



দক্ষিণ কামৰূপ ছোৱালী মহাবিদ্যালয়

মিৰ্জা - ৭৮১১২৫, কামৰূপ : অসম

DAKSHIN KAMRUP GIRLS' COLLEGE

Accredited by NAAC : B Grade

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2	Religions Beliefs and Taboos of the Mising of Assam	Dr. Ripun Doley	UTKAL Historical Research Journal(print only)	2022, April	0976-2132	Dakshin Kamrup Girls' College, Mirza
3	Education and its Politicisation	Dr. Haren Ch Kalita	UTKAL Historical Research Journal(print only)	2022, April	0976-2132	Dakshin Kamrup Girls' College, Mirza

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4	Role of Assamese Women in the Freedom Movement of India with Special Reference to the Bharmaputra Valley of Assam	Mrs. Sanghamitra Singha	Journal of Data Acquisition and Processing	2023, January	1004-9037	Dakshin Kamrup Girls' College, Mirza
5	Christianity and Acculturation among the Misings of Majuli	Dr. Ripun Doley	UTKAL Historical Research Journal(print only)	2023, January	0976-2132	Dakshin Kamrup Girls' College, Mirza
6	Youth Participation in Political Process's an overview of Assam Politics	Dr. Haren Ch Kalita	UTKAL Historical Research Journal(print only)	2023, January	0976-2132	Dakshin Kamrup Girls' College, Mirza
7	Speciesism and Ecology: Interplay and Interpretation of Venita Coelho's AIA Trilogy	Richa Baruah	Literacy Voice	2023, March	2277-4521	Dakshin Kamrup Girls' College, Mirza
8	Anthropocentrism and Ecology: Intersection and Interection in Shubhangi Swarup's Latitudes of Longing	Richa Baruah	IIS Journal of Arts	2023, April	2319-5339	Dakshin Kamrup Girls' College, Mirza

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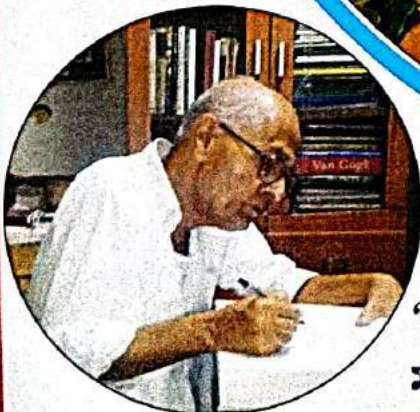
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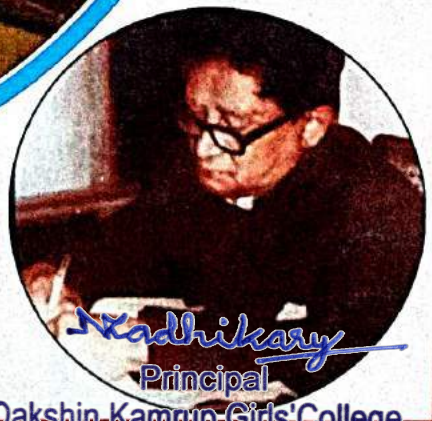
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শংকৰদেৱৰ অধ্যয়ন



মালিক স্মৰণ

‘কেনে আছোঁ মোক নুসুধিবা
ময়ো মোক সোধা নাই’



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গৰীয়সী

উনত্রিংশ বছৰ □ তৃতীয় সংখ্যা □ জানুৱাৰী, ২০২২



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[প্ৰবীণ শিল্পী শ্ৰীবৰুৱাই (জন্ম : ১৯৫২ চন) মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱৰ $8\frac{1}{2} \times ৫\frac{1}{2}$ ফুট আকাৰৰ

এই তৈল প্ৰতিকৃতি-চিত্ৰখন আঁকিছিল ২০১৫ চনত]

প্ৰচ্ছদৰ নীলমণি ফুকনৰ আলোকচিত্ৰ : অংকুৰ ডেকা

অলংকৰণ : প্ৰদীপ নাথ

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সম্পাদক : ড° ধ্ৰুৱজ্যোতি বৰা

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সাহিত্য-প্ৰকাশৰ হৈ অসীম কুমাৰ ডেকাৰ দ্বাৰা প্ৰকাশিত আৰু ট্ৰিবিউন প্ৰেছ, গুৱাহাটী-৩ ত মুদ্ৰিত

শংকৰদেৱৰ সমাজ দৰ্শনৰ এক ব্যতিক্ৰমী মূল্যায়ন (‘হৰমোহনৰ সামাজিক উৎস’ শীৰ্ষক প্ৰবন্ধৰ আলমত)

ড° জাহ্নবী দেৱী

সংক্ষিপ্তসাৰ

সমালোচনাৰ উদ্দেশ্য হৈছে সত্য উদ্ঘাটন। সমালোচকে মৌলিক ৰচনাৰ ব্যাখ্যা আৰু সেই ৰচনাৰ ওপৰত মন্তব্য কৰে। সেই মন্তব্যকো পুনঃ পৰীক্ষণৰ বাবে পথ খোলা থাকে। প্ৰাচীন লেখকৰ ৰচনা সমালোচনা কৰাৰ ক্ষেত্ৰত আকৌ কিছু সীমাবদ্ধতাও থাকে। বহু সময়ত প্ৰাচীন লেখকে প্ৰয়োগ কৰা শব্দ, পদ আদিৰ সহায়ত তেওঁলোকৰ অভিজ্ঞতাৰ স্বৰূপ উপলব্ধি কৰা টান হৈ পৰে। প্ৰাচীন লেখকৰ ৰচনাত তেওঁৰ সমকালীন সামাজিক আদৰ্শৰ প্ৰভাৱ ইতিহাসৰ জলঙাৰে নিৰীক্ষণ কৰা হয় যদিও তাক নিৰ্ভুল বুলি দাবী কৰিব নোৱাৰি।

অসমৰ বৌদ্ধিক জগতত সমাজ সচেতন সাম্যবাদী চিন্তাবিদ ৰূপে পুৰোধা ব্যক্তি ড° হীৰেন গোহাঁইৰ ১৮ টি প্ৰবন্ধৰ সংকলন ‘সাহিত্য আৰু চেতনা’ (১৯৭৬) গ্ৰন্থৰ অন্তিম প্ৰবন্ধটি আছিল “বাণীকান্ত কাকতি, নাৰী আৰু প্ৰেম” শীৰ্ষক। এই প্ৰবন্ধত ড° গোহাঁইয়ে বাণীকান্ত কাকতিয়ে ৰচনা কৰা ‘Mother Goddess Kamakhya’ শীৰ্ষক পুথিখনৰ সমালোচনা আগ বঢ়াইছিল। আলোচনাৰ সামৰণিৰ ফালে ড° গোহাঁইয়ে প্ৰসঙ্গক্ৰমে মন্তব্য কৰিছিল যে— ‘শংকৰদেৱৰ মতামত জাতিভেদৰ ক্ষেত্ৰত পৰিষ্কাৰ নহয়।... তেওঁৰ ৰচনাতো অসমৰ বিভিন্ন অনাৰ্য

জাতিসমূহৰ প্ৰতি অৱহেলা নাইবা কৰুণাৰ ভাব ফুটি উঠিছে— সেইবোৰ জাতিৰ আচাৰ আৰু বিশ্বাসক তেওঁ নীচ বা হীন বুলি ভাবিছে।...।’ উদাহৰণৰূপে তেওঁ শংকৰদেৱৰ কীৰ্ত্তনৰ অন্তৰ্গত ‘হৰমোহন’ লৈ আঙুলিয়াই কৈছিল— ‘নাৰীৰ দেহ সৌন্দৰ্যত উদ্ধাউল হোৱা অসমৰ আদিম জাতিসমূহৰ উপাস্য দেৱ শিৱক “হৰমোহন”ত উপহাস কৰা হৈছে।।’

হীৰেন গোহাঁইৰ মন্তব্যৰ সৈতে একমত নহৈ সমালোচক ৰঞ্জিৎ কুমাৰ দেৱ গোস্বামীয়ে তাৰ প্ৰত্যুত্তৰত ‘হৰমোহনৰ সামাজিক উৎস’ শীৰ্ষক প্ৰবন্ধটি ৰচনা কৰিছিল। উক্ত দুয়োটি প্ৰবন্ধ দুয়োগৰাকী দিগ্গজ লেখকৰ ব্যাখ্যা, বিশ্লেষণ, যুক্তি আধাৰিত। কিন্তু দুয়োটি আলোচনা মনোযোগেৰে অধ্যয়ন কৰাৰ পিছত ৰঞ্জিৎ কুমাৰ দেৱ গোস্বামীৰ সমালোচনা অধিক পতিয়নযোগ্য বুলি বুজিব পাৰি। এই গৱেষণা পত্ৰত ৰঞ্জিৎ কুমাৰ দেৱ গোস্বামীৰ মত কিয় সমৰ্থনযোগ্য তাৰ ব্যাখ্যা আগ বঢ়াবলৈ প্ৰয়াস কৰা হৈছে।

সূচক শব্দ : শংকৰদেৱ, ড° হীৰেন গোহাঁই, হৰমোহন, শিৱ, সমাজ, ৰঞ্জিৎ কুমাৰ দেৱ গোস্বামী, সমালোচক, সমালোচনা।

Abstract

A critic analyses original texts and arrives at a reasonable conclusion, although such conclusion may not be free from all loopholes of criticism. Particularly while studying the texts and digestions of literary compositions like ‘Haramohan’ of Sankardeva ; number of hindrances appear in the way of understanding the erstwhile population composition, economy, culture and social behavior.

Dr. Hiren Gohain a critic of repute in an article ‘Banikanta Kakati, Nari aru prem’ remarked that Sankardeva intentionally undermined Siva, the prime God of the erstwhile tribal societies of Assam and depicted an insulting image of Siva in his Haramohan’ a chapter of the ‘Kirtan Ghosha’.

Contrary to that Ranjit Kr. Dev Goswami refutes Hiren Gohain’s argument in his article entitled ‘Haramohanar Samajik Utsa’. Here Dev Goswami gives his convincing argument that Sankardeva was quite aware of the importance and influence of Siva among both the tribal and non

tribal societies. Hence he showed equal honor and respect towards both the heavenly persona of Hari and Hara. In support of his argument Deva Goswami quotes a number of verses from the literary works of Sankardeva.

After a careful reading of the two aforesaid digestions, the present author attempts a peep into the Sankardeva’s attitudes towards his contemporary societies both tribal and non-tribal and his probable intention of portraying Siva’s character with partially popular description. It appears that Hiren Gohain’s observation is one sided and mostly a theoretic approach while Ranjit Kr. Dev Goswami’s one is more believable with detailed analysis of the erstwhile society and the role of Sankardeva, from the historical and sociological point of view.

Key words : Sankardeva, Dr. Hiren Gohain, Haramohan, Siva, Ranjit Kr. Deva Goswami, Criticism, critic.

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RELIGIOUS BELIEFS AND TABOOS OF THE MISINGS OF ASSAM

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Introduction:

The word 'Taboo' derived from the Polynesian word '*tapu*' means a ban on use of certain resources. In every society taboos are connected with place, person beliefs and tradition. As MacDonald¹ states, 'historically taboos have been used to impose restrictions for social wellbeing and their legacy is passed on from one generation to another.' So, Freud² rightly observes, 'taboos symbolize key cultural values with a high level of adherence that have deep rooted social ethics.' In an ancestral worshipping society such as the Misings the religious activities revolve round a series of rituals. Ancestors are linked to their descendants by a chain of rituals, thus affirming the continuity of social relations through time.

Data and Methodology:

The research follows an analytical method of investigation within the framework of historical methodology. It also attempts to incorporate sociological and anthropological approaches to understand the subject from a wider perspective. The study is conducted using combined methods (qualitative and quantitative) of Social Sciences - their integration in appropriate methods of data collection keeping in mind the scope of the study. Both primary and secondary sources have been used in the research work. Field-based study is crucial in collecting data regarding religious rituals. Personal interviews have been conducted which form an important data base for the research. The information gathered from questionnaire will supplement the study. Oral traditions such as myths, legends, folktales, folksongs etc. have also enriched the present work. Primary sources include relevant materials from the Archives, Government Proceedings, Census Reports, Gazetteers, Statistical Handbook, Journals etc. Secondary sources include books, articles in magazines, newspapers etc. related to the study. E-resources such as e-books have also been consulted for the study.

Traditional Religious beliefs of the Misings:

Assam hosts approximately 15.64% of tribal people among the total population 3.09 crores of the state.³ The Misings who belongs to the Mongoloid stock and speaks of Tibeto-Burman language⁴ are the second largest tribal group in Assam with a population of 6,80,424.⁵ At present their inhabitation are mainly concentrated in the ten districts of Upper Assam viz; Tinsukia Dibrugarh, Sivasagar, Jorhat and Golaghat in the southern bank of Brahmaputra River and Dhemaji, Lakhimpur, Majuli, Biswanath and Sonitpur districts in the Northern bank of Brahmaputra Rive.

The traditional religious philosophy of the Misings is based on polytheism and animism. In most traditional societies cosmogony myths are prevalent.⁶ Like other primitive society, the Misings have also unique myth about the creation of the universe and their repositories of Creation Myth are found in the religious verses that preserved as oral tradition and that is known as known as *Mibu Aa: bangs*.⁷ Their worldview consists of three major aspects, viz; the creation of the universe (*keyum*), existence of spirits (*Uie*) and that of the human soul (*Ya:loo*). The Misings believe that there are three worlds in the universe which include the *Regi-Regam* i.e. heaven or kingdom of Gods, the earth known as *Dong-Aamong* and the abode of spirits called *Uie-A:mong*. Myths say that the *Regi-Regam* and the *Dong-Aamong* remain within the orbit of the solar panorama whereas *Uie-A:mong* exists outside it and it is in perpetual darkness.⁸ Misings believe that the universe was created by

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ABSTRACT

Education and politics have a close relationship with each other. However, when one tries to overpower the other, there are negativities that set in. This essay explores this relationship based on several research articles and opines that in the case of Indian education system, it is important to have policies in place that will help eliminate the negativities that has resulted from the hindu central ideologies of Bharatiya Janata Party which is the political faction of the Rashtriya Swayamsevak Sangh. Many political parties formed their student group which creates a political movement among the student. Student body of the political party spread their ideologies among the students through these groups.

Keywords: India, Politics, student, education.

Introduction :

Education and politics have an influence on each other. This paper discusses about the symbiotic relation between education and politics. This relation can vary on case by case basis. In some cases it can be negative while in others it has a more positive nature. Thus it is important to have policies in place that will help eliminate the negativities of this interaction between politics and education and promote the positivity. There are linkages going both ways with politics affecting the social order and exercising a certain level of influence on education and education on the other hand through its informal and formal system influences politics. Indian politics has different political issues. However these issues remain to be issues without any solutions for decades. Some issues are national level and some regional level. Some communities demand more economical and social rights for their communities, while others demand more autonomy for their cultures within the Indian states. Some demanded autonomous states within the Indian Union, while the others demanded to be independent from India. Indian present education system lacks vision and direction. This hollowness creates a sense of confusion and disillusionment among students. Due to rampant politicisation and commercialisation of Indian educational system, the focus has shifted from character building to making the student suitable for job market.

Objective of the Study:

The prime focus of the study is to understand the political influence in educational institutions and

- Find out how the ideology of the ruling party influence educational system

Methodology :

In this work secondary sources are applied. Internal criticism is being applied to analyze the facts that are available to the research work and external criticism is used to authenticate the facts.

Literature review :

There have been several authors such as Stiglitz, 1974; Epple and Romano, 1996; Glomm and Patterson, 1998; Glomm and Patterson, 2005 who have thought about a public vs personal schooling selection through a system of ballot. Diamond State La Croix and Doepeke (2009) discuss that the share of public and personal

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ROLE OF ASSAMESE WOMEN IN THE FREEDOM MOVEMENT OF INDIA WITH SPECIAL REFERENCE TO THE BRAHMAPUTRA VALLEY OF ASSAM

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Abstract:

The advent of the British East India Company to the Revolt of 1857 was a period where a mere foreign trading company turned itself into a major political force in India. After the transfer of power from British East India Company to the crown in 1858, the colonial rule of the Britishers left a harmful impact on the lives of Indian people resulting anti-imperialist movement in the latter half of 19th century. The intellectual resurgence of India during the century facilitated the rise of modern Indian Nationalism, Assam, situated in the northeastern corner of India was the latest victim of British imperialism. She lost her independent status with the signing of the treaty of Yandaboo in 1826. However she was one of the earliest one to raise a revolt against the shackles of British rule and join the mainstream of freedom movement. Gandhi's visit in 1921 gave fillip to nationalist movement in Assam. Along with their male counterparts the women of Brahmaputra Valley contributed significantly to the Nationalist Movement in Assam. They made history by sacrificing their homes to free themselves from the domination of the British administration. Their contribution was also marked by the formation of Assam Mahila Samiti, the acquisition of women franchise and their participation in All India Congress Session of 1926 at Pandu. The overwhelming participation of women of Assam in 1930-34 was notable too as their intense devotion to the various programmes was chalked out during this period. In the Quit India Movement the Assamese women Brahmaputra Valley surpassed all other women in terms of their courage and sacrifice.

So this paper is a humble attempt to highlight the participation of women of Brahmaputra Valley of Assam in the national movement.

Introduction:

The freedom movement in India is a glorious chapter of Indian history.¹ It was a mass movement which developed in India as a result of the clash of interest between the British rulers and Indian people. The movement gained momentum under the leadership of Mahatma Gandhi. The Britishers under the aegis of British East India Company was a mere trading Company and within a hundred years, it turned into a major political force in India. After the transfer of power from the British East India Company to the English crown in 1858 they started ruling India independently. Various sections of population felt suffocated under Colonial rule of the Britishers, resulting initially resistance and later intellectual resurgence which facilitated the rise of modern Nationalism. Assam, situated in the North East was one of the last

¹ Neog, Gitimalika, Article-"Bharatar Swadhinota Sangramot Dergaonor Nari, Priyo Sakhi, Guwahati, 2015, pg-40

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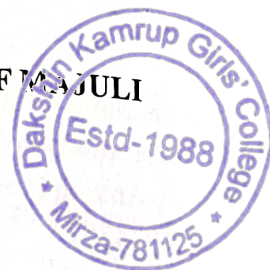
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The Misings are the second largest tribal group in Assam, only next to the Bodos with a population of 6,80,424 individuals (Census Report 2011). Linguistically Tibeto-Burman they belong to the Mongoloid stock and at present inhabit the nine districts of Upper Assam viz; Dhemaji, Dibrugarh, Golaghat, Jorhat, Sivasagar, Lakhimpur, Sonitpur, Tinsukia, and Majuli District. They have settled along the banks of the rivers Brahmaputra, Subansiri, Simen, Burusuti, Gunasuti, Tongani, Jiadhol, Boginodi, Ranganodi, Dikrong, Pichola, Burai and the Jiabharali river of Majuli. In the South, the Misings reside along the banks of the rivers Dibu, lower part of Dihing, Dishang, Dikhow and Dhansiri.

THEORETICAL METHODOLOGY

No culture can claim to have remained isolated throughout history. Although historical contexts are specific to each community, experiences of cross-cultural contacts in different cultures can offer useful insights to understand acculturation in Mising society from a wider perspective. During the mid-twentieth century studies of acculturation and cultural patterning replaced diffusionism as the focus of anthropological research. The emphasis was on understanding the ways in which dominant cultural forms are 'imposed, invented, reworked, and transformed'. In spite of the fact that diffusion has its roots in anthropology, archaeology, and cultural geography, modern research involving the process of diffusion has shifted from these areas to the disciplines of History, Political Science, and Sociology among others. J.W. Powell wrote of the 'force of acculturation' which was about 'changing indigenous traditions under the influence of civilized people'. W.J. McGee¹ used the term 'piratical acculturation' by which he meant 'cultural interchange under advantageous condition'. The works of M.J. Herskovitz² examines culture transmission with subsequent change in the original cultural patterns of either or both groups in contact. According to The Encyclopedia of Social and Cultural Anthropology, 'acculturation is the process of acquiring culture traits as a result of contact between two or more autonomous cultural systems'. Acculturation is highly variable and there are many factors which influence acculturation and this includes language, religion, education, food, media, clothing etc.' As Robert H. Winthrop⁴ puts it: thus: ".... Individuals of a foreign or minority culture learn the language, habits, and values of a standard or dominant culture by this process." Since the early part of the 20th century A.D., scholars such as K.P. Chattopadhyaya,⁵ D.N. Majumdar⁶ and G.S. Ghurye⁷ began to use the terms 'cultural change' and 'social change' in studies relating to cultural contact among tribal communities in India. A.L. Kroeber⁸ explained that acculturation is gradual rather than abrupt. He connected the process of diffusion with the process of acculturation by considering that diffusion contributes to acculturation and that acculturation necessarily involves diffusion. He attempted to separate the two processes by stating that diffusion is a matter of what happens to the elements of a culture; whereas acculturation is a process of what happens to a whole culture. Acculturation contrasts with diffusion of culture traits in that it is a process of systematic cultural transformation of individuals in a society due to the presence on an alien, politically dominant society.⁹ It is crucial to note that although the process of acculturation leads to changes in the traditional culture, the indigenous culture is not always replaced in entirety. Thus, Dennis O'Neil¹⁰ explained that there often is a syncretism or an amalgamation of traditional and introduced traits and that the new traits may be blended with or worked into the indigenous culture to make them more acceptable.

AREA OF STUDY

The study area of research is Majuli, a river island of the Brahmaputra river in Assam. It is located within the

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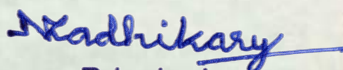
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YOUTH PARTICIPATION IN POLITICAL PROCESSES : AN OVERVIEW OF ASSAM POLITICS



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ABSTRACT

Participation of all citizens in formal political processes is fundamental for democracy. If a segment of the population is deprived of the right to vote or is disengaged, the representativeness and legitimacy of these processes is undermined. Although young people participate in political processes in multiple ways, their representation in formal political processes is limited. There is a growing recognition, however, that young people's involvement is critical to making elections more representative. Student-youth politics and activism has formed the backbone of most political and social movements in region. The paper examines the trend of participation of youth in Indian electoral. There is an uneven proportion of young Member of Parliaments (MPs) especially belonging to dynastic succession model. Demographic indicators revealed that the median age of India as of 2018 is 27.9 years old whereas an average Indian legislature leader (Member of Parliament) is 56 years. There might be various reasons for this form of representation be it socio-economic factors combined with institutional barriers taking a path dependent trajectory, based on comparative and historical analysis. It critically examines the contemporary modes of political participation spearheaded by the youth populace. The under representation seems to emerge from decline in student led ideological movements, prevalence of political nepotism and the culture of gerontocracy in a nation of youth majority.

Keywords: Youth, politics, Elections, India, Assam.

INTRODUCTION

Looking at political participation behavior of young adults in contemporary Assam, India, this paper provides the reader with a map of different terminologies and logics that are used to discuss youth political participation. This study addresses the question as to what extent and how do elections matter to the youth of Assam? Assam has been politically and geographically sensitive about its place in the scheme of nation building in independent India. Student-youth politics and activism has been the driving force behind many of the volatile social and political movements that have emerged in this region. Participation of all residents in formal political procedures is essential for democracy. If a phase of the populace is disadvantaged of the proper to vote or is disengaged, the representativeness and legitimacy of those procedures is undermined. Although younger humans take part in political procedures in a couple of ways, their illustration in formal political procedures is limited. There is a developing recognition, however, that younger humans's involvement is important to creating elections greater representative. EMBs and different electoral stakeholders have a important function to play in empowering kids to take part in formal political procedures. Indeed, the rising consensus has visible many electoral help businesses undertake a kids recognition of their programming. As a primary step in fostering multiplied kids inclusion, participation, and illustration in electoral procedures, EMBs should hire younger humans throughout all tiers in their organization, together with of their strategic planning. This could enhance EMBs' know-how approximately the desires of younger voters; pass EMBs in the direction of range in regard to age; leverage younger humans's flexibility, creativity and willingness to learn; and permit younger humans to have possession of the political process. Another manner of fostering kids inclusion, participation, and illustration in electoral procedures is for EMBs to guide kids-targeted and kids-led organizations, and to associate with CSOs and different electoral stakeholders that empower kids. Such alliances are in particular

crucial for EMBs to set up of their efforts to paintings with kids as companions and leaders in making sure non violent elections.



STATEMENT OF THE PROBLEM

As per details from Census 2011, Assam has population of 3.12 Crores, an increase from figure of 2.67 Crore in 2001 census. Total population of Assam as per 2011 census is 31,205,576 of which male and female are 15,939,443 and 15,266,133 respectively. In 2001, total population was 26,655,528 in which males were 13,777,037 while females were 12,878,491. The total population growth in this decade was 17.07 percent while in previous decade it was 18.85 percent. The population of Assam forms 2.58 percent of India in 2011. In 2001, the figure was 2.59 percent. A total of 1.98 crore people will be eligible to vote in the assembly elections and nearly 33 per cent of them are young voters (below 40 years of age)¹. According to statistics made available by the Election Commission of India, 6,76,595 new voters (2 per cent of the total electorate) have enrolled themselves in the electoral rolls this time and are in the age cohort 18-19. The highest percentage of voters is in the age group 20-29. In this group, there are 52,50,014 which is 15.5 per cent of the total electorate in the State. There are 51,62,855 voters (15.24 per cent) in the age group 30-39 and another 40,00,806 (11.81 per cent) in the age group 40-49²²<https://www.sentinelassam.com/top-headlines/young-voters-to-be-crucial-in-assam-polls/>. Thus, the young voters are crucial in its politics. The youth constitutes of almost 34% of the Indian population, and is India's precious human resource. According to the latest statistics from the Election Commission (EC), for the first time in each Lok Sabha constituency this year almost 90,000 voters, between 18 and 22 years of age, will be eligible to vote. The General Elections will witness over 1.79 lakh new voters on an average in each constituency. Data shows there will be around 4.5 lakh first time voters in Assam alone. These upcoming elections will witness the POWER of the youth to bring about a change in the nation.

OBJECTIVES

The prime objectives of this paper is to find out the

- Role of youths in the elections
- Participation of youths in the Assam Elections (last 2 elections)
- The importance of youth participation in formal political processes
- Obstacles of youth's participation in the politics

METHODOLOGY

Most of the data is gathered from the segregation of the list of voters available from Chief electoral officer of Assam, India. The present work seeks to analyse the variations in youth participation in electoral politics by examining various reports published by the Chief Electoral Office of Assam, India. In order to do so, in the first stage collection of data through key reporting agents, extending it with secondary sources concerning the specific areas to be researched and their corresponding indicators. The study is mainly carried out by taking secondary data collection.

REVIEW OF RELATED WORKS

In 1973, Robert Dahl offered a first glimpse of what it might mean. In "Poliarchy: Participation and Opposition" he declares PP an essential part of modern democracies as it enables citizens to hold their governments accountable (Dahl, 1973). However, Dahl didn't explicitly define his concept of participation. His definition only implicitly covered actions within the given institutional framework of a nation, meaning that actions such as consumerism (Stolle et al., 2005) or just hitting a "like" button wouldn't be categorized as participation, even though they could be seen as holding governments accountable.

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**Speciesism and Ecology: Interplay and Interpretations of
Venita Coelho's AIA Trilogy**

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Abstract

The manifestations of speciesism throughout socio-environmental history reflect the bio-power politics endorsed by human/animal binaries that celebrated human supremacy. Following this, the Anthropocene has witnessed innumerable ecological tragedies, ecophobia and ecocide that have paralysed the ecosystem. This realisation by ecocriticism with animal studies and Posthumanism aimed to re-orientate our interaction and interpretation of animals conditioned by speciesism; a variety of anthropocentrism that generated tension between humans and animals. In this regard, the article shall explore the structural presence of humans and animals commissioned by speciesism in Coelho's AIA Trilogy to open necessary scope for inter-species dialogism. Further, ideas like anthropomorphism and theriomorphism shall be discussed to challenge and deconstruct the human(ity)/animal(ity) binary; along with concepts such as 'subhuman' and 'companion-species'; which would be explored as quintessential to look at nonhumans with compassion, reverence, ethical responsibility and stewardship. Such a stance appears relevant in the Anthropocene for the untimely extinction of animals has accelerated the impending Apocalypse.

Keywords: Ecocriticism, Anthropocentrism, Speciesism, Anthropocene, Animal Studies, AIA Trilogy.

Introduction: Understanding Speciesism in Ecological Considerations

While the term speciesism seems to have gained popularity through the latter part of the Twentieth century with the steady emergence of several anti-discriminatory camps for nonhumans as advocated by ecocriticism and Animal Studies; it would be misleading to deny its presence as an ancient mechanism that was closely rooted to the western conception of anthropocentrism but has gradually grown as an independent area of research; through its association with the modern animal liberation movement which has allowed its scholars to explore the conventional yardsticks to morality, rights, entitlements, ethical responsibility and welfare of animals. The term “speciesism”, however was introduced by Richard Ryder in the year 1975; whose conceptual framework was further elaborated by Peter Singer in his seminal work, *Animal Liberation* (1975) which attempted to trace the speciesist attitude of biased interests towards humans, while keeping all other species against them as an inferior category, irrespective of their cognition, emotions, mutations and perceptual faculties. The renewed interest in Animal Studies accelerated with its growing association with other mainstream theories and prevailing forms of discriminations like classism, anthropocentrism, racism and sexism. Following this trend, ecocriticism also traced its connections to animal liberation in both theory and practice, as both essentially are forums of resistance to

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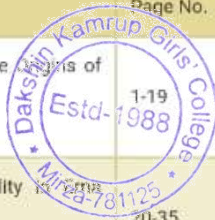


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Anthropocentrism and Ecology: Intersections and Interactions in Shubhangi Swarup's *Latitudes of Longing*

Risha Baruah & Merry Baruah Bora

Abstract

The increased visibility of ecological concerns in contemporary literary and theoretical efforts has witnessed a widespread exploration of anthropocentrism which has often been considered as the biggest influence in intensifying the nature/culture binary. Recognizing this, several ecocritical scholars have attempted to expand the concept of anthropocentrism as they realize its growing relevance in the Anthropocene which has witnessed endless human-engineered catastrophes. Following this, there has been an urgent need to redirect *timely* warnings, dialogism and awareness regarding the impending Apocalypse. Keeping this in consideration, the article shall attempt to interrogate the concept of anthropocentrism throughout socio-environmental history and its theoretical emergence while engaging with Shubhangi Swarup's novel, *Latitude of Longing* (2018) to address issues like capitalism, urbanism, technology, cultivation, development, consumerism and overpopulation that have played an influential role in reinforcing the interventionist aspect of anthropocentrism. These factors have not only domesticated 'first nature' into 'second nature' but also increased tension between humans and nature. This 'postnatrality' in the Anthropocene further allowed scholars to locate the dismantling of the nature/culture binary as advocated by "new" anthropocentrism which emphasized on additional responsibility, solidarity, sustainability and stewardship for the nonhumans, thereby making it an emancipatory project of ethics.

Keywords: Anthropocene; Anthropocentrism; Ecocriticism; *Latitudes of Longing*; Modernism; Post-nature.



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