is an attempt to study Bodo poetry as a medium to express the struggles, aspirations, and resilience of a marginalised community. It will reflect the ways in which Bodo poets used their art to promote social justice, cultural preservation, and communal empowerment, contributing to a deeper understanding of the complex relationship between literature and society in the post-colonial context. Therefore, it is hypothesised that the textual analytical study will help the readers learn about the social issues depicted in the post-colonial poetry of Bodos.

Keywords: *Social issues, Post-colonial, Bodo poetry, Textual and Analytical study.*

Role of Indian Diaspora in Promoting Trade and Investment between India and the Host Country

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The Indian diaspora spread across the world has emerged as a powerful force in promoting trade and investment. The paper examines the role of Indian diaspora in facilitating and promoting trade and investment both of India and the host country. The role of Indian diaspora in trade and investment is multifaceted. A greater population of Indian diaspora in a country is linked with higher demand and thereby higher export of Indian made products to the country. The diaspora affects not only the volume but also the composition of trade between the countries. In many countries the diaspora holds important and powerful positions, thus they also benefit the host country by providing networks and services to Indian companies willing to invest in the host country. Similarly, the overseas citizens of India send remittances and invest in Indian companies which benefit India. It develops a feeling of trust and security between the entrepreneurs of the countries. The remittances sent (about 3% of India's GDP) also has a positive impact on the Balance of Payment of India.

Keywords: *Trade, Diaspora, Investment, Emigration, Balance of Payment.*

A socio-economic study of Female Labor Force Participation (FLFP) Rate in the post-colonial period of India

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The World Economic Forum's 2014 Global Gender Gap Report stated that gender equality, per capita GDP, level of competitiveness as well as human development indicators, all are positively correlated. Empowering women has significant benefit for the fastest growth of an economy in addition to the gender equality. Higher Female Labour Force Participation (FLFP) rate leads higher women's involvement in economic activities which leads to improved access to health care facilities, declining fertility rate, higher rate of social and political participation of women, increasing decision making power of females etc.,

Although there is presence of strong industrial and economic growth, declining fertility rate, delay of age of marriage, increases girls' education, availability of gender-based employment quotas, the Female Labour Force Participation (FLFP) rate in India is declining which shows U shaped relationship between Female Labour Force Participation (FLFP) rate and the level of economic development. More than 30% of females are primarily engaged in household unpaid works which are counted as outside the labour force.

This paper is based on the objectives of identification of factors responsible for lower Female Labour Force Participation rate as well as to assess the implementation of effective Government policies to improve female economic activity. The method of study is descriptive in nature and data are collected from secondary sources.

Keywords: *Gender equality, per capita GDP, health care facilities, fertility rate, economic*

Food habits of Bodos depicted in BodoFolk Songs

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The Bodos are a race of the Mongoloid group and also an important section of the different ethnic groups and races who have been settling in Assam and also in the North-Eastern part of India. In the Paper I will try to study the traditional food system and food habit of Bodos that has been depicted in the various folk songs of Bodos. Bodos are very rich in folk literature. Folk songs tell stories of life forgotten or on the verge of disappearing. Almost everyone can relate to a folksong. In this sense the importance of folk songs of Bodos are plays very important role in preserving various traditional belief and practices amongst the Bodo. The study of the social functions of folk literature no doubt involves a study of the

social consequences of the social institution of a society in which the folk songs are current. The social functions of the folk songs are variably link up with the social structure, socio-political belief and value system of a society. We can see that various items and social belief are sung or narrated in various songs that have been prevailed since past in a society. Folk songs are not only a form of amusement, but it also reflects the familiar details of particular culture, rites and rituals, customs, craft and art, and their belief system. The choice of food is deeply related to life style of an individual. However, the food habits are deeply influenced by thoughts, beliefs, traditions and taboos of the society. The main aim of the study is to examining and discussing the deferent folk songs of Bodos which are generally related with traditional food habit of the Bodos that are depicted in various folk song of Bodos.

Key Words: *Food habbit, depicted, folk songs, bodos.*

Postcolonial consciousness in Bengali Literature: With special reference to Rabindra literature.

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Post colonialism is a hotly debated topic in the recent arena of theory. Criticizing colonial modernity and pointing out its incompleteness, contradictions, contradictions, etc. and guiding the way out of it is one of the main tasks of postcolonial consciousness. Scattered spurts of this kind of thinking appeared at different times, but around 1990 it emerged as a definite departure. Although post-colonial consciousness has been stirring as a theory since the nineties of the last century in order to prevent the colonial cultural aggression, Rabindranath Tagore's various writings echoed the protest against the colonial cultural aggression of the day. That can be taken as the primary source of inspiration for today's postcolonial intellectuals. In this article we will try to see how the initial spark of post-colonial consciousness took place in the essay literature of Rabindranath and some other writers

The modernity that started in Bengal during colonial rule is not above criticism. It had limitations and failures in many areas. Judging the historical signs of renaissance on the basis of relevant evidence and applying it to the case of Bengal, a comprehensive picture of the inconsistency and incompleteness of the renaissance of Bengal emerges. Although there is no scope for a detailed discussion here, we will try to shed light on the radical character of colonial modernity by referring to some sources.

Key words: *Colonial rule in Bengal, Industrialization, Renaissance.*

A study on the Introduction to Post Colonial Theory in a play of Swmdwn

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It is worth to mention that 'Swmdwn' is a bodo play which was written by Sri Mangal Singh Hazowary in 1984. It is a fact that Swmdwn is considered as one the legendary figure who fought against the dogmatism and injustice done by the British government towards the Bodo Kachari. Moreover, he steps forward to conserve the cultural heritage of Bodo-Kachari and their political assertions when the Kachari kingdom was annexed under the Doctrine of Lapse. In this present study, the researcher attempted to study on the post colonial theme of struggles and oppositions.

Keywords: *Swmdwn, play, Bodo-Kachari, Post Colonial Theory.*

Social Change

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Change is the eternal law of nature. Change is a continuous process. All things, ideas, civilization, culture and principles of the world are changeable. Change is law of life. Social change means alteration or substitution of social structure, in form or size, or in composition or in the balance of its organization. It involves change in beliefs, desires, purpose and drives of the individuals forming the society. Social change is the fact of life. In the words of MacIver and Page "Social Change is a process responsive to many types of changes, to change in the man-made condition of living, to change in the attitudes and beliefs of men, and to the changes that go beyond human control to the biological and the physical nature of things." According to M.E. Jones, "Social change is a term used to describe variations or modifications of any aspects of social process, social interaction or social organizations." Social change is brought about by a large number of causes or factors. Sometimes just one cause or factor becomes responsible for social change. At other times, some factors jointly act as the cause for social change. The present paper highlights factors of social change.

Key words: *Social change, Nature, Types, Methods, Factors.*

Translated Novel into Bodo

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The English word ‘translation’ derived from the Latin word ‘translatio’, which comes from trans, -‘across’ + ‘ferre’, -to carry or to bring. Translation means rendering meaning especially in writing from one language to another i.e. source language to target language. The translation works originated among the Greek in 46 BC and then followed by Roman.

Till today there are so many translated novels like other literature into Bodo mainly from English, Assamese, Bengali and a few from Hindi and Nepali. The Ever first translation work on novel is done by Bhadreswar Brahma. He translated ‘*The Toilers of the Sea*’, the English adventure novel written by Victor Hugo in 1974. Till today total 45 novels from other languages are translated into Bodo. A few other popular translated novels from English are ‘*Don Quixot*’ of Miguel de Carvantes, *Uncle Tom’s Cabin* of Hurriet Beecher Stowe, *Man Eater Kumaon* of Jim Corbett, *The Old Man and the Sea* of Ernest Hamingway, *Crime and Punishment* of Feodor Dostoevsky, *Mother* of Maxim Gorkhy etc. From Assamese novel *Miri Jeeory* of Rajani Kanta Bordoloi, *Neelkanti Braja* and *Aadhalekha Dostabez* written by Mamoni Raisom Goswami, *Aajir Manuh*, *Aachol Manuh* of Hitesh Deka, *Rangmilir Hanhi* of Rang-bong Terang etc. From Bengali novel *Vietnamer MuktiYaddha* by Anunoy Chadhapadhay, *Kata TarerBera* of Kalhon, *Aranyer Adhikar* by Mahashweta Devi etc. From Hindi novel *Godan* by Munchi Premchand and from Nepali novel *Brahma Putrak Cheu-Chau* by Leel Bahadur Chetry. Some of these are social novel, some are adventure and some are of historical novel. But these are not enough. We have to do more and more translation work on novel into Bodo as well as Bodo to other Language.

Keywords: *Novel, Literatures, Translation, Bodo, English, Assamese.*

Use of Techniques in Nil Kamal Brahma’s Short Stories: A brief Discussion

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Technique is a very important artistic element in the creation of literature. It is the art of crafting overall impression of the story from beginning to ending. In Oxford Advanced Learner’s Dictionary states that - Technique is a method of doing or performing one, especially in the arts or sciences. A.N. Gupta and S.Gupta defines technique as Technique is the manner or ability with which a writer (or other artist) uses the skills of his craft Specialized methods and procedures are used in a particular field. The technique of a novelist, for instance, requires the characterization, the building of a conflict, the

development of suspense, the writing of a dialogue. This technique plays a major role in the success or failure of short story writing. For these techniques, the beginning, end and end of a short story play a very important role in making the story popular and interesting.

This paper attempts to highlight reflective strategies or techniques by selecting a few short stories of Nil Kamal Brahma. He is one of the great writers of modern Bodo short stories. His mastery on the Bodo short story is reflected in his writing collections such as- Hagra Guduni Mwi, Shilingkhar, Shirinay Mandar, Sakhondra, Mem Daodwi and others. He could establish himself as a successful Bodo storyteller by using various techniques in his short stories. He used first person narrative style, flash forward, simile, metaphor, personification, hyperbole, anaphora, onomatopoeia in his selected short stories to makes his writing interesting or effective for the readers.

Keywords: *technique, simile, metaphor, personification, flashback.*

Depiction of Slavery of Woman in Kamala Das's Poetry : A Study with reference to "The Old Playhouse"

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Anglo-Indian literature carries the female voice in various kinds and degrees. Here we meet Toru Dutt and Sarojini Naidu as well as Kamala Das, Amrita Pritam, Arundhoti Roy, Monika Varma etc.-with their individual way of style and technique to ventilate their views on life. Though the Indian Renaissance kindled the spirit of the discovery of the self yet Indian English poetry was dominated by male- their imagination and strategies. The few Sarojinis or Torus were emotional at filial and partriotic level. It is only Kamala Das who dared to shake all accepted norms of a well-established male oriented society. Her habit of speaking frankly of her sex life illustrated her callow response. This tells us that the reader reacts what is in his mind and not what is in the poem.

Key words: *Slavery, Woman, Poetry, Indian*

Evaluating Colonization and Its Impact in Chinua Achebe's 'Things Fall Apart'

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Chinua Achebe was raised by his parents in the Igbo town of Ogidi in South eastern Nigeria. His 'Things Fall Apart' is set during the early days of colonization in Nigeria. Achebe, very poignantly, depicts in this novel the transition of Ibo society from the arrival of the first British colonialists to the growing dominance of the British rule over the indigenous people. As the novel progresses Achebe successfully delineates the crucial concept of how the indigenous people gradually but within a short period of time lost their culture, values and identity.

Keywords: *Colonialism, transition, dominance, culture, identity.*

Unpaid Domestic work and gender disparities: A study based on the Time Use Survey of India, 2019.

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With the advent of the new era, thoughts and globalization, there have been numerous policies and steps to strengthen the status of women economically, politically and socially. Though there have been drastic changes yet somewhere still we are stuck with the phrase that 'Men are bread earners and women are caregivers'. The Time Use Survey of India, 2019 is a survey conducted by NSSO to collect data on time dispositions of household members. The results of this survey has presented us with a picture where it is seen that women perform most of the unpaid domestic work. Statistically speaking, women spend nearly 577% more minutes in performing unpaid domestic work as compared to their male counterpart. Unpaid Domestic work refers to those work which are done for one's own consumption without any monetary expectation. The results of the survey showed that there are gender disparities

present in performing unpaid domestic work which is a serious issue. Thus this paper will try to analyse the results of Time Use Survey of India 2019 report and understand the issue of gender disparities which is arising mainly because of unpaid domestic work performance.

Keywords – *Time Use Survey, unpaid domestic work, gender disparities, monetary expectations.*

Education as an Instrument of Domination of the Britishers in Colonized India

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If we try to understand the relationship between colonized India and its education system or if we try to conceive it like education under colonial rules, particularly in British India, we will very easily understand that education in India was designed by the colonial rulers to legitimate their domination and to serve their own selfish multifarious needs and purposes. With the help of education and implementing various education policies, they developed values and justification of colonial rules. Thus in colonial India it was such that education lost its independent entity and became pathetically subordinate to political power. Thus to reform the present education system and to develop effective education policy in India, it is absolutely essential to throw adequate light on the education system of colonized India.

Keywords: *Education, colonialism, policy, value, justification.*

Environmental Perspectives: A Study

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Nature consists of the organism and the environment. The dictionary meaning of the word environment is the surroundings in which organisms live. The term “environment” is derived from the French word “environner” which means to encircle or surround. So, environment refers to the surroundings of organisms in which they live and interact and it includes water, air and soil. The term ecology is the study of earth’s households which

consists of non-living matters such as soil, water and air and living organisms. Ecology deals with the organisms, populations, communities, ecosystems and the biosphere. Wildlife is the most important components for ecological balance for the forest ecosystems. In this seminar paper, I shall try to analyse the main causes of environmental degradation as a consequence of economic development. So, there is an immediate need to make people aware about environmental degradation. Education and public participation may change and improve the quality of environment.

Keywords: *Environment, Wildlife, Organism, Earth, Perspectives.*

Rejuvenation of Scarred History

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In this paper, we delve into the intriguing junction of post colonialism and environmental perspective on it. We explore the issues that arise when examining the history of colonialism and how it has structured our current environmental crisis. This research surveys through the challenges and opportunities that post colonial nations encounter in their pursuit for a sustainable future with environment. With the key concept such as decolonization, indigenous knowledge and rights, and environmental movements, we disclose the sophisticated dynamic of authorities, entitlements and responsibilities tangled in environmental circumstances in post colonial realm. By analysing various case studies from all around the world, we reveal the history of resources exploitation during colonialism that produced quite a lot of drawbacks, as well as the actions taken by communities and government to deal with those issues and promote environmental conservation. Moreover, this paper also emphasize how certain colonized nations still endures the brunt of ecological degradation and climate change, which evidently cause them significant harm. It also highlights the importance of environmental activities and promotions in advising for a more balanced and sustainable route for our future generations. To summarize it, this paper contributes to the understanding of connection between post colonialism and environment throughout the history and how it still generates environmental crisis that require our attention. It is to enlighten everyone the importance of this case and the need for immediate actions that should be considered for a brighter and greener tomorrow.

Keywords: *colonialism, environmental degradation, decolonization, indigenous knowledge and conservation.*

Resilient Healing through Narratives of Traumatic Memory in These Hills called Home: Stories from a War Zone

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The narratives of North East India are filled with the issues of violence, hatred, conspiracies, domination, clashes, etc. Temsula Ao's *These Hills called Home* is a collection of short stories where the narrators are resilient in memory of their traumatic past. They speak of broken homes and identities, nation and nationality and struggles and victories and how they negotiated the hegemonic powers of modernisation and sought safe havens in the terror-stricken region. Resilience is a profound personal growth which has the healing powers to deal with the difficult life experiences perhaps of the traumatic past and to re-invent and re-shape the shadows of the struggling self. The north-eastern part of India was treated like a feverish land which needs a vigilant guard to safeguard the possessed land of the master by any means even if he had to take the lives of the intruders. Temsula Ao is highlighting the sense of 'quest for ethnic identity' and 'nation building' and 'freedom' of the Nagas from the Central government of the mainland India. This self-determination movement of the Nagas in the late fifties shattered the cultural ethos and hopes of the natives. The author is through the eyes of the story tellers trying to visualise the tendency to heal the wounds of the past by spelling out the incidents related to the earlier generations to the coming generations. The informative knowledge that these narrators share is the storehouse of their relentless past, which would serve a therapeutic process for the soul to pass them down. The stories in *These Hills Called Home* bring alive the bewildering and challenging experiences of the natives of the war-thorned Nagaland which suffered half a century of bloodshed and violence, living in the troubled north-eastern part of India. The paper attempts to study the narratives and their healing impact on the resilient souls embedded with a traumatic memory. Almost all the stories are memories of war-zone past where the narrators talk about how all sections of people of Naga society were victimised, challenged, suffered, and killed in various situations and how even young and energetic had to take the path of a warrior for their survival and promotion of harmonious communal relations to one another.

Keywords: *traumatic past, memory, narratives, healing, warrior, generations, war-zone.*

Social Indicators

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In this abstract we will delve into the history of literature and the changes in society. Social indicators represent the development of surroundings through literature. It plays a very crucial role in understanding the societal well being and progress. This concept will provide various valuable insights into various aspects of human life such as education health economic status and more. In this discussion we will explore the potential meaning and significant of social indicators. The paper will inspect the eye to change the livings of the natives by giving the concept of literature. Another abstract concept is freedom that can be addressed using social indicators. It can reflect the broader impact of using measurable data to assess freedom happiness, justice and equality within a society. It will incorporate the factors like income health and social relationships to provide comprehensive picture of individuals' overall life satisfaction. Then equality is another concept to identify the disparities and inform efforts to promote greater equity. So, literature can help to possess justice within a society. It is used to evaluate the extent to which justice is being achieved. Overall the concept of literature under social indicators is a most effective idea to progress the life and the standards of the society. Social indicators will portray the scenario of various social issues and problems which will serve as a powerful tool for the representation and visibility.

Keywords: *Progress of Society, Social issue, Path of changes, Education, Standards of native, development.*

Post-Colonial study of Samaresh Basu's Adaab

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Samaresh Basu is one of the storytellers of Bengali short stories. He wrote more than two hundred stories in 25 years (1946-1970). Both the diversity of life and the struggle of life are prominent in his stories. One of his most remarkable short stories is Adaab. In this story he reflects the cottages and horrors of communal riots in India once upon a time. It was during the British rule that the discrimination between Hindus and Muslims was brought to

such a level that Hindus and Muslims could not tolerate each other. There was a riot over day-to-day incidents. And the victims of that riot are ordinary hopeless people. The story depicts two such persons. The two persons in the story have no names. They are two representatives of two communities- Hindu and Muslim. The Hindu representative is designated as a textile worker and the Muslim representative is designated as a sailor. Both of them are innocent people. The idea of communal discrimination is not a matter of dispute among them. However, during the riots, they fled and took shelter in the same place to protect themselves. Common people never supported riots. They want to live in peace with their wives and children. A class of people have created riots for their own interests and do not think about any common people. Even though they are humans, they bite and die like dogs. Due to these riots, the income of the common poor has been disrupted. This riot not only results in financial loss, but also ensures the unsafety of the common people. In my discussion I will try to discuss the identity of post-independence Hindu Muslim riots in the story Adab by author Samarendra Basu.

Keywords: *Post-independent, diversity, struggle, communal riots, discrimination, unsafe.*

Identity and difference

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Over several years, the notion of identity has become a matter of serious concern. The notion of identity is the notion of the 'identity politics' that has become a new way to do politics or a way to do politics for. It is also the notion of the crisis of 'identity'. That is, it is a crisis that has arisen because of the differences in various factors like multiculturalism, religion, caste, class, nation, state, etc. In other words, it is the politics in which groups of people having a different racial, religious, ethnic, social or cultural identity tend to promote their own specific interests or concerns without regard to the interests or concerns of any larger political group. The aim of the paper is not to give an imperative account of identity and politics of identity as such. It rather aims to address or re-address the 'meaning' and 'context' of identity in terms of the differences that operate the identity politics. The paper is divided into two sections. The first section gives an account of identity in terms of the play of difference. The second is an attempt to analyse the identity politics in the context of different cultures and ethnicities. The paper seeks to give a deconstructive account of the same.

Keywords: *identity, politics, difference, signifier, signified*

Postcolonial Literature in the Digital Age

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Writers from countries that were formerly colonized use the term "postcolonial literature" to refer to their works. A novelist may be found in every continent save Antarctica. Along with racism and colonialism, postcolonial literature frequently explores the difficulties and implications of a nation's decolonization, particularly as they relate to the liberation of formerly oppressed people in their political and cultural lives. Many separate literary theories have developed from this initial concept. Examines how writing both reinforces and opposes what postcolonial scholar Edward Said terms "cultural imperialism." Postcolonial literature and migrant literature share many authors and works. Of all, not all emigrations take place in a world moulded by colonialism, and not all postcolonial works focus on the topic of relocation. The question of whether or not postcolonial theory can be applied to migrant writing outside of the setting of colonialism is currently at the heart of many arguments. The significance of the prefix "post-" in the word "postcolonial" is a matter of heated debate in both academic and historical circles. There is no universally accepted end point for colonialism in postcolonial studies; some academics argue that it continues to this day. In the community, this is a hotly contested issue. Most scholars, however, agree that the term "postcolonial" refers to a time period "after" colonialism. The possibility to categorize colonialism's development into three stages has been discussed. European colonization of the Americas began in the 15th century and continued until the 19th century, while African and Asian colonialism reached its height in the 19th century. At the start of the twentieth century, much of the globe outside of Europe was under the control of European colonial powers. This had a disproportionate impact on the Americas. This scenario would last until anti-colonial liberation forces succeeded in decolonizing Africa, Asia, and the Americas. Until then, nothing would move forward. Countries including the United States, Canada, Australia, and New Zealand were created as a consequence of settler colonialism, although historians have argued on whether or not this makes them postcolonial. Simply because a nation is no longer under the control of a colonial power does not make it automatically postcolonial. That's because the effects of colonialism and neo colonialism are still being felt today, especially in the Global South.

Keywords: *Post colonialism, literary theory, Literature in digital age.*

Post-colonial environment and its impacts in societies

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Post-colonial literature involves indifferent dimension of environmental segments. Many post-colonial writers and activists play important role in portraying the contemporary environmental issues. They often depicted the relationship between humans and nature in global prospective and current environmental crisis. They talked about the lives of animals, culture, behaviour, forest, ecology, environment and even about arboriculture, natural resources and economic development through their scripts particularly in India. Numerous contributions were found in post-colonial literatures by rising voice for a genocidal consequence, politics of survival, sustainable development and highlights the need for a broader agenda of global environmental justice. Besides, they were offering a series of provocative readings of key Indian novels in English to the emerging theories of 'green post colonialism'. Because the colonial roots of desertification and deforestation led to extensive environmental degradation. Many Latin American novelists invoked by their scripts with an artistic strategy of postcolonial resistance for nature. Green revolution, agriculture reform, technological innovations, participatory and inclusive movement, ecological issues, conservation were the most common challenges in post-colonial societies that faced in balancing needs of development with emerging environmental concerns. Natural resources that were exploited for colonial interests, later to be dedicated to the service of the nation. During green revolution, that began in the 1960s the agriculture system in India was converted into a modern industrial system by the adoption of technology, such as the use of high yielding variety seeds, mechanised farm tools, irrigation facilities, pesticides, and fertilizers. Due to the green revolution, India lost almost one lakh varieties of indigenous rice. Since the time of the green revolution, there are reducing the cultivation of indigenous varieties of rice, millets, lentils, etc.

Keywords: *Post-colonial literatures, Environment, Development, Consequences.*

Interrogating the Postcolonial Animal: A Comparative Study of Bessie Head's *Maru* and Sara Gruen's *Ape House* and *Water for Elephants*.

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Exploitations and oppressions are hallmarks of colonization. During colonization, the West assumed the incapability of the colonised nations to preserve the non-human animal. The degradation of the colonized and its parallels with animals rendered the colonized voiceless. The postcolonial texts revisit and redefine how postcolonial nations perceive animals. This paper attempts to understand the animalization of the colonized and the counter-narrative of the colonizers through a reading of Bessie Head's *Maru*. In this paper, Evan Maina Mwangi's theory of the postcolonial animal posited in the book *The Postcolonial Animal: African Literature and Posthuman Ethics* serves as the theoretical framework to understand the perspectives to investigate the postcolonial animal. Rejecting an anthropocentric stand and adopting posthuman ideas, the author's ideas aid in investigating the novel by Bessie Head. In this comparative study, Sara Gruen's representation of human-animal relationships in the novels, *Ape House* and *Water for Elephants*, provides a literary perspective on Western thought regarding animals.

Keywords: *Animalization, Colonization, Speciesism, Anthropocentrism and Counter-narrative.*

The Role of Power in the Postcolonial Context with Special Reference to R. Raj Rao's Novels *The Boyfriend* and *Hostel 131*

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R. Raj Rao's novels *The Boyfriend* and *Hostel 131* present the condition of queer characters in India. The colonial power introduced laws that regulated the lives of queer individuals. This paper aims to study the role of power in the postcolonial world. Foucault's concept of power is instrument to understand the concept of power. The paper studies Ruth Vanita's *Love's Rite: Same-Sex Marriage in India and the West* to argue about the presence of

homophobia in India and examine the function of power of Western colonialism to play a crucial role in permeating homophobia. Citing same-sex marriage of the past, the paper studies the narratives to explore same-sex relationships in postcolonial context. The State's power shall remain as the object of enquiry.

Keywords: *Homophobia, Power, Colonization, State and Queer.*

Post-Colonial Feminism: Model of Women's reservation at Local Self-government Institutions in India

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Feminism as a movement and theory emerged in the West with the demand for political rights of women that were denied when compared to men. Accordingly, the first and second wave feminism started for political, social, economic and educational rights for women in the Western countries. However, the western feminism had a narrow focus on gender inequality and emphasized the sameness or universality of women's struggle and challenges. This led to the emergence of post-colonial feminism; basically as a third wave feminism rejecting the idea of universality of women's issue given by the western feminist. According to the post-colonial feminism women's oppression are not universal but rather contextual depending on cultural relativism and other factors like race, caste, class and ethnicity.

There is a long history of women's movement in India since the social reform movement in the colonial period to address the various social issues like sati, child marriages, female seclusion and other forms of patriarchal oppression. In the post-colonial India, various laws and regulations were framed to give women their rightful place and ensure empowerment and gender equality. To mention is the 73rd Constitutional Amendment Act of 1993 that legitimised 33 percent reservation bill for women to participate in mainstream politics at the grassroots level. This is seen as first step for empowering women to effectively participate in the political decision making in India. Thus, the main purpose of this paper is to analyse the status of women through the model of women's reservation in local self-government institutions in India in the context of post-colonial feminism.

Keywords: *Post-Colonial Feminism, Women empowerment, Political Participation, India.*

Multiculturalism in the Postcolonial Nation-State of India: A study

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The relationship between multiculturalism and post-colonialism seems to be an uneasy one. Multiculturalism can be defined as the state of co-existence of diverse cultures including racial, religious, and linguistic differences and distinctions in customary behaviors, cultural assumptions, and values. Post colonialism, on the other hand, is to a great extent defined by its specific historical legacies in a retroactive way. However, in the present world scenario, both have gained global importance since they take into account the flow of migrants, refugees, diasporas, and their relations with nation-states.

The notion of Multiculturalism in the Postcolonial Nation-State covers a wide range of geographical and historical situations. Moreover, it is often used interchangeably with the term “pluralism”. The object of this paper is to show that the notion of multiculturalism in the post-colonial period has a quite a specific usage in the study of post-colonial societies like in India.

Keywords: *Post colonialism, Multiculturalism, India, Nation-state.*

Colonial Policy and its Corollary on the Socio-Economy and Cultural life of Assam

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The treaty of Yandaboo, 1826 initially opened the door for British colonial rule in North-East Assam. The province of Assam had been an important and strategic zone for the colonial government since they assumed it as threatening for their rule from the neighbouring Burmese territory. Therefore, they shrewdly adopted various conciliatory policies with the people of Assam and North-East to stronghold their administration in the region. The

exposure of the soil of Brahmaputra valley and its rich fertility encouraged them to swell large extent utilization of land for various purposes. In a long run with the impending objectives to exploit the resources of the land they adopted and introduced various policies in the region. They brought large tracts of wastes land under cultivation. Other drastic policies among them were the introduction of tea and railway industry in Assam. Initially they had to face various types of challenges in adopting these historic tasks due to lack of local skilled labourers in the region. Moreover, due to self-sustenance economy the local people did not incline towards this new job.

Later, with the objective to fulfil their challenges the colonial government imported bulks of labourers from the neighbouring states of Assam mainly drawn from Bengal, Bihar, Odissa and Sylhet etc. Further, they also encouraged large scale immigration from the various parts of India to these new industries. As a consequence of this colonial policy the pattern of demography in the region severely mutilated. In near future during Post-Colonial period it drastically germinated various socio-economic and cultural tensions among the indigenous people. In simple words to say it sowed the seeds of insurgency and identity crisis among the people of this region.

Keywords: *Colonial Policy, immigration, Corollary, Demography change.*

Association Between Women's Decision-Making Autonomy and Utilization of Postnatal Care: A case study of Jorhat District, Assam

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Postnatal care is essential for monitoring the health and well-being of both new mothers and their new-borns. It has garnered significant attention in the realm of reproductive health research, and women's decision-making power plays a critical role in accessing healthcare services. Through this paper, an attempt is made to examine the relationship between

women's decision-making power and utilization of postnatal care among women of reproductive age in Jorhat district, Assam.

Data was gathered from 30 reproductive women, aged between 18 to 49 years selected by using a multi-stage sampling technique. Women's decision-making power was treated as the independent variable, while the utilization of postnatal care served as the dependent variable. The study encompassed various decision-making domains, including matters related to the respondents' healthcare, major household purchases, children's healthcare, and decisions on visits to family or relatives. The relationship between postnatal care utilization and the independent variables was analysed through a binary logistic regression model.

The prevalence rates for postnatal check-ups received within 48 hours of childbirth and mothers receiving health checks after discharge were 54.3 per cent and 43.4 per cent respectively. Women in both urban and rural areas had 64 per cent (95 per cent CI 0.964 to 2.169) and 48 per cent (95 per cent Confidence Interval (CI) 0.958 to 1.751) higher odds of receiving postnatal check-ups within 48 hours of childbirth when their health decisions were made jointly with their husbands. However, when health-related decisions were made jointly, urban women exhibited 38 per cent lower odds (95 per cent CI 0.938 to 2.169) and rural women exhibited 24 per cent lower odds (95 per cent CI 0.924 to 1.751) of receiving postnatal check-ups after discharge.

The study aims to find a positive association between women's decision-making autonomy and the utilization of postnatal care and recommends the incorporation of women's empowerment initiatives into government policies and programs. Furthermore, the study suggests the potential benefits of increased spousal cooperation in both household and healthcare-related matters, which could significantly enhance the utilization of postnatal care.

Keywords: *Women decision-making power, postnatal care, utilization, binary logistic regression*

Psychological Trauma among the Adolescents in the Post Covid-19 Period: A Study

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The COVID-19 pandemic, with its profound impact on global society, has brought about unforeseen challenges for adolescents, leading to an increased risk of psychological trauma. This study aims to investigate the prevalence and correlates of psychological trauma among adolescents in the post-COVID-19 period. The research paper entitled “Psychological Trauma among the Adolescents in the Post Covid-19 Period: A Study” employs a

comprehensive understanding of the experiences and perceptions of trauma in this vulnerable population.

The quantitative phase of the study involves a large-scale face reading in HS level classes among adolescents aged 13 to 19 years, examining their exposure to COVID-19-related stressors, coping strategies, and the presence of psychological trauma symptoms, such as post-traumatic stress disorder (PTSD), anxiety, and depression. Furthermore, the study explores the role of protective factors, such as social support and resilience, in mitigating trauma outcomes.

The qualitative phase of the research delves deeper into the subjective experiences of trauma among adolescents through in-depth interviews. By gathering narratives and personal accounts, the study aims to identify nuanced aspects of trauma, including its triggers, manifestations, and coping mechanisms, from the adolescents' perspectives. This qualitative data will provide valuable insights into the unique challenges faced by this age group during and after the pandemic.

The findings from this study will contribute to our understanding of the long-term psychological effects of the COVID-19 pandemic on adolescents, shedding light on the factors that exacerbate or mitigate trauma. The results will inform mental health interventions and support systems tailored to the specific needs of this demographic, ultimately promoting their resilience and well-being as they navigate the complex post-pandemic landscape. Additionally, the research emphasizes the importance of recognizing and addressing psychological trauma as a critical public health concern in the aftermath of global crises like post-pandemic

Keywords: *Psychological, Trauma, Post-pandemic, Adolescents, Stress.*

Decolonized Narratives and Modern Indian History

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Decolonization is defined as the departure of a colonial influence on the Colonies and acquisition of political and economic independence. Colonialism often involved the transfer of people to a new environment where they settled permanently while retaining political

allegiance to their home nation and wiping out the history, culture and tradition of colonial people through their own thoughts, ideologies and narratives. The act of rejecting colonial thoughts and narratives is called decolonization narratives and in this process there emerged new school of approach in writing literature, history, stories etc. with the new ideas and ideologies to dismantle the superiority of the colonial influence. So far as the writing of Modern Indian history is concerned there emerged a new School of thoughts viz Nationalist School, Marxist School and Subaltern School which may be treated as decolonized narratives of the historical literature of Modern India. This paper is going to study the history of Dr.R.C. Majumdar, Bipan Chandra and Ranjit Guha to find out the departure from colonial narratives and ideologies and reasserting the native perception of history.

Keywords: *Colonialism, Decolonization, Narratives Nationalist, Marxist, Subaltern.*

Role of Literature in the Society

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Literature can cultivate empathy and theory of mind or the capacity to read the minds of others, by encouraging readers to assume the perspective of fictional characters. From a realist perspective, literature also helps to enact social change by revealing the truths of society. Literature can also be an important tool for creating empathy, allowing people to see and understand the perspectives of those whose experiences may be very different from their own ultimately creating a society based on empathy and understanding. The reflective role of literature is to show to society the history of ideologies of thought and action. It reveals what people thought during a particular time and how they thought about it. It allows the individual to understand how a society functioned and why it.

Keywords: *Empathy, fictional characters, revealing.*

Navigating Memory, Trauma, and Healing through the Abstract and Tangible Notions of Borders in Amitav Ghosh's *The Shadow Lines*

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Amitav Ghosh's *The Shadow Lines* (1988) is a 'memory novel' endowed in a reality that is perceived through imagination and recollection. The abstract narrative adorned by the nostalgic and haunting fragments of memory helps disintegrate the conception of structures regarding the chronology of time and the intangible distance and meaninglessness of borders. It culminates the narrative fragments or the penumbræ of perceptions in a non-linear, multi-layered structure, dismissing the tactility and rigidity of constructed borders to navigate the narrative through memory. In the navigation of traumatic experiences, imagination can create a more vivid and sustained reality than reality itself. Therefore, there is no dividing line between memory, imagination and reality in the narrative. Moreover, distance is proved to be arbitrary owing to a mental traumatic perception of borders.

The paper explores how memory as an agent of narrative gaze in the novel facilitates a pathway to recall and eventually surmount the sub-conscious anxieties pertaining to identity, nationhood, and borders. It challenges the contradictory binaries of the concrete and the abstract; the imagined and reality, within the socio-political milieu of post-colonial Bengal following partition. This is done so by imbibing the contrasting notions of the abstract and the concrete in the perception of borders to help navigate the mental distance imposed by the after effects of colonization. This further consolidates the polarity of notions regarding nationhood that stem from the perceived mental construct of freedom and blood borders. While there is ample research regarding the separation anxieties owing to postcolonial trauma, this paper delves further into memory as an agent of narratorial gaze that helps deconstruct and re-evaluate the perception of borders and eventually, subvert the dominant traumatic fragments of postcolonial anxieties to propagate healing.

Keywords: *Memory novel, sub-conscious anxieties, separation anxieties, postcolonial trauma, postcolonial anxieties.*

Sikh Diaspora and the Issue of Sovereign Khalistan: An Inside View through Post-Colonial Perspective

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Throughout the process of nation building, India has been facing a separatist movement in various manifestations from south, west, north and eastern regions. Among them Khalistan issue is one of the reviving separatist movements which poses threat to the integration of Indian sovereignty. The Khalistan movement is seeking to create a homeland for Sikhs by establishing an ethno-religious sovereign state called Khalistan in the Punjab region of India and Pakistan. The movement reached at its highest peak in 1980s. Indian independence and its partition on the basis of two nation theory based on religion in 1947 were not a joyful event for Sikhs. Partition left Sikhs in a lot of discontentment with regard to their traditional lands being lost to Pakistan. The fight for a separate Sikh state owes its origins to the Punjabi Suba Movement. The Akali Dal, a Sikh-dominated political party sought to create a separate Sikh Suba or Province. The States Reorganization Commission was constituted by the Government of India in 1953 to assess the demand for separate states by linguistic groups. But the commission in its recommendations rejected the Akali Dal's demand. The protest at mass level against the recommendation of the commission was launched by the Akali Dal and other Sikh civil societies. But after a series of violent protests, the Indira Gandhi government relented in 1966. The state was trifurcated into Punjabi-majority Punjab, Hindi-majority Haryana and the Union Territory of Chandigarh. Some hilly regions of the state were merged into Himachal Pradesh. However, the Anadpur Sahib resolution reignited the passion of Sikhs and sowed the seeds of Khalistan movement. For the adjustment of minor demands excluding Sikh sovereignty, the Rajiv–Longowal Accord was signed by then Prime Minister of India Rajiv Gandhi and Akali leader of Punjab Harchand Singh Longowal on 24 July 1985. But the Accord fails to end the Khalistan issue for good. Therefore, the present study tries to examine the causes of the movement and its continuation through the post-colonial perspective. The paper also attempts to reveals the connection between Khalistan issue and the Sikh diaspora across the world. It also tries to understand the response of the state of Pakistan towards the issue of Khalistan.

Key Words: *Sikh Diaspora, Sovereignty, Post-colonial Perspective, Two Nation Theory, Separatist Movement, Sikh Land etc.*

Sub-Committees of International Seminar
Organised by Department of English, Bijni College, Bijni
9th & 10th October, 2023

The under mention Sub-Committees have been formed to co-operate the International Seminar on **9th and 10th October, 2023**.

1. **Registration sub-committee - Convenor - Saurabhi Marandi**
Krishna Das
Lipika Chakraborty
Sudip Basak
Priyanka Basumatary
2. **Certificate sub-committee - Saroj Kumar Pasayat.**
3. **Inaugural Song sub-committee - Syed Jawahar Hussain & team.**
4. **Dance - Lipika Chakraborty.**
5. **Anchor - Thunlai Brahma**
6. **Felicitation sub-committee - Convenor - Dr. Urmila Poddar**
Jayshri Narzary
Kangkana Sarania
Anuradha Basumatary
7. **Technical Support sub-committee – Convenor - Dr. Sulabh Chandra Das-**
Malay Kumar Chanda
Devajyoti Sarma
Abhijit Ray
8. **Rapporteur sub-committee - Convenor - Manab Pratim Das**
Anirban Roy
Khonthai Basumatary
9. **Introducing Resource Person - Convenor - Abhijit Ray**
Mrigen Barman
Saurabhi Marandi
Thunlai Brahma
10. **Refreshment sub-committee - Convenor - Aparna Misra**
Binika Goyary
Mrigen Barman
Pabitra Basumatary
11. **Stage, Sound, Light, Projector
& Camera sub-committee - Convenor - Dr. Gobinda Baishya**
Swrangsar Daimary
Nikhilesh Sutradhar