

Sonari College Academic and Research Journal

সোণাৰি মহাবিদ্যালয়
বিদ্যায়তনিক আৰু গৱেষণা পত্ৰিকা



Sonari College Research Consultancy Cell

Sonari College Academic and Research Journal (Annual)

published by Sonari College Research Consultancy Cell, Sonari College, Sonari, Dist.-Charaideo, Assam, India, PIN - 785690

Date of Publication : 5th August, 2023

ISSN 2321-015X
Vol. 11, 2023(SCARJ)

Editorial Board

Advisers: Dr. Bimal Chandra Gogoi, Principal
Dr. Sunil Dutta, Vice Principal
Mintoo Gogoi, Co-Ordinator, IQAC

Editors: Dr. Lucky Chetia
Dr. Lindy Lou Goodwin

Members: Dr. Bhenila Bailung
Dr. Kaushik Dehingia
Dr. Bikash Kumar Sarmah
Gitika Talukdar
Mridusmita Patowary
Kabyasri Hazarika
Suman Gogoi
Pranati Gogoi

Price: Rs. 300/-

Printed at : Hanchipat Printers
Rajgarh-786 611. Dibrugarh. Assam
e-mail - hanchipatprinters5@rediffmail.com
Phone - 03754-291066. Mobile- 9435903547

Disclaimer : The responsibility for the facts, data furnished in the articles and conclusions drawn is entirely that of the author(s).

CONTENT

▪PRINCIPAL'S NOTE ▪ 5

▪EDITOR'S WORD'S ▪ 6

▪**EXPLORING AND CONCEPTUALIZING "MASCULINITY" AND THE MASCULINE/FEMININE BINARIES IN CHINUA ACHEBE'S THINGS FALL APART**

Dr. Deepanjali Gogoi ▪ 7

▪**A REVIEW ON NON-LINEAR DYNAMIC INTERACTIONS AMONG PLANKTON COMMUNITY**

Dr. Kaushik Dihingia & Ms.Suman Gogoi ▪ 12

▪**REMINISCING THE LOSS OF CULTURAL IDENTITY IN JUDITH WRIGHT'S POEM "BORA RING"**

Dr. Anita Konwar ▪ 23

▪**EDUCATION DURING COVID -19 PANDEMIC**

Dr. Pronita Kalita ▪ 27

▪**THE GROWING IMPORTANCE OF INTERNATIONAL NORTH SOUTH TRANSPORT CORRIDOR (INSTC), THE CHALLENGING POSITION INDIA HOLDS THROUGH ITS ROLE AND THE CONCERNING ISSUES.**

Ms. Mallika Monjuri Saikia ▪ 35

▪ **ANATOMY OF THE CHINESE FEUDAL TRADITION AND CANNIBALISM IN LU XUN'S A MADMAN'S DIARY**

Ms. Ankita Baruah ▪ 55

▪ **WOMEN'S MOVEMENT IN POST INDEPENDENT INDIA:
AN OVERVIEW**

Ms. Abhita Gogoi ▪ 60

▪ **MAIDAMS : A BURIAL SYSTEM OF THE AHOM DYNASTY**

Sumon Gogoi ▪ 65

▪ **UNEARTHING NARRATIVES: A JOURNEY INTO NORTH EAST INDIA'S ORAL HERITAGE**

Dr. Lindy Goodwin ▪ 72

PRINCIPAL'S NOTE

Ancient Greek philosopher, Protagoras of Abdera, is famous for his claim that “Man is the Measure of all things”. This statement is regarded the first step towards the humanistic philosophy. It is also the starting point of scientific and logical thinking. As an intellectual being man can't accept anything without enquiry, without removing the prejudice and presuppositions. A lover of wisdom can't be satisfied with the existing knowledge and belief. With proper research and investigations our teachers and researchers have to enter into the new areas beyond the existing boundary and contribute towards the human civilization.

I am pleased to know that the Vol-11, 2023 of Sonari College Academic and Research Journal will be published by keeping its continuity with all its academic beauty and fragrance. I took the opportunity to thank Dr. Lucky Chetia and Dr. Lindy Lou Goodwin, joint editors of this volume, for their noble efforts. My sincere thanks goes to the members of Editorial Board and the contributors of this volume together with the workers of printing press for timely publication of the SCARJ.

Dr. Bimal Ch. Gogoi
Principal
Sonari College

EDITOR'S WORD

We are honored to bring forth the eleventh issue of the Sonari College Academic and Research Journal (SCARJ) for the year, 2023. The journal has served as a mouthpiece for aspiring researchers engaged in the fields of Social science, Humanities and Sciences. We strive to give young researchers a chance to publish their works through this journal. In this issue of the journal a number of articles on different topics have been included. Various theoretical issues have been explored in the articles included. Articles from the field of English literature such as "Exploring and Conceptualizing 'Masculinity' and the Masculine/Feminine Binaries in Chinua Achebe's *Things Fall Apart* by Dr. Deepanjali Gogoi, Reminiscing the Loss of Cultural Identity in Judith Wright's poem "Bora Ring" by Dr. Anita Konwar and Anatomy of the Chinese Feudal Tradition and Cannibalism in Lu Xun's *A Madman's Diary* by Miss Ankita Konwar have provided interesting insights into characters and concepts of well-known works. From the stream of Science we have articles on topics like 'A review on non-linear dynamic interactions among plankton community' by Dr. Kaushik Dehingia and Miss. Sumon Gogoi, and 'Zoopharmacognosy: The Self- medication Behavior of Animals' by Miss Parishmita Konwar. These articles contain detailed statistical studies on the topics which will surely be helpful to readers interested in the topics. Ms. Mallika Monjuri Saikia of Kakojan College has also contributed an article on a topic of relevance titled 'The Growing importance of International North South Transport Corridor (INSTC), the challenging position India holds through its role and the concerning issues.' An article on Education during the Covid-19 Pandemic submitted by Dr. Pronita Kalita explores the issues of education during the pandemic and how the situation has improved since then. Ms. Sumon Gogoi has emphasized the importance of historical studies and thrown light on the Burial system of the Ahoms with her article. An article on the historical and cultural significance of Oral narratives by Dr. Lindy Goodwin has also been included in the journal.

We have attempted to include articles from all streams in the journal after a careful review and it is our sincere hope that this issue will contribute to the enrichment of academic knowledge and scholarship within and out of the institution.

Dr. Lucky Chetia
Dr. Lindy Lou Goodwin
Editors

EXPLORING AND CONCEPTUALIZING “MASCULINITY” AND THE MASCULINE/ FEMININE BINARIES IN CHINUA ACHEBE’S *THINGS FALL APART*

DR DEEPANJALI GOGOI

HoD, Department of English, Sonari College,
Sonari, 785690 Assam

INTRODUCTION:

Chinua Achebe’s novel *Things Fall Apart*, published in 1958, juxtaposes the clash of native African culture, the influence of white Christian missionaries and the colonial government in Nigeria, the tragic consequence of the European encounter with the African Civilization alongside a vivid representation of the complex Igbo society.

The title of the novel is a take from William Butler Yeats’ poem “The Second Coming”. The story revolves around Okonkwo, an Ogbuefi or Chief, who had forged his way up the social ladder of the Umuofian society, a cluster of nine villages located in eastern Nigeria. Okonkwo’s “solid personal achievements”, chiefly his success as a young wrestler who at the age of eighteen grounded Amalinze the Cat, a man who remained undefeated for seven years, a commendable accomplishment which not only earned him fame but his reputation as a wrestler.

Apart from wrestling he had also proved his prowess in war, traditionally considered to be a masculine domain. He had even brought back human heads from the war. However, Okonkwo’s display of strength which includes beating his wives and his eldest son Nwoye is only a camouflage for his innermost fear of failure. Behind his stern exterior he conceals a love for Ikemefuna, a hostage handed over by the village of Mbaino as compensation for the murder of the wife of Ogbuefi Udo. He also adores his daughter Ezinma but refrains from any public show of

affection towards her lest he appear weak. His rigidity and inflexibility puts him at loggerheads with Igbo culture and leaves him incapable of adapting to new ideas.

Apart from the internal struggles of Okonkwo, there are sweeping external changes to the community with the beginnings of a colonial government, the arrival of the Christian missionaries and the subsequent conversion of some members of the Igbo tribe to Christianity. This created a rift amongst the Igbo people and mainly attracted the marginal members of the Igbo community. Christianity poses a challenge to the Igbo way of life and ultimately leads to the disintegration of the traditional order.

CONCEPT OF MASCULINITY:

Okonkwo's striving for success is deeply embedded in the Igbo cultural ethos, their underlying sentiment that values masculinity. The overwhelming emphasis on masculinity stems from his fear of effeminacy, a deep-seated desire to break away from the shackles of his father Unoka's legacy of spendthrift and indolent behaviour. The Igbo society considered Unoka to be a failure and referred to him as 'Agbala' which means a 'woman'. Unoka's death also proves to be a matter of shame to Okonkwo. He was afflicted by swelling in his stomach and limbs and as per Igbo custom this is an abomination to the Earth goddess Ani and so he is denied a traditional burial and left to rot in the Evil Forest.

For Okonkwo the interpretation of "masculinity" is a derivative from the miserable picture of his father – a wastrel and debtor, a man in love with his flute and palm wine. Seeking to stand in opposition to his father, his concept of masculinity gets twisted, contorted and inter-twined with aggression and display of anger. His strong and overriding desire for manhood becomes an obsession, and his inherent fear of weakness, a tragic flaw that ironically becomes his undoing. The sweeping sense of shame that engulfs him when thinking of Unoka clouds his perspective and he fails to recognize the gentleness of his father. He associates hard work and material success as marker of masculine energy. He amasses great wealth through yam cultivation, gains two titles, has three wives and eight children.

His masculinity, his rash and impulsive behaviour at times leads him to break communal norms. Being an agrarian society, the Umuofians seek the blessing of Ani, the Earth Goddess before planting their crops. A Week of Peace is observed and in compliance to it no harsh word is uttered and neither is any work done during the period. However, in this very sacred

week, Okonkwo in a fit of rage beats his wife Ojiugo because she forgets to cook the afternoon meal.

Okonkwo's obsessive compulsive desire to be successful, to reject weakness in any form, takes a toll on his relationship with his eldest son, Nwoye and also with his adopted son, Ikemefuna. A young virgin and Ikemefuna were handed over to Umuofia as compensation for a murdered woman by the rival village Mbaino. The custody of Ikemefuna was given to Okonkwo and with the lapse of time he grows fond of him and this is reciprocated by Ikemefuna who calls him "father". Ikemefuna's fate is sealed when following the Oracle's command the Umuofian elders order the ritual killing of Ikemefuna. Though asked to abstain from this ritualistic sacrifice, it is Okonkwo who delivers the fatal blow with his machete all because of his distorted notion of appearing weak.

Okonkwo's skewed view of masculinity ultimately leads him to behead the leader of the six court messengers sent to stop a meeting of the clansmen of Igbo society. This display of aggression and violence generates fear amongst his clansmen and they deny him the support he was seeking. Realizing that his entire world had fallen apart he commits suicide, an act of disgrace and considered to be a "feminine" crime that aligns him with the shameful death of his father and puts his masculinity to question.

GENDER SENSIBILITY AND THE MASCULINE\FEMININE BINARIES IN IGBO SOCIETY:

Igbo society is gender sensitive and the specifics of masculine\feminine binaries is clear cut. The community followed a patriarchal structure and this invested greater power in the males leading to their dominance. Leadership positions were mainly taken over by males and polygamy was common. Thus, Okonkwo has three wives and he tried to rule them with an iron fist. His relationship with Nwoye, his eldest son is clouded by the fact that he sees a reflection of Unoka in him and fears that he will follow in his grandfather's footsteps and turn out to be lazy like him. Manly activities earn respect and reap in success whereas looking after the upbringing of children or poultry is categorized as womanly activities.

Even in the harvesting of crops the patriarchal hegemony is evident. Thus, the yam is referred to as a male crop whereas cocoyams, beans and cassava fell into the feminine category. The yam being masculine was also

considered to be a marker of wealth and industriousness. Being the staple crop even festivals were celebrated in its honour. The Feast of the New Yam preceded the harvest to offer respect to Ani, the source of fertility and also to the ancestral spirits. Not only was the yam believed to be a masculine crop but masculinity was tested based on a man's ability to feed yams to his family from one season to the other.

Men were also expected to be cold-hearted and unsympathetic and any display of emotions to the contrary would be degrading for them. Effeminacy was abhorred and cause of great shame. Okonkwo rises in social stature when he gains fame as a wrestler and also takes on two honorific titles and wanted to add another feather in his cap by gaining the expensive Idemili title. Wife beating was part of his routine life and the reason behind his killing of Ikemefuna was the stigma of effeminacy. Even during the Week of Peace he deviated from all societal norms and beat his wife in an exhibition of his explosive anger which oftentimes sent everyone scuttling from him.

Women, however, played an important role in education, religion and development of social values in their children. All domestic chores were also allotted to women. The houses of the Egwugwu were painted exclusively by the women of the society. They were traditionally the masked leaders of the Igbo clan who spoke on behalf of the spirits. The role of women is evident when Okonkwo is exiled to his motherland. As his uncle Uchendu states when sorrow and bitterness afflicts a man, he finds solace and refuge in his motherland.

CONCLUSION:

Chinua Achebe astutely presents the masculine-feminine polarity in his novel *Things Fall Apart*. The tragic stature achieved by Okonkwo is associated with appearing womanly or effeminate. In his drive to gain power, position, wealth and fame he overrides any emotion that might prove otherwise. The domination of women in Igbo society was the fear that they might emasculate the men. In religious matters males paid obeisance to female goddesses like Ani and the priestess of the Oracle Agbala was Chielo, again a woman. Though women were mainly restricted to the domestic arena, catering to the needs of their children, narrating folklores, cooking dinner, buying household goods but in trying times there

is the dependency on women as illustrated by Okonkwo spending his entire exile term in his mother's village.

WORKS CITED:

Achebe, C. *Things Fall Apart*. Essex: Heinemann, Print, 1955.

Damascene, Jean & Gendahayo. The Protagonist's Masculine Perceptions in *Things Fall Apart* as the sign of Igbo Society Breakup. *Journal of Literature, Language and Linguistics*. Vol 75, 2021.

Fjem U. Blessing & Agbo I. Isaiah. Language and Gender Representation in Chinua Achebe's *Things Fall Apart*. *English Language Teaching*. Vol 12. No 11. 2019

Horan, Elisabeth. Okonkwo Between Two Worlds: Investigation of Masculine\Feminine Binaries in *Things Fall Apart* by Chinua Achebe. 2014.

A REVIEW ON NON-LINEAR DYNAMIC INTERACTIONS AMONG PLANKTON COMMUNITY

¹KAUSHIK DEHINGIA, ²SUMAN GOGOI

¹Department of Mathematics, Sonari College,
Sonari 785690, Assam, India

²Department of Botany, Sonari College,
Sonari 785690, Assam, India

ABSTRACT: Nonlinear science has primarily developed from applications of mathematics to physics. The study of nonlinearity in biological systems has increased as living systems are unpredictable and nonlinear dynamical laws govern their interactions with environmental factors. This paper has reviewed a few mathematical modelling studies related to plankton community interaction, where the dynamical properties are investigated. Also, the results of the reviewed study have been biologically discussed. Possible directions in plankton dynamics and applications to ecosystem management are outlined.

Keywords: Nonlinear Dynamics, Mathematical Models, Ecology, Plankton System.

2020 AMS Subject Classification: 37M05; 37M10; 37N25; 92B05

1. INTRODUCTION: The study of nonlinear systems is a new branch and almost like a third revolution in physics, namely, nonlinear dynamics. In recent years, the consequences of nonlinear systems have considerably impacted various disciplines within the physical, chemical, and biological sciences, as well as in the social sciences, such as behaviour studies and economics. The focus has been both experimental and theoretical, and in the latter respect, a large part of the research has dealt with numerical measures in addition to analytical results. The modern renaissance of nonlinear dynamics starts with the famous scientists Henri Poincare and Birkhoff. One of the consequences of studying nonlinear systems is the most fascinating concept, namely, chaos [1, 2].

Dynamical systems theory (nonlinear dynamics or chaos theory) comprises various analytical, geometrical, topological, and numerical methods for analyzing differential equations and iterated mappings. As a mathematical theory, it should perhaps be viewed as a “normal” development within mathematics rather than a scientific revolution or paradigm shift, as some popular accounts have claimed. However, crucial motivations and ideas have entered this area of mathematics from the applied sciences, and a still-accelerating stream of applications driven by recent developments in dynamical systems theory began in the last third of the 20th century. The qualitative theory of dynamical systems is a mathematical theory largely built on the pillars of analysis, geometry, and topology, the first and last of which, in turn, originated in Newtonian mechanics. While claims of a scientific revolution may be exaggerated, the increasing reach of dynamical systems theory beyond the mathematical sciences is a fact. Its goal of classifying dynamical systems provides a unifying structure across a wide range of applications. This chapter will provide a brief and possibly idiosyncratic survey of the application of dynamical systems in describing plankton interactions.

2. DYNAMICAL SYSTEMS: The dynamical system is a sub-branch of applied mathematics and theoretical physics. The original development of the dynamical system was based on Newton’s geometry. The researchers used it in celestial mechanics to describe the solar system’s stability. The development of dynamical systems started intensively with stability theory, moving to generic properties, hyperbolic structures, and perturbation theory [3]. Dynamical systems are of three kinds: discrete-time dynamical systems (difference equations or iterative maps), continuous-time dynamical systems (differential equations), and hybrid time-dynamical systems. According to [4], a dynamical system can be defined as a family of transformations where the phase (or state) space and time may be either discrete, or continuous, such that for any arbitrary states, identity, and. A continuous-time dynamical system is a differential equation or a set of differential equations, where the set of times is a subset of the real line, and the state takes values in Euclidean space for some. A hybrid time-space dynamical system is a mixture of discrete and continuous-time dynamical systems. Therefore, a dynamical system is a mathematical description of the state of a system in time. Applied mathematicians heavily use dynamical

system theory to study and understand the various physical, chemical, and biological complex phenomena.

3. ECOLOGY AND PLANKTONS: Ecology studies organisms and how they interact with the environment around them. It is the study of natural systems, and an ecosystem is a natural system where abiotic (non-living), and biotic (living) components interact with one another. An ecosystem differs from a biome, an area defined by its climatic conditions, and a community, which does not include an area's abiotic components. In marine ecology, plankton refers to spontaneously moving and faintly swimming organisms. Plankton flows with the ocean currents, but only a few can independently move, and they can swim slowly with haphazard movements. Plankton is the collection of small, microscopic organisms that float or drift in great numbers in bodies of salt or freshwater, especially at or near the sea surface, providing the primary food source for fish and other larger organisms. Planktons are divided into three types: phytoplankton, zooplankton, and bacterio-plankton. Phytoplanktons are plant species that live near the water surface with sufficient light to support photosynthesis, such as cyanophyta and xanthophyta. The term zooplankton is derived from 'zoon,' meaning animal, and they comprise small protozoa or metazoans that feed on other plankton, as well as the eggs or larvae of larger animals. Finally, bacterio-plankton and Archaea play important roles in remineralizing organic material in the water columns. Therefore, the plankton community can be classified into three groups, i.e., phytoplankton, zooplankton, and bacterio-plankton, which act as producers, consumers, and recyclers. Several researchers have studied nutrient-phytoplankton-zooplankton interactions from a mathematical perspective.

3.1 APPLICATION IN THE MODELLING OF PLANKTON DYNAMICS:

Dynamical systems play an important role in determining the fate of many interacting systems. They are used to model various phenomena found in the physical, financial, and biological realms. Here, we will review a few modelling studies of ecological systems that describe plankton dynamics and where the dynamical systems theory is to observe the system's nonlinear behaviour.

· **Saha and Bandyopadhyay [5]**

Saha and Bandyopadhyay studied a toxin-producing phytoplankton-zooplankton model in which the toxin liberation by phytoplankton species follows a discrete time variation. Their considered model is:

$$\frac{dP}{dt} = rP \left(1 - \frac{P}{k} \right) - \frac{\beta PZ}{\gamma + P},$$

$$\frac{dZ}{dt} = \frac{\beta_1 PZ}{\gamma + P} - \delta Z - \frac{\rho P(t-\tau)Z}{\gamma + P(t-\tau)},$$

Here, P and Z denote the concentration of the toxin-producing phytoplankton population and the zooplankton population at time t , respectively. We would like to refer to Saha and Bandyopadhyay for detailed definitions and values of the parameters [5]. The authors observed the existence of local Hopf bifurcation as the time delay crosses a threshold value and stability switching phenomena. Their result indicates a threshold limit of toxin liberation by the phytoplankton species below which the system does not have any excitable nature and above which the system shows excitability.

· **Rehim and Imran [6]**

In [6], a nonlinear ordinary differential equation model system was developed to investigate the interaction of toxic phytoplankton and zooplankton and their dynamic behaviour. They have induced a discrete time delay to both the consumption response function and the distribution of toxic substance terms to describe the delay in converting nutrients to species and the time required for the phytoplankton species to mature before they can produce toxic substances. The proposed model was as below:

$$\frac{dP}{dt} = rP \left(1 - \frac{P}{k} \right) - \beta PZ,$$

$$\frac{dZ}{dt} = e^{-\delta\tau} \beta_1 P(t-\tau)Z(t-\tau) - \delta Z - \frac{e^{-\delta\tau} \rho P(t-\tau)}{\gamma + P(t-\tau)} Z(t-\tau).$$

Here, P and Z denote the concentration of the toxin producing phytoplankton population and the zooplankton population at time t , respectively. The parameters r is the intrinsic growth rate, k is the environmental carrying capacity of the toxin producing phytoplankton population, β (>0) is the maximum uptake rate for zooplankton species, β_1 (>0) denotes the ratio of biomass conversion (satisfying the obvious restriction $0 < \beta_1 < \beta$) and is the natural death rate of zooplankton. ρ (>0) denotes the rate of toxic substances produced by per unit biomass of phytoplankton, and is the half saturation constant. The delay constant in the first and last term of the second equation is the gestation delay of zooplankton and the discrete time required for the maturity of toxic-phytoplankton, respectively. The authors found that around the coexistent steady state the model with gestation delay and liberation delay (liberation of toxic substances by phytoplankton species) exhibits unstable behavior under the parameter conditions which ensure stability for the non-delayed model. Also, they have observed the existence of a Hopf bifurcation around this steady state for a critical value of the delay parameter, which implies that the gestation delay has a destabilizing effect on the system dynamics.

· **Chakraborty and Das [7]**

Chakraborty and Das [7] described a two-zooplankton, one-phytoplankton system that exhibits a Holling type II functional response in toxicity. It was assumed that the phytoplankton is affected directly by an external toxic substance and that zooplankton feeding on the affected phytoplankton is influenced indirectly by the toxic substance. Suppose that x and y are the sizes of the phytoplankton population and the first and second zooplankton populations, respectively, at time t . Then their considered model is:

$$\frac{dx}{dt} = rx \left(1 - \frac{x}{K}\right) - \frac{\alpha xy}{a + x} - \frac{\beta xz}{b + x} - ux^3 - q_1 Ex,$$

$$\frac{dy}{dt} = \frac{mxy}{a + x} - vy^2 - d_1 y - q_2 Ey,$$

$$\frac{dz}{dt} = \frac{nxz}{b + x} - \omega z^2 - d_2 z - q_3 Ez,$$

where, the growth of the phytoplankton population is logistic with an intrinsic growth rate r and carrying capacity K , or the maximum number of individuals that the environment can support and are the maximum predator per capita consumption rates of x due to y and z , respectively, a and b are the half capturing saturation constants. m and n are conversions of the biomass constants, d_1 and d_2 are the natural death rates of the zooplankton populations, respectively, and the constants q_1, q_2 and q_3 are the catchability coefficients of the three populations. They have observed that the system exhibits a Hopf bifurcation around its interior equilibrium concerning the coefficient of the toxin. Also, they have considered several effects of the toxin on the system's long-term sustainability. They have also suggested that the simultaneous effects of toxic substances in the phytoplankton-zooplankton system make a stable equilibrium unstable, and the positive steady state disappears as the consumer population dies out.

• **Sekerci and Petrovskii[8]**

A model of coupled plankton-oxygen dynamics was addressed in [8], where the rate of oxygen production slowly changes with time to account for ocean warming. Their considered model was:

$$\begin{aligned}\frac{dc}{dt} &= \frac{Ac_0u}{c+c_0} - \frac{\delta uc}{c+c_2} - \frac{vcv}{c+c_3} - mc, \\ \frac{du}{dt} &= \left(\frac{Bc}{c+c_1} - \gamma u \right) u - \frac{\beta uv}{u+h} - \sigma u, \\ \frac{dv}{dt} &= \frac{\eta c^2}{c^2+c_4^2} \frac{\beta uv}{u+h} - \mu v,\end{aligned}$$

where c is the concentration of oxygen, u and v are the densities of phytoplankton and zooplankton, respectively at time t . For a detailed definition of the parameter set, we would like to refer to the paper by Sekerci and Petrovskii [8]. Their investigations suggested that sustainable oxygen production is only possible in an intermediate production rate range. If, over time, the oxygen production rate becomes too low or too high, the system's dynamics change abruptly, resulting in oxygen depletion and

plankton extinction. Moreover, their results indicate that the depletion of atmospheric oxygen on a global scale (which, if it happens, obviously can kill most of life on Earth) is another possible catastrophic consequence of global warming.

· **Kaur et al. [9]**

The impact of anti-predator behaviour due to the fear effect and zooplankton refuge has been examined on a plankton-fish dynamical system involving phytoplankton, zooplankton, and fish species. They considered the biomass of phytoplankton, zooplankton, and fish species as P , Z and F at any time t respectively. Then their model takes the following form:

$$\begin{aligned}\frac{dP}{dt} &= rP \left(1 - \frac{P}{K_1}\right) - \frac{\beta_1 P}{(a+P)} Z, \\ \frac{dZ}{dt} &= \frac{\beta_2}{(1+KF)} \frac{\beta_1 P}{(a+P)} Z - \delta_1 Z - \frac{\gamma(1-r_1)ZF}{(b+(1-r_1)Z)}, \\ \frac{dF}{dt} &= \frac{c\gamma(1-r_1)ZF}{(b+(1-r_1)Z)} - \delta_2 F.\end{aligned}$$

The meaning and definition of the parameters were given in Kaur et al. [9]. The investigation suggests that zooplankton refuge reduces fish induced mortality of zooplankton and plays a significant role in controlling phytoplankton growth. The density of fish species is suppressed in the presence of high refuge and the anti-predator response of zooplankton. It is determined that and can influence not only plankton-fish demography but also induce some mechanism to terminate planktonic blooms. Our mathematical study reveals that the low level of fear can stabilize the system dynamics in the presence of high rate of zooplankton refuge. Moreover, the low rate of zooplankton refuge can exclude complexity from the plankton-fish ecosystem in the presence of strong anti-predator responses of zooplankton.

· **Mandal et al. [10]**

Mandal et al. [10] proposed a mathematical model for the interacting dynamics of phytoplankton and zooplankton in which the phytoplankton could take refuge and release toxins to avoid over-predation by zooplankton.

The zooplankton are provided some additional food to persist in the system, and the phytoplankton are affected directly by external toxic substances, whereas the zooplankton are affected indirectly by feeding on the affected phytoplankton. The model is further incorporated by seasonal variations and the level of nutrients, refuge, and rate of toxins released by phytoplankton as functions of time. The proposed autonomous system for phytoplankton-zooplankton interaction was:

$$\frac{dP}{dt} = \frac{\alpha NP}{a_1 + N} - \delta P^2 - \frac{\beta(1-m)PZ}{a_2 + (1-m)P} - uP^3,$$

$$\frac{dZ}{dt} = rZ \left(1 - \frac{Z}{L}\right) + \frac{\lambda \beta (1-m)PZ}{a_2 + (1-m)P} - \frac{\theta P^2 Z}{\mu^2 + P^2} - d_1 Z - vZ^2,$$

where, P , Z denoted the densities of phytoplankton and zooplankton respectively at any time and the definition of parameters are described as in [10].

· Sajan et al. [11]

The dynamics of a phytoplankton-zooplankton-fish system, with fear-induced birth rate reduction in the middle predator by the top predator and an additional food source for the top predator fish has been investigated in [11]. In their system, they have considered P , Z and F as population densities of phytoplankton, zooplankton, and planktivorous fish species, respectively, at any time. The considered model was:

$$\frac{dP}{dt} = r_1 P \left(1 - \frac{P}{k_1}\right) - \frac{a_1 PZ}{\alpha P^2 + \beta},$$

$$\frac{dZ}{dt} = \frac{rZ}{1+kF} - d_1 Z - d_2 Z^2 + \frac{b_1 PZ}{\alpha P^2 + \beta} - \frac{a_2 ZF}{\gamma + \delta \eta A + Z},$$

$$\frac{dF}{dt} = \frac{b_2 (Z + \eta A) F}{\gamma + \delta \eta A + Z} - mF.$$

For a detailed definition of the parameter set, we would like to refer to the paper by Sajan et al. [11]. The authors have portrayed several phase portraits, time-series graphs, one- and two-parametric bifurcation diagrams, the largest Lyapunov exponent, and a sketch of Poincaré maps of the proposed system. They observed that the system behaves chaotically for

low levels of fear, and the solution approaches a stable equilibrium by the route of period-halving if the fear parameter increases. The chaotic behaviour of the system at low levels of fear can also be controlled by increasing the quality of additional food.

Besides the above study, numerous studies have explored the dynamics of plankton communities' interactions in ecological systems [12–15]. In [16], a nutrient-phytoplankton-zooplankton model in the aquatic environment is examined, as are various nonlinear phenomena such as saddle-node bifurcation of nonhyperbolic periodic orbits and subcritical discontinuous Hopf bifurcation. A singular phytoplankton-zooplankton model with fuzzy parameters, refuge, fishery protection, and harvesting has been studied in [17] regarding the imprecise biological parameters as one form of a triangular fuzzy number. The authors also obtained an optimal harvesting policy to maximize the benefit and conservation of the ecosystem. Sharma et al. [18] investigated a plankton-nutrient interaction model incorporating a time delay in terms of the liberation of toxins by phytoplankton species and observed the existence of local Hopf-bifurcation as the time delay crossed a threshold value. Thus, from the above discussion, it can be observed that sufficient mathematical modelling efforts have already been made to understand the interaction of the phytoplankton-zooplankton system.

CONCLUSIONS:With the development of society and the economy, pollution in the marine environment, such as harmful algal blooms and overfishing, has seriously damaged the ecological balance of the phytoplankton-zooplankton system, an important part of the marine ecosystem. There are two approaches to studying the dynamic behaviour of phytoplankton-zooplankton systems: one is experimental analysis, and the other is theoretical analysis. Based on the experimental results, more biomathematical models have been constructed for theoretical analysis. In this chapter, we have reviewed a few modelling studies that have extensively researched the dynamical behaviour of phytoplankton-zooplankton systems with various biological factors, especially stability, bifurcation, and chaos. It has been found that nonlinear dynamics and dynamical system theory have been widely applied to study the dynamic

behaviour of phytoplankton-zooplankton systems, and more research must be performed.

REFERENCES:

1. J.H.Poincaré, Sur le problème des trois corps et les équations de la dynamique. Divergence, des séries de M. Lindsted, *Acta Mathematica*, 13(1-2), 1890.

2. J. H. Poincaré, The three-body problem and the equations of dynamics: Poincaré's foundational work on dynamical systems theory, Springer International Publishing, 2017.

3. J.P.Françoise, C.Piquet, Singularity and bifurcation theory, *Encyclo. Math. Phys.*, Academic Press, 2006, 588-594, doi:10.1016/B0-12-512666-2/00338-2.

4. R.Klages, Introduction to dynamical systems, Lecture Notes for MAS424/MTHM021, Version 1.2, 18/04/2008, Queen Mary, University of London.

5. T. Saha, M. Bandyopadhyay, Dynamical analysis of toxin producing phytoplankton-zooplankton interactions, *Nonlinear Analysis: Real World Applications*, 2009, 10, 314-332, doi: 10.1016/j.nonrwa.2007.09.001

6. M. Rehim, M. Imran, Dynamical analysis of a delay model of phytoplankton-zooplankton interaction, *Applied Mathematical Modelling*, 2012, 36, 638-647, doi:10.1016/j.apm.2011.07.018

7. K. Chakraborty, K. Das, Modeling and analysis of a two-zooplankton one-phytoplankton system in the presence of toxicity, *Applied Mathematical Modelling*, 2015, 39, 1241-1265, doi: 10.1016/j.apm.2014.08.004

8. Y. Sekerci, S. Petrovskii, Mathematical modelling of plankton-oxygen dynamics under the climate change, *Bull Math Biol*, 2015, 77:2325-2353, doi:10.1007/s11538-015-0126-0

9. R.P. Kaur, A. Sharma, A.K. Sharma, Impact of fear effect on plankton-fish system dynamics incorporating zooplankton refuge, *Chaos, Solitons and Fractals*, 2020, 143, 110563, doi: 10.1016/j.chaos.2020.110563

10. A. Mandal, P.K.Tiwari, S. Paul, A nonautonomous model for the effects of refuge and additional food on the dynamics of phytoplankton-zooplankton system, *Ecological Complexity*, 2021, 46, 100927, doi:10.1016/j.ecocom.2021.100927

11. Sajan, S.K. Sasmal, B. Dubey, A phytoplankton-zooplankton-fish model with chaos control: in the presence of fear effect and an additional food, *Chaos*, 2022, 32, 013114, doi: 10.1063/5.0069474

12. K. Agnihotri, H. Kaur, The dynamics of viral infection in toxin producing phytoplankton and zooplankton system with time delay, *Chaos, Solitons and Fractals*, 2019, 118, 122–133, doi: 10.1016/j.chaos.2018.11.018

13. M.S. Khan, M. Samreen, H. Aydi, M.D. la Sen, Qualitative analysis of a discrete-time phytoplankton–zooplankton model with Holling type-II response and toxicity, *Advances in Difference Equations*, 2021, 443, doi: 10.1186/s13662-021-03599-z

14. A. Mandal, S. Biswas, S. Pal, Toxicity-mediated regime shifts in a contaminated nutrient–plankton system, *Chaos*, 2023, 33, 023106, doi: 10.1063/5.0122206

15. A.M. Edwards, J. Brindley, Oscillatory behaviour in a three-component plankton population model, *Dynamics and Stability of Systems: An International Journal*, 1996, 11:4, 347-370, doi: 10.1080/02681119608806231

16. T. Zhang, W. Wang, Hopf bifurcation and bistability of a nutrient–phytoplankton–zooplankton model, *Applied Mathematical Modelling*, 36, 2012, 6225-6235, doi: 10.1016/j.apm.2012.02.012

17. X.Y. Meng, Y.Q. Wu, Dynamical analysis of a fuzzy phytoplankton–zooplankton model with refuge, fishery protection and harvesting, *Journal of Applied Mathematics and Computing*, 2020, doi:10.1007/s12190-020-01321-y

18. A. Sharma, A.K. Sharma, K. Agnihotri, The dynamic of plankton–nutrient interaction with delay, *Applied Mathematics and Computation*, 2014, 231, 2014, 503–515

REMINISCING THE LOSS OF CULTURAL IDENTITY IN JUDITH WRIGHT'S POEM "BORA RING"

DR. ANITA KONWAR

Assistant Professor, Dept. of English
Sonari College, Charaideo

INTRODUCTION:

"Bora Ring" is a powerful and evocative poem written by Australian poet Judith Wright. "Bora Ring" is indeed one of Judith Wright's best-known poems, and it is a poignant exploration of the cultural impact of European settlement on the indigenous people of Australia. The poem delves into the complex relationship between humans and the natural world, drawing on the concept of the Bora Ring, which was traditionally used by indigenous Australian tribes for initiation rites and ceremonies. Wright's use of vivid imagery and sensory language brings the Bora Ring to life, evoking a sense of reverence and awe for the ancient traditions and rituals that once took place there. The poem explores themes of time, memory, and belonging, as well as the impact of colonization on indigenous cultures and sacred spaces.

The Bora Ring becomes a symbol of resilience and cultural identity, serving as a reminder of the deep connection between the land and its original custodians. Wright's poem invites readers to reflect on the importance of preserving indigenous knowledge and honoring the spiritual significance of the land. Through her lyrical and introspective verse, Wright urges us to acknowledge the enduring legacy of the Bora Ring and to recognize the ongoing struggle for the preservation of Indigenous culture and heritage. "Bora Ring" stands as a poignant tribute to the strength and wisdom of the First Nations people, while also serving as a call to action for cultural understanding and reconciliation.

OBJECTIVE AND METHODOLOGY:

The objective of this paper is to analyze the impact of European settlement on indigenous Australian tribes and loss of cultural identity in Judith Wright's poem "Bora Ring". The methodology applied in the paper is analytical method.

DISCUSSION:

The Bora Ring, an important cultural and spiritual site for the indigenous people of Australia, holds a significant place in their traditions and ceremonies. The name "Bora Ring" is believed to have originated from either the location where the sacred ceremonies were performed or the belts worn by the initiated men during these rituals. The ceremonies held at the Bora Ring involved a series of intricate rites and songs that were passed down through generations. These rituals were seen as a way to connect with the ancestors and to maintain the cultural heritage of the indigenous communities. The poem hints at the indigenous initiation ceremony commonly held at sites known as "Bora Ring". When a boy attained manhood, he had to attend this ceremony in order to be accepted as a man. In the past, these ceremonies were held frequently and these were the focal points of their culture. The poet highlights how the cultural gatherings lost their significance after the advent of Europeans. The Bora Ring was a fundamental part of the indigenous people's social and spiritual framework. It served as a space for the passing down of knowledge, initiation of young men into adulthood, and the preservation of traditional customs and beliefs. The songs performed at the Bora Ring were a vital component of the ceremonies, often containing stories of the Dreamtime, the creation period in Aboriginal mythology.

The Bora Ring also acted as a meeting place for different indigenous groups, fostering a sense of community and shared identity. It provided a space for cultural exchange, where dances, music, and rituals were performed, and where important discussions and decisions were made. However, despite the deep cultural significance of the Bora Ring, many of these sites have been impacted by colonization and development, leading to their degradation and loss of meaning for the indigenous communities. Efforts are being made to preserve and protect these sites, recognizing their importance in maintaining the heritage and spiritual connection of

the indigenous peoples of Australia. The Bora Ring remains a symbol of resilience, cultural pride, and the enduring connection of the indigenous people to their land and traditions.

The speaker's lamentation reflects a deep sense of loss and longing for the traditions and way of life that were disrupted and displaced during this period of history.

"The song is gone, the dance
is secret with the dancers in the earth,
the ritual useless, and the tribal story
lost in an alien tale."

(Bora Ring, Lines 1-4)

During the ceremony, the indigenous people sang their songs. Men learned these clan songs at this ceremony. The poet laments as she cannot hear those ancient songs or see the old ceremonies of her tribe. The traditional dance is stopped. Those who gathered to celebrate this ceremony are now buried deep in the earth. As those who understood the value of traditions are no more, these rituals have become useless. The tribal people used to paint their bodies with ritualistic colors and danced in the cultural gatherings known as Corroborees. Corroboree is a traditional dance ceremony of Aboriginal Australians.

"The hunter is gone; the spear
is splintered underground; the painted bodies
a dream the world breathed sleeping and forgot.
The nomad feet are still."

(Bora Ring, Lines 9-12)

Traditionally, the indigenous people hunted for a living. They led a nomadic lifestyle and never stopped at a place for longer. The poet captures the sense of movement and impermanence in the indigenous people's lives, emphasizing the deep connection they had with the land and their constant journey across it. This nomadic lifestyle was an essential part of their culture and identity, and it is portrayed as a crucial aspect of their history and way of life. The hunters are gone and the traditional spears used by men are splintered underground. The poet laments the loss of the old ways. The mention of the splintered spears underground suggests a sense of loss as if the traditional ways of life have been buried and forgotten.

Wright's evocative language and imagery convey the enduring significance of the land and its spiritual and cultural heritage, highlighting

the enduring connection between the indigenous people and their ancestral lands. Through *Bora Ring*, Judith Wright invites readers to consider the profound and lasting effects of colonialism on the indigenous communities, and to reflect on the ongoing struggle for recognition, understanding, and reconciliation. Judith Wright chiefly highlights the Bora ceremony that was observed by the indigenous people of Australia in the poem “*Bora Ring*”. The poem explores the cultural significance of the Bora ceremony and reflects on the deep connection between the Aboriginal people and the land.

CONCLUSION:

Wright vividly describes the ceremonial site, the traditions, and the sense of unity and spirituality that were integral to the Bora ceremony. Wright’s evocative words capture the solemnity and reverence of the ceremony, painting a rich and vivid portrait of the indigenous cultural practices that were deeply rooted in the Australian landscape. The Bora ceremony served as a rite of passage for young men, marking their transition into adulthood and their roles within the community. The poet’s portrayal of the Bora ceremony in “*Bora Ring*” highlights the importance of preserving and respecting the traditions and heritage of Australia’s indigenous peoples. It serves as a poignant reminder of the depth of history and spirituality that is intertwined with the land itself. Wright’s powerful and insightful depiction of the Bora ceremony in her poem continues to resonate with readers, prompting reflection and reverence for the rich cultural legacy of the indigenous people of Australia.

WORKS CITED:

Damrosch, David. *How to Read World Literature?*. Chichester: Wiley-Blackwell, 2009.

D’haen, Theo. *The Routledge Concise History of World Literature*. London: Routledge, 2012.

Pizer, John. *The Idea of World Literature: History and Pedagogical Practice*. Baton Rouge: Louisiana State University Press, 2006.

Wright, Judith. *Collected Poems*. Australia: Harper Collins, 2016

EDUCATION DURING COVID -19 PANDEMIC

DR. PRONITA KALITA

Assistant Professor, Dept. Of Education,
Sonari College

ABSTRACT:

Education means acquiring of knowledge and information through formal or non-formal mechanism. It is considered the backbone of a nation. Proper and useful human resources are the outcome of a scientific and well-deliberated education system. The education system must be advanced and accountable to the needs of contemporary time. In fact the needs of contemporary time define the method and module of the education structure. Sometimes, the education system is affected by sudden out-break of natural or man-made disaster and such a situation should be addressed with extreme care and sensitive approach as education concerns the future generation of the nation. In our contemporary time Covid 19 pandemic has thrown such a challenge to the education sector. Our education system has to shift from the offline mode to the online mode instantly. The teachers and the students have to adopt the digital or the virtual platforms to teach and to learn. Obviously, it is not easy to connect all the students through the digital devices or to touch every household at every nook and corner of the country by internet. The challenge is immense, the obstacles are innumerable, but resource and solution are limited. In this paper an analytical study will be done on the impact of Covid 19 pandemic on education system. An assessment has been carried out to find out the positive and the negative aspects of the pandemic upon our education system.

Key words - Education, Covid 19 pandemic, Changes in Education, Positive and negative Impact on Education.

1.0. INTRODUCTION

Education is the process of gaining knowledge. Education enlighten the human mind through formal, non-formal and informal mechanism. Human resource development is the key objective of education system.

The education system must be advanced and accountable to the needs of contemporary time. Sometimes, the education system is effected by sudden outbreak of natural or manmade disaster and such a situation should be addressed with extreme care and sensitive approach as education concerns the future generation of the nation.

2.0. OBJECTIVES

The main objectives of this paper are -

- ❖ To study the positive impact of Covid 19 on Education.
- ❖ To find out the negative impact of Covid 19 on Education.
- ❖ To analyze the problems faced by students on learning during Pandemic.
- ❖ To discuss the challenges faced by teacher on teaching during Pandemic.
- ❖ To provide some recommendations.

3.0. SIGNIFICANCE OF THE STUDY

It has a great importance to discuss the pro and cons of impact of Covid 19 pandemic on Education. Each and every sector of the society is effected by the situation which is arise for the pandemic. Day to day life style is totally changed and restricted. In Education sector traditional face to face classroom is abolished and popularized the concept of online teaching and learning. New ideas are arises, but cope with the new system along with multiple challenges are very problematic issue for parents, teachers, students, administrators, educational planners and curriculum constructor.

4.0. METHODOLOGY

In this study, basically descriptive method has been used for discussion or highlighting of the main features. The data have been collected from secondary sources such as scholars' views written in different books, qualitative books, journals, periodicals and from internet, and provided in this paper after through self analysis.

5.0. EDUCATION AND COVID-19 PANDEMIC

The education sector was immensely disturbed and deteriorated by the covid 19 pandemic. The schools had to be closed down world-wide

paving the way for some innovative or not so widely applied teaching-learning modules. Indian education sector was also battered seriously by this pandemic. In India, over 1.5 million schools closed down due to the pandemic, affecting 286 million children from pre-primary to secondary levels. Amongst this number, 130 million of students range from those studying in classes 09 to 12 (SSC level and Pre-University level) have been most affected by the lock down as these four classes are considered as extremely crucial in terms of the child's education career. It forced all the State school education and pre-university education board or councils and agencies to order the institutes to make arrangements for online means for impartation of regularly scheduled classes to their students so that they do not have to suffer loss in education due to the lockdown. Consequently, the concept of online classes and virtual teaching learning aids came alive in every nook and corner of the country. Classes were began to be delivered in online mode through Google classroom, Google meet, zoom app, Whatsapp, internal web portal, YouTube etc. The state education departments and the Government of India also took initiatives to provide classes through Television, Radio, Swayam etc.

The shifting to online teaching from offline method of teaching has both pros and cons. The pandemic has opened gates to innovative methods of transmission of knowledge across the globe. It was very challenging to India as many people live in areas without internet, and others attend more poorly equipped government-run schools. Many efforts were made to continue education at all levels with online methods, but it could not be made available to everyone. The online mode of teaching provided the students the opportunity to comprehend their subject matters with wider resources and ample time. The recorded version of a teaching material can be watched repeatedly to clear any doubt. Moreover, a student has the scope to follow classes at different platforms which provides him the chance to attend lectures of different teachers on a certain content using different applications. The covid 19 pandemic inspired all the stake holders in the field of education — including administration, teachers, students, parents and companies making the software for transfer of knowledge in innovative ways to work in collaboration to keep the light of knowledge transmission illuminated.

Though there was much advancement in the technology side of education, we could also see negative impacts of COVID-19 on education.

The most formidable challenge in the realization of virtual mood of education for a country like India was to provide the internet facility at every part of the country. According to the key indicators of Household Social Consumption on Education in India report, based on the 2017-18 NSSO, fewer than 15% of rural Indian households have internet access while it is 42% urban Indian households. Non-availability of technical infrastructure and irregular interrupted internet connectivity all across India is the biggest challenge in front of the students and teachers. Availability of electricity is another concern causing hindrance to online education. In a recent 2017-18 survey, the Ministry of Rural Development found that only 47% of Indian households receive more than 12 hours of electricity and more than 36% of schools in India operate without electricity. Subsequently, the digital world was a dilemma for the teachers who were experts in book, talk, chalk and classroom methods. Many aged teachers had, so far, neglected the digital gadgets or the technology based educational features. Now, they had to learn the use of these electronic gadgets to go ahead with online teaching. But many students struggled to obtain the gadgets needed for digital learning. Poverty being an alarming factor for India pushed many families to sleepless nights in the pressure of being equipped for online classes. Especially in rural area many students have limited or no internet access and many students may not be able to afford computer, laptop or supporting mobile phones in their homes. The lockdown has hit the poor students very hard in India as most of them are unable to explore online learning according to various reports.

As the schools were shutdown, educational activities were hampered to a great extent, and we could sense a great amount of confusion, the postponement or delay in exams, academic sessions or the like. There was not enough space for the so-called co-curriculum. As the midday meal provision is a great blessing to many students in India, closure of schools during lockdown meant many children were deprived and malnourished. In the same way, many educators looked for alternative jobs to sustain their families as they lost their teaching jobs or their salaries were withheld. Now former teachers are now trying to fit into any job that they can get. Everything went better — though difficultly — for educated parents as they helped their children, but it's also time to understand the helplessness of the parents who could not help their children. Pandemic has been a challenge to educational institutions, as the payment of fees was very poor. Many low

budget schools got shut down. In fact, the necessary groundwork which will support online teaching has not been made available in proper terms and thus, it could be stated that the current batch might suffer due to the difficulties in adjusting to the new situation of online learning. Further, online mode of receipt/delivery of education has not been developed on a uniform basis, throughout the country in all schools, colleges and universities. There have been avenues created for this purpose such as the DD Network of Educational channels, online learning platforms such as SWAYAM, etc. However, until now they were seen as an aid to delivery of education and not as a main tool of delivery of education. A teacher's live presence in the classroom is seen as ideal as there is constant receipt/delivery of feedback of the content that is being taught and difficult. The teacher does not find it difficult to gauge whether the student has understood what has been taught as the body language of the student is the best judge for this question. This is difficult to transition from the offline classroom to the online classroom as the level of quality, with reference to delivery and receipt of the course content is dependent on the quality of the internet connection, the nature of the recording device being used to record the lecture (dedicated video camera, web camera, smartphone camera, etc.), audio recording media – (dedicated microphone with USB mixer/processing interface, in-built microphone in smartphone etc.). It cannot be said with guarantee that all the students and the teacher in the class is in possession of a good to very good level internet connection as very few students and teachers having the resources or the will to install a broadband cable or optical fibre cable based internet resource.

Teachers, generally teach before a live audience, that is the students. The active presence of the student in the classroom where the class is being taught is one of the crucial factors in assessing whether the content that was delivered by the teacher was understood or not. The teacher can verify, whether the students have understood what was taught by asking questions, asking randomly selected students to read certain passages narrated by the teacher or to solve a question on the board, etc. The classroom, is kept free from disruptions and distractions in form of smart phones and idle talk, depending on the persuasiveness power of the teacher to enforce the above. The emergency transition from the offline route to the online one has its own share of unique challenges. A major challenge is to keep the student in focus to receive the content and to provide feedback. Being that the student is in his home environment, there is a lack of fear based respect for the

teacher, which is usually observed in case of classrooms. This is most common in case of students who are particularly naughty or are not much interested in the class, who require correction by the teacher in form of scolding or sending the student out of the class. This is not possible in case of online learning as the teacher cannot physically enforce his presence in the student's home environment and there is no guaranteed means for the teacher to verify whether the student is actually paying attention to his lecture or not before the computer or smartphone. Another distraction is in the form of social media - Facebook, Twitter, Instagram, Telegram, Discord etc. as it cannot be said for certain that a student can resist falling prey to the lures of this distraction and the teacher cannot stop the student from accessing social media as he is in his own house and not in the classroom as the jurisdiction of the teacher stops at the classroom door or at the gate of the school. Therefore, it is difficult for the teachers to actually ensure that the students are indeed, studying seriously in their houses. Another difficulty is in the creation of online content. Delivering lectures via online means is a totally different experience in comparison with the offline means and many teachers may find difficulty in adjusting themselves to this new paradigm.

Further, a teacher is expected to use PowerPoint, tools for conversion of PPTs into videos, audio and video editing software for making his or her videos, before making them available to the students. Many teachers who may not be used to this new paradigm will find it difficult to deliver the content on time to the students due to them being non familiar with the tools of online teaching. Further, the end result of the content delivery via online route is dependent on the quality of the equipment used by the teacher to record his or her videos and by the student to view the videos. Also, it cannot be taken for granted that all the students are in possession of the necessary equipment - laptops, smartphones, good internet connectivity, etc and there will be many students who will miss out on receiving education via the online route due to the absence of the above.

6.0. RECOMMENDATION:

This pandemic has revealed some of the major loopholes in the Indian education system. The closure of schools has made a severe impact on marginalized students. One of the critical trends that can be followed is the need to have a combined approach to online learning with increase in investment on the upgrading of the technology infrastructure of educational

institutions. Stress needs to be given to training the teachers. All higher education institutes now are aware of the importance of technology and should take serious measures to conduct technology-driven education through the learning management system. It is recommended that educational institutions should use technology in all aspects. This pandemic shows the partnership between technology and education is going to stay forever. One more suggestion is that education Institutes can divide the courses into conventional teaching and online teaching, it will help in inculcating the technology into the classrooms. Online teaching will increase digital literacy among teachers and students which will increase their exposure and learning and making them more employable for the digital world-leading thereby contributing to social sustainability.

7.0. CONCLUSION

COVID-19 has impacted immensely the education sector of India. Though it has created many challenges, various opportunities are also evolved. The Indian Govt. and different stakeholders of education have explored the possibility of Open and Distance learning by adopting different digital technologies to cope up with the present crisis of COVID-19. India is not fully equipped to make education reach all corners of the nation via digital platforms. The students who aren't privileged like the others will suffer due to the present choice of digital platforms. The priority should be to utilize digital technology to create an advantageous position for millions of young students in India. It is need of the hour for the educational institutions to strengthen their knowledge and Information Technology infrastructure to be ready for facing COVID-19 like situations. Even if the COVID-19 crisis stretches longer, there is an urgent need to take efforts on maximum utilization of online platforms. India should develop creative strategies to ensure that all children must have sustainable access to learning during pandemic COVID19. As online practice is benefitting the students immensely, it should be continued after the lockdown. Further detailed statistical study may be undertaken to explore the impact of COVID-19 on education system of India.

8.0. REFERENCES:

1. <https://en.unesco.org/covid19/educationresponse>
2. <https://www-indiatodayin.cdn.ampproject.org/v/s/www.indiatoday.in/amp/educationtoday/featurephilia/story/covid-19-impact-digital-education-conventional-education>
3. http://www.educationinsider.net/detail_news.php?id=1326
4. <http://www.education.ie/en/SchoolsColleges/Information/InformationCommunicationsTechnology-ICT-in-Schools/Digital-Strategy-for-Schools/BuildingTowards-a-Learning-Society-ANational-Digital-Strategy-for-Schools-ConsultativePaper.pdf>

THE GROWING IMPORTANCE OF INTERNATIONAL NORTH SOUTH TRANSPORT CORRIDOR (INSTC), THE CHALLENGING POSITION INDIA HOLDS THROUGH ITS ROLE AND THE CONCERNING ISSUES

Mallika Monjuri Saikia

KEY WORDS: North-South transport corridor, Connectivity, alternative route, growing, role, issues, countering BRI, Eurasia, Central Asia, West Asia, Southeast Asia, co-operations, initiatives.

INTRODUCTION:

The aim of globalisation into a “globalised village” or say “globalised theatre” as per today’s concern due to accessibility of internet has brought changes in the outlook of the Nations in their foreign policy. The countries in terms of political, economic and security capability mostly seemed as powerful countries, plays great role in international politics. This has intensified their interest from national development to positioning as powerful country. One such influence in terms of power and national interest is the growing initiatives of developing international route connectivity by the countries where predominantly powerful countries plays the important roles. Belt and Road Initiatives (BRI) by China and International North-South transport corridor (INSTC) between Asian and the European countries could be set as concrete example at present, where the growing influence of powerful countries (like China, India and Russia) seems quite concerning and competitive in nature.

This paper basically aims at the growing importance of INSTC today, as one of largest international multi-modal route transport project countering BRI led by China. It concerns about developing the trade connectivity and other economic development between Europe via Russia Iran and Central Asia, including Southeast Asia via India. The project was

former initiated by Russia, Iran and India through an agreement signed at St. Petersburg in 2000 but came to effect from 2002. Later, its membership extended, as West Asian and Central Asian nations sought their interest and support towards the project. The extending membership and the growing connectivity between West and Central Asia to Europe via Russia and also to Southeast Asia via India makes an important study of development regarding socio- economical inter-connectivity between nations in today's global world. Besides another important aspect the paper covers is the role of India as original member whose role seemed to be quite challenging in nature with the growing issues. Here, issues would be mainly discuss as a whole but would try to look from an Indian perspective that how India's policy and national interest has remained affected. The study is quite important from consequence of the growing initiatives of India around the world in economic and other spheres, countering role along with China predominantly in Asia, as such, would help to make understand the position that India holds in today's world politics. Thus, making clarity in understanding the leading policies, projects by India through discussions where INSTC sets a good example. This, in turn, would help achieving objectives for future study regarding India's role towards developmental affairs in international arena.

The growing importance of INSTC: Why and how it is becoming a leading project?

INSTC is one of ongoing largest Eurasia multimodal transport route connectivity project length of 7,200 km alike Belt and Road Initiative (BRI), Trans-Caspian Rail Corridor, China-Europe Train Services etc. between Asian and European countries. After the initiation of the project by former mentioned three nations after the year of 2002 it membership began to expand. Today total member include 13 where Azerbaijan, Kazakhstan, Armenia, Belarus, Tajikistan, Kyrgyzstan, Oman, Syria, Ukraine and Turkey and Bulgaria as observer in addition to former three member state. A multimodal route including road, railway and seaway basically connects the Indian Ocean and Persian Gulf to the Caspian Sea via Iran and towards Northern Europe via Moscow in Russia. The movement of goods contain two proposed route connecting original three members- 1 Nhava Sheva (India)-Bandar Abbas (Iran) by sea, then to Astara (Iran) by towards Baku (Azerbaijan) by road i.e connecting India to Azerbaijan. 2 Nhava Sheva –

Bandar Abbas to Amirabad (Iran) by road and then by sea to Astrakhan of Russia, connecting route between India and Russia. But over the period these routes began to integrate with multiple sub routes across the containing 10 new member counties.¹ Besides, the route was not a new route. It was an ancient route back as Safavid Dynasty and during Soviet era for trading purpose.²

Besides regarding the growing importance of the project, it covers various developmental aspects from economic dimension. The first and foremost thing about the need of the project is the reduction of the time consumed and issue of high cost the through traditional route (via-Suez Canal). The former standardized route via-Suez Canal use to cost much because the transit time generally consumed up to 40 days now reduced almost up to 20 days from India to Northern Europe via-Iran. According to 2014 report of Federation of Freight Forwarders Association the route became 30% cheaper and 40% shorter than that of traditional route. Another area of importance is the increasing economic and strategic relations among former and new countries. The growing inter-connectivity between the nations through developing transport facility is making applicable for building strategic relations where we can set example of India boosting strong connectivity with Central Asian nations, before there lacks direct access of road and railway link to connect. Moreover, the North-South transport route would able to increase connectivity to Southeast Asia via India which might further beneficial to other region of Asia such as East Asia. This may achieve if the project succeed to make fully operationalize. This, in turn, could lead true means of Eurasian connectivity countering China's BRI. The Deutsche Bahn, a German railway company executed their interest by using INSTC as an alternative route to trade with Iran through Azerbaijan could also be seen as one example as growing interest that western European and other western companies can develop to use the route for trade purpose as an alternative one. Besides, the keen interest showed by Japan International Cooperation Agency (JICA) and Japan Bank for International Cooperation (JBICA) in financing INSTC and investing in Chabahar free Trade- industrial zone but US sanctions caused as a hindrance, the Asian Development Bank enhancing the line of credit to Azerbaijan from \$200 to \$400 million to develop Baku-Yalama railway line.³ This, however, shows the importance of INSCT as one alternative opportunities for the cooperate sectors, increasing their developmental

economic projects regarding trade, investment in marketing especially in boosting the e-commerce sectors, developing road railway links etc in the regions under INSTC as well as growing their trade connectivity from Europe via Iran -Central Asia to India including other southeast Asian nations.

As a whole the project would make possibilities to increase the market access in creating new market in the regions, infrastructural development, increasing trade volume facilitating Free Trade Agreement (FTA) as there have been talks regarding signing FTA between India and Eurasian Economic Union (EAEU) as well as creating logistic hubs for transit purpose. Moreover an area regarding energy supply has further depicted another important developmental area. India remaining as 5th largest energy consumer has planned to enhance their link further to rich Arctic region for energy consumptions in the future.⁴ Besides the two dry run conduct in 2014 and successful conduction of multimodal shipment along the western branch (Finland to India) of North-South corridor in June, 2021 indicates the successful continuation of the project.⁵ Chaudhury Roy, Dipanjan. (2021 June 24). INSTC connects Europe with India for first time.

The Economic Times.

<https://economictimes.com/news/economy/foreign-trade/instc-connects-europe-with-india-for-first-time/articleshow/83798511.cms>

This enormously shows the reason how INSTC as one of growing developmental connectivity project could play an important role in inter-transport connectivity between countries in the Eurasian region which in turn lead to develop various other economical infrastructures project

The significant role India plays, defining the position of the country in International North South Transport Corridor (INSTC)

India, a world largest economy, today holds a very significant position in global world. The growing economic participation of India with countries all over the world indicates increase in powerful position of India. Regarding International North-South Transport Corridor (INSTC) India, being an original member holds position as great contributor whose role has huge dependency towards the success of the inter-connectivity North-South corridor project. India, predominantly aims initiatives regarding connectivity towards Europe in faster mood using the route via Iran as an alternative rather than the traditional route via Suez Canal. Besides, the growing occupation of China through BRI towards Asia, Africa and Europe concerns India, results intensifying plans and initiatives by India through INSTC as a

counter alternative. The role India plays seems to be encouraging, exploring new developmental plans which are beneficials for own national interest as well as interest of other member countries in the project. Here, insights will be given on the role of India in INSTC project based on which the country's positions would determine. It would basically emphasise the ongoing developing role India have been playing, would focus on further plans India aims to achieve through the project on a chronological way. This could be discussed based on certain events as follows:

• **India-Iran 2016 Agreement regarding development of Chabahar port:** Located in the southeast coast of Iran, on the Gulf of Oman, Chabahar Port consists of Shahid Kalantari and Shahid Beheshti as two separate ports. Development of Chabahar port since 2003 has always remain stagnant between India and Iran until 2016 trilateral agreement signed among India, Iran and Afghanistan. In 2003, India and Iran plan to develop Shahid Beheshti port, but due to US economic sanctions imposed upon Iran remained unsuccessful at ground level. Following the visit to Afghanistan by Indian Prime Minister, Narendra Modi in December, 2015 raised about the need of an agreement regarding development of Chabahar port which reflect after one year in May, 2016. The first was the bilateral agreement signed between Iran and India where India would develop and operate two terminals and five berth in the port, operationalized for 10 years. India would invest \$500 million along with \$150 line of credit to Iran Maritime and Ports Organisation for constructing berths.⁶ Besides, the agreement emphasised establishment of "Trilateral Transit and Transport Corridor" along with Afghanistan by developing link through Chabahar port. This would benefit to develop link, connecting India towards Afghanistan through developing railway line running from Chabahar port via Zahedan province of Iran towards Afghanistan. Moreover, culture, terrorism, technology etc were further discussed in the meeting. This determines the important role India plays, increasing connectivity towards Afghanistan and other Central Asian countries. Prior, Pakistan remained as an obstacle, difficult for India to get direct access in Central Asian countries.⁷ However, the first phase of the port was inaugurated in December 2017 by Iranian president Hassan Rouhani.⁸

• **India for Transport Internationaux Routiers (TIR):** India involvement In TRI system sets another good example regarding nation position in trade security in INSTC. TRI, a convention back in 1975, is a "global

customs transit system” facilitate smooth and secure functioning regarding movement of goods across borders. This, however, would allow India to increase its market access in Europe-Azerbaijan-Iran-Central Asia- Southeast Asia region where it could resolve the issue of common documentation and custom procedure. Besides, other members of INSTC already remained as signatories to the convention.⁹

• **Enhancing interest in Ashgabat agreement and TAPI gas pipeline as an alternative:** Ashgabat agreement, “an international transport and transit corridor”, signed on 25th April 2011 to increase connectivity within the Eurasian region. Prior it member include Uzbekistan, Turkmenistan, Iran, Qatar and Oman later, it members expand after Kazakhstan and Pakistan joined in 2016 and India in 2018.¹⁰¹⁰ India Joins the Ashgabat Agreement. (2018, Feb 01).

<https://mea.gov.in/press-releases.htm?dtl/29406/India+Joins+the+Ashgabat+Agreement>

Besides, Turkmenistan-Afghanistan-Pakistan-India (TAPI), a 1,814km gas pipeline beginning from Turkmenistan to India via Afghanistan and Pakistan signed in Feb, 2016.¹¹ Here, India seeks interest, aim establishing of its relation with Central Asia and Persian Gulf region, increasing trade regarding natural gas. This would benefit India regarding expansion of the country’s trade connectivity in the region, via-Central Asia to northern Europe, making easy accessible in transport connectivity that would link North-South corridor. In turn benefits above countries in the region to make advantages from INSTC. This, however, would enhance India’s active participation towards Chabahar port.

• **Reinforce International North South Transport Corridor (INSTC) through Arctic Region:** India interest towards Northern Arctic region would enhance the connectivity, strengthen of North South corridor, exploring alternative routes connecting countries in Baltic Nordic and Arctic region. Further connection towards Arctic region which is rich in minerals, oil and natural gas would develop the energy supply chain of the North South corridor through enhancing the consumption of natural gas from TAPI pipeline project. In 2019, IX International Forum “Arctic; Today and the Future” India envoy to Russia Bala Venkatesh Verma in his statement convey India’s interest in Arctic Council with the help of Russia, using Northern Sea Route (NSR) to connect Arctic region. This depicts another part India play in exploring energy supply connectivity in INSTC.¹²

• **Maritime partnership with Russia, 2020:** Based on a webinar held in August, 2020, India and Russia had their bilateral talks on creating shipbuilding industries. The meeting was between Russian Deputy Minister Industry and Trade, Olg Ryazantsev and Indian Minister of State for shipping and Chemicals and Fertilizers, Mansuh Mandaviya. They talked about INSTC to accelerate, also included revival of Chennai-Vladivostok shipping links, existed during soviet era that used to took around 24 days. Here, India, through Chennai-Vladivostok shipping link could step towards Far East Russia which is rich in natural resources like oil, natural gas, gold etc. Besides through such maritime partnership with Russia, India would likely, able to gear up its connectivity towards Arctic region for energy trade. This would signify India's important position in exploring new connectivity, beneficial to entire North South corridor project.¹³

• **On developing air corridor :** Plans to develop air passage connecting Central Asia shows another set of image i.e the growing importance of India's role in North South corridor. During the Central Asia Business Forum in New Delhi, 2020, Minister of External affairs, S.Jaishankar talked about exploring "air corridors" between India and five Central Asian countries-Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan. Further, he admitted, lack of "overland connectivity", Pakistan as a barrier led approximately \$2 billion total trade between India and Central Asia which seems quite less.¹⁴ The developing air link in addition to the alternative route from Chabahar via-Zahedan railway link connecting Afghanistan and other parts of Central Asia would accelerate India's influence in land lock Central Asian nations regarding various economic aspects including trade, investment, infrastructure development etc.

• **India in expanding membership:** Member of North South corridor has been expanded from time to time since 2002. It could further expand more, inclusion of Uzbekistan and Afghanistan in INST proposed by India set an example of the respective concern. Following December, 2020 trilateral meet among India, Iran and Uzbekistan regarding join use of Chabahar port, a virtual event was organised by India in March, 2021 on occasion of "Chabahar Day". The event joined by various other countries where, India showed it's keen interest towards expanding membership, proposed Afghanistan and Uzbekistan to be a member of INSTC. The development of Chbahar port led Uzbekistan to enhance connectivity in

the region through railway link connecting Afghanistan-Iran-India via Chabahar port.¹⁵

• **Chabahar port to be a part of INSTC:** Along with the expansion of membership, India while addressing “Chabahar Day” on the virtual event led country’s keen interest to include Chabahar route under INSTC project. It was been reported that port from 2019 to January 2021 able to handled 123 vessels and 1.8 million tonnes bulk of cargoes. Besides, through the port India could send 75,000 tonnes of wheat to Afghanistan during covid-19 pandemic. Following the plague of locus in Iran India supplies 25 metric tonnes of malathion to Iran in 2020.¹⁶ Moreover, there reported further plans of India towards providing six cranes and other development equipment of \$ 85 million to operationalise Shahid Behesti terminal.¹⁷

India’s participation in the regional as well as international events, express country’s deep concern in enhancing foreign cooperation, national interest so as to establish itself as powerful nation. In the above mentioning, it clearly shows the growing interest of India towards enlarging relations with countries in Eurasia region, exploring new connectivity route under INSTC. Moreover, the continuation of such initiatives by India would further led emphasise on certain developments which yet lack effectiveness to recognise. Here, three things could be mainly focus - combat terrorism, culture relations and India as a gateway. Terrorism today, emerged as global issue where India has already remained as victim. Besides, the problem itself exists in the Central Asian nations. The increasing connectivity of India towards the Central Asia countries could build strong and strategic support to keep eye on terrorist activities. Through North South corridor India could develop and strengthen strategic relation with entire Eurasian region mainly with Central Asia regarding culture, enhancing people to people connectivity along with the economic relations. Relating terrorism and cultural concern the trilateral meeting among Iran, India and Afghanistan in December 2020 could be set as example. One more significant role is India could be further recognise as a gateway towards Southeast Asia and East Asia region through North-South transport route project, therefore standing as a gateway of INSTC and to entire Eurasia region.

ISSUES RELATING INSTC, IMPACTING INDIA’S ROLE

The developmental initiatives through the North South route, coming into effect since, 2002 has raised with certain issues regarding the progress which seems slow in actual ground. This in turn caused troublesome in

various developmental plans of India as hindrance in country's national interest. In the overall outlook, till the present 2021, USA sanctions upon Iran, issues of funding, the increasing expansion policy of China through BRI, slow pace of growth in investment by the private sectors and Covid pandemic (since 2020) are so far been debated, raised questions as the reasons behind slow progress in the developmental project of INSTC. Besides till present date 2021, the growing invasion of Taliban in Afghanistan, seems another hindrance towards eastern route connectivity (from India via-Iran to Afghanistan and then to other parts of Central Asia) through Chababar route project. However, in order to portray, how India's policies and role have been affected, focuses would be given mainly on the concerning four issues. The following include-

- USA sanctions upon Iran: Once the nuclear agreement formally known as the Joint Comprehensive Plan of Action (JCPOA) is a landmark accord reached between Iran and several other countries including USA, in July 2015. Under its terms, Iran agreed to dismantle much of its nuclear programme and open its facilities to more extensive international inspections in exchange for billions of dollars worth of sanctions relief. However, the deal has been in jeopardy since 2018 when US President Donald Trump withdraws US from it. He argues that the nuclear deal did nothing to curb Iran's behaviour around the Middle East. Rather support the militant groups in Labanon and Gaza, has its involvement in the wars in Syria and Yemen. He said "We will be instituting the highest level of economic sanctions. Any nation that helps Iran, in its quest for nuclear weapon, could also be strongly sanctioned by the US". This cause hindrance in continuing the joint hand initiatives of Chabahar project including the railway link to Afghanistan via Zahedan (Iran) between India and Iran. A kind of set back to India's nation interest with the increase in oil price.

But, now US President Joe Biden said that the USA will return to the deal if Iran comes back into compliance, though Iran's leaders have instead that Washington lift sanctions first.¹⁸As such both Iran and India again in a position to step forward and regain joint hand initiatives in Chabahar project.

- Countering China's expansion through BRI project: Belt and One Road (BRI) is an ambitious project of China. The BRI was launched in 2013 by the Chinese President Xi Jinping. This initiative until 2016 was known as One Belt One Road. Now it is called as BRI which involves the building of

two projects namely - 21st century Maritime Silk Road (MSR) and Silk Road Economic Belt (SREB). BRI is arguably the most ambitious transnational long term policy and investment programme. It is a global spanning plan with the purpose of strengthening trade, infrastructure and investment links between China and an estimated 65 other countries. The “road” refers maritime network of shipping lanes running from China, through Southeast Asia, Africa and all the way to Europe. The “Belt” on the other hand, refers to overland routes stretching through central Asia to Europe. The most visible part of the BRI so far has been growing infrastructural developments. From Africa to Asia, there are many infrastructure projects involving railways, roads and bridges. Besides, it has six economic corridors including China-Pakistan Economic Corridor.¹⁹ India views the programme will also be analysed, focusing on the security concern. India hesitate to accept BRI because India see it is as mean of expanding Chinese unilateral power in the Indo-Pacific, threatens India’s position as alternate leader in the region. India alleged that the BRI through China Pakistan Economic Corridor runs through Pakistan Occupied Kashmir (POK) and therefore violates India’s territorial integrity and sovereignty. Therefore, India refers China’s BRI as one-sided and harmful for India.

- Growing Tensions between India and Pakistan Relation: The relation between India and Pakistan seemed more conflict and competitive after launched of China-Pakistan Economic Corridor (CPEC) project on April 20, 2015 where Chinese president XI Jinping and Pakistani Prime Minister Nawaz Sharif signed 51 agreements and memorandum. It began from Kashgar region in China. It is a infrastructural project within Pakistan where China invests \$billion over the next 10 years in order to supply oil through the strait of Hormuz (one third of world’s traded oil supplies pass through this strait) which China can do it with the help of Gwadar Sea Port situated in Pakistan. In regards of India, now Pakistani Prime Minister Imran Khan offered India, if India wants to connect European countries or Central Asia then India can use the route of Pakistan.²⁰ But in addition to the issues regarding Kashmir India wants to answer Pakistan that India already has a way through INSTC project which is same as CPEC. Through INSTC New Delhi’s wants to weight strategy to BRI. Things came to be more concern when Ministry of External Affairs of India stated that Pakistan illegally captured Indian land. Developing the project through Pakistan Occupied

Kashmir (POK) which is a disputed area between two countries. This prominently shows the challenge that India has been facing, making INSTC as a counter alternative opportunity to enhance connectivity to Central Asia, challenging Pakistan's position in connectivity projects in addition to the remaining issue relating to Kashmir.

- The growing invasion of Taliban in Afghanistan: At present the growing invasion of Taliban could cause another setback regarding the progress of the North south connectivity project. The agreement in February, 2020 USA under Trump administration decided to remove US military forces, deployed since 2001 USA invasion of Afghanistan, came to be force from May, 2021.²¹ The removal of US military from April 2021 under Joe Biden government until the month of August, 2021 has led very good opportunities for Taliban to regain their power and rule in Afghanistan. They already overtook 85% district land area of Afghanistan. Now in the entire Central Asia region it is very much predictable regarding changes that could be seen in the foreign policies by the neighbour countries, also other West Asia nations, Russia as well as India towards Afghanistan. This in turn concerns causes of any negativity impact in the connectivity development, affecting the progress of INSTC. Here, India policies towards development of alternative route connecting Central Asia through Chabahar port could be seen greatly affected. Further this would be based on the decisions by Taliban and India as well as with other neighbourhood nations whether to engage themselves in mutual talks or stand against each other.

SUGGESTIONS:

- We are all known that, Russia was a most reliable and important partner of India from the time of cold war. During the time of 1990's Russia as USSR's successor state, descended into economic chaos. India always looked to re-establish its relations with Russia. These two non western countries after 1990's implemented steps for restore their strategic partnership and also strengthened their relations. INSTC is a kind of earliest and most ambitious project where Russia and India mainly involved. These two countries are very important regarding the proper or smooth working of INSTC. Among all the member countries India and Russia played a vital role regarding the better functioning of INSTC. So far economic as well as cultural purpose, also combating global issues like terrorism and all. It is

very essential that India and Russia (undoubtedly two powerful countries in terms of INSTC) should work together with each other in order to promote and access new initiatives for INSTC.²²

- For the greater need regarding especially economic and energy cooperation between South, Central and West Asia region, it is very urgent that the member countries of INSTC has stepped up its engagement to connect or reconnect with its extended membership. Also, in improving transportation and communication network among member countries in the region, the countries should promote mutual agreements. To make the ensured goals of the project happen and to continue it, it is very essential that the member countries should always engage and go forward for mutual cooperation, understanding and talks.

- Then regarding sanctions, if powerful western countries or other region powers imposed certain sanctions in INSTC's member countries, then it will definitely hit this project negatively. Say for example, US president Donald Trump government imposed sanctions on Iran through the JCPOA (Joint Comprehensive Plan of Action). Regarding INSTC, it was just like a storm for India. Because of the increase in oil prices hurt India considerably. So, in terms of sanctions it is very essential that all member countries should consciously concentrate while entering any agreements with other non member states, in this regard countries should build up a strong, accurate mutual understanding focusing that it will never create any threat to INSTC in direct or indirect sense.

- Also as one of the most influential country, India still playing a pivotal role mainly in regards to explore different routes. Recently India has made the demand that is including Chabahar port in International North South Corridor, as well as expanding membership of INSTC by including Afghanistan and Uzbekistan. It means that India should further continue its new initiatives in exploring new developments which also create a better position for India regarding World Politics as well.

- Most importantly, for the smooth working of INSTC there is an urgent need that cooperative sectors encouragement in the field of INSTC regarding investment for the enhancing the economic merit as well as broaden its scope to participate freely in trade activities.

- Besides to protect the developmental projects under INSTC from invasion of Taliban depends upon the situation whether Taliban would restore Afghanistan into a peace welfare state or would continue with their aggressive unrest rule. But based on the allegations from different source Taliban continue to regain their Islamic fundamentalism in the state in an aggressive manner, which either may cause troublesome to India regarding Kashmir issue. Here, in such case mainly India much ensure that they would not cause any damage to the connectivity projects linking Central Asian nations, by raising issue in United Nation and by engaging itself with the neighbouring countries bordering Afghanistan in mutual talks.

However, holding the presidency of United Nation Security Council (UNSC) at present, India declared “UNSC does not support the restoration of the Islamic Emirate”.²³Besides the killing of Taliban militants in air strike launch by US military, making Afghan security forces to push back Taliban.²⁴Moreover Taliban ensured that it would cause any disrupt rather safeguard the Indian project.²⁵

CONCLUSION:

Cooperative Decisions among the member and effective implementations of plans would highly determine role of International North South Transport Corridor. The project seems large in size, incorporates many economic developmental aspects. The success of the project would basically need mutual understanding and development of strategic relations among the members, extending the developmental plans to entire Eurasia region, mainly to Central Asia, West Asia and Southeast Asia. In this term the former three members Iran, Russia and India should play the important role, take the initiatives to encourage new plans and policies for successful completion of the route. Besides, regarding the issue covered towards the progress of the project it would sometimes depend upon the situation but whatever, the cooperation among the member should not be affected, rather should help one another to overcome from hindrance. Nevertheless, it seems a great opportunity for India regarding its national interest as well as national power increasing global connectivity in cheaper and faster mood through developing of INSTC. Therefore, in the upcoming years with it be notable whether the objectives with other alternative aspects through the route would be continued to fulfil or not.

REFERENCES:

²⁶ Singh, S.P, & Sharma Manila. (2017, September 20). INSTC: India-Russia's Trade to get a major Boost. <https://russiancouncil.ru/en/analytics-and-comments/analytics/instc-india-russia-strade-to-get-a-major-boost>

²⁷ Trivedi Anurag. (2021, February 18). International North-South Transport Corridor (INSTC). <https://www.shaanfoundation.org/blog/international-north-south-transport-corridor-instc>

²⁸ Sarma, H.C, & Menezes, D.R. (2015, June 08). The International North South Transport Corridor (INSTC): India's Grand plan for Northern Connectivity. <https://polarconnection.org/india-instc-nordic-artic/>

²⁹ Bhardwaj Naina. (2021, June 25). India's Export Opportunities along the International North south Transport Corridor. <https://www.india-briefing.com/news/indias-export-opportunities-along-the-international-north-south-transport-corridor-22412.html/>

³⁰ Chaudhury Roy, Dipanjan. (2021 June 24). INSTC connects Europe with India for first time. *The Economic Times*. <https://economictimes.com/news/economy/fpreign-trade/instc-connects-europe-with-india-for-first-time/articleshow/83798511.cms>

³¹ India, Iran and Afghanistan sign Chabahar port agreement. (2016, May 24). *Hindustan Times*. <https://www.hindustantimes.com/india/india-iran-afghanistan-sign-chabahar-port-agreement/story-2eytbKZeo6zeClpR8WSuAO.html>

³² India to develop Iran's Chabahar port. (2016, May 24). *The Hindu*. <https://www.thehindu.com/news/national/India-to-develop-Irans-Chabahar-port/article14336893.ece>

³³ Chabahar port begins commercial operations: Why Iran's port is important for India. (2019, January 08). *India today*. <https://www.indiatoday.in/education-today/gk-current-affairs/story/india-takes-over-operations-chabahar-port-iran-important-1426057-2019-01-08>

³⁴ China gears up for next summit with India despite India's planned boycott of BRF: Chinese FM. (2019, April 19). *The Economic Times*. https://m.economictimes.com/news/defence/china-gears-up-for-next-summit-with-india-despite-indias-planned-boycott-of-brf-chinese-fm/amp_articleshow/68950108.cms

- ³⁵ India Joins the Ashgabat Agreement. (2018, Feb 01). <https://mea.gov.in/press-releases.htm?dtl/29406/India+Joins+the+Ashgabat+Agreement>
- ³⁶ Trukmenistan-Afghanistan-Pakistan- India (TAPI) Gas Pipeline project. (2015, December). <https://www.hydrocarbons-technology.com/projects/turkmenistan-afghanistan-pakistan-india-tapi-gas-pipeline-project/>
#:~:text=The%20Turkmenistan%2DAfghanistan%2DPakistan%2Dto%20enter%20Pakistan%20and%20India
- ³⁷ Chaudhury Roy, Dipanjan. (2019, December 06). India to explore corridor between resource-rich Arctic & INSTC. *The Economic Times*. <https://m.economictimes.com/news/politics-and-nation/india-to-explore-corridor-between-resource-rich-arctic-instc/articleshow/72405143.cms#:~:text=Vema%20said%20India%20is%20currently%20energy%20projects%20in%20Arctic%20region.>
- ³⁸ Chaudhury Roy, Dipanjan. (2020, August 22). India, Russia plan to build maritime partnership including ship-building industry. *The Economic times*. <https://meconomictimes.com/news/defence/india-russia-plan-to-build-maritime-partnership-including-ship-building-industry/articleshow/77676733.cms>
- ³⁹ Haidar Suhasini. (2020, February 06). India to study air corridors for trade with Central Asian countries. *The hindu*. <https://www.thehindu.com/news/national/india-to-study-air-corridors-for-trade-with-central-asian-countries/article30755281.ece>
- ⁴⁰ Chaudhury Roy, dipanjan. (2020, December 14). India pushes connectivity initiatives in eurasia through Uzbekistan & Iran. *The Economic time*. <https://economictimes.indiatimes.com/news/politics-and-nation/india-pushes-connectivity-initiatives-in-eurasia-through-uzbekistan-iran/articleshow/79725177.cms>
- ⁴¹ Hopeful membership of INSTC project will be expanded: Jaishankar. (2021, March 04). *The Economic Times*. <https://economictimes.indiatimes.com/news/politics-and-nation/hopeful-membership-of-instc-project-will-be-expanded-jaishankar/articleshow/81329027.cms#:~:text=India%20has%20proposed%20the%20inclusion,expanding%20membership%20of%20this%20project.>
- ⁴² India likely to start full operations at Iran's Chabahar port by end of May. (2021, May 05). *The Economic Times*. <https://economictimes.indiatimes.com/news/economy/foreign-trade/india-likely-to-start-full-operations-at-irans-chabahar-port-by-may-end/articleshow/81351595.cms>

⁴³ Macias, Amanda. (2021, August 03). Iran nuclear deal talks are stuck after substantial progress, negotiator says. <https://www.cnn.com/2021/08/03/iran-nuclear-deal-talks-are-stuck-after-substantial-progress-negotiator-says.html>

⁴⁴ Chatzky Andrew & McBride James. (2020, January 28). China's Massive Belt and Road Initiatives. <https://www.cfr.org/backgrounder/chinas-massive-belt-and-road-initiative>

⁴⁵ Peace with Pakistan will give India direct access to Central Asia, says PM Imran Khan. (2021, 17th March). *The Indian Express*. <https://indianexpress.com/article/india/peace-with-pakistan-will-give-india-direct-access-to-central-asia-khan-7232665/>

⁴⁶ Afghanistan: Background and U.S Policy: In Brief. (2021, June 11). Congress Research Service. <https://fas.org/sgp/crs/row/R45122.pdf>

⁴⁷ Sahakyan, M.D. (2020, September 17). Rebuilding Interconnections: Russia, India and the International North-South Transport Corridor. <https://www.asiaglobalonline.hku.hk/rebuilding-interconnections-russia-india-and-international-north-south-transport-corridor>

⁴⁸ UNSC says it does not support the restoration of the Islamic emirate in Afghanistan. (2021, August 04). *The Times Of India*. <https://timesofindia.indiatimes.com/world/rest-of-world/unsc-says-it-does-not-support-the-restoration-of-the-islamic-emirate-in-afghanistan/articleshow/85027965.cms>

⁴⁹ Gupta Shishir. (2021, JULY 30). Buoyed with US air strikes, Afghan security force push back Taliban. *The Hindustan Times*. <https://www.hindustantimes.com/world-news/buoyed-with-us-air-strikes-afghan-security-forces-push-back-taliban-101627641279016.html>

⁵⁰ Will safeguard Indian projects, says Taliban. (2021, August 03). *The Tribune*. <https://www.tribuneindia.com/news/nation/will-safeguard-indian-projects-says-taliban-292389>

(Endnotes)

¹ Singh, S.P, & Sharma Manila. (2017, September 20). INSTC: India-Russia 's Trade to get a major Boost. <https://russiancouncil.ru/en/analytics-and-comments/analytics/instc-india-russia-strade-to-get-a-major-boost>

² Trivedi Anurag. (2021, February 18). International North-South Transport Corridor (INSTC).

<https://www.shaanfoundation.org/blog/international-north-south-transport-corridor-instc>

³ Sarma, H.C, & Menezes, D.R. (2015, June 08). The International North South Transport Corridor (INSTC): India's Grand plan for Northern Connectivity.
<https://polarconnection.org/india-instc-nordic-artic/>

⁴ Bhardwaj Naina. (2021, June 25). India's Export Opportunities along the International North south Transport Corridor.
<https://www.india-briefing.com/news/indias-export-opportunities-along-the-international-north-south-transport-corridor-22412.html/>

⁶ India, Iran and Afghanistan sign Chabahar port agreement. (2016, May 24). *Hindustan Times*.
<https://www.hindustantimes.com/india/india-iran-afghanistan-sign-chabahar-port-agreement/story-2eytbKZeo6zeClpR8WSuAO.html>

⁷ India to develop Iran's Chabahar port. (2016, May 24). *The Hindu*.
<https://www.thehindu.com/news/national/India-to-develop-Irans-Chabahar-port/article14336893.ece>

⁸ Chabahar port begins commercial operations: Why Iran's port is important for India. (2019, January 08). *India today*.
<https://www.indiatoday.in/education-today/gk-current-affairs/story/india-takes-over-operations-chabahar-port-iran-important-1426057-2019-01-08>

⁹ China gears up for next summit with India despite India's planned boycott of BRICS: Chinese FM. (2019, April 19). *The Economic Times*.

https://m.economictimes.com/news/defence/china-gears-up-for-next-summit-with-india-despite-indias-planned-boycott-of-brf-chinese-fm/amp_articleshow/68950108.cms

¹¹ Trukmenistan-Afghanistan-Pakistan- India (TAPI) Gas Pipeline project. (2015, December).

<https://www.hydrocarbons-technology.com/projects/turkmenistan-afghanistan-pakistan-india-tapi-gas-pipeline-project/#:~:text=The%20Turkmenistan%20Afghanistan%20Pakistan%20to%20enter%20Pakistan%20and%20India>

¹² Chaudhury Roy, Dipanjan. (2019, December 06). India to explore corridor between resource-rich Arctic & INSTC.

The Economic Times

<https://m.economictimes.com/news/politics-and-nation/india-to-explore-corridor-between-resource-rich-arctic-instc/articleshow/72405143.cms#:~:text=Verna%20said%20India%20is%20currently,energy%20projects%20in%20Arctic%20region>

¹³ Chaudhury Roy, Dipanjan. (2020, August 22). India, Russia plan to build maritime partnership including ship-building industry.

The Economic times

<https://meconomictimes.com/news/defence/india-russia-plan-to-build-maritime-partnership-including-ship-building-industry/articleshow/77676733.cms>

¹⁴ Haidar Suhasini. (2020, February 06). India to study air corridors for trade with Central Asian countries.

The hindu.

<https://www.thehindu.com/news/national/india-to-study-air-corridors-for-trade-with-central-asian-countries/article30755281.ece>

¹⁵ Chaudhury Roy, dipanjan. (2020, December 14). India pushes connectivity initiatives in eurasia through Uzbekistan & Iran.

The Economic time.

<https://economictimes.indiatimes.com/news/politics-and-nation/india-pushes-connectivity-initiatives-in-eurasia-throug-h-uzbekistan-iran/articleshow/79725177.cms>

¹⁶ Hopeful membership of INSTC project will be expanded: Jaishankar. (2021, March 04).

The Economic Times

.
<https://economictimes.indiatimes.com/news/politics-and-nation/hopeful-membership-of-instc-project-will-be-expanded-jaishankar/articleshow/81329027.cms#:~:text=India%20has%20proposed%20the%20inclusion,expanding%20membership%20of%20this%20project.>

¹⁷ India likely to start full operations at Iran's Chabahar port by end of May. (2021, May 05).

The Economic Times

.
<https://economictimes.indiatimes.com/news/economy/foreign-trade/india-likely-to-start-full-operations-at-irans-chabahar-port-by-may-end/articleshow/81351595.cms>

¹⁸ Macias, Amanda. (2021, August 03). Iran nuclear deal talks are stuck after substantial progress, negotiator says.

<https://www.cnbc.com/2021/08/03/iran-nuclear-deal-talks-are-stuck-after-substantial-progress-negotiator-says.html>

¹⁹ Chatzky Andrew & McBride James. (2020, January 28). China's Massive Belt and Road Initiatives.

<https://www.cfr.org/backgrounder/chinas-massive-belt-and-road-initiative>

²⁰ Peace with Pakistan will give India direct access to Central Asia, says PM Imran Khan. (2021, 17

th

March).

The Indian Express

.
<https://indianexpress.com/article/india/peace-with-pakistan-will-give-india-direct-access-to-central-asia-khan-7232665/>

²¹ Afghanistan: Background and U.S Policy: In Brief. (2021, June 11). Congress Research Service.

<https://fas.org/sgp/crs/row/R45122.pdf>

²² Sahakyan, M.D. (2020, September 17). Rebuilding Interconnections: Russia, India and the International North-South Transport Corridor.

h

<https://www.asiaglobalonline.hku.hk/rebuilding-interconnections-russia-india-and-international-north-south-transport-corridor>

²³ UNSC says it does not support the restoration of the Islamic emirate in Afghanistan. (2021, August 04).

The Times Of India

.

<https://timesofindia.indiatimes.com/world/rest-of-world/unsc-says-it-does-not-support-the-restoration-of-the-islamic-emirate-in-afghanistan/articleshow/85027965.cms>

²⁴ Gupta Shishir. (2021, JULY 30). Buoyed with US air strikes, Afghan security force push back Taliban.

The Hindustan Times

.

<https://www.hindustantimes.com/world-news/buoyed-with-us-air-strikes-afghan-security-forces-push-back-taliban-101627641279016.html>

²⁵ Will safeguard Indian projects, says Taliban. (2021, August 03).

The Tribune

.

<https://www.tribuneindia.com/news/nation/will-safeguard-indian-projects-says-taliban-292389>

ANATOMY OF THE CHINESE FEUDAL TRADITION AND CANNIBALISM IN LU XUN'S *A MADMAN'S DIARY*

ANKITA BARUAH

Department of English

Sonari College, Sonari, 785690 Assam

ABSTRACT:

The main idea is to explore the elucidation of cannibal imagery on *A Madman's Diary*. This will interpret the concept of "cannibalism" through the view of a madman, Lu Xun and his character "the Madman" and provide a fairly blatant satire of traditional China, consistently referred to as cannibalistic by nature.

Keywords: *Lu Xun, Cannibalism, China, Feudal, Confucian*

INTRODUCTION:

Diary of a Madman, commonly known as *A Madman's Diary*, is a dark satirical short story written by Lu Xun. It was written in 1918 during the cultural turmoil. Lu Xun had come to view China as an "iron house", a place from which its inhabitants could never escape. Lu Xun critically represents the traditional views of Chinese culture, whose restrictions on the human mind are causing strife among its citizens. To Lu Xun, the most holistic representation of traditional China can be found in the ideals of Confucianism. In equating Confucian virtue and morality with Cannibalism, Lu Xun is getting across a very strong and, at that time, traditional Chinese culture is, in essence, forcing Chinese citizens to kill each other.

By focusing on Cannibalism, Lu Xun describes the state and mentality of a persecutor, and used a lunatic's diary to point out the cannibalistic nature of the feudal system. As the general preface of the May 4th New Culture Movement in China, the work represents the awakening of modern people's consciousness and the counterattack against various irrational systems in the tradition as well as the decadent culture that suppresses human nature.

CHINESE FEUDAL TRADITION:

In *A Madman's Diary*, the description of the abnormal society is considered by the main character as a 'barbarian' society. *A Madman's Diary* is a clear critique of Chinese society. In this story, Lu Xun uses the madman's point of view to reveal the fact of feudalism in China. Lu Xun believes that individuals in Chinese society feed off of each. The main character here is depicted as a mad or insane person who is psychologically ill. In fact, through his madness, he could view clearly the feudal oppression in his society. Related to the condition that support the feudalism that shows the performance of political functions depends on personal agreements between a limited number of individuals, and that political authority is treated as a private possession.

The madman directly points out some facts of this feudal rule in his society. He describes how an ordinary man could be punished easily to death by the ruling class people such as landlord if he makes a single mistake. The madman even explains how they treated him. It shows how the tenants have the power in punishing someone. It is told that a 'notorious character' had been punished to death because of the failure of the crops. The notorious character here is the one who works on the land.

It is stated that "A few days ago a tenant of ours from Wolf Cub Village came to report the failure of the crops, and told my elder brother that a notorious character in their village had been beaten to death; then some people had taken out his heart and liver, fried them in oil and eaten them, as a means of increasing their courage." It clearly shows how the tenants put all the blame on the 'notorious character', so that he would not be blamed for the failure of the crops.

In the feudal system, there is an old teaching that obliges people to obey the authorities upon them, even if it cost one's life. Those ordinary peasants could be in a danger or in a big trouble if they make even a single mistake. It seems that their life could be easily taken away. The authorized people are free to obtain what they want from the ordinary people. Therefore, Lu Xun through the madman's point of view uses the analogy of 'human eating' society to represent the feudal society. In Feudalism, people who are strong and powerful would easily take one's possession for their own benefit.

CANNIBALISM:

Lu Xun's *A Madman's Diary* takes a critical look at traditional Chinese culture. The madman is freed of the cultural barriers by his illness and is able to see, speak, and think clearly. It is clear to him that his neighbours, family, and friends are locked into a strange set of cultural rules. The madman analyzes the cultural behaviour of those around him by relating it to cannibalism. He questions the existence of a cannibal, always wanting to eat their neighbour yet fearing being eaten themselves. He wonders why anyone would remain a cannibal. He realizes that cannibals eat humans only because their parents and grandparents ate humans. They did not even question the practice because it was part of their history and culture.

Lu Xun's worked historical facts into *A Madman's Diary*. At times prisoners or executed men would be cannibalized. In *A Madman's Diary*, the cannibalism of prisoners is referenced when the prisoner from Wolf Cub Village is eaten. The madman recalls his brother telling him that if a parent is sick, their son should cut off a piece of skin and feed it to his parents. The madman's brother's story is based on an old belief that comes from the Chinese philosopher Confucius' ideas of children being loyal to their parents. Readers are constantly hinted that whether it is the animal world or the human society, it is actually a world dominated by the animal nature. Thus, humans and animals are basically the same. The society which is depicted by the madman as the 'eating human' society has its modern terms, they are: 'barbaric' and 'cannibalistic' society. The madman shows that in such eating human society, the people with power like to see other people suffering to death or committing suicide. The madman also admits that he has been living in an eating human flesh society. He says, "I have only just realized that I have been living all these years in a place where for four thousand years they have been eating human flesh."

In the eighth chapter of *A Madman's Diary*, when a young man, who is about twenty years old, faces the questioning of the madman and regards "always like this" as a legitimate reason for cannibalism. When the truth about cannibalism cannot be concealed, it can only be prevaricated by saying "it has always been like this" in order to form discourse hegemony. Chinese people have lost their ability to think and rational spirit from beginning to end. They only know that they have been like this since ancient times.

In addition to these blatantly “cannibalistic” people, there are also people who were loyal and filial skins but have intent on cannibalism. The story has repeatedly mentioned “cutting of bones to treat relatives”, which stems from the superstition that human flesh can cure diseases, but is put on an affectionate veil of ‘filial piety’, so that the cannibal can “eat” people comfortably, and the voluntarily “eaten” people could have a lofty sense of “sacrifice”. For instance, in chapter eleven, the eldest brother cut off the flesh of himself and the madman to treat their parents. The mother did not stopped them, but even swallowed a whole piece of meat. The cannibalism in this article is an absolute representation of death and sacrifice. Death is the end, and it requires a wholeness of mind, in which one’s own life, including one’s own, must be sacrificed for the purpose of the whole.

It can be known from Darwin’s theory of evolution that the Chinese nation is still a barbaric nation in cannibalism. The madman’s thinking is clear and profound as he has considered and analyzed the cannibalism in China and even the whole of mankind. He has created great courage in doubt and fear, trying to make his brother and the people around him think and encourage them to get out of this cannibalistic state and become real people.

CONCLUSION:

A Madman’s Diary combines the spirit of anti-feudalism with a new art form, which deeply reflects the actual achievements of ideological revolution. Lu Xun gives cannibalism a real and also a symbolic meaning. For reality, it happened in the poor era when people exchange their children, as well as is medical terms for curing diseases. Cannibalism represents the filial piety, original sin and evolutionism. To put it into a nutshell, Lu Xun’s writing quickly became the ideological enlightenment of the New Culture Movement, which positively influences a lot of people.

WORKS CITED:

Carlos, Rojas. 2017. Immunization and Community, Journal of University of Jinan (Social Science Edition)

Chinnery, J. D. 1960. “The Influence of Western Literature on Lu Xun’s *Diary of a Madman*. Bulletin of the School of Oriental and African Studies, University of London.

Chen, Ping. 1999. *Modern Chinese: History and Sociolinguistics*. Cambridge University Press.

Hill, Michael Gibbs. 2015. "New Script and a New *Madman's Diary*". *Modern Chinese Literature and Culture*.

Sun, Lung-Kee. 1986. "To Be or Not to Be Eaten: Lu Xun's Dilemma of Political Engagement". *Modern China*.

WOMEN'S MOVEMENT IN POST INDEPENDENT INDIA: AN OVERVIEW

ABHITA GOGOI

**Lecturer, Department of Political Science
Sonari College, Sonari**

INTRODUCTION

The Women's movement is also known as the feminist movement and advocates various issues of the society. It can also be defined as social, political and cultural movement that advocates for the rights, equality and empowerment of women. Historically, women have been victims of various forms of discrimination and marginalization, enduring inequalities that can be trace back to ancient times. Across different societies and cultures women have faced systemic challenges, restrictions and societal norms that have limited their opportunities and autonomy. This historical context has contributed to the ongoing struggle for women's rights and gender equality. Certainly there is a distinction between the pre independence and post independence periods reflecting the evolving social, political and cultural contexts. Pre-Independence women's movement are essentially based on social reforms which were initiated by men. But comparison to Post independence women movement demanded gender equality, questioned gender based division of labour and highlighted the oppressive nature of the patriarchal structure. In the euphoria of post independence, there was an optimistic belief that there was a significant improvement in the status of women in India. However when this could not reached the triumph, there was an upsurge of various movements in India. Therefore taking this as background present paper attempts to understand the various aspects of the women's movement in India.

OBJECTIVES:

- The present paper is based on the following objectives-
- To highlight the various women movement in India.

· To discuss the shifting context of the women movement changed after Independence.

METHODOLOGY: The present paper has been formulated within historical cum analytical method. The study is based on the secondary sources such as books, journal and newspapers.

POST INDEPENDENCE WOMEN MOVEMENT

The Post Independence Women's Movement in India gained a significant strength and becomes a formidable force capable of shaping societal norms and fostering positive change. The constitution was adopted on 1950 enshrines the important aspects of equality of men and women in all spheres of life. However the diverse nature of India marked by factors such as poverty and caste etc women have to bear a lot. In the activities of the feminist and women's movement in India women began to realize that the constitutional promise of equality did not by itself automatically resolve the issue of gender equality. While the constitutional framework provided a foundation, the lived experiences of women highlighted the need for deeper societal changes and comprehensive effort to address the multifaceted challenges they faced. The recognition grew that achieving true equality required a concerted and ongoing commitment beyond legal provisions. Post Independent women showed a different nature of women. The Anti-Price Agitation movement in Maharashtra emerged in the early 1970s in response to the dire effects of drought and famine leading to a surge in urban prices in 1973. The united Women's Anti Price Front was formed to mobilize women against inflation with in low time its fire baled into a mass womens movement for consumer protection and the demand was for the government to fix a minimum price and distributes essentially commodities. This movement spread to Gujarat later on which is known as Nav Nirman Movement. This was movement was first started as students movement against spiraling costs, corruption, black marketing. This movement soon became as women movement due to high participaton of women.

Another important women movement was Chipko Movement which is considered as Environment Movement. It was started in Uttarkhand for protecting the forest from the industrialist. This Movement was led by Tribal rural women In 1973 this movement gained popularity under the leadership of Sunderlal Bahuguna. The slogan of this movement is planting five F's- Food, fodder, fuel, and fertilizer to make communities self-dependent to

bear their daily basic needs. The villagers were very much attached to nature and believe that trees can breathe like human so trees should be protected and respect. This movement made important contribution to India and paved the way to Eco-feminism. According to Vandana Shiva women's environmental actions in India preceded the UN Women's Decade(1975-85) as well as Stockholm environment conference.

Telengana Movement spanning from 1946 to 1951 is often viewed as a post-independence struggle given its significant impact after 1947. Women played a crucial role in this movement serving as a vital link for its success particularly peasant and middle class women. It was one of the semi-violent movement hundred of peasants women stood together in Pennukonda city and chased police van in a city Appajjpet women attacked the police van with pestles and chilly powder and released their activists.

To ban the consumption of and sale of arrack another significant women movement took place in Andhra Pradesh started in 1992. Women played a significant role in this movement. They used this movement as a platform to discuss the issues of domestic violence. Under the banner of this movement they focused on issues of sexual violence against women within the family and outside. They campaigned against the system of dowry and demanded personal property laws based on the norms of gender equality. The movement soon entered into another important phase. Panchayati raj bill was introduced and passed in 1993 through 73rd and 74th amendment of the constitution. This legislation mandated the reservation of one-third of the seats in Panchayats for women marking a significant step towards gender inclusivity in local governance. Then the introduction of the scheme for Development of Women and Children in Rural Areas and the initiation of another scheme Mahilakosh were direct outcomes of this movement.

Under the leadership of Medha Patkar , Narmada Bachao Andolan is one of notable women led movement. This movement was started in 1985 and it was against the construction of a project involving dams over the Narmada river. The project aims to provide electricity to states like Gujarat, Madhya Pradesh and Maharashtra through which the Narmada river passes. Many people will be rendered homeless if the project carried out as per plans. The movement grew under the leadership of Baba Amte and Medha Patkar and used several tactics like hunger strikes, mass and public demonstrations . Medha Patkar even been to jail several times for been at the forefront of the strikes and protests. However as a result of this movement

the discussions on sustainable development and the need for considering social and environmental impacts has been given importance.

The initiative taken by Gulabi Gang was another significant women movement in which was started in 2006 in Uttarpradesh. The main intention of this group was to start movement against the widespread domestic violence faced by women. This movement was started by Sampal Pal Devi when she saw violent incident, the movement sought to prevent such occurrences in villages and protect the vulnerable from abuse. Embracing simplicity they stood against child marriage and used the symbolic unity of sisterhood. Clad in pink saris they addressed not only gender based violence but also tackled issues like bribery and caste discrimination.

FINDINGS AND CONCLUSION

The impact of women's movement on society has been diverse. The movements such as the Chipko movement, Gulabi Gang, and Anti-Arrack movement have been of paramount importance for several reasons. The Chipko movement played a crucial role in environmental conservation by prompting the government to ban tree cutting in the Himalayan region and leading to the restoration of green cover and also government introduced the Forest Conservation Act 1980 and amended the Indian Forest act 1927(Snigdha Das2018). The Gulabi gang also brought changes in the society like protecting the powerless, fighting against the crimes and advocating for justice. This movement received awards like the Godfrey Philips Bravery Award the Kelvinator 11GR8 women award and Ahilyabaiholkar Award etc. The Anti Arrack movement resulted in the state of Kerala banning arrack within the state and also efforts to increase women's participation in local and national policies. The government's adoption of the National Policy for women in 2001 aimed at empowering women and eliminating discrimination and crimes against them and making a notable achievement for women's rights.

Post Independence women's movement in India emerged as a new force against the social ills of the society and advocating for social equality. Various autonomous women's groups have surfaced in post independent India and actively challenged the very structure of the patriarchal society and addressing issues like violence against women. Women's movement can strengthen the democratic system of a country by participation in the government decision making through equal participation.

Reference

1. Suguna, B., “ Women’s Movement in India” , Discovery Publishing House, New Delhi,(2009)
2. Tandon N., “Feminism: A Paradigm Shift “, Atlantic Publishers and Distributors, New Delhi, (2008)
3. Kumar R., “Contemporary Indian Feminism “, Feminist Review, (1989)
4. Shah G., “ Social Movements in India: A Review of Literature “ , Sage Publications, New Delhi, (1990)
5. S, Dhvani., “ The Anti-Arrack Movement: The Historical Women’s Protest for total Alcohol Prohibition”, 2019.

MAIDAMS : A BURIAL SYSTEM OF THE AHOM DYNASTY

SUMON GOGOI

Department of History

Sonari College, Sonari, 785690 Assam

INTRODUCTION

The Tai-Ahom tribes upon their migration from China established their capitals in different parts of the Brahmaputra River valley between the 12th to 18th Century CE. King Chao-Lung Siu-Ka-Phaa (Sukapha), established the first Ahom capital the present region of Charaideo in 1253. The name Ch-Rai-Doi or Che-Tam-Doi, has been derived from the word Che meaning ‘a city’, Rai means dazzle and Doi means hill (a dazzling city above the hill). While the Ahoms moved the capital later, Charaideo continued to retain its position as the most sacred site where the departed souls of the Royals could transcend into the after-life. Burial is the predominant funeral rite of the Tai people, to which the Ahom people originally belonged.¹ The word ‘Maidam’ is a Tai word that means tomb in English. It is the sacred mound or burial ground of kings and queens of the Ahom dynasty 13th century. Most of the Maidams are situated in Charaideo.

Origin of the Maidam’s System of the Ahom Dynasty

The Ahoms ruled Assam for almost 600 years. They had a rich culture and tradition of their own. Among the various cultural practices of the Ahoms, the burial system or practice of constructing Maidams occupied an important place. The origin of Maidams can be traced back to the foundation of the first capital of the Ahom dynasty. The first capital of the Ahoms was at Charaideo (a dazzling city above the hill). But when the Ahoms shifted their capital from Charaideo to Charagua, Charaideo was retained as a sacred place of burial for the Ahoms. The word Maidam has been derived from Tai

¹Dutta, Mridul., & Ksalita, Arunima, (2020), *Traditional Knowledge System of the Maidams of Charaideo*, Tezpur University, P.8 .

language ‘Phrang Mai-Dam’ or ‘Mai-Tam’. Phrang Mai means to put into the grave or to bury and Dam means the spirit of the dead.

There at Charaideo was the royal cemetery on the part of the wide level ground not far from the places. Though the capital was later shifted from time to time to other places, such as Charagura, Garagon, Rangpur, and Jorhat yet most of the royal dead bodies were entombed at the Charaideo cemetery.² Even the later kings (rulers of the Ahom Dynasty) and family members of the Ahoms were also buried there. Thereafter, it became a custom of burying all the immediate bloodlines in this one common spot.

They used a great variety of materials and a unique system of construction for building Maidam. From the period between 13th CE to 17th CE, wood was used as the main material for construction whereas from 18th CE onwards stone and burnt bricks of various sizes were used in the inner chambers. Changrung Phukan records the materials used for the construction of Maidams. The construction was done using bricks, and stones cemented by the mixture of black pulse (vigna mungo), molasses, egg of duck, barali fish (humongous wallago catfish), lime, and bora saul (glutinous rice). Boulders of different sizes, broken stones, bricks and broken bricks were used to construct the superstructure, whereas large stone slabs were used for the sub-structure.³

The Ahom burial has got many rituals. After the death of Ahom king, the Ahom priests carried out of own particular ceremony, which was called in the Tai language ‘Dam-Lao Dam-Phi’. This ceremony was performed to reduce the suffering of the king. According to the custom, this ceremony is organized by three Royal Priests named Ma-chai, Ma-hung, and Ma-plang, and three Gohains (ministers of the Ahom kingdom) name Cao-phrang-mong (Bura gohain), Cao-thao-lung (Bar gohain), and Cao-cheng-long (Barpatra gohain), with 14/16 serving members of the Ahom community. This feast had the meats of goat, pig, cow, and fowl. When the Ahom king died, it was not public till a new king gets appointed by the court of the Ahom kingdom.

According to the Tai Ahom custom, a king is never dead and never out of his duties. He always ready for his duties. After the announcement of the new king, the new king sat on the throne, which is called as Heng-Lang. The new king publically announced the news of the death of the Ahom king.

²Gogoi., Padmeswar. (1976), *Tai-Ahom Religion and Customs*, Publication Board, Assam, Gauhati, p.90.

³*Permanent Delegation of India to UNESCO*, Assam, sivsagar, 15 April 2014
<https://whc.unesco.org/en/tentativelists/5915/>

The new king ordered the following procedures for the burial of the dead king before the other responsibilities. The Ahoms burial process is more time-consuming and might take three to six months. Before the burial ritual, the dead body is preserved using some liquid product. The liquid product is called 'Rah'⁴. It is used for preserving the dead body. The place for preserving the body is 'Sa Thua Nagar' or 'Gomotha Nagar'. With all these preparations on the one hand, the people would make a coffin which in Tai language is known as 'Rang-Dung'. They used Uriam tree⁵ for making coffin. The coffin was made of six pieces of single plank layer where the upper part is larger than the lower part. This also had a Plank covering at the top. The coffin was colored red and yellow, known as the 'Hengol-Hytal'. Hengol-Hytal is a Tai word, meaning 'traditional knowledge of dye and pigments' in the Assam region. These colors are constituted of natural ingredients like Safflower (a kind of flower) and bark of Haital mixed with mineral red arsenic (a type of very strong poison) and natural gum.⁶

After properly washing and cleaning the dead body, then placed in the coffin dressed up in the Royal dress (kingdress). A fine golden-silver mat is placed upon a carpet, where the dead body is kept. They use a golden-silver embroidered pillow for the dead body of the king. Before the funeral procession starts for Charaideo some persons are sent to select and clear the ground for the royal grave. These persons select the spot for digging the grave and pay its price by scattering on it a handful of gold and silver pieces that they carry with them. Then they purify the spot by uttering the prayer- '*Pha-ting ting lai-pha lai bet*' and start the digging. In the meantime, the funeral procession starts from the palace. The bier, a bamboo framework (cangi) to carry the coffin, is borne on the shoulders by members of the Gharphalia clan towards the head and by members of the Lukhurakhan clan towards the feet. Before the coffin is lifted by the bears the members of the royal household, led by the chief Queen, come and salute the dead body. The bier is taken out from the palace compound not by the main gate but by some new opening made in a corner of the compound. The funeral procession

⁴A kind of honey base with preserving ingredients as practiced in the Shan region of Myanmar

⁵A kind of tree which is called as *Bescoffia Javanica* in English

⁶Dutta Mridul., & Kalita, Arunima. (2020). Traditional Knowledge System of the Maidams of Charaideo, *Tezpur University*, p.9

<https://www.researchgate.net/publication/>

343418057_Traditional_Knowledge_System_of_the_Maidams_of_Charaideo

proceeds along the highway with all the royal grandeur and formalities as if the king is alive⁷. Everybody on the way must pay obeisance to the deceased king.⁸ Before shifting the coffin to burial place, the close friends, princes, ministers, queens, relatives, and new kings come to give flowers for the last time.

A structure is made at the burial place called 'Ka Rang Rung Dam' which is used for placing the body before the dead the body is finally placed in maidams (the burial mounds). The engineers during the Ahoms were called '*Changrung Phukon*'. According to the custom, only the people from the 'Gharphaliya' and 'Lukhurakhan Khel (khel-group of people)' were permitted to touch and bury the dead bodies of the king and queens. The royal priests complete the burial procession. Everyone used one road for going to burial places carried to dead bodies. The roads are called 'Sa-Nia-Ali', which means Sa- a dead body, Nia- to carry, and Ali – path or road. Because 'Sa Nia Ali' is near to reach the burial ground and helps with other rituals. The dead bodies of the king were customarily washed with the waters of the 'Sa-Dhuwa-Pukhuri' (Sa- dead body, Dhuwa- bath, Pukhuri- tank), a tank on the side of the road to charaideo⁹.

After the complete bathing rituals, everyone goes to the burial place with the coffin of the dead body. All the attending of the king, queen, prince, ministers, and relatives with the body-guard holding the Hang-dang (a short decorated sword of honor for ministers and generals offered at an investiture ceremony by the Swargodeo) walk by the side of the coffin in proper order. There may be a host of attendants varying in number from king to king but the following ten are indispensable and must accompany the funeral procession- Hang-dang-dhara – the holder of the sword called in the Tai language Hang-dang. He is the king's body-guard.

- Chang-mai-randhani – the royal cook.
- Tamuli – the attendant who prepares and serves betel- nut to the king.
- Pacani – the royal messenger of the household.
- Gucua ligiri – personal female attendant, especially in the matter of dress and toilets.
- Ligira – the waiter or male personal attendant.

⁷Ibid., pp. 9-10

⁸Gogoi, Padmeswar. (1976). Tai-Ahom Religion and Customs, pp. 90-91

⁹Ibid., pp. 89-90

- Dhuakuadhara – the holder of the tobacco pipe or hookah.
- Cunwar-dhara – the holder of the whisk made of the hairs on the tail of a yak.

- Jara-dhara – the holder of the water pot with a spout.

- Pikdan- dhara – the holder of the spittoon.¹⁰

- They are to serve the dead king, at least in theory, even in the grave.

The dead king is regarded as living till entombed. If any subject of the king makes a complaint to the king in the coffin on its way to the cemetery the reply given by the coffin-bears or the attendants is tantamount to the king's order and nobody can violate it.¹¹After the completion of every ritual, the king's coffin was placed in the main burial place in Maidams.

When the king coffin was put inside the chamber of the Maidams (the burial mounds), then every item that was used by the king was preserved in the Maidam. During the king's rule, he used ornaments, jewelry, rings, a silver toothpick case, ear ornaments, goblets, platters, a small gold lime container, gold pendants, ceramic ware, Mai hang (kind of plate), and Hatikhujiyabati (bowl), Hang-Dang (main weapon of Ahom dynasty), royal dress, food and he was also served by servants for daily chores. All these items were brought to the chamber and out of the total servants about 14-16 servant who worked for him are cremated alive along with the king.¹² But people who perform the rituals of a funeral like Ma-chai, Ma-hung, and Ma-plang (priest), Gohains (ministers of the kingdom), and the relatives returned back to the kingdom. At the final completion of the hold and after paying their last respect to the king, members such as whole maidamdiya protha and its construction, all the tools that were put into use for this purpose needed to be washed off purely in a tank named 'Kor DhuwaPukhuri'.¹³ Officers were appointed by the government to look after the Maidams. Under these officers were placed Maidamiya paiks who were posted to guard the area regarded as sacred and to keep the Maidams well trimmed and cleared

¹⁰ Bhuyan, Suryya Kumar. (Eds.). (1962), *Deodhai Asam Buranji*. Historical and Antiquarian Studies, Assam, p.143

¹¹ *Ibid*,(1932), p.143

¹²Bhuyan, Suryya Kumar, (1962), *Deodhai Asam Buranji*. Department of Historical and Antiquarian Studies, Assam, Gauhati, p. 114

¹³Dutta, Mridul & kalita, Arunima, (2020), Traditional Knowledge System of the Maidams of Charaideo. *Tezpur University*, p. 10 https://www.researchgate.net/publication/343418057_Traditional_Knowledge_System_of_the_Maidams_of_Charaideo

of jungles. There was also a priest called Ma-chai Phukan to make daily offerings with illumination in princesses. He had also the duty to beautify the area with flower gardens all around the graveyard. Of the Maidams those from the deo-sal (sacrificial altar) of Dole Bagan (Dole Tea Estate) to the east are of the kings and princes and, those to the west, of the queen and princesses, that is on the eastern side the males and on the western the females were entombed. This whole area is known as the great royal cemetery at charaideo.¹⁴

Being famous for its vault treasures maidams also attracted many plunders from Mughals, British to even local people, who have plundered the maidams multiple times. The earlier stekch of Maidams was made by 1848 by Serjeant C. Clayton who superintendent an excavation of maidam in 1840s now, identified as the maidam of Prime Ministers Purnanada Burhagohain. Clayton and his team found rings, silver toothpick case, ear ornaments, goblets, gold lim container, etc. in 1905, one Maidam was excavated under the surveillance of many Ahom princes, but nothing is known thereafter.

CONCLUSION

The present study tries to understand about the Ahom's unique burial tradition that was brought by them to his land during their arrival. The fact of that this system of them is wholly based on the concept of life after death and ritual of the Ahom Dyansty. Charaideo happens to be the royal burial where all the kings, queen, princes, princesses and all the other best designated persons are buried there. This place is considered to be the hub of all their burial religious customs.

References:

- Barman. Pradip. (2019). Maidam, the burial Construction Technology of the Ahoms. *Journal of Engineering Technologies and Innovative Research* <https://www.jetir.org/papers/JETIR1902869.pdf>
- Borah. Minakshi,(2016), Festivals and Rituals of Tai Ahoms of Assam, <https://www.nezine.com/info/>

¹⁴Handiqui B.C. (Eds.). (1994). Cangrung Phukanar Buranji, Part I. T. Rajkonwar, Saru Mathurapur. P. iv

RWpkTjFEaEhkcW41cXE0SmxnUUF6UT09/festivals-and-rituals-of-tai—ahoms-of-

Dutta, Mridul & kalita, Arunima, (2020), Traditional Knowledge System of the Maidams of Charaideo. *Tezpur University*, p. 10 https://www.researchgate.net/publication/343418057_Traditional_Knowledge_System_of_the_Maidams_of_Charaideo

Mitra. Debojit, (2017), An Analytical Study of Maidams of Ahom Kings in Comparison with Egyptian Pyramids, *IJAR*, https://www.researchgate.net/publication/317678263_AN_ANALYTICAL_STUDY_OF_MAIDAMS_OF_AHOM_KINGS_IN_COMPARISON_WITH_EGYPTIAN_PYRAMIDS

Permanent Delegation of India to UNESCO, Assam, sivsagar, 15 April 2014 <https://whc.unesco.org/en/tentativelists/5915/>

UNEARTHING NARRATIVES: A JOURNEY INTO NORTH EAST INDIA'S ORAL HERITAGE

DR. LINDY GOODWIN

Assistant Professor, Department of History
Sonari College

INTRODUCTION:

The idea of History of any region or culture is usually based upon facts deduced from written and material sources of the past. However, customs, traditions and practices which constitute a substantial portion of what accounts for culture is usually unwritten and has been passed on generationally through oral mediums. These include folktales, folk songs, poems and other media like legends, stories etc. A study of history through recording or documentation of such oral media constitutes the purview of 'Oral History'. Oral history is usually not written but documented in the form of sound recordings of interviews with people who have knowledge of or are proficient in traditional mediums. So oral history deals less with political events and more with the personal socio-cultural experiences of individuals and traditions passed down through the ages. The importance of Oral History can be gathered from the definition put forward by British historian Paul Thomson. He said that "Oral History is a history built around people. It allows heroes not just from the leaders but from the unknown majority of people. It brings history into and out of the community. It makes for contact between social classes and generations."

North-East India, is home to diverse ethnic communities, languages, and traditions. The use of written language and scripts by many of these communities can be said to be a colonial development. While tangible artifacts and written records offer valuable insights into this region's past, oral history gives us a chance to explore facets of history from a perspective free of colonial and oriental politicization and stereotyping. Oral history plays a pivotal role in safeguarding and celebrating the cultural diversity of

North East India which has remained unhindered by the boundaries of the modern day interpretation of the 'state'. So, it can be assumed that oral history plays a significant part in Ethno-history as well. History studied through the medium of oral sources provides us a view independent of theorization which is seen in colonial accounts. Through this paper an attempt to provide an introduction to Oral History in general and to highlight the different oral traditions of North- East India in particular has been made. Since oral traditions account for a large part of oral history these terms are often used interchangeably.

OBJECTIVES:

The objectives of this seminar paper are-

- i) To discuss in brief about the definition and relevance of oral history.
- ii) To illustrate some examples of oral traditions from the North-Eastern states and discuss how they contribute to reconstructing history and preserving cultural heritage of the respective regions.

METHODOLOGY:

The paper has been prepared using the historical method which entailed a study of the relevant primary and secondary source material.

DISCUSSION:

Oral history is relevant for several reasons. One of its most significant aspects is that it plays an undeniable role in preserving indigenous knowledge. It is a means of documenting the living memory of indigenous communities in North East India and bridges the gap between past and present. It ensures that cultural practices, myths, and legends remain alive in the collective consciousness of communities. This continuity reinforces a sense of belonging and helps younger generations connect with their roots. Elders and storytellers pass down ancestral narratives, revealing the intricate relationships between nature and culture, and these narratives continue to inform sustainable practices and community identity. It encapsulates their wisdom, traditional practices, rituals, and ecological knowledge. It further serves as a crucial medium for the transmission of languages from one generation to the next. The North East is a linguistic mosaic with numerous dialects and languages. Through storytelling and folklore, linguistic nuances are preserved, reinforcing cultural identities that are deeply intertwined with language.

The North East has seen its share of conflicts and marginalization. Oral history provides a platform for marginalized communities to share their narratives and struggles, often overlooked in mainstream historical accounts. These stories are vital for a more comprehensive understanding of the region's history.

Oral history serves as a wellspring of inspiration for artists, writers, and musicians in North East India. Folklore and oral traditions have influenced the creation of unique art forms, literature, and music that reflect the cultural tapestry of the region.

Oral history also contributes to the tourism sector by making the cultural heritage of North East India more accessible to visitors. Tourists are drawn not only to the stunning landscapes but also to the rich narratives and traditions shared through oral history. Oral history is a living testament to the cultural richness of North East India. It is not only a celebration of its cultural heritage but also a commitment to ensuring its preservation for generations to come.

Each North Eastern state has its own oral traditions which differ from tribe to tribe and community to community. There are numerous folktales, folksongs and other traditions which have been transmitted from one generation to the next. Mentioned below are a few examples of these oral mediums which have contributed in maintaining tradition and customs in their respective regions.

1) ORAL HISTORY OF ARUNACHAL PRADESH.

The Monpa people of Arunachal Pradesh have a rich oral tradition that includes myths, legends, and folktales passed down through generations. These stories often revolve around their close relationship with nature, including tales of Yeti encounters, stories of mountain spirits, and narratives about the origins of their monasteries. These oral mediums serve as a repository of cultural heritage. Monpa oral history is seen to centre around the deep connection of the people with the Himalayan mountains. Through storytelling and oral performances, the Monpa people pass down knowledge about their history, environment, and spiritual beliefs. This oral tradition also plays a crucial role in maintaining the unique identity of the Monpa community. It helps in reconstructing history as it offer glimpses into the age old interactions between indigenous communities and the natural world, the molding of their belief systems,

and the founding of religious and cultural institutions. A unique oral tradition also exists among the people of the Galo tribe of Arunachal Pradesh. Some of the oral narrations of this tribe are narrated only on certain occasions for example the migration legend of different clans known as “Dello Mennam” is narrated only during marriage ceremony. These tales starts from the creation of the world, the plants, animals, human beings, tribes, clans, their original homeland, routes of migration taken by their ancestors etc. Therefore, such narrations can be highly helpful in locating original homelands, migratory routes and amalgamations of cultures. Some oral traditions also have legends which tell describe about age old inter-tribal relationships.

2. ASSAM:

The state of Assam also has a rich oral heritage. The numerous tribes of Assam have preserved their respective traditions largely through oral mediums. The folklore, folk songs, and folk festivals bear testimony to the rich culture of the region. A large part of the history of Assam is based on the Buranji writings of the medieval period which deal with the socio-politico-cultural aspects of the Ahom kingdom and its neighbouring states. This written tradition was also assumed by the states of Tripura, Manipur etc. However, the intricate details of cultural practices are mostly revealed through the oral traditions of the region. Assam is a predominantly agricultural state. Hinduisation was a relatively late development in the region. The preservation of tribal and folk culture along with Hindu religious practices was a unique characteristic of the state. The strong oral tradition seen amongst the tribes of Assam is proof of preservation of the folk culture of the region. Bihu is the main folk festival of the state and is celebrated in varying ways by the different tribes of the plains. The festival is also celebrated as Bwisagu, Mising Bihu, Deori Bihu etc. Bihu in most forms celebrates the coming of spring and the cycle of cultivation. It is a celebration of fertility and productivity. It also represents the spirit of jubilation, love, desire and social harmony. The Bihu *geets* or *naams* are an integral part of the celebration. These songs are passed down orally and are sung by young and old alike during the festival. They depict the agrarian life, love, religious syncretism and the cultural ethos of the Assamese people. The lyrics of Bihu songs often contain social commentaries and serve as a medium for expressing the joys and sorrows of the Assamese people. This oral tradition

not only preserves the cultural heritage of Assam but also serves as a form of artistic expression. The Bihu Nams or Geets give us an idea of the numerous social and cultural traditions and rituals related to the observance of not only the Bihu festival but also other social customs like marriage, coming of age ceremonies etc. In addition many of these songs also contain references to historical events like the rule of the kings in the past, the British rule in Assam, the tea plantations and the tea community etc.

Assam's oral literature also includes stories for children known as Buri Aai Hadu, fables like Dakor Boson, oral traditions related to Manasa Devi (the snake goddess), tales of the mighty Brahmaputra River etc. There are many other oral sources like the ballads or *malitas* also known as *geets* which tell us about legends of Assamese heroes and historical figures. For instance in Maniram Dewanor Geet there is reference to how Maniram Dewan was condemned for conspiracy even though he was of an affluent family. So information of the political condition, the rise of nationalist sentiments etc can also be gathered from these *geets*. We can also gather information of trade and commerce from ballads like the Nahoror Geet. In this particular ballad the Salt trade of Mohong in medieval times has been described. It further describes court conspiracies and politics of the time. Oral tradition also includes various *naams* or religious hymns like the Ai naam, Biya naams, Diha naams etc. The Ai naams are the songs usually sung in ceremonies conducted when a person is affected by Chicken pox, measles or any other skin affliction. These seasonal diseases are considered to be manifestations of the goddess who is propitiated by singing devotional songs and conducting rituals in her name.

3. MANIPUR:

The oral tradition related to the Lai Haraoba rituals in Manipur are also mentionable. Lai Haraoba is a Manipuri festival that involves a series of rituals, songs, dances, and oral narratives. The oral narratives tell us about the legends of creation, the stories of the Manipuri deities etc. This oral history helps preserve the mythology and religious beliefs of the Manipuri people. Through these oral traditions, the Manipuri community maintains its connection with its ancestral beliefs and cultural practices, reinforcing a sense of identity and spirituality. Manipur's folklore also includes stories about the Kangla Palace, the creation of the Loktak Lake etc. They help in understanding the unique blend of indigenous beliefs and Hinduism in the region.

4. MEGHALAYA:

The Khasi people of Meghalaya have a rich tradition of oral storytelling, often conducted by elders and storytellers in their communities. These stories encompass a wide range of topics, including the origins of their clans, legends about sacred natural sites, and the significance of their unique matrilineal society. Khasi oral traditions play a vital role in preserving traditional knowledge about the environment, social structure, and spirituality. These folktales help in knowing about the traditional beliefs and practices and the history of Meghalaya's indigenous cultures prior to the onset of Christianity.

5. MIZORAM:

The Zomi people of Mizoram have a vibrant oral tradition that includes folklore, myths, and legends. These narratives often center around the origin of their clans, migration stories, and spiritual beliefs. The Zomi oral history is crucial for understanding their cultural identity.

6. NAGALAND:

Nagaland is known for the vibrant and diverse Naga tribes like the Ao, Angami, Nocte, Rengma, Konyak, Wancho etc. Each of these has their own oral history. Naga folk songs, passed down through generations, tell stories of bravery, hunting, and village life. Nagaland's folklore consists of Naga folk songs, oral traditions, and legends regarding the tribes, their headhunting practices, and the significance of animals and spirits in their culture. These folktales contribute to the reconstruction of Naga history by offering glimpses into their tribal traditions, social organization, and interactions with neighboring tribes and colonial powers. The Wancho people have preserved stories from a time long before Christianity arrived. These stories narrate about traditional skills such as using plants for traditional medicine, farming, fishing and hunting, various crafts and perform rituals and customs. These stories are passed down within families from parents and grandparents and are repositories of traditional knowledge. The "morungs" or "Paa" are dormitories where men gather. These institutions have been primary centres of oral history. Here the youth are taught about values like being kind and sharing. The stories transmitted also serve to instill responsibility towards the family, community, and the environment. The popular Wancho tradition of sharing meat equally during these sacrifices has been derived from the folktale "The Story of the Gourd."

This spirit of sharing and giving helps keep the community in balance and harmony.

7. SIKKIM:

The Lepcha people of Sikkim have a unique oral tradition that includes chants, songs, and stories related to their shamanistic beliefs and connection with the natural world. These oral traditions are closely linked to their shamanistic beliefs and their reverence for the natural world. Lepcha storytellers pass down knowledge about healing practices, the spiritual significance of mountains and rivers, and the Lepcha's historical and cultural experiences.

8. TRIPURA:

The Tripuri people of Tripura have a rich oral history that includes stories about their kings, heroes, and legends related to their traditional practices. The oral traditions of the Tripuri people serve as a bridge between generations, fostering a sense of continuity and cultural pride. Tripura's folklore comprises stories about its royal history, the legendary king, Maharaja Bir Bikram Kishore Manikya, and local deities like Tripura Sundari. These folktales offer insights into the historical and cultural aspects of Tripura, including its royal lineage and religious traditions. They help in reconstructing the state's historical narratives.

CONCLUSION:

In a culturally diverse region such as the North-East India, oral history is instrumental in providing a unique identity to each of the indigenous communities. Oral traditions offer an unfiltered lens through which we can explore the genuine experiences, customs, and beliefs of the region's people. Oral history's significance lies in its capacity to safeguard indigenous knowledge and reinforces a sense of belonging by preserving ancestral narratives. Oral history provides a voice to the marginalized communities and also a means for creative expression. In essence, oral history is not just a celebration of North-East India's cultural heritage; it is a commitment to its preservation for generations to come.

REFERENCES:

Books:

Bareh, Hamlet., The Language and Literature of Meghalaya, Indian Institute of Advanced Study, 1977

Elwin Verrier., Myths of the North Eastern Frontier, North East Frontier Agency, 1958.

Kokho, K, Athikho Kaisu and Daili Neli (ed)., Tribes of North East India: Orality, Migration and Epistemology, Rawat Publications, 2022.

Mamang Dai, The Inheritance of Words: Writings from Arunachal Pradesh, Zubaan Books, 2021

Perks, Robert and Alistair Thomson (ed).,The Oral History Reader, Routledge, 2015

Sarkar, Surajit and Nerupama Y Modwel., Oral Traditions, Continuities and Transformations in Northeast India and Beyond, Routledge, 2021

Articles:

Chetia, Akash., Ballads of Assam and its importance as oral tradition, (Source:<https://www.academia.edu/37513644/>)

Deka, Meeta., Folklore and Northeast Indian History, Sociology Mind,Vol.1, No.4, 173-176, 2011.

Showren, Tana., Oral Traditions in Lieu of a written History of the Tribes of Arunachal Pradesh, Lecture delivered at University of Heidelberg, 2014.

