

CHAPTER 31

MODERN INDIAN LANGUAGE & LITERARY STUDIES

Doctoral Theses

01. BARMAN (Mitali)
Kamrupiya Lokageet: A Thematic Study.
Supervisor: Prof. Amitava Chakraborty
Th 27636

Abstract

Lokageet (Folk song) is one of the integral parts of folk literature. Folk songs are songs sung by common people adding melodies to simple rhythmic words according to their life experiences and circumstances around them. There are different types of folk songs which have enriched Assamese folk literature. The Assamese folk songs reflect the daily life of the Assamese peasants, their labour, philosophical feelings, love, happiness and sorrow, etc. Folk songs reflect regional and linguistic characteristics of particular regions. The folk songs of Lower part of Assam can be divided into two categories based on the linguistic differences – Kamrupiya Lokageet and Goalpariya Lokageet. The Kamrupiya Lokageet are sung in the Kamrupiya variant of Assamese language. The Kamrupiya folk songs are mainly prevalent in the undivided Kamrup district which consist of Kamrup, Nalbari, Barpeta, Bajali and Baxa districts of present-day Assam. Comparatively, unlike other kinds of Assamese folk songs, there is not much analytical or academic discussion been done about Kamrupiya Lokageet. The core aim or goal of this research is to conduct a systematic thematic study of Kamrupiya Lokageet. This research work discusses the Kamrupiya Lokageet as a whole by re-dividing them into two broad categories ie Bhaktimulak (devotional) and Bhakti-nirpeksha (non-devotional). Kamrupiya Lokageet are enrich with various themes. The research work discusses the songs which are composed based on the Epics, Puranas, various social festivals, work songs, ballads etc. as themes. Many Kamrupiya Lokageet deal with various forms of love as well as feelings of despair and detachment, thoughts of the next or afterlife and the previous birth. This qualitative research work is carried out on the basis of thematic analysis methods and field studies. The study and thematic analysis of the Kamrupiya Lokageet can lead to further research on various aspects of the Assamese or Kamrupiya folk society.

Contents

1. Introduction 2. The Oral Traditions of Assam and the Position of Kamrupiya Lokageet 3. Reclassification of Kamrupiya Lokageet 4. Thematic arrangement in Kamrupiya Lokageet and the Reflection of Assamese Society 5. Kamrupiya Lokageet: Past and Present 6. Conclusion.

02. CHATTERJEE (Chittadeep)
River and it's Narratives: A Study of Selected Post Independence Bengali Novels (1980-2020).
Supervisor: DR. Sharmistha Sen
Th 27637

Abstract

Introduction: Since my childhood, I have fostered a profound connection with a river known as Rupai. Originating from Gajaburu in the western reaches of the Ayodhya hills in Purulia, it traverses through my village, Kuki, and eventually converges with the Subarnarekha. In the 1980s, a dam was erected on the Rupai River in our village to cultivate crops in the stagnant lands of Purulia. Over the past three decades, numerous dams have been erected on small mountain rivers in the Ayodhya hills purportedly to boost tourism and generate hydroelectric power. The `PPSP Project` (Purulia Pumped Storage Project) forcibly displaced tribal villages, while the proposed `Turga Pump Storage Project` threatens to uproot eleven tribal settlements. It is within the context of these riverine anxieties that the seeds of my research project, "River and It's Narratives: A Study of Selected Post Independence Bengali Novels (1980-2020)," were sown. Chapter Division: 1. Introduction: Setting the stage for the study. 2. River-Centered Bengali Novels of Three Decades after Independence: Analyzing seminal works portraying rivers as controlling forces. 3. River Dams, Rehabilitation, People's Hope, and Their Crisis: Exploring the repercussions of dam constructions and state interventions on riverine communities. 4. Folk Elements, Life, and Culture in River-Centered Bengali Novels: Unveiling the indigenous wisdom embedded in riverine folklore and traditions. 5. Life of Sundarban in River-Centered Bengali Novels: Spotlighting the struggles and resilience of Sundarban's marginalized inhabitants. 6. River and Its Narratives in Bangladesh's Novels: Investigating narratives of rivers straddling international boundaries and their socio-political ramifications. 7. Conclusion: Synthesizing findings and proposing alternative paradigms for sustainable river management. Research Findings:- A significant portion of river-centered narratives portrays the interplay between nature and humanity. - Unplanned river governance policies exacerbate disparities and displace riverine communities. The narratives underscore the complex web of relationships between rivers, ecosystems, and human societies, advocating for a holistic approach to river management. Conclusion: In conclusion, the river-centric narratives of the 21st century offer multifaceted insights into the intricate dynamics between rivers and people. By reevaluating traditional ecological knowledge and critiquing dominant developmental paradigms, these narratives advocate for a more sustainable and inclusive approach to river governance.

Contents

1. Introduction
 2. River-centered novels of the three decades after independence
 3. Edges, rehabilitation, and the crisis of human hope
 3. Folk elements life and culture in river- centered Begali novels
 4. Life of the upstream in river- centered Begali novels
 5. River and their narratives novels.
03. RANA (Ruchi)
Nature and Ecological Ethos in the Folklife of Uttarakhand: Folklore, Beliefs, Practices and Conservation Ethics.
 Supervisor: Prof. Dr. Uma Devi
Th27638

Abstract

The research is an attempt to unravel different aspects of nature and ecology that permeate the folklore, beliefs, and traditions of Uttarakhand. The research intends to highlight an indigenous eco-ethical and eco-conscious approach to folklife prevalent in the central Himalayan region for centuries. The aim is to analyze how various natural phenomena particular to the Himalayan ecology have had a distinct mythical, religious, cultural, spiritual, and emotional appeal for its Pahadi inhabitants. The work adopts an emic approach towards primary knowledge on the cultural life of village communities that have celebrated their mountainous landscapes, natural springs, forests, river

streams, endemic flora, trees, and plants in the form of nature-centered religious beliefs, rituals, customs, folk songs, dances, and other social practices.

Contents

1. Introduction 2. Nature-Driven Beliefs and an Eco-Conscious Study of Traditions in Uttarakhand 3. Nature Folklore and Folk Music of Uttarakhand 4. Children's Folk Traditions 5. Women's Folklife in Uttarakhand: Environmental Conservation, Nature and Emotion 6. Conclusion

04. SIKRIWAL (Shashi)

Portrayal of Subaltern Women in Select Indian English Writings.

Supervisor: Dr. V. Narayanappa

Th 27639

Abstract

India has a long history marked by enduring social hierarchies, where the caste system has played a pivotal role in shaping societal structures. Within this context, gender exploitation and caste-based oppression have been deeply ingrained in Indian society. These historical factors continue to influence the lives of Dalit women. In this way, the 1970s and early 1980s epoch is often referred to as a period of revolution and reinvention in the country. It witnessed the emergence of various organizations that brought to the forefront the concerns and circumstances of Dalit women. This shift in focus was in response to the shortcomings of previous movements, including the Dalit movements and mainstream Indian feminism, which had not adequately addressed the issues of caste-based discrimination and the interests of Dalit women. Therefore, the tradition of ignoring the issues of Dalit women which was started by the previous generation of women writers still continues and is visible in the Meeto movement as it fails to recognize the sexual harassment of Dalit women in the workplace. The Dalit feminists and writers argued on the importance of intersectionality by attacking mainstream Indian feminism, and calling for their own feminism based on solidarity that recognizes Dalit women differently. The present generation of Dalit women writers are carrying on the movement that was initiated by the previous generation of writers. Their writings evaluate the problems of marginalization and subjectivities of Dalit women in their daily lives. Dalit women writers illustrate the portrayal of Dalit women in their writings not only reflects the struggles and discrimination faced by these women but also showcases their resilience, agency, and capacity for social change. Writings of Dalit women authors continue to be a significant aspect of Indian literature, offering insight into the complex issues of identity, inequality, and empowerment. Thus, the present research focuses on the intersection of caste, class and gender exploitation of Dalit women in the social, economic and political domains and portrays a wide range of viewpoints and circumstances, offering a strong and unique mode of expression to Dalit women literature. This work examines how Dalit women are caught between the tension of modernization and tradition. It also explores the process through which Dalit women awaken to self-realization, a pivotal aspect of their activism and the development of their identities.

Contents

1. Introduction 2. Silent Whispers of Subaltern Women: A Study of The Bandit Queen of India in the Dynamics of Caste and Gender 3. The Marginal Experiences of Baby Halder as a Mother, Domestic Worker and Writer in A Life Less Ordinary 4. The Role of Resilience and Resistance of Urmila Pawar in The Weave of my Life Urmila Pawar: A Profile 5. The Sufferings and Atrocities of Subaltern Women in Meena Kandasamy's The Gypsy Goddesses 6. Representation of Self in Baby Kamble's The Prison We Broke 7. Comparative Analysis of the Selected Writers 8. Conclusion.