

Paschim Guwahati Mahavidyalaya

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## MESSAGE

It gives me immense pleasure and a matter of great appreciation that the Department of Political Science, Paschim Guwahati Mahavidyalaya, Dharapur, is going to publish their Research Journal “**POLITIKA**” shortly. As known to me, this Volume consists of several research articles on socio-economic and political context of the contemporary world in general and India with special focus on northeastern region of the country in particular. The research Volume is contributed by present and ex-faculty members. This piece of publication is expected to work as a departmental mirror which shall always reflect the intellectual thinking and academic excellence of faculty members and students.

I extend my heartiest congratulations to the team behind this noble endeavor.

**Dr. Rana Sarmah**

Principal

Paschim Guwahati Mahavidyalaya

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## EDITORIAL

**“If we could change ourselves, the tendencies in the world would also change. As a man changes his own nature, so does the attitude of the world change towards him. We need not wait to see what others do.”**

The contemporary world is facing a serious threat from the aggressive behavior of the nation states and their authoritarian leadership and the Ongoing Russia-Ukraine War off course a result of such factors. War always destroys human and their societies; it threatens the existing peaceful world order and creates a security threat to human being. Besides, some new emerging phenomenon such as human rights, human security, ethnic conflict, the concept of multiculturalism, corruption, criminalization of politics, border disputes, environmental degradation, internally displaced persons (IDPs) and refugee crisis, cross border terrorism, anti-globalization movements, social and new social movement, pandemic such as Covid -19, etc. make a feeling of insecure and deprivation among the people of the world. It creates chaos and distrust in the mind of the people in the society all these factors make a sense to need systematic and detailed study in the field of political science. The recent Sri Lankan Crisis has witnessed the impact of the neo-colonialism and its implications toward the developing and third world countries. In this circumstance on behalf of the department of political science; some of us have tried to put forward our thoughts in the form of articles in the esteemed journal “POLITIKA” Paschim Guwahati Mahavidyalaya.

We hereby acknowledge with deep sense of gratitude to the faculty members Nivedita Nath and Sehnaz Begum of the department of political science, Dr. Satyajit Das, faculty member of Bhattadev University, Mr. Dulen Hazarika for support and contributed their priceless articles for the journal. We also pay our heartfelt thanks to the students and the entire family of the department of political science for their active cooperation and without the support from whom it would not have been possible to publish the journal.

At last but not least, we are also grateful to Dr. Rana Sarmah, Principal of our college who has been supporting and guiding us in bringing out the journal.

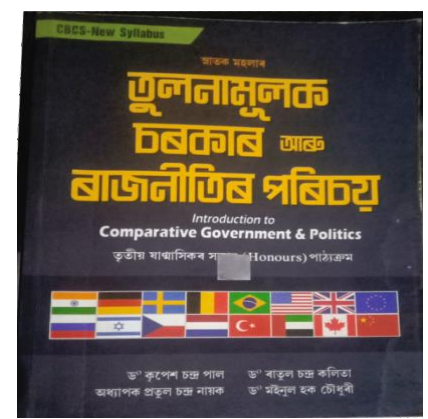
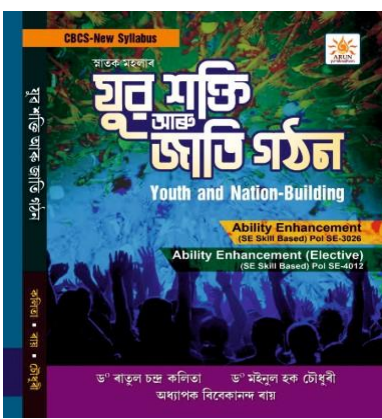
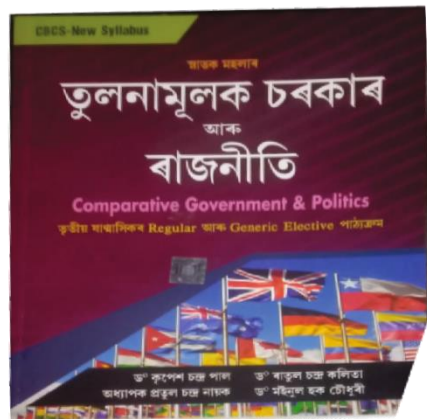
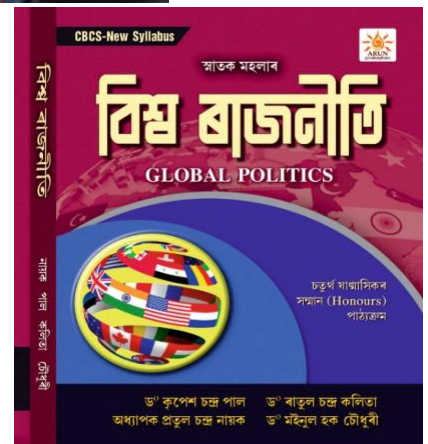
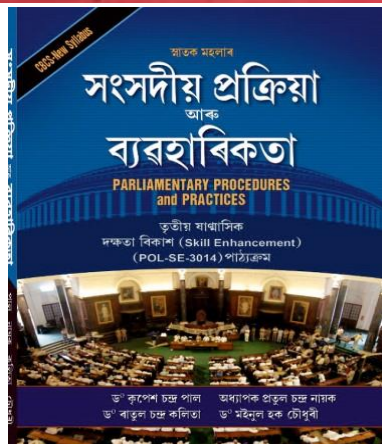
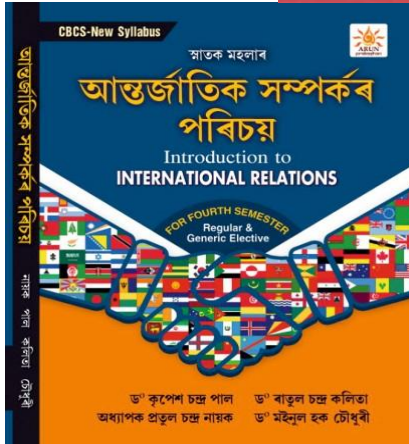
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# Achievement

## Best Department Award Receiving-2021



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## WORSHIP OF GODDESS MANASA – MARE PUJA AMONG THE RABHAS OF ASSAM

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### Introduction

*Marepuja* or *Maroi puja* or *Marai puja* is one of the most important and significant religious festivals of the Rabhas, particularly among the Pati Rabhas of South Kamrup and South Goalpara of Assam. The *Mare puja* is basically the worship of snake goddess *Bisahari* or *Padmavati*. Rabha people considered the *Devi Padmavati* as *Bisahari* and *Barmani* as the goddess enjoyed the power to consume and destroy poison or venom as like the Lord Siva for which, the goddess is respected mostly by them. On the other hand, the goddess is worshipped to cure the *Mari Marak* i.e. any type of epidemic among the Rabha people, as the goddess is known as *Marai- godedss*. The *Mare-puja* is performed by the Rabhas publicly as well as privately. The worship is generally performed in the month of *Jeth or Ahar* (April-June). *Marai Puja* or *Manasa puja* is also performed among the non-tribal people of North Kamrup and Darrang districts. But, their methods of worship, rituals and performing art forms with related songs are completely different with the Rabha people. *Marepuja* is not only observed by the Hindus only, there are certain evidences which prove that a section of Muslim people also worshipped Manasa and observed *Marepuja*. The famous *Parasu Oja* of Darrang was a Muslim who worshipped Manasa Puja. Bodo-Kacharies observe *Marai Puja* on any one night in the dark half of the month, generally within the month of *Bahag to Sawn* i.e. April-June. Among the Hajongs also the *Marai puja* is observed. The Hindus of Tea estate areas of Assam also observe *Marai puja* like other ethnic groups of Assam.

### Mare Puja of the Rabhas

Goddess *Manasa* is worshipped as the snake Goddess by other castes and tribes or other ethnic groups of Assam particularly of the lower part of Assam. But, according to Pati Rabhas, *Manasa* is the wife of *Adi Niranjan* and her other popular name is *Bisahari* or *Padmavati* i.e. the snake goddess. *Padmavati* is also regarded as the daughter of Siva. The most essential part of the *Marepuja* is the making of *Maju*, where the goddess is generally worshipped. In the public performance, the *Marepuja* is performed in the permanent places, which is called *Mare-ghar*. For this occasion, a *Maju* is constructed by the *maleya* or *mali* and placed in the *Mare ghar* as alter. As per the myth, *Chando Sadagar* made the *Mer- ghar* to keep

the Beula-Lakhindar in safe during their honeymoon night from the snakebite. The *Maju* is the symbol of this *Mer-ghar* made by the *Chando Sadagar*. *Maju* is made of Bamboo strips in the shape of *Math*, which is covered by new papers or piths (*kuhilas*). In the *Maju*, along with the picture of *Bisahari* the other main characters like the *Chando*, *Lakhindar*, *Beula* etc. are illustrated in addition to other additional deities. Apart from these, in the *Maju* various remarkable characters of heroes and heroines of the *Puranas*, different animals, flowers and other religious episodes which are described through the *Mare-geets* are also depicted with a very significant and unique way. It is mentionable that, before placing this *Maju* made by *Maleya*, the *Sola Janam*, *Kamar Janam*, *Kati Janam* and *Maju Kamani* songs are performed in connection with this occasion. (Hakason, U.R, 2010: 121)

As per the objectives and importance of the worship, the *Maleyas* construct and erect the *Maju* in different forms (model or shape) and names. From this point of view, *Majus* are mainly found in three forms—

1. *Dumaru Maju* ;
2. *Kamani Maju* and
3. *Pat Maju* or *SikiMaju* or *Sola Maju*

*Dumaru Maju* is made with the height of eight to nine feet along with its apex point i.e. dome. Other additional four domes are found in the four corners of the *Dumaru Maju*, which are constructed below the main *chura* i.e. the apex point of the *Maju*. In the *Kamani Maju*, there is another second *chura* with the main *chura*. The height of this *Kamani Maju* is the same as *Dumaru Maju* but, the breadth is less than that of *Dumaru Maju*.

*Pat Maju* is made comparatively in small shape with a very simple way than the other types of *Majus*. Instead of erecting these types of *Majus*, some round type of *Majus* which are called *Taperi* (*Pateri*) are kept hanging in the *Puja Mandap*. At present, due to scarcity of *Kuhila* i.e. Pith, the *Majus* are made with the white papers where different pictures related with the Manasa episodes are depicted with different colours.

Originally, among the Rabhas, *Mare puja* or the worship of goddess *Bisahari* or *Barmani* are observed formally for the seven days continuously. In these days propitiation is performed along with the female shaman i.e. *Deodhani* who performs different dance movements and the *Ojapalis*, who sing variety of traditional folk songs which are popularly known as *Mare geets* or *Mare gan*. The *puja* or worship is performed on the fifth lunar day in the dark half of the Assamese month *Sawn*. Particularly the day of *Nag-Panchami* is usually considered as the most auspicious day for the propitiation. On the other hand, it is also observed on some other days as per conveniences of the people. In the *Mare puja*, besides *Bisahari*, two other deities *Sitala* and *Dharma Devata* are also simultaneously worshipped in this context in separate altars. In some places of Dakhin Kamrup, along with the *Mare puja*, some other *pujas* are also performed separately. These are mainly *Tukuria Puja*, *Kamakhya Puja* and *Dharma Devtar Puja* etc. (M.K. Bora, 2008, 87). Depending upon the time span in respect of observance of *Mare Puja*, it may be classified as mentioned below:

1. *Bhar Mare*: The *Mare Puja*, which continues for three to seven days is called *Bhar Mare Puja*.
2. *Gota Mare*: Sometimes the worship is completed within three days, which is known as *Gota Mare Puja*.
3. *Phul Mare*: The worship covering one day and night is called *Phul Mare Puja*.
4. *Jagar Diya* or *Ek beliya Mare Puja*: The worship that ends within a day is called *Jagar diya* or *Ek beliya Mare Puja*.

In all the above performances in connection with the *Mare Puja*, the deity is worshipped by sacrificing animals and birds like buffalo, pig, goat, duck, pigeon etc. On the other hand, the other *puja* offerings are also very simple, such as — rice, banana, betel nut etc. Mustard oil is used to lighting the earthen lamps. Vermilion is also used for deities in the occasion.

### ***Bhar Mare Puja***

Both, the *Mare puja* and the *Mare gan* (Dance-song) which is performed by the *Ojapalai* and *Deodhani* are intimately related and considered as inseparable. In the *Bhor Mare puja*, from the beginning to end the *Ojapali* and the *Deodhani* present in the *puja* place continuously to perform the different types of performing art forms along with the other activities in connection with the *puja* rituals. On the day of *Adhivash* (first day), *Ojapalis* recite and sing *Saraswati Vandana* and *Tal sristir geet* from the part of *Bahani Sirastir geet* i.e. the songs which are sung in the sitting mood. In the honour of *Bishahari Devi* and other gods and goddesses like *Saraswati, Lakshmi* etc. the *Ojapalis* sing hymns and *Jagaran geet* and finish the *puja* rituals with the other formalities for that day. In the first day, there is no role of *Deodhanis*.

Second day morning is known as *Ghot Burani*. For this purpose, the *ghots* (pots) and water are essential for the worship for which the *Ojapali* sings *Kumar Janamar Geet* and *Ghot Nirmanar Geet*. Then the *Deuri, Ojapali, Deodhani, Dhulia* and other participating devotees proceed to a nearby pond or river to collect water with filling the *Ghots* (i.e. pots). The *Ojapali* and *Deodhani* perform different songs and dance movements in accordance with the rhythm of the *Dhulia* during this journey to collect water and back to the place of worship. In the bank of river or pond or *ghat*, *Nagini puja* is performed and singing the *Deo-Namanir geet*, different gods and godlings are invited to worship them with certain offerings and animal sacrifices. They fill the *Ghots* by water separately in the name of different gods and godlings and also invite such gods and goddesses to the *puja mandap* by singing and reciting the songs and verses. The *Deori* of the worship establishes these *ghots* in the *puja mandap* against the name of different gods and goddesses and then the *Ojapalis* perform *Guwa Janamar Geet, Tanti Janamar Geet, Chandowa Janam* and *Pata Janamar geet* serially.

To observe the *Marepuja*, the most essential element is *Maju*, which is made of *sola* or *kuhila* (i.e. pith). Therefore, *Ojapalis* perform *Sola Janam, Kamar Janam, Kati Janam* and *Maju Kamanir geet* before erecting *Maju* by the *Maleya* on the alter. It is mentioned that the pictures of different gods –goddesses, important characters of the *Puranas*, birds, animals, flowers, various characters related to *Mare geets* etc. are depicted artistically outside the *Maju* with different colours. It is believed that, during the worship the goddess *Bisahari* takes position inside the *Maju*. After the end of singing *Maju Kamanir geet*, the *Maleya* who himself construct the *Maju*, formally offer the *Maju* to the *Deori* for the worship giving the finishing touch to it with the rituals like *Chakshudan* (i.e. eye giving). The *Deodhanis* then move seven times around the *Maju* representing the *Bishahari Devi* and *Ojapali* starts singing of *Deo-namanir geet* for the second time and such way invokes the different gods and goddesses to the *mandap* (stage). *Deodhanis* offer various hymns to the gods and goddesses (*Deo Hakure*) and at that time, the *Deori* offers sacrifices animals and birds in front of the *Maju*. In the afternoon, *Ojapalis* start the programme by singing *Sristi patanar geet* and after it sing *Durga Janamar Geet* and *Deo-namanir geet* for the third time in the worship.

The dance movements and songs are continuously performed by the *Deodhani* and *Ojapalis* in the worship covering the whole night and ultimately the *Ojapalis* finish the first part of the songs completely till the next day. During this span of time, especially in the night, *Deodhanis* perform the significant performing art forms of *dak* i.e. *Phul Dak, Durga Dak* and *Gohain Dak*. After the

performance of *Gohain dak*, *Ojapalis* perform the songs associated with the *Padma Devi Bibah*, *Lakhan Puja*, *Jhalo-maloor geet* in the sitting position. *Deodhanis* have no role in this stage. Animal sacrifices take place in the worship after end of singing *Lakhar pujar geet*.

After an interval, in the afternoon songs of the second stage are performed. *Ojapali* then sings the *Chand Banijor Geet* and in accordance with the songs, one *pali* performs the dramatic acting in the role of *Chando Sadagar* and simultaneously the *Deodhani* plays the role of *Beng Khaiti Kani* which provide more entertainment and recreation to the audiences as well as to the devotees. In this stage, the performing art forms relating to *Chand Sadagar's* trade voyage, the enmity of *Padmavati* to *Chand Sadagar* and its consequences are significantly displayed by the *Palis* and the *Deodhanis*. Finishing the performance of *Chand Banijor geet*, *Ojapali* and *Deodhanis* take a minor break and then they again start the *Lakhai Janamar geet* from the evening and continue it without break until the night. In the third night of *Bhor Mare*, the main story of *Beula-Lakhindar* i.e. *birth and marriage of Lakhai*, *his death due to snake bite*, *floting of his dead body on a 'Bhel' (boat)*, *Beula's effort to make Lakhai alive*, all these long episodes and tales relating to *Beula-Lakhindar* are performed with the help of different songs, dance movements and dramatic actings by the *Ojapalis* and *Deodhanis*. During this performance, the *Deodhanis* again perform two *daks*, which are known as *Chaya-Maya Dak* and *Bhor dak* or *Lakhai dak*. In this stage, *Beula's* effort to make her husband (i.e. *Lakhai*) alive, her devotion, courage, patience, and mind power etc. are significantly emphasized.

After the end of different performing art forms of *Bhor Dak*, which are performed by the *Deodhanis* and *Ojapalis*, it is considered that, a special part of the worship along with the *Mare geets* become completed. Then *Ojapalis* sing and recite the songs relating to the story of making the *Lakhai* and his six brothers alive, recovery of ship owned by the *Chand Sadagar*, return journey of *Lakhai* and *Beula* to their *Champali* etc. Again, *Deo-namanir geets* are performed in the worship along with the various sacrificial activities. During this time, gradually the *Deodhanis* perform frantic dances and along with the *Deodhanis*, the *Ojapalis*, and *Deori* are also supposed to be possessed by the worshipping god or the goddess i.e. divine power. Traditional musical instruments like *Dhol*, *Tal* and *Nagaras* are beaten with a sound of high intensity. *Deodhani* drink blood of sacrificial animals in a state of divine intoxication. *Ojapalis* sing song with high volume and dance with a particular postures i.e. *Mudras*. Before the sacrificial activities are performed in the worship, *Ojapalis* perform the various traditional dance forms such as *Jakh-Jakhini Nac*, *Parua deo nac*, *Maina nac*, *Musalman nac*, *Bamun-Bamuni Nac* along with singing of *Deo namanir geets*. In this way, *Deo namanir geets* and sacrificial activities become more interesting and attractive in connection with the *Mare Puja*.

After the completion of all the sacrificial activities, the *Deori*, *Ojapali*, *Deodhani*, and *Dhulia* along with the other devotees go to the nearby *ghat* of a river and float the *Maju* along with all the imaginary deities and came back to the *puja* place after bathing. After performing certain traditional rituals according to *Puja-bidhis*, the *Deodhani* again dances to the songs of *Oja palis* at the *puja mandap* and thus formally ends the *Bhor Marepuja*. In the *Phul Mare puja*, *Maju* is sacrificed on the second day followed by performance of the *Chand Banijar Geet* and *Deo-namanir Geet*. Likewise, in the one day *Marepuja*, *Maju* is sacrificed following the particular ritualistic performances. (Hakasum, U.R.: 2010: 123-124).

Like the *puja* rituals and methods of worshipping, there is a vast difference in respect of *Mare geets* sung by the upper caste people of North Kamrup and Darrang district with that of performed by the Rabha *Ojapalis*. The *Mare geets* performed by the Rabha *Oja palis* bear the distinct and unique characteristics of different socio cultural elements of the Rabha folks. These

are composed by the unknown Rabha born poets, most of which are oral in nature. The languages, rhythms, music and styles of writing of these *Maroi geets* are purely tribal in nature. Tunes of such *geets* are not similar to that of *Durgavori* or *Suknanni* verses. The tunes of the Rabha *Mare Geets* are very simple, easy and bear the character of spontaneity or continuity. The costumes of the *Oja palis*, who sing the *Mare Geets* of *Suknanni* and *Durgavori* types are also quite different with that of *Oja palis* who perform the Rabha *Mare Geets* or *Maregans*. In respect of the *Durgavori* or *Sukannani* types, the *Oja* dresses like *Sutradhara* of Satriya Dances and the *Palis* wear their dresses with simple *Dhuti* and *chola*. But, in respect of Rabha *Mare puja*, the *Oja* wears *Dhuti* and *chola*(shirt) placing one *fali* or *chadar* on the neck hanging both the sleeves up to the knees. Like the other forms of *Ojapalis*, the *Ojas* occasionally wear the *paggri* on his head, which is made of white cloth. Generally, in respect of *Mare gan guwa ojapalis*, the *Oja* does not wear head-gears like the *paggri* but wraps a *gamosa* on his head. The *Palis* wear white *jamias* around their waist and take a coloured and flowered *Gamosa* tightening their waist and also take a flowered *fali* or *chadar* placing on the neck. They generally wear white *ganji* without having a shirt. These coloured and flowered *falis* or *chadars* are woven by the Rabha weavers with the help of their traditional handlooms which also reflects the expertise of the Rabha weavers. This reflects that, the women of the Rabha traditional society are expert in weaving and spinning from the early times. The dances which are performed by the *Rabha Ojapalis* are also recognised as a revelation of their unique culture with full of different tribal elements.

## Conclusion

To sum up, it is observed that the *Marepuja* observed by the Rabhas particularly of the Pati group is greatly influenced by the *Mare Puja*, which is observed by the non-tribal Hindu people of Assam in respect of different rites and rituals or *Puja Bidhis*. The characteristic of Non-Brahmin priest in the *Mare Puja* observed by the Pati group of Rabhas is significant and remarkable in this context. *Maroi Puja* or *Manasa Puja* is also observed in the particular areas of North Kamrup and in the Darrang district by the upper caste communities. But, their methods of worship and related rituals are not similar to that of Rabha people. The offerings in context of the worship are also not similar. The offerings and materials related with the *puja* observed by the Rabhas are natural and easily accessible. For Rabhas, *Maju* is most essential to observe the *Marepuja*. It is the symbol of *Merghar*. The construction of *Maju* and the colourful drawings and paintings of the *Maju* really reflect the unique expertise of art and craft of the Rabhas. Apart from these, the *Deodhani* dances and *Oja pali* also bears the traditional folk culture of the Rabhas with its various traditional performing art forms more vividly. But, in the Rabha traditional society, no male *Deodhani* i.e. *Deodha* is found in any occasion in the context of *Marepuja*. Only shamanistic girls or women can perform the *Dedhani* dances in *Mare puja*, which is also a unique feature in the Rabha traditional society.

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# Women Empowerment and Education in India

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### Abstract:

Education is pre-requisite of women empowerment. Women plays key role in progress of the society as well as country. Without women empowerment, nation cannot go progress like as a bird cannot fly on one wing. No society can be made progress unless women folk not joining with men in all activities. The empowerment of women can be achieved only through education. The discrimination, inequality, patriarchy or male dominated society concept, political unconsciousness among people particularly in women folk, economic backwardness, child labour can be reduced by education. Freedom, decision making role of women, economic development, changing perception on women political consciousness of women with men reflects the women empowerment. The basic problem of women empowerment has been lacked of education among the women section in India. Women folk constitute more or less half of men in India. The basic question is that without progress of women in India, nation cannot go develop. Education is milestone for the section of women because it give them to respond to the obstacles that hindrance of development of women and give them confidence in every sphere. Being a developing country and in transitional society of India, it needs to change the perception on women that is core issue for the greater development of the society. Though the percentage rate of women education has been increasing that is good sign, besides practical and proper education should given to them. As required the education, free and compulsory education to be imparting to all in that introduced in India through legal provision. For Women empowerment, education is need of the hour to all particularly women through which nation will go progress.

**Key words:** Pre-requisite, empowerment, discrimination, obstacle, progress.

**Introduction:** Education is continuous process and pre-requisite of women empowerment. It requires for all individuals, society of the country for all round development of society as well as country. Women plays key role in progress of the society as well as country. Without women empowerment, nation cannot go progress like as a bird cannot fly on one wing. No society can be made progress unless women folk not joining with men in all activities. The empowerment of women can be achieved only through education. The discrimination, inequality, patriarchy or male dominated society concept, political unconsciousness among people particularly in women folk, economic backwardness, child labour can be reduced by education. Freedom, decision making role of women, economic development, changing

perception on women political consciousness of women with men reflects the women empowerment. The basic problem of women empowerment has been lacked of education among the women section in India. Women folk constitute more or less half of men in India. The basic question is that without progress of women in India, nation cannot go develop. Education is milestone for the section of women because it gives them to respond to the obstacles that hindrance of development of women and give them confidence in every sphere. Being a developing country and in transitional society of India, it needs to change the perception on women that is core issue for the greater development of the society. Though the percentage rate of women education has been increasing that is good sign, besides practical and proper education should give to them. For Women empowerment, education is need of the hour to all particularly women through which nation will go progress. About 70% population are living in rural area of India, without development of it nation cannot go progress in which women education cum empowerment played immense role of it.

**Empowerment of women have following aims as mentioned below.**

1. Higher literacy level and education
2. Improved standard of living.
3. Better health care for her and their children.
4. Increased participation in economic and commercial sectors.
5. Equal ownership of productive resources.
6. Awareness of due rights.
7. Improve awareness of self -reliance, self -control and self -respect amongst women.

**Objectives of the Study:**

The research paper has been following objectives as under-

1. To acquaint about the empowerment of women.
2. To know the various provisions for upliftment of women in India.
3. To understand the position of women in India.
4. To know the social, economic and political condition of women in India.

**Methodology:**

For every research, it requires accurate data to manifest the proper picture on the topic. The data required primary as well as secondary data. The study is purely based on secondary data. The resources collected from various books, journals, newspapers and Internet.

**Importance of the Study:**

The need of the study on the topic women empowerment and education in India has immense. Every individual whether man and women have immense role in the all-round development of the society as well as country. Without empowerment or development of women folk nation cannot go progress. As perception of common people, Indian society is male dominated one in which half of it is women folk. Basically, women are leg behind of men in the field of social, economic and political field. So, women empowerment or upliftment is required in the field of social, economic and political field. To understand the situation cum position of women, it requires to know the various legal and constitutional provisions, schemes, education systems are there for empowerment of women in India and how far it achieved for women empowerment.

**Discussion:**

Empowerment of women means equipping women to be economically independent and personally self-reliant, with a positive self -esteem to enable them to face any difficult situation. Women empowerment though education, economic condition, political awareness, social status is a continuous and dynamic process that consists of an awareness -attainment – actualization and social emancipation on the part of the women, (Antony, 2006)

For this cause, the government of India approved a National Policy on Empowerment of women in order to main stream men dominated society into all the government and other agencies. There have been some objectives of the said National Policy on Women Empowerment as under-

- a. Creating an environment though positive economic and social politics for full development of women to enable them to realize their full potential.
- b. The de-jure and de-facto enjoyment of all human rights and fundamental freedom by women on equal basis with men in all spheres- political, economic and social life of the nation.
- c. Changing societal attitudes and community practices by active participation and involvement of both men and women.
- d. Equal access to women to health -care, quality education at all levels, career and vocational guidance, employment, equal remuneration, occupational health and safety, social security and public office etc.
- e. Strengthening legal systems, building and strengthening partnership with civil society aimed at elimination of all forms of discrimination against women.
- f. Mainstreaming a gender perspective in the developmental process.
- g. Elimination of discrimination and all forms of violence against women and the girl child.

In order to bring women to the centre stage of development and thereby ensuring better participation in the developmental efforts of the nation and enabling them to take a lead role in the social and economic system emphasis is given on the education of women particularly the girl child. (Antony, 2006). The constitution of India under Article 45 provides for free and compulsory education to all without any discrimination of caste, creed, language etc.

To bring a uniform educational pattern, the government of India adopted a uniform policy in the form of the National Educational Policy of Education in 1986. The government of India adopted various policies like the National Adult Education programme in 1978 through which enables the adult learner to take active part. The government introduced various schemes like the District Primary Education Programme, Sabra Siksha Abhigyan, Operation Black Board, Siksha Karmi, Lok Jumbish etc.

The government of India enacted the Right of Children to Free and compulsory Education Act on 4<sup>th</sup> August, 2009 (RTE) which describes the modalities of the importance of free and compulsory education and children between the age of 6 to 14 years in India under article 21aA of the Indian Constitution which is implemented on 1<sup>st</sup> April, 2010.

As the ancient days, the villagers were recognised to maintain the social order, the system was institutionalised it through the various legal and constitutional provision in India. Though the 73<sup>rd</sup> amendment, panchayats were put on a more firm footing that decentralization the process. Through the amendment, 33% reservation policy for women in electoral system in India. Present system in India, following points are visualised for all including women as under-

- a. The children specially the girl child attend schools.
- b. To make arrangements for distance learning to educate men and women.
- c. To gain self-confidence and also help them in economic competitions.
- d. To avail various schemes to the women folk.

### **Findings:**

From the above discussion, following findings are there as under-

1. Women empowerment has been a crucial issue in India.
2. Women folk are going backward than male in the socio-economic and political field in India.
3. Various schemes are provided by governments of India.

4. The attitude of the people of India has been changing in India that manifested in 73rd amendment of Indian Constitution.
5. Efforts from all corners are required for upliftment of women in India.

### **Conclusion:**

Women plays key role in progress of the society as well as country. Without women empowerment, nation cannot go progress like as a bird cannot fly on one wing. No society can be made progress unless women folk not joining with men in all activities. The empowerment of women can be achieved only through education. For all round development of the individual, society and country, the empowerment through education is required. The empowerment of women depends on proper implementation of legal and constitutional provision. All efforts are required from men and women and also attitudes should be change amongst the women folk as well as men for empowerment of women.

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# Global Covid-19 Pandemic and Its Socio-Political, Cultural & Economic Impact on World Scenario

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## Statement of the Problem

The entire world has been struggling with an unprecedented situation that has been struggling with an unprecedented situation that was never happened in the past. The adverse situation has been arising as a result of the accidental origin and spatial spread of the poisonous virus scientifically termed as Novel Corona Virus. If it enters into the human body, it causes a disease called Covid-19. The 2019-20 Corona Virus pandemic is an ongoing pandemic of corona virus disease (Covid-19) caused by severe acute respiratory syndrome (SARS)

Apart from the medical as well as health emergency, the post Covid-19 scenario of the entire world is assumed to be very pathetic, devastated and full of crisis. Because, the Covid-19 becomes a pandemic for human beings and thus the most deadly havoc have impacted on international relations, socio-economic as well as socio-cultural and socio-political issues. International relation allows nations to co-operate with one another pool resources and share information as a way to face global issues that go beyond any particular country or region. Therefore, the pandemic has made barrier among the countries or nations for exchanging resources and share information because of the fear of severity of the Covid-19 and on the other hand the positive impact is that the co-operation and relations among the nations for fighting against the pandemic unitedly with the common understanding as well as mutual co-operation and steps.

## Aims/Objectives of the Study:

The objectives of the research paper are given as follows-

1. To study and assess the impacts of global Covid-19 pandemic on socio-economic aspect in the world.
2. To evaluate the impacts of Covid-19 pandemic on socio-cultural issues in the global context.
3. To delineate the impacts of global Covid-19 pandemic on socio-political in particular and international relations in general.

## Methodology

The study of this research paper is mainly broad based on the secondary data and relevant information collected from various books, news-papers and other e-sources or internet and websites. After that the data are processed systematically and organized for explanation and analysis.

## Significance of the Study

The significance of the study is that apart from the medical as well as health emergency, it shows how the post Covid-19 scenario of the entire world would be tremendously impacted with respect to the international relations among the countries as well as world scenario.

## Impacts of Covid-19 global pandemic on Socio-Economic in the World: A Study and an Assessment

The current global Covid-19 pandemic has tremendously impacted on socio-economic, commercial as well as financial aspects in the entire world. From the time of outbreak of Novel Corona Virus, the number of Covid-19 (Corona virus infected disease of 2019), patients are rapidly increasing day by day in some developed countries including USA, UK, Italy, Spain, France, Germany, Russia, Iran, etc. where the situation due to Covid-19 has become very grave and found to be very critical. Because of the sudden outbreak of the virus that has transformed into a community transmission, the apex organization of the human health of the world, the World Health Organization (WHO) has provided some instructions as a form of guidelines regarding the preventive and precautionary measures of Covid-19 pandemic.

In spite of having many preventive and precautionary measures given by WHO as a guidelines such as self or home quarantine, hand washing and sanitization of the whole bodies as well as keeping social or physical distance which have been taken by the various developed nations since its outbreak as a pandemic, the death rate and parallel the percentage of infected persons are increasing day by day although some percentage among them have recovered.

It is a fact that all severely Covid-19 pandemic affected countries have been taking some urgent measures like mass curfew and lockdown in order to strictly follow the rules and guidelines given by the WHO to get rid of the disastrous effect of this pandemic.

It is imperative during the lockdown to close down all the commercial and economic as well as socio-economic institutions for certain period of time according to the severity of the situation in the mostly pandemic dominated countries. The Covid-19 pandemic has led to one of the largest global recessions in history with more than a third of the global population being in lockdown.

According to Wikipedia, the 2019-20 novel Corona virus pandemic has had far reaching consequences beyond the spread of the disease and efforts to quarantine. As the pandemic has spread around the globe, concerns have shifted from supply-side manufacturing issues to decreased business in the services sector and widespread shortages of supplies exacerbated by panic buying.

There have been widespread reports of supply shortages of pharmaceuticals, because of panic buying in the coming years and consequent shortages of food and other essential grocery items. The technology industry, in particular has been warning against the delays of shipments of electronic goods.

In the case of educational institutions, the scholars, Universities and Colleges have been closed since the first announcement of the lockdown declared by various Governments of the different countries either on a nation-wide or local basis in about two hundred countries affecting 99.9% of the world's student population.

In the post Covid-19 pandemic period, it is thought that economic and financial crisis of both the developed as well as the developing nations would lead to the lack of revenues in the Government Fund of concerned countries. The huge unemployment, decreased income level, decrease of per capita income and lack of investment in industrial and agricultural sectors would lead to the decrease in the percentages of productivity and production and big financial loss of service industries among the nations. Thus it will affect economic structure of a nation.

The socio-economic sectors building health and education will be less funded and the closures of educational institutions will affect the student community including teachers and families. Due to unemployment, low income rate, shortages of financial savings and socio-cultural disturbances will lead to create a barrier in sustaining as well as maintaining the communal harmonies among various racial and religious communities among the human societies in the world.

### **Impacts of Covid-19 on Socio-Cultural Issues in the Global Context: An Evaluation**

The adverse impact of Covid-19 global pandemic is not only limited on socio-economic and financial sector but also on cultural and social sectors. Mr. Ernesto Ottone, Assistant Director General for Culture, UNESCO stated as-“ At a time when billions of people are physically separated from one another, culture has brought us together, keeping us connected and shortening the distance between us. It has provided comfort, inspiration and hope at a time of enormous anxiety and uncertainty”. “We need a concerted and global effort to support artists and ensure access to culture for all (<https://www.unesco.org>).

Impact of this Covid-19 global pandemic on the cultural heritage including performing arts and visual arts sectors is profound in the line of closures of organizational operations as well as individuals in the global arena. Arts and cultural sector based organizations attempt to stop their often publicly founded mission to provide a platform for accessibility to the cultural heritage sites and the community living in order to maintain the safety of their employees and the public and support articles where possible.

The sources of Wikipedia analyze that, “By March, 2020 across the world, museums, libraries, performance venues and other cultural institutions had been indefinitely closed with their exhibitions, events and performances cancelled or postponed”. It is also found that recent and rapidly accelerating fallout of the disease is the cancellation of religious services, major events in sports and other social events such as music, festivals and concerts, technology, conferences and fashion shows. The film industry has also experienced disruption.

Xenophobia and racism, domestic violence, misinformation and infodemic etc. are the issues which have been demoralized the human society and created a grave situation in the earth. Domestic violence and its rate of enhancement witnessed in many countries have caused havoc for maintaining for harmony among family members and as a result, the barrier is automatically built up for sustaining the socio-cultural milieu among human societies around the world. The psychological effect, depression and frustration have led to the disturbances of mind of a man and in the face of this global pandemic of Covid-19 during lockdown period, closures of all commercial and financial institutions and all the business activities including small and medium household business, the income became nil and as a result at home, physical and mental abuse and torture to others. Thus, the graph of domestic violence has been increasing and aggression has also been rising due to enhancement of mental stress and uncertainty to financial security.

Through social media, text messages as well as the state media of different countries, disinformation and misinformation can be disseminated. The “WHO” has declared an ‘infodemic’ of incorrect information about the virus, which poses risks to global health. Some misinformation and disinformation have claimed that corona virus is a bio-weapon with a patented vaccine, a population control scheme or the result of a spy operation. Some of the misinformation and conspiracy theories may have state involvement. Some world leaders have also downplayed the threat the virus and disseminated misinformation. The Covid-19 pandemic has also affected academic and educational systems worldwide, leading to the widespread closures of Schools, Colleges and Universities.

As of 13<sup>th</sup> April, 2020, approximately, 1.725 billion learners have been affected due to school closure in response to the pandemic. All the educational institutions including various Schools, Colleges and Universities under both public and private sectors of different countries became closed down and in response to Covid-19 have shed light on various social and economic issues including students’ debt, digital learning, food insecurity and homelessness as well as access to child care, health care, housing internet and disability services. In response to school closures, UNESCO recommends the use of distance

learning programmes and open educational applications and platforms that schools and teachers can use to reach learners remotely and limit the disruption of the education. According to the United Nation's International Telecommunications' Union, "86% of the population of developed countries use internet against 47% of the population of developing countries. It is found that for millions of people around the world access to culture and education through digital means out of reach of their financial capacity.

### **Global Covid-19 Pandemic and its Impact on Socio-Political Issues and International Relation: A General study**

The world-wide scenario after the end of the havoc of Covid-19 pandemic is assumed to be influenced by several consequences in both positive and negative ways. Perhaps, there may be several changes in the field of socio-political as well as international relations. Because, from the sources of media survey, it is apparent that the political issues and propaganda would be completely different from what these were in the pre-Covid -19 pandemic. Most of the developed nations had commercial and business ties with the highly productive resourceful third world countries which would be in hilarious condition due to Covid-19 pandemic.

Now the developed nations affected by Covid-19 pandemic are under pressure for economic instability as well as financial crisis and even many of those have trade relation with China. Many countries and their rulers as well as diplomats, think that in the dissemination of novel corona virus and Covid-19 pandemic, community transmission only happens due to the trade and commercial relationships with China. So, there is a great possibility of political conflicts and a tremendous chance of deterioration in diplomatic levels at varying degrees from nation to nation. The international relations have been deteriorating among the countries which have strong rapport in diplomatic and international relationship. As mainland China is a major economy and manufacturing hub, the outbreak is a major destabilising threat to the global economy. So, as a result, a cold war may be started among the nations which may cause damage to the political economy of the nations specifically the underdeveloped and developing third world nations.

In spite of so many ill-effects of Covid-19 pandemic suffered by the human race, there are some positive lessons taught by it such as during this pandemic, without any political, ideological, national and international boundaries irrespective of caste, creed, religion and languages, the entire world community has fought against Covid-19 pandemic which will be considered as a positive sign for today's globalized world to know each other from a nearest distance, the self-centeredness again being transformed into collectiveness and thus it is assumed that the unity in diversity, universal brotherhood and global integration among the nations which had been shattered during the pre-Covid -19 arena of the world's societies will be retrieved that may be considered as the positive impact against the huge crisis in every aspects of nations as well as people's life due to the global Covid-19 pandemic.

### **Summary and Conclusion**

The Covid-19 has affected every aspect of life around the globe from individual relationships to institutional operations to international collaborations. As societies try to define themselves through severe restrictions on people's movement and interaction, the disease continues to decimate families and governments, crush economies and tear through the social sector. The interconnectedness and vulnerabilities of the complex systems that make the modern world run have never been more apparent. The former US ambassador to NATO, Nicholas Burns, described the impact of Corona virus to be potentially "as serious as a World War".

The research paper is concluded with the following major findings and recommendations.

### **Major Findings**

- a. The global Covid-19 pandemic has tremendously impacted on various economic, socio-economic and socio-cultural activities and aspects of the entire world as well as world communities.

- b. Lack of revenues, rapid increase of unemployment, decrease of income, decrease in the percentages of productivity and production, big financial loss and lack of investment in industrial sectors would lead to the economic and financial crisis of both developed as well as developing nations.
- c. The Covid-19 pandemic has also affected academic and educational systems worldwide, leading to the widespread closures of schools, Colleges and Universities and as a result more than billion learners have been affected due to school closure in response to the pandemic.
- d. Socio-cultural impact of the Covid-19 such as xenophobia and racism, domestic violence, misinformation and infodemic have been enhancing because of deep financial crisis among the families and the psychological effect, depression and frustration in the face of the global pandemic of Covid-19 during lockdown period, closures of all commercial and financial institutions in the entire world.
- e. As like socio-economic and socio-cultural issues, the political issues are also affected by the havoc of Covid-19 which would lead to several consequences in both positive and negative ways. Perhaps there may be several changes in the field of political, economic as well as in international relation.
- f. From the media survey sources, it is apparent that the political issues and propaganda would be completely different from what there were in the pre-Covid-19 pandemic.
- g. Most of the developed nations had commercial and business ties with the highly productive and resourceful third world countries which would be in hilarious condition due to Covid-19 pandemic.
- h. There is a great possibility of political conflicts and a tremendous chance of deterioration in diplomatic levels at varying degrees from nation to nation.
- i. The international relations have been deteriorating among the countries which have strong rapport in diplomatic and international relationship.
- j. A cold war may be started among the nations which may cause damage to the political economy of the nations specifically the third world countries.
- k. The positive impacts of the global Covid-19 pandemic regarding international relation is to restore the unity in diversity, universal brotherhood, global integration among the nations without any political, ideological, national and international boundaries irrespective of caste, creed, religion and languages.

### **Recommendations**

- a. For keeping and managing international relations well among the nations as well as world communities, the all nations should boost up the economic and financial institutions through adopting welfare schemes of all sections of the societies.
- b. There should be some common economic policies among the nations and developed nations must be provided assistance to the developing nations for reviving the industrial and other sectors of economy.
- c. The resource mobilizations as well as exchanging of resources among the nations should be accelerated for revival of the devastated world economy.
- d. Besides everybody must strictly follow all rules and guidelines which are provided by WHO, the international relation should be made bolder through cultural exchange programmes.
- e. In the third world countries especially such as India, the infrastructural facilities should be should be uplifted and upgraded for digital or online education for all section of the people in the urban as well as rural areas, through which all student community will able to access and would be benefitted.
- f. The trade and other relation in international level or among the nations should be newly revitalized for welfare of the common masses for post Covid-19 pandemic.
- g. The leaders of the nations should give attention to restore unity in diversity, universal brotherhood, global integration without any political, ideological, national and international boundaries irrespective of caste, creed and religion and languages among world communities and will able to keep and maintain well and bold international relation among the nations after the Covid-19 pandemic.

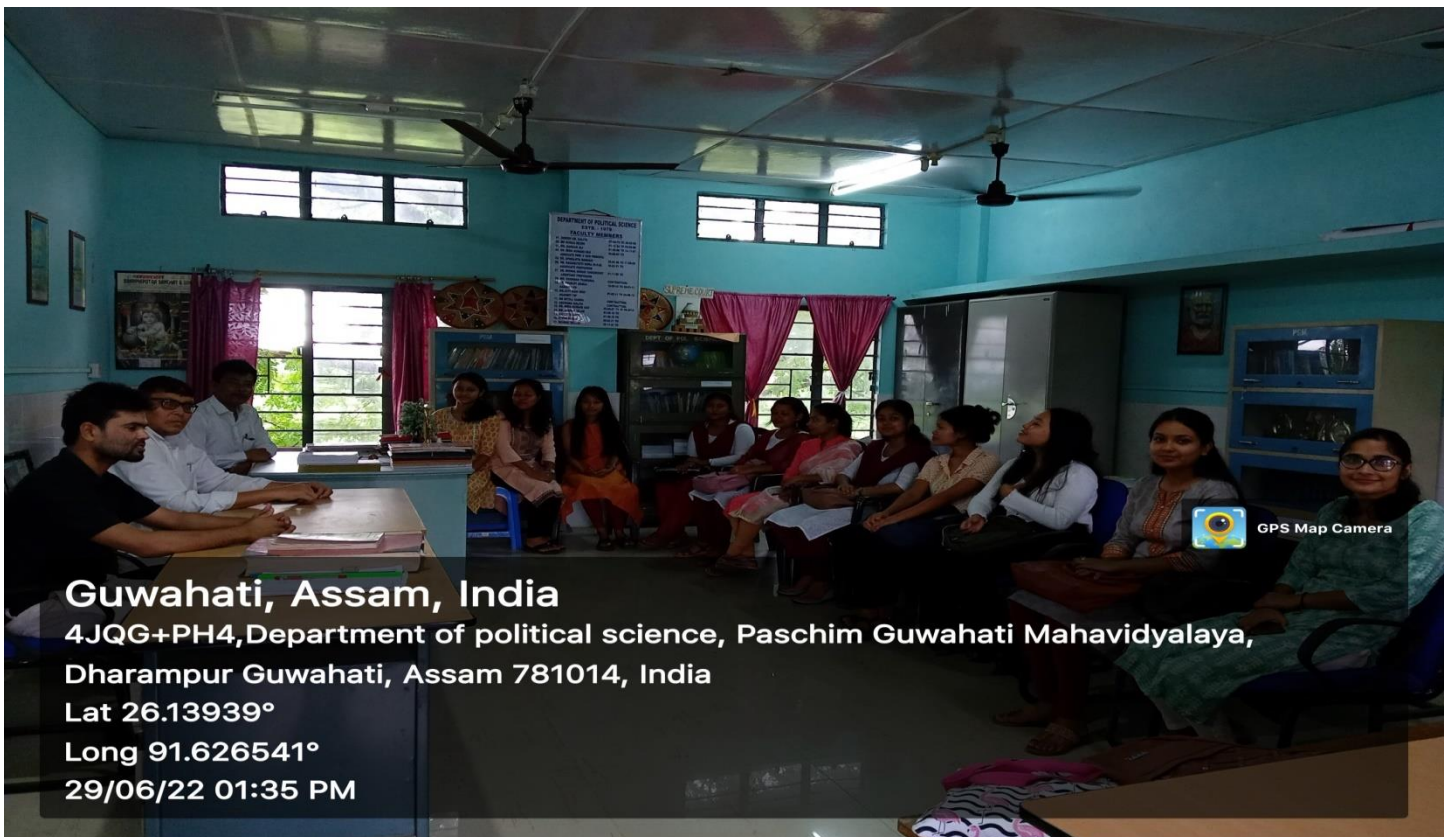
Besides the travel, tourism and hospitality sectors are vigorously affected by the Covid-19 pandemic and dissemination of novel Corona Virus because of travel restrictions.

For international relation in stake, the environmental conservation and travel and tourism development are the most essential fields through which international co-operation, global integration, and universal brotherhood are possible as well as regional development would be achieved. So, the impacts of global Covid-19 pandemic on international relations are in both positive and negative ways but it should be achieved better tomorrow after Covid-19 pandemic if socio-economic, socio-cultural and political issues are collaboratively resolved and streamlined for entire world communities eradicating the negative aspects as well as issues.

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# Political Significance of Birangana Mulagabharu Legend: An Analytical Study

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**Abstract:** Assam has a rich tradition of oral literature. Legends being a part of it are widely and commonly used by the people of this region. Legends are traditional narratives grown out of mythology but have it focus on stories of humans as heroes. There are some very famous Assamese historical legends where women played a very significant role in every aspect of life, be it society or culture, or politics and contributed their valuable share in shaping the destiny of their country. Birangana Mulagabharu is one of the famous legends of Assam. Her rule in politics and administrations are very remarkable and the people of Assam considered her as a symbol of bravery. She played a very prominent role in the field of politics, administration and warfare activity, as well as their sacrifices for the nation, is incredible. Mulagabharu legend challenged the patriarchal norms and practices of society where only men are considered supreme. In this legend, we have seen a very brave and strong nature of women where they have participated in the political activities of the country without any fear or hesitation. In this study, researcher wants to make an effort to highlight the role of Mulagabharu in politics and also made an attempt to analyze Birangana Mulagabharu legend from gender perspective.

**Keywords:** Patriarchy, widow, bravery, Women, legend, politics.

## Introduction:

Assam has a rich tradition of oral literature. Oral literature is widely known as ‘verbal art’ or ‘expressive literature’, it is the voiced form of traditional utterances which is expressed either in form of verbal words or sung. People consider oral literature or verbal art as folk literature also; it is the literature of folk groups which transmits generation after generation either in form of tale or song. Legends being a part of it are widely and commonly used by the people of this region. Legends are traditional narratives grown out of mythology but have it focus on stories of humans as heroes. These are of an explanatory nature consisting of an exaggerated or unreliable account of some actual or possibly historical figures often a monarch, saint and popular hero. These stories are related as facts and concern a specific time and place. W.R. Bascom says, “Legends are prose narratives which, like myth, are regarded as true by the narrator and his audience, but they are set in a period considered less remote, when the world was much as it is today”. There are some very famous Assamese historical legends where women played a very significant role in every aspect of life, be it society or culture, or politics and contributed their valuable share in shaping the destiny of their country. In the historical ages, the monarchy was in vogue and there was no democracy, therefore the politics was limited in the hands of the ruling dynasties and the ministers involved. The common men and women did not have any voice to react to the activities of the king. But the women of the royal family were found to be involved in the matter of politics. They didn’t hesitate to sacrifice their life for their county. Birangana Mulagabharu is one of the famous legends of Assam. Her

rule in politics and administration is very remarkable and the people of Assam considered her as a symbol of bravery.

The medieval era is the golden era of Assam. The stories of legends of Assam are related to the medieval era of Assam. Legends on Lachit Borphukon, Chilarai, Joymoti, Mulagabharu, Borraja Phuleswari, Kamala Kuwari, Sati Sadhini etc belong to the medieval era of Assam history. The medieval era of Assam is mostly related to Ahom kingdom (1228-1826) and they have a tradition to write their 'Buranji'. Buranjis are a series of historical chronicles and manuscripts written initially in 'Ahom Language' and afterward in 'Assamese language'. Legends are not proper history; both legend and history are different from each other. Legends are mostly transmitted through mouth to mouth. In this study we considered only oral or verbal description of Mulagabharu.

### **Objectives:**

1. To study the role of Mulagabharu in Politics.
2. To analyze the Birangana Mulagabharu legend from gender and political perspective.

### **Methodology:**

The methodology is an essential and important part of the research. The researcher has adopted descriptive and analytical methods for the present study. For the purpose of present research work, the data have been gathered from secondary sources. The secondary data have been collected through the library work from the different published and unpublished written material which includes books, journals, articles, unpublished PhD theses, newspapers etc.

### **Legend of Mulagabharu:**

Mula Gabharu was the sister of Ahom King Suhungmung. She was able to show extreme brilliancy at social customs, warfare, war-tactics and games from an early age. When she reached the age of her marriage, she was married to Phrasenmung Borgohain who became the chief General of the Army in the war against the Mohammedans invader led by Turbak. It was a custom in those days of Ahom kingdom that when a man went to war, his wife was to weave overnight a piece of cloth, an amulet called "Kavach" to be worn by her husband, which was believed to protect the man's life. Unfortunately, Mula was indisposed for a couple of days and she was unable to weave the cloth, and Phrasenmung could not wait for another day as the enemy had already attacked. Phrasenmung fought very heroically but got killed in the battle. Mula Gabharu was heartbroken when she got the news of her husband's death. Driven by a feeling of guiltiness that her husband died on the battle field because of her inability to make the "Kavach" for him, she soon overcame her grief and decided to take revenge for her husband's death. She decided to take up arms against the enemies to save her own country. She trained up a group of courageous women warriors and joined the battlefield. The sight of these valiant women led by Mula Gabharu marching into the battlefield greatly inspired the Ahom army and they fought with renewed energy and zeal. The enemy soldiers were taken aback by the sight of these courageous women and soon began to lose the ground. After fighting heroically Mula Gabharu and her women soldiers all laid down their lives in the battleground. But the Ahom Army very much inspired by her and her companions finally routed the enemies and killed Tubak.

### **Discussion:**

Assamese society during the medieval period comes under the Ahom kingdom and they followed patriarchal world order. In Patriarchal societies the head of the family is male and women played only subordinate roles here. But in Mulagabharu legend we have witnessed a very strong and brave character of women. She challenged the patriarchal practices of society. In Assamese society Life of a widow is not

easy, Padmawati Devi Phukononi, a famous Assamese writer in her article "Bidhoba" published in the journal Banhi termed widowhood as "dangerous" and "harsh". Sneha Devi also wrote a number of short stories taking the theme of the widow of Assam. A clear picture was shown through these stories that how women had accepted the ultimate tragedy of her life. There are several articles and fiction stories were published in several magazines and newspapers where the Assamese writers express their feeling and experiences about widowhood. So from these and our day-to-day life experiences, we can understand that in Assamese society widowhood is not an honorable thing. If we asked a Hindu woman about widowhood then she directly replied that she wants to die "sadhaha" that means she doesn't want widow life because it's too tough and all the norms and rules of widowhood are much more complex. Tears and white clothes became a permanent ornament for a widow and they do even not allow taking part in many rituals of society. When a husband dies his wife's main duty is to do all the rituals and wear white clothes. Mlathi write about the condition of women in Indian society as -

Back in the year's widow was regarded to be a curse to society. She was not allowed to participate in any kind of religious practice or social gathering. Widows were treated as untouchables and taboo. Her presence in ceremonies and public functions was considered unfavorable and still, it is continuing in the major parts of our country. Due to lack of education widows were prey to the atrocities committed on them in the name of custom. Most of the time, widows were thrown on the streets, as they were not accepted by their parents and parents in law due to social and economic conditions. If at all accepted, she was more mistreated than an animal. If she fell sick, treatment was denied by her parents and relatives, who prefer her death to her living. When a widow had children, they also suffered similarly.

Mulagabharu's story is related to medieval Assamese society but being a widow taking arm against enemies, trained a group of lady and war on the battlefield is completely against patriarchal widowhood norms. Her leadership quality is commendable; she trained a group of women for war and led them in battle ground. Mulagabharu rejects widow life and she chooses warrior duties over her widow duties. So this story directly comes as a tool of the feministic movement. From gender perspective this legend is very prominent and significant because, it challenged the patriarchal dogmas of society. Famine identities like passive, emotional, weak all go wrong and by this story, it is proved that women are strong and able to take part in the war and other political activities. She did Masculine things and starts a revolution against the evil practices of patriarchal society. These three legends are folk narratives and here we have seen a different role of women from other folk narratives. In other folk-narratives we have seen women characters according to feminine ideas or narrators shows or portraits them according to socially constructed feminine principles like secondary sex or as emotional, passive and weak. But these legend portraits women much close to masculine identities. So basically it challenged the patriarchal ideas of society.

### **Conclusion:**

Legend of Mulagabharu is very famous among the masses of Assam. People considered her as a national symbol. She played a very prominent role in the field of politics, administration and warfare activity, as well as their sacrifices for the nation, is remarkable. Mulagabharu legend is very significant from political perspective because it challenged the patriarchal norms and practices of society where only men are considered supreme. In this legend, we have seen a very brave and strong nature of women where they have participated in the political activities of the country without any fear or hesitation. But the new generation is not that much aware of this legend. Due to modernization or availability of technology in the new generation got more attracted to social media. Instead of knowing their traditional tales, they love to see cartons and audiovisual stories which are easily available on television or other social media platform. It is the government and civil society's duty to take immediate steps for the security and publicity of these stories. People of Assam wanted the government to take initiatives for including lessons on Assam history/culture in the school and college textbooks. If they will not take any initiative now, then these stories will diffidently be lost with time.

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Best Department Award -2021

# A STUDY ON GENDER AND ENVIRONMENT

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## **Introduction:**

Globally women provide a livelihood for their families and simultaneously manage the environment. However, due to gender power relations, their knowledge is often overlooked and they are not counted as agents of change. Gender inequality is a cross-cutting issue that impacts the social, economic and environmental dimensions of sustainable development. Existing structural inequalities and social norms create different conditions for women and men. We live in the Anthropogenic era, wherein human activities contribute towards ecological changes. Therefore, environment goes beyond its physical form to encompass social dynamics, such as gender-based dynamics, within which human lives are implicated. The social dynamics, on the other hand, affect how environmental resources are used, accessed and made part of human existence. The movement known as women and environment forms part of the strand of thought and action called women in development. The women and environment approach stresses the potential of women's role as day to day administrators of natural resources. Much is made of their vulnerability to environmental change due to their dependence on these resources, and emphasis is put on the need for sustainable development initiatives to support the contributions made by women to managing and preserving the environment. For eg, it is maintained that women are most affected by the energy crisis, and that they should therefore be considered as being the best placed to tackle and resolve this crisis. With this approach, the focus is on the special characteristics of women as custodians of the environment, while at the same time they are regarded as the most valuable resource and the most neglected one. It is this that provides the rationale for giving them particular consideration in environmental projects and programmes, since they are an important instrument of environmental protection in view of different forms of organization that they have developed to respond to environmental change, and of the successful experiments they have carried out.

## **A BRIEF HISTORY OF GENDER AND ENVIRONMENT**

The 3<sup>rd</sup> UN'S Women's conference in Nairobi in 1985 was one of the first international forums that made explicit linkages between sustainable development and women's involvement and empowerment as well as gender equality and equity. In the Nairobi Forward Looking Strategies, the Environment was included as an area of concern for women.

In the run-up to the UNESCO, held in 1992 in Rio de Janeiro, a number of advocacy activities were undertaken to reflect that women not only bear the highest costs of environmental problems, but as managers of primary resources, also have the greatest potential for contributing to the solution of the crisis.

The advocacy activities during the UNCED process resulted in a reasonably engendered Agenda 21 – a road map for Sustainable Development for the 21<sup>st</sup> century that included more than 145 references to the specific roles and positions of women in environment and sustainable development as well as a chapter 24 entitled “Global Action for women towards Sustainable Development .”This chapter acknowledges the need for a broad participation of women at all governmental levels and in all UN agencies related activities in sustainable development ,as well as the need for the integration of a gender perspective on sustainable development Planning and implementation .

The UN's 4<sup>th</sup> world conference on Women in Beijing in 1995 identified environment as one of the twelve critical areas for women .Five years later at the Millennium Summit in New York, world leaders promised in the Millennium Declaration to “to promote gender equality and the empowerment of women as effective ways to combat poverty, hunger and disease and to stimulate development that is truly sustainable. This vision was reflected in the MDG's including MDG 1 – to eradicate extreme poverty, MDG -3 promotes gender equality and empowers women and MDG -7 ensure environmental sustainability.

Similarly, women's equality and empowerment is one of the 17 SDG, which is integral to all dimensions of inclusive and sustainable development.

## **ROLE OF WOMEN IN CONSERVATION OF ENVIRONMENT IN INDIA**

The origin of the environment protection movement in India dates back to Kehrli movement and gain momentum through Chipko Movement , Appiko Movement ,Save Silent Valley movement ,Narmada Bachao Andolan ,Community forestry programs ,individual conservation programs etc.

Women and environment are closely bounded and the intimate relation between women and nature infact led to the emergence of the theory of Ecofeminism ,which explores the connection between environmental degradation and sexist oppression .Women through their role as farmers and collectors of water and fire woods have a close connection with their local environment and women including children and other marginalized sections therefore become the prime victims of environmental degradation at times of natural disasters .Thus women actively participate in environment protection than men as women are directly affected and influenced by nature than men .The sustainable use of the environment by women is the result of their closeness to nature .Most women ,especially in rural areas ,are involved in household activities like the collection of food ,water ,fodder and fuel ,which enhance their knowledge of the environment ,thus enabling them to implement the appropriate conservation practices and technologies .

## **A THEORETICAL APPROACH TO UNDERSTANDING GENDER AND ENVIRONMENT**

The ecological movement had some contributions from women such as Rachel Carson .Her work THE SILENT SPRING is recognized as an inspiration to modern ecological movement .However, there was no feminist perspective on Ecologism .Francoise D Eaubonne was the first to propose the term “ecofeminism”in her book Le Feminism Ou La Mort! The term was used to show a specific kind of relationship between women with nature and to use the potential of women to foster an ecological revolution.

The concept of ecofeminism relates environmental damages with women's exploitation and lack of empowerment. According to Mary Mellor, a UK academic, Ecofeminism is a movement that sees a connection between the exploitation and degradation of the natural world and oppression of women. It brings together elements of the feminist and green movement and at the same time offering a challenge to both.

During the 1970s and 80s, the ecofeminist movement consolidated and expanded from USA and Europe to the economically poor countries of Latin America, Asia and Africa. In the process, it took different forms according to the social and economic conditions of the countries.

The economically poor countries concentrated most of the examples of ecological conflicts in which women participated as grassroots leaders and activists, for which they were even identified as practicing feminism. A number of movements in which women were strongly engaged includes Green Belt Movement, Chipko Movement. Activist Ynestra King has stated, "We see the devastation of the Earth and her beings by the corporate warriors, and the threat of nuclear annihilation by the military warriors, as feminist concerns. It is the masculinist mentality which would

deny us our right to our own bodies and our own sexuality, and which depends on multiple systems of dominance and state power to have its way."

The role of women in protecting the environment in high technological and industrialized countries has also been documented, although with less emphasis. The English Greenham Common movement, the attitude of Central European women when the Chernobyl accident occurred, the case of Lois Gibbs in New York Love Canal, or, more generally, the active participation of female activists in grassroots movements against toxic waste disposal, and so on, have been argued as protecting the environment has been analyzed for its connections with concern about health and security.

Eco feminist theory is not only diverse according to geographical contexts, but above all with regard to intellectual and political positions. The multiplicity and diversity of contributions to ecofeminism has led to a proliferation of classifications: spiritual ecofeminism, radical ecofeminism, socialist ecofeminism, materialist ecofeminism, and so on. However, although each of them shows specificity, it is widely recognized that they can all be aligned to two fundamental traditions, "constructivist ecofeminism" and "cultural ecofeminism". Cultural ecofeminism developed in the United States during the seventies through authors such as Mary Daly, Susan Griffin and Starhawk, who wrote texts in which they affirmed that the female body was the place to find resistance to a destructive male-dominated Western culture. Female identity was found in the original radical ecofeminism in mystical and religious practices, such as the sacralization of Mother Earth (Mies and Shiva, 1997). During the eighties, a strong influence arrived from Southern voices, mainly the Indian physicist and feminist Vandana Shiva, who brought analysis developed in the crude reality of Third World countries. In addition, she interpreted them showing a non-Western philosophical and religious alternative, which was celebrated by American cultural ecofeminists who supported a counter-Enlightenment and anti-Western thinking accused of causing the environmental crisis, war, colonialism, scientific and technological domination, and the alienation and spiritual impoverishment of people. They also think women have a specific concern for nature due to biological determinants that give them the power to fight Western degradation. Women are seen as having a strong connection with life during the whole sexual cycle: menstruation, pregnancy, breastfeeding and the menopause. These experiences would make women particularly sensitive to the conservation of nature. Moreover, according to the cultural tradition, female biological specificity entails a spiritual connection with nature that makes them guardians of the environment.

The Radical feminism thereby holds that women and environment are exploited in the same way by the same patriarchal dominating forces, who are seen as creating order and deriving value from "chaotic" things (like women and forests). This is also applicable to animals. Animals are unfairly exploited by current power structures in a way that harms the environment, too.

#### Conclusions

The active participation of women is essential for the holistic, multidisciplinary, and inter-sectoral approach that is needed to safeguard the environment for future generations. But too often, women's

roles and leadership are unrecognized and undervalued .Moreover ,social and economic inequalities between men and women also often hold back prospects for sustainable development and undermine sound environmental management .To develop meaningful solutions to environmental challenges ,efforts are needed on many fronts ,including promoting an equal voice in planning and decision –making ,and creating opportunities for both women and men to develop and support sustainable climate, energy ,food and urban –rural solutions .

To enhance women’s participation in environmental management for sustainable development women should be engaged to participate in committees on environmental protection projects, programs and policies to address gender imbalances in decision making. Women’s access to land and other resources should be ensured and not undermined .The government will have to come ,in this respect ,to ensure gender equity regarding access to and control of resources. Environmental education is required for every citizen for sustainable development .Thus educated women will contribute more significantly to bridging women the gap between environment and development.

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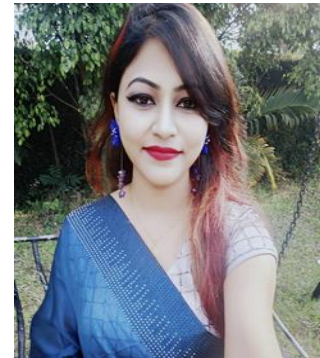
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Interactive Session with final Semester students

# IMPORTANCE OF CYBER SECURITY AND IT'S EMERGING CHALLENGES

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## INTRODUCTION

Cyber security is the protection to defend internet-connected devices and from malicious attacks by hackers, spammers and cybercriminals. It is the protection of systems, networks and data in cyber space. It is the preventive methods through which information is being protected from being stolen, compromised or attacked, i.e. Cyber threats. Cyber security technology and best practices protect critical systems and sensitive information from an ever-growing volume of continually evolving threats. Also known as information technology (IT) security, cyber security measures are designed to combat threats against networked systems and applications, whether those threats originate from inside or outside of an organization.

In 2020, the average cost of a data breach was USD 3.86\$ million globally, and USD 8.64 million in the United States. These costs include the expenses of discovering and responding to the breach, cost of downtime and lost revenue, and long -term reputational damage to a business and its brand. Cybercriminals target customer's personally identifiable information (PII) -names, address, national identification numbers (e.g., Social Security number the us, fiscal codes in Italy), and credit card information and then sell these records in underground digital marketplaces. Compromised PII often leads to a loss of customer trust, the imposition of regulatory fines, and even legal action.

## THE IMPORTANCE OF CYBERSECURITY:

Cyber security's importance is on the rise. Fundamentally, our society is more technologically reliant than ever before and there is no sign that this trend will slow. With an increasing number of users, devices and programs in the modern enterprise, combined with increased deluge of data, much of which is sensitive or confidential, the importance of cyber security continues to grow. The growing volume and sophistication of cyber attackers and attack techniques compound the problem even further. Data leaks that could result in identity theft are now publicly posted on social media accounts. Sensitive information like social security numbers, credit card information and bank account details are now stored in cloud storage services like Drop box or Google Drive.

The fact of the matter is whether an individual, small business, or large multinational people rely on computer systems every day. Pairs this with the rise in cloud services, poor cloud service security, smartphones and the internet of Things (IoT) and we have a myriad of potential security vulnerabilities that didn't exist a few decades ago. We need to understand the difference between cyber security and information security, even though the skillsets are becoming more similar.

Security system complexity, created by desperate technologies and a lack of in house expertise, can amplify these costs. But organisations with a comprehensive cyber security strategy, governed by best practices and automated using advanced analytics, artificial intelligence (AI) and machine learning, can reduce the life cycle and impact of breaches when they occur.

#### **CYBERTHREATS:**

There are two broadly categories of cyber threats-Cybercrime and Cyber warfare.

#### **CYBERCRIME:**

Cybercrime is a crime committed by an individual or organized group through the usage of cyber space,i.e.,Computer, Internet, Cellphone or any other technical devices etc.

Cybercrime is further divided into two categories:

Crimes Targeting Computers Directly and Crimes Facilitated by Computer Networks or Devices.

#### **CRIME TARGETING COMPUTERS DIRECTLY:**

- Spreading computer viruses directly.
- Denial of Service (DOC) attack -An attempt to make a machine or network resource unavailable to its intended users.
- Malware (Malicious Code) -Software that is used to disrupt Computer Operation.

#### **CRIMES FACILITATED BY COMPUTER NETWORKS OR DEVICES:**

- Information Warfare.
- Economic fraud.
- Data alteration or data destruction to impair the operations of a website or a service.
- Spreading pornography.
- Copyright infringement.
- Cyber Stalking.
- Blackmailing through e-mail.
- Phishing scams.

#### **CYBERWARFARE:**

When any state initiates the use of internet -based invisible force as an instrument of State Policy to sabotage and espionage against another nation, it is called as Cyber warfare.

#### **FEATURES OF CYBERWARFARE:**

- Independent Theatre War: The use of cyber space for Cyber warfare has established it as an independent theatre of war which is to be fought in future not on land, sea, air or space, but in the virtual cyber space.
- Disguised attackers: An attacker's identity can be easily hidden here.
- No Physical Contact War: Here, virtual medium is only sought to fight the war.

#### **BENIFITS OF CYBERSECURITY:**

- Business protection against cyberattacks and data breaches.
- Protection for data and networks.
- Prevention of unauthorized user access.
- Improved recovery time after a breach.
- Protection for end users and endpoint devices.

- Regulatory compliance.
- Business continuity.

## **EMERGING CYBERSECURITY CHALLENGES:**

### **1. Increase in Cyber-attack:**

Every year, certain threats grow rapidly as cybercriminals focus their efforts on a particularly effective or lucrative attack technique, such as ransom ware or crypto jacking. However, one of the most worrying trends in 2021 was the growth of cybercrime across the board.

In 2021, the total number of cyber-attacks increased by 50% year over year. However, certain areas were harder hit than others with education, research, and healthcare bearing the brunt of the damage. This indicates a focus by cyber threat actors on the areas that are rapidly growing more reliant on technology and least prepared to protect themselves against cyber threats.

Such rapid growth in attacks bodes ill for 2022. As cyber threat actors refine their techniques and leverage machine learning and automation, the number and impacts of attacks is only likely to grow.

### **2. Supply Chain Attacks Are on the Rise:**

Supply chain attacks rose to prominence in late 2020, grew through 2021, and are likely to continue to be a major threat in 2022. In December 2020, the discovery of the Solar Winds hack led this trend.

Threat actors compromised solar Winds' development environment and inserted backdoor code into its Orion network monitoring product. The discovery of the Sunburst malware kicked off an extended investigation that uncovered not only the details of the solar Winds hack but also multiple malware variants and an attack campaign that impacted over 18,000 public and private sector organizations.

The high-profile supply chain attacks of 2021 have demonstrated that it is a viable and potentially profitable attack vector for cyber threat actors. Going into 2022, cyber threat actors are likely to expand their use of supply chain attacks to amplify the reach and impact of their attacks.

### **3. The Cyber Pandemic Continues:**

The COVID-19 pandemic drove a dramatic shift in how business was done. Instead of employees primarily working from the corporate office, a much greater percentage of the workforce is working remotely and is likely to continue to do so for the foreseeable future.

The pandemic kicked off a cyber-pandemic as cyber threat actors adapted to and took advantage of changes in corporate IT operations. The rise of remote work made employees' computers – often personal devices – a company's first line of defense, and the surge in cloud adoption to support the remote workforce and meet digital transformation goals created new attack vectors for cyber threat actors.

Two years into the pandemic, little has changed. Many companies are still supporting a mostly or wholly remote workforce, and cloud adoption continues to grow. As cybercriminals continue to take advantage of the vulnerabilities and secure gaps caused by this rapid IT transformation, companies struggle to secure their systems and protect corporate and customer data.

### **4. Cloud Services Are A Primary Target:**

With the pandemic-inspired shift to remote work came a rapid adoption of cloud-based infrastructure and services. Software as a Service (SaaS) solutions closed crucial gaps – such as the need for online meetings and file sharing – and cloud-based infrastructure was more accessible and easier to manage by a remote workforce.

Since the rapid shift to remote and the cloud in 2020, companies have had the opportunity to close many of the biggest security issues caused by a rapid transition with little or no advance planning. However, some cloud security gaps still remain, and cyber threat actors continue to work to outpace security personnel at taking advantage of the newly vital role that cloud computing holds in the modern business.

### **5. Ransomware Attacks Are on the Rise:**

Ransomware rose to prominence with the WannaCry outbreak in 2017. Since then, many ransomware groups have emerged, making it a top-of-mind and expensive threat for all businesses.

In 2021, ransomware groups demonstrated their ability and willingness to impact organizations beyond their direct targets. The Colonial Pipeline hack is the most obvious example of this as the Dark Side ransomware group caused a weeklong shutdown of one of the main pipelines servicing the US East Coast.

#### **CYBERSECURITY MEASURES:**

Cyber security can be achieved by limiting these threats. In this path, India took a number of initiatives:

- The Government has identified lists of critical infrastructures to be provided protection against cyber threats. They are National Security, Defense, Banks, Finance and Stock Markets, Power Grids, Railways and Airlines, etc.
- In 2013, Government framed a National Policy on Cyber Security, National Cyber Security Policy 2013 to build a secure and resilient cyber space for citizens, Businesses and Government.
- To create a full-proof firewall around the Critical Infrastructure, a National Critical Information Protection Centre (NCIIPC) has been set up in 2014.
- A multi -agency National Crime Coordination Centre to make assessment of Cyber security threats is also being set up.
- Cyber Surakshit Bharat Initiative was launched by the Government to strengthen Cyber security in India.
- Offences under the Information Technology Act was notified by the Government in the form of Section 65A (Tampering with Computer Source Documents). Section 66(Hacking with computer System), Section 66A (Repealed).Section 66B(Dishonestly receiving stolen computer resource or communication device). Section 66C (Identity Theft), etc.
- A National Cyber Security Strategy 2020 is being formulated by the Office of National Cyber Security Coordinator at the National Security Council Secretariat.

#### **WAY FORWARD:**

- Real time intelligence is required for preventing and containing cyber-attacks. Periodical 'Back of Data' is a solution to ransom ware.
- Using Artificial Intelligence (AI) for predicting and accurately identifying attacks.
- Increased awareness about cyber threats for which digital literacy is required first.
- India needs to secure its computing environment and lot with current tools, patches, updates and best known methods in a timely manner.
- Using knowledge gained from actual attacks that have already taken place in building effective and pragmatic defense.
- The need of the hour for Indian government is to develop core skills in cyber security, data integrity and data security fields while also setting stringent cyber security standards to protect banks and financial institutions.

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# Photo Gallery



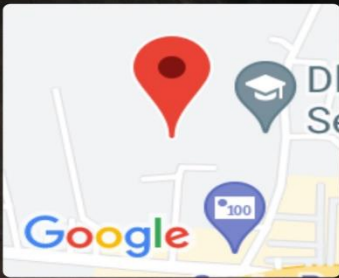
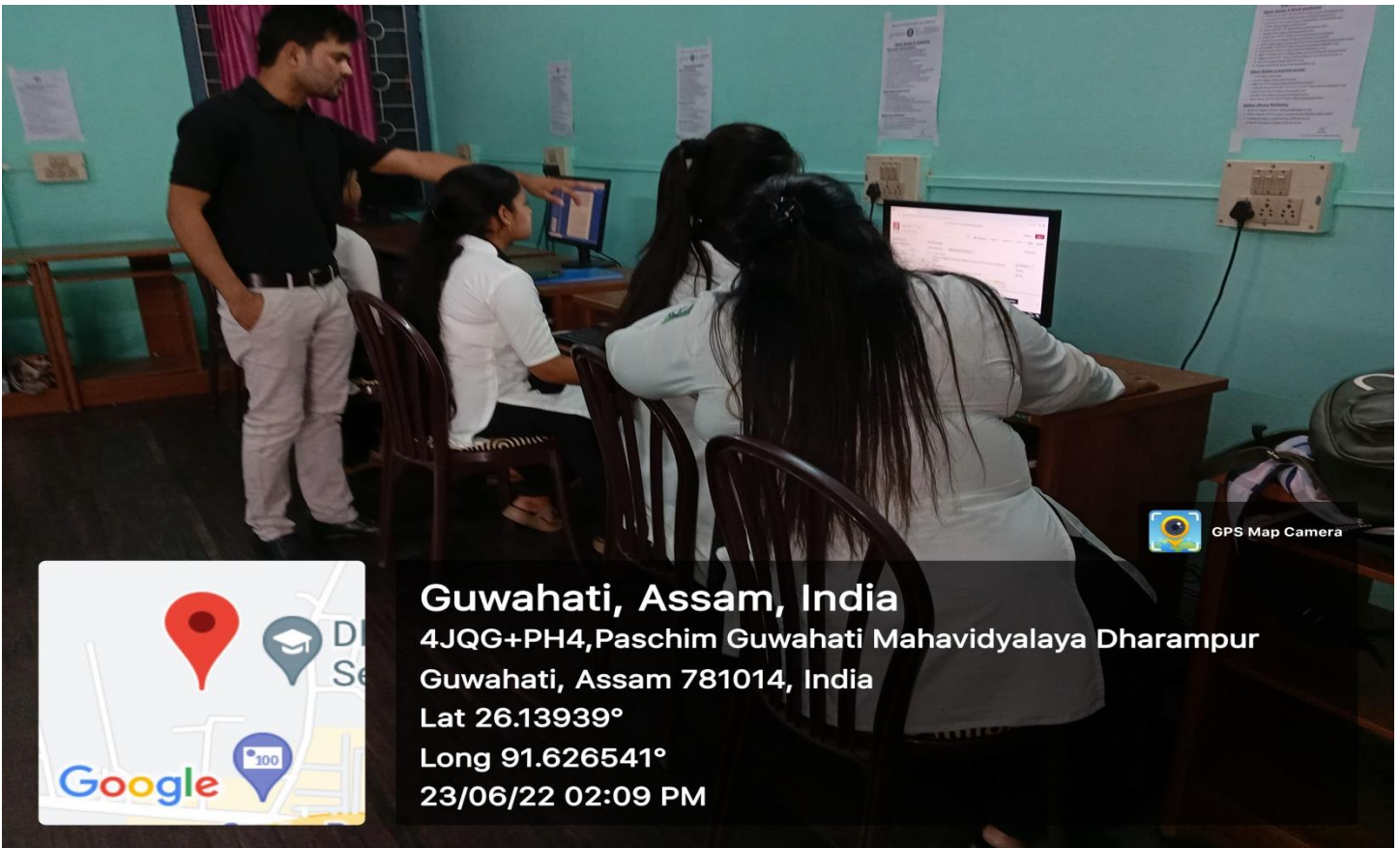
Student Seminar





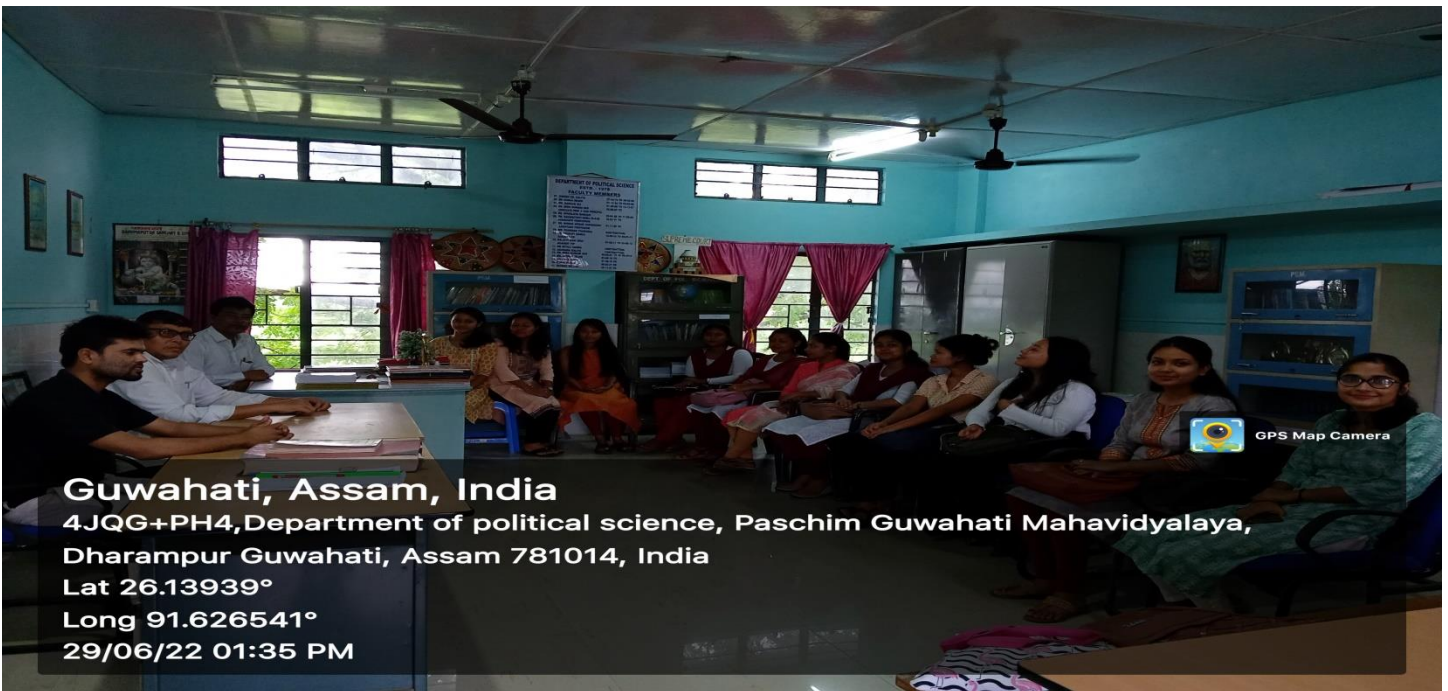
Student's Home Visit





**Guwahati, Assam, India**  
4JQG+PH4, Paschim Guwahati Mahavidyalaya Dharampur  
Guwahati, Assam 781014, India  
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Innovative Work



**Guwahati, Assam, India**  
4JQG+PH4, Department of political science, Paschim Guwahati Mahavidyalaya,  
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Formation of Alumni Association for PG Classes-2022

