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# The V-Curvature Tensor And T-Tensor of A Finsler Spaces with Matsumoto Metric

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## Abstract

In this paper we have studied the Finsler spaces  $(M^n, L)$  and  $(M^n, *L)$ , here  $L(x, y)$  is defined as,  $L(x, y) = \frac{L^2(x, y)}{L(x, y) - \beta(x, y)}$ , where,  $\beta(x, y) = b_i(x)dx^i$  is a differential one-form given on  $M^n$ . The purpose of the present paper is to write the curvature and torsion tensors of the Matsumoto space (the Finsler Space equipped with the fundamental function  $L(x, y) = \frac{\alpha^2}{(\alpha - \beta)}$ , where  $\alpha$  is Riemannian and  $\alpha^2 = g_{ij}(x)dx^i dx^j$ ) in the terms of Riemannian tensors. In the last, v-curvature tensor and T-tensor of a Finsler Space has been studied at length.

## § 0 Introduction

The metric

$ds = (g_{ij}(x)dx^i dx^j)^{\frac{1}{2}} + b_i(x)dx^i$  has been introduced by physicist G. Rander, in the year 1941 in the study of general theory of relativity.

From the stand point of Finsler geometry itself Rander metric is one of the very simple and interesting example of Finsler Space because its form is simple and property of the Finsler Space equipped with this metric can be described in terms of metric of Riemannian Space  $L(x, y) = (g_{ij}(x)dx^i dx^j)^{1/2}$  together with the one form  $\beta(x, y) = b_i(x)y^i$ . In particular the curvature tensor  $R_{hijk}$ ,  $P_{hijk}$  and  $S_{hijk}$  of the Finsler Space must be written in terms of corresponding Riemannian tensor, i.e. the curvature tensor,  $b_i$  and its covariant derivatives with respect to Riemannian connection. We have many papers concerned with Rander metric in view of Finsler geometry ([1],[2],[3],[4] and [15]). It's seems to us that we must hit at once again inseparable difficulty of exhausting calculations to obtain the concrete form of Cartan's connection  $*\Gamma_{jk}^i$ .

The purpose of the present paper is to write the curvature and torsion tensors of the Matsumoto space in terms of Riemannian tensors. The terminology and notations are referred to M. Matsumoto in monograph [6].

## 1. Relation among the quantities of Finsler spaces $F^n$ and $F^n$

Let  $M^n$  be an n-dimensional differentiable manifold and  $F^n$  be a Finsler space equipped with fundamental function  $L(x, y)$ , ( $y^i = \dot{x}^i$ ) on  $M^n$ . The differential 1-form  $\beta(x, dx) = b_i(x)dx^i$  is

given on  $M^n$ . Now we define another Finsler space  $F^n$  on  $M^n$  whose fundamental function is given by

$${}^*L(x, y) = \frac{L^2(x, y)}{L(x, y) - \beta(x, y)} \quad (1.1)$$

Throughout the paper we assume that  $L(x, y)$  satisfies all those condition which the fundamental function of a Finsler Space has to satisfy. If  $L(x, y)$  is Riemannian, then  $F^n$  equipped with this fundamental function has been called as Matsumoto space. In the first two section of the paper we consider  $L(x, y)$  as Finslerian and  $L(x, y)$  may be called as generalized Matsumoto space, which we are not going to define at this moment.

Differentiating equation (1.1) with respect to  $y^i$ , we have

$${}^*L_i = 2\tau l_i - \tau^2(l_i - b_i) \quad (1.2)$$

Throughout the paper we shall use the notations, symbols and well known relations used in Finsler geometry ([6])

$$\begin{aligned} L_i &= \frac{\partial L}{\partial y^i} = l_i, \quad L_{ij} = \frac{\partial^2 L}{\partial y^i \partial y^j} = \frac{h_{ij}}{L}, \\ \tau &= \frac{{}^*L(x, y)}{L(x, y)} = \frac{L}{L - \beta} \quad \text{and} \\ m_i &= l_i + \tau(b_i - l_i) \end{aligned} \quad (1.3)$$

The vector  $m_i$  is orthogonal to the supporting element  $l_i$ .

In view of equation (1.3), the equation (1.2) can be rewritten as:

$$(1.2)' \quad {}^*l_i = \tau(l_i + m_i)$$

Next, we obtain from (1.2)'

$${}^*L_{ij} = \tau \left\{ (2 - \tau)L_{ij} + \frac{2m_i m_j}{L} \right\} \quad (1.4)$$

the fundamental metric tensor  $g_{ij}$  is given by:

$$h_{ij} = g_{ij} - l_i l_j \quad (1.5)$$

where  $\frac{\partial \tau}{\partial y^j} = \frac{\tau}{L} m_j$  and  $\frac{\partial m_i}{\partial y^j} = \frac{1}{L} [(1 - \tau)h_{ij} + m_i m_j - l_i l_j]$

Now, (1.4) can be rewritten in the form

$$(1.4)' \quad \frac{h_{ij}}{L} = \frac{\tau}{L} [(2 - \tau)h_{ij} + 2m_i m_j]$$

In view of equation (1.5), the equation (1.4) is rewritten as the relation between  $g_{ij}$  and  ${}^*g_{ij}$  as follows :

$$(1.4)''$$

$${}^*g_{ij} = \tau^2 [(2 - \tau)g_{ij} + (\tau - 1)l_i l_j + (l_i m_j + l_j m_i) + 3m_i m_j]$$

with the help of the proposition 30.1 ([6], page 206), in equation (1.4)'' the relation among contravariant component of the metric tensor will be derived as follows:

$${}^*g^{ij} = \frac{1}{\tau^2 \mu} [A g^{ij} + B(l^i m^j + m^i l^j) + 2m^i m^j - C l^i l^j] \quad (1.6)$$

where  $\mu = AB$ ,  $A = \tau - 2 - 2m^2$ ,  $B = 2 - \tau$ ,  $C = (\tau^2 - 3\tau - 3m^2\tau + 4m^2 + 1)$

We next consider the relation between  ${}^*L_{ijk}$  and  $L_{ijk}$  as:

$$\begin{aligned} {}^*L_{ijk} &= \frac{\tau}{L^2} [L^2(2 - \tau)L_{ijk} + 2(1 - \tau) \odot_{(ijk)} h_{ij} m_k \\ &\quad - 2 \odot_{(ijk)} l_i l_j m_k + 6m_i m_j m_k] \end{aligned} \quad (1.7)$$

where the symbol  $\odot_{(ijk)}$  denote the sum of cyclic permutation of indices i, j and k. Meaning there by,

$$\odot_{(ijk)} h_{ij} m_k = h_{ij} m_k + h_{jk} m_i + h_{ki} m_j$$

From the equation (1.5) we have

$$\frac{\partial h_{ij}}{\partial y^k} = 2C_{ijk} - \frac{1}{L}(l_i h_{jk} + l_j h_{ik}) \quad (1.8)$$

where,  ${}^*C_{ijk} = \frac{1}{2} \frac{\partial g_{ij}}{\partial y^k}$ . Also, from above equation, we get

$$L_{ijk} = \frac{2}{L} C_{ijk} - \frac{1}{L^2} (h_{ij} l_k + h_{jk} l_i + h_{ki} l_j) \quad (1.9)$$

In the virtue of equation (1.4)'' , we obtain the relation between  $C_{ijk}$  and  ${}^*C_{ijk}$  as follows :

$${}^*C_{ijk} = \frac{1}{2} \frac{\partial {}^*g_{ij}}{\partial y^k} = \frac{\tau^2}{L} [LB C_{ijk} + (4 - 3\tau)(h_{ij} m_k + h_{jk} m_i + h_{ki} m_j) + 12m_i m_j m_k] \quad (1.10)$$

Thus (1.10) will be written as a relation between  ${}^*C_{ijk}$  and  $C_{ijk}$ , which will be used later on.

## 2. Cartan connection of the space $F^n$ in terms of $F^n$

In continuity of the last section we shall workout relation among the corresponding quantities of  $F^n$  and  $F^n$  from equation (1.4), we have

$$\frac{\partial {}^*L_{ij}}{\partial x^k} \partial_k = {}^*L_{ij} = \partial_k \tau \left\{ (2 - \tau)L_{ij} + \frac{2m_i m_j}{L} \right\}, \quad (2.1)$$

which are not component of a tensor. We shall be concerned with the Cartan's connection of  ${}^*F^n$  and  $F^n$ . The connection parameters of the connection are denoted by  $(F_{jk}^i, N_k^i, C_{jk}^i)$ . i.e. the h- and v-derivative  $X_{i|j}, X_i|_j$  of covariant vector field  $X_i$  are defined by:

$$X_{i|j} = \partial_j X_i - N_j^r \partial_r X_i - X_r F_{ij}^r,$$

$$X_i|_j = \partial_j X_i - X_r C_{ij}^r$$

where  $N_j^r = F_{oj}^r (= y^k F_{kj}^r)$  and  $C_{ij}^r = g^{rk} C_{ikj}$ . Thus, we obtain

$$L_{ij|k} = \partial_k L_{ij} - L_{ijr} N_k^r - L_{rj} F_{ik}^r - L_{ir} F_{jk}^r$$

In virtue of well known relation  $L_{ij|k} = 0$  and  ${}^*L_{ij|k} = 0$ , we obtain

$$\partial_k L_{ij} = L_{ijr} N_k^r - L_{rj} F_{ik}^r - L_{ir} F_{jk}^r \quad (2.2)$$

and

$$(2.2)' \quad \partial_k {}^*L_{ij} = {}^*L_{ijr} {}^*N_k^r - {}^*L_{rj} {}^*F_{ik}^r - {}^*L_{ir} {}^*F_{jk}^r$$

The equation (2.1) serves the purpose to find the relation between connection of  $F^n$  and  ${}^*F^n$  or this purpose we put

$$D_{jk}^i = {}^*F_{jk}^i - F_{jk}^i \quad (2.3)$$

The difference  $D_{jk}^i$  is obviously a tensor of (1,2)-type. In the virtue of (2.2) the left hand side of equation (2.1) is written in the form

$$\begin{aligned} & {}^*L_{ijr} {}^*N_k^r + {}^*L_{rj}^* F_{ik}^r + {}^*L_{ir}^* F_{jk}^r \\ &= \left\{ (2 - \tau)L_{ij} + \frac{2m_i m_j}{L} \right\} \frac{\tau}{L} (m_r N_k^r + \beta_{|k}) - \frac{\tau^2}{L} L_{ij} m_r N_k^r \\ &+ \tau(2 - \tau)(L_{ijr} N_k^r + L_{rj} F_{ik}^r + L_{ir} F_{jk}^r) \\ &- \frac{2\tau}{L^2} m_i m_j l_r N_k^r + \frac{2\tau}{L} [m_j m_r F_{ik}^r + m_i m_r F_{jk}^r] \\ &+ (1 - \tau)(L_{ir} m_j + L_{jr} m_i) N_k^r + \frac{m_r}{L} (2m_i m_j - l_i m_i - l_j m_i) N_k^r \end{aligned} \quad (2.4)$$

where,  $\partial_j \tau = \frac{\tau}{L} (m_r N_j^r + \tau \beta_{|j})$ ,  $\partial_j L = N_j^r l_r$ ,  $\partial_j \beta = \beta_{|j} + N_j^r b_r$  and  $\partial_k m_i = m_r F_{ik}^r + \left\{ (1 - \tau) L_{ir} + \frac{m_r}{L} (m_i - l_i) \right\} N_k^r$

In view of (1.4), (1.7) and  $\beta_{|k} {}^*L_{ij} = y^i b_{i|k} {}^*L_{ij} = 0$ , the equation (2.4) can be written in the tensorial form as:

$$(2.4)' \quad {}^*L_{ijr} D_{0k}^r + {}^*L_{rj} D_{ik}^r + {}^*L_{ri} D_{jk}^r = 0$$

In order to find the difference  $D_{jk}^i$ , we have to construct supplementary equation to (2.4)'. From (1.2)', we obtain

$$\partial_j {}^*L_i = \partial_j \tau (l_i + m_i) + \tau \partial_j (l_i + m_i) \quad (2.5)$$

From  $L_{i|j} = 0$ , the equation (2.5) is written in the form

$$\begin{aligned} & {}^*L_{ir} {}^*N_j^r + {}^*L_r {}^*F_{ij}^r = \tau (l_r + m_r) F_{ij}^r + \frac{\tau^2}{L} \beta_{|j} (l_i + m_i) \\ & + \left\{ \frac{\tau}{L} m_r (l_i + m_i) + \tau L_{ir} + \tau (1 - \tau) L_{ir} + \frac{\tau m_r}{L} (m_i - l_i) \right\} N_k^r \end{aligned} \quad (2.6)$$

or, by means of (1.2)', (1.4) and (2.3), the equation (2.6) in tensorial form can be written as :

$$(2.6)' \quad {}^*L_{ir} D_{0j}^r + {}^*L_r D_{ij}^r = -\frac{\tau^2}{L^2} b_{i|j} \quad (\because \beta_{|j} {}^*L_i = y^i b_{i|j} {}^*L_i = \frac{\tau}{L} b_{i|j})$$

The difference tensor  $D_{jk}^i$  is now found from (2.1)' and (2.6)' namely,

**Proposition 2.1** *The Cartan's connection of  ${}^*F^n$  is completely determined by the equation (2.1)' and (2.6)' in terms of the one of  $F^n$ .*

To prove this, we shall note that the following fact:

**Lemma 2.1** *The system of algebraic equations*

$$(1) {}^*L_{ir} A^r = B_i \quad (2) {}^*L_r A^r = B$$

has a unique solution ( $A^r$ ) for given B and  $B_i$  such that  $B_i l^i = 0$

*Proof.* It follows from (1.4) that (1) is written in the form

$$[(2 - \tau) g_{ir} - (2 - \tau) l_i l_r + 2 m_i m_r] A^r = L B^i / \tau \quad (2.7)$$

$$\text{contraction of equation (2.8) by } b^i \text{ gives } m_r A_r = \frac{L B_\beta}{2m^2 - \tau + 2} \quad (2.8)$$

where and in the remainder of the paper we shall use the subscript  $\beta$  to denote the contraction by  $b^i$  i.e.  $B_\beta = B_i b^i$  and  $m_i m^i = m^2$ . Then (2) of lemma (2.1) is written as

$$l_r A^r = \tau^{-1} \left( B - \frac{L \tau B_\beta}{2m^2 - \tau + 2} \right) \quad (2.9)$$

On substituting the values of equation (2.8) and (2.9) in equation (2.7), we obtain

$$A_i = \frac{1}{\tau(2 - \tau)} \left[ L B_i + (2 - \tau) B l_i - \frac{L {}^*L_i B_\beta}{2m^2 - \tau + 2} \right] \quad (2.10)$$

This gives

$$(2.11) \quad A^i = \frac{1}{\tau(2 - \tau)} \left[ L B^i + (2 - \tau) B l^i - \frac{L {}^*L^i B_\beta}{2m^2 - \tau + 2} \right]$$

which is the concrete form of the solution of lemma (2.1).

We are now in a position to show the proof of proposition (2.1). The symmetric and anti-symmetric parts of equation (2.6)' gives respectively

$$2 {}^*L_r D_{ij}^r + {}^*L_{ir} D_{0j}^r + {}^*L_{jr} D_{0i}^r = 2E_{ij} \quad (2.11)$$

$${}^*L_{ir} D_{0j}^r - {}^*L_{jr} D_{0i}^r = 2F_{ij} \quad (2.12)$$

where, we put

$$2E_{ij} = -\frac{\tau^2}{L^2}(b_{i|j} + b_{j|i}) \quad \text{and} \quad 2F_{ij} = -\frac{\tau^2}{L^2}(b_{i|j} - b_{j|i})$$

On the other hand (2.4 ') is clearly equivalent to

$${}^*L_{ijr}D_{0k}^r + {}^*L_{jkr}D_{0i}^r - {}^*L_{kir}D_{0j}^r + 2 {}^*L_{jr}D_{ik}^r = 0 \quad (2.13)$$

Contraction of equation (2.11) and (2.12) by  $y^j$  gives respectively

$$2 {}^*L_rD_{0i}^r + {}^*L_{ir}D_{00}^r = 2E_{i0} \quad (2.14)$$

and

$${}^*L_{ir}D_{00}^r = 2F_{i0} \quad (2.15)$$

Similarly contraction of (2.13) by  $y^k$  gives

$${}^*L_{ijr}D_{00}^r + 2 {}^*L_{jr}D_{i0}^r = 0 \quad (2.16)$$

Moreover contraction of (2.14) with  $y^i$  gives

$${}^*L_rD_{00}^r = E_{00} \quad (2.17)$$

Now we shall first consider (2.15) and (2.17):

$$(I) {}^*L_{ir}D_{00}^r = F_{i0} \quad \text{and} \quad {}^*L_rD_{00}^r = E_{00}$$

We can apply lemma to (I) to obtain

$$l_rD_{00}^r = \tau^{-1} \left[ E_{00} - \frac{L\tau F_{\beta 0}}{2m^2 - \tau + 2} \right] \quad (2.18)$$

$$D_{00}^i = \frac{1}{\tau(2-\tau)} \left[ LF_0^i + (2-\tau)E_{00}l^i - \frac{L^*L^iF_{\beta 0}}{2m^2 - \tau + 2} \right] \quad (2.19)$$

secondly we add (2.12) and (2.16) to obtain

$${}^*L_{ir}D_{0j}^r = G_{ij}, \quad (2.20)$$

where, we put

$$(2.20') \quad G_{ij} = F_{ij} - \frac{{}^*L_{ijr}}{2} D_{00}^r$$

The equation (2.14) is written in the form

$${}^*L_rD_{0i}^r = G_i \quad (2.21)$$

where, we put

$$(2.21') \quad G_i = E_{i0} - \frac{1}{2} {}^*L_{ir}D_{00}^r$$

Substituting equation (2.19) in (2.20'), we obtain

$$G_{ij} = F_{ij} - \frac{{}^*L_{ijr}}{2\tau(2-\tau)} \left\{ LF_0^r + (2-\tau)E_{00}l^r - L^*L^r \frac{F_{\beta 0}}{2+2m^2-\tau} \right\}$$

In virtue of equation (2.15),  $G_i$  of (2.21') are written as

$$(2.22'') \quad G_i = E_{i0} - F_{i0}$$

Thus we have obtained the system of equations (2.20) and (2.21'')

$$(II) \quad {}^*L_{jr}D_{0i}^r = G_{ij} \quad \text{and} \quad D_{0i}^r = G_i$$

Applying lemma to (II), we obtain

$$l_rD_{0j}^r = \tau^{-1} \left( G_j - \frac{L\tau G_{\beta j}}{2m^2 - \tau + 2} \right) \quad (2.22)$$

and

$$D_{0j}^i = \frac{1}{\tau(2-\tau)} \left[ LG_j^i + (2-\tau)E_jl^i - \frac{L^*L^iG_{\beta j}}{2m^2 - \tau + 2} \right] \quad (2.23)$$

where, we put  $G_j^i = g^{ir}G_{rj}$ .

Finally, we solve (2.11) and (2.13) for  $D_{jk}^i$

$$(III) \quad {}^*L_{jr}D_{ik}^r = H_{ijk} \quad \text{and} \quad {}^*L_rD_{ik}^r = H_{ik}$$

where, we put

$$H_{ijk} = \frac{1}{2} ( {}^*L_{ikr}D_{0j}^r - {}^*L_{jkr}D_{0i}^r - {}^*L_{ijl}D_{0k}^r ) \quad (2.24)$$

and

$$H_{ik} = E_{ik} - \frac{1}{2} ( {}^*L_{ir}D_{0k}^r + {}^*L_{kr}D_{0i}^r ) \quad (2.25)$$

Again applying lemma to the system of equations (III) to obtain

$$l_r D_{ik}^r = \tau^{-1} \left( H_{ik} - \frac{L\tau H_{\beta ik}}{2m^2 - \tau + 2} \right) \quad (2.26)$$

and

$$D_{jk}^i = \frac{1}{\tau(2-\tau)} \left[ LH_{jk}^i + (2-\tau)H_{jk}l^i - \frac{L}{{}^*L^i H_{\beta jk}} \right] \quad (2.27)$$

where, we put  $H_{ik}^j = g^{jr}H_{rik}$ .

Hence the proof of preposition (2.1) is completed.

### 3. The v-curvature tensor of a Matsumoto Space

Remainder of the paper we shall restrict our consideration to the case where  $L(x, y)$  is Riemannian due to fact  ${}^*L(x, y)$  reduces to a Matsumoto space. Then equation (1.10) reduces to

$${}^*C_{ijk} = \frac{\tau^2}{L} [D(h_{ij}m_k + h_{jk}m_i + h_{ki}m_j) + 12m_i m_j m_k] \quad (3.1)$$

In virtue of equation (1.6) and (4.1), we obtain easily

$${}^*C_{jk}^i = \frac{1}{\mu L} [AD(h_j^i m_k + h_k^i m_j + h_{jk} m^i) + 12Am^i m_j m_k + (B l^i + m^i) \{m^2 h_{jk} + (12m^2 + 2)m_j m_k\}] \quad (3.2)$$

where, we put  $h_{ij}m^i = m_j$  and  $m^i m_i = m^2$ .

Contracting equation (4.1) with  ${}^*g^{ij}$  and using (1.6), we obtain

$${}^*C_k = \frac{\partial}{\partial y^k} (\log {}^*g)^{\frac{1}{2}} = \frac{2}{L} (2 + 3m^2)m_k \quad (3.3)$$

where  ${}^*g = \det {}^*g_{ij}$  and  $h_k^i m_i = h_{ki} m^i = m_k$ . This equation verifies Deicke's theorem [16] such that  ${}^*C_j = 0$  is necessary and sufficient for  ${}^*F^n$  to be Riemannian.

We see from equation (4.1) and (4.2)

$${}^*C_{ijr} {}^*C_{hk}^r = \frac{\tau^2}{\mu L^2} [h_{jh} m_i m_k + 2Ph_{ij} m_h m_k - Em_i m_j m_k m_h + (Qh_{ij} + Rm_i m_j)h_{kh}] \quad (3.4)$$

where  $P = 2D(A + 7m^2 + 6m^4)$ ,  $Q = 1 + m^2 D$  and  $R = 2(1 + 6Am^2 + m^2 D + 6m^4)$

Now, we shall consider the v-curvature tensor

$${}^*S_{hijk} = {}^*C_{ijr} {}^*C_{hk}^r - {}^*C_{ikr} {}^*C_{hj}^r.$$

It follows from (4.4), that

**Proposition 3.1** *The v-curvature tensor  ${}^*S_{hijk}$  of a Kropina space  ${}^*F^n$  is of the form :*

$${}^*L^2 {}^*S_{hijk} = \frac{\tau^4}{\mu} [(m_{ij} h_{kh} - m_{ik} h_{jh}) + (2P - 1)(h_{ij} m_k m_h - h_{ik} m_j m_h)] \quad (3.5)$$

where,

$$m_{ik} = Qh_{ik} + (R - 1)m_i m_k \quad (3.6)$$

In virtue of (1.6) the Ricci tensor  ${}^*S_{ik} = {}^*g^{hj} {}^*S_{hijk}$  is of the form:

$${}^*L^2 {}^*S_{ik} = \frac{\tau^4}{\mu} [Mh_{ik} + Nm_i m_k] \quad (3.7)$$

where,  $M = (A + 2m^2)(Q + m^2 - Pm^2)$

and  $H = A(2P + R - 2) + 2Q + 2m^2(2P - 1)$

Hence, we have

**Theorem 3.1** *In a Matsumoto space of dimension  $n \geq 4$  there exists a scalar  $H$  such that the matrix  $\|{}^*L^2 {}^*S_{ik} + H^*h_{ik}\|$  is of rank less than two.*

#### 4. The tensor $T_{hijk}$ of a Matsumoto Space

The tensor  $T_{hijk}$  has been defined by ([6], #equation(28.20)) in  $F^n$  as,

$$T_{hijk} = LC_{ijk}|_h + l_i C_{jkh} + l_j C_{ikh} + l_k C_{ijh} + l_h C_{ijk} \quad (4.1)$$

Differentiating equation (3.1) with respect to  $y^h$ , we obtain

$$\begin{aligned} \frac{\partial {}^*C_{ijk}}{\partial y^h} &= \frac{\tau^2}{L^2} \odot_{(ijkh)} [2p_{ij}m_k m_h + h_{ij}p_{kh} - p_{ij}m_k l_h + Dh_{ij}n_{jk} \\ &\quad + 3m_i m_j m_k m_h] \end{aligned} \quad (4.2)$$

where,  $p_{ij} = h_{ij} + m_i m_j$ ,  $n_{ij} = l_i m_j + l_j m_i$  and the symbol  $ijkh$  represent cyclic permutation in  $i, j, k$  and  $h$ . In the virtue of equation (3.4), we obtain

$$\begin{aligned} \odot_{ijkh} {}^*C_{ijr} {}^*C_{hk}^r &= \frac{\tau^4}{\mu L^2} \odot_{ijkh} [(h_{jh} - Em_j m_h)m_i m_k + 2Ph_{ij}m_h m_k \\ &\quad + (Qh_{ij} + Rm_i m_j)h_{kh}] \end{aligned} \quad (4.3)$$

Therefore, we obtain easily with the help of equation (4.2), (4.3), (3.1) and (1.2')

$$\begin{aligned} {}^*T_{hijk} &= {}^*C_{ijk}|_h + \odot_{ijkh} {}^*C_{ijk} {}^*l_h \\ &= \frac{\tau^3}{L} \odot_{ijkh} \{2p_{ij}m_k m_h + (1 - \tau)h_{ij}p_{kh} - p_{ij}m_k l_h + Dh_{ij}n_{jk} + 3m_i m_j m_k m_h\} \\ &\quad + \frac{\tau^4}{L} \odot_{ijkh} (l_h + m_h) \{D(h_{ij}m_k + h_{jk}m_i + h_{ki}m_j) + 12m_i m_j m_k\} \\ &\quad - \frac{\tau^5}{\mu L} \odot_{ijkh} \{(h_{jh} - Em_j m_h)m_i m_k + 2Ph_{ij}m_h m_k + (Qh_{ij} + Rm_i m_j)h_{kh}\} \end{aligned} \quad (4.4)$$

Consequently, we obtain  $T_{hijk}$  of Matsumoto space  $F^n$  as follows:

**Proposition 4.1** *The tensor  ${}^*T_{hijk}$  of a Matsumoto space is written in the form*

$$\begin{aligned} T_{hijk} &= \frac{\tau^3}{L} \odot_{ijkh} \{2p_{ij}m_k m_h + (1 - \tau)h_{ij}p_{kh} - p_{ij}m_k l_h + Dh_{ij}n_{jk} + 3m_i m_j m_k m_h\} \\ &\quad + \frac{\tau^4}{L} \odot_{ijkh} (l_h + m_h) \{D(h_{ij}m_k + h_{jk}m_i + h_{ki}m_j) + 12m_i m_j m_k\} \\ &\quad - \frac{\tau^5}{\mu L} \odot_{ijkh} \{(h_{jh} - Em_j m_h)m_i m_k + 2Ph_{ij}m_h m_k + (Qh_{ij} + Rm_i m_j)h_{kh}\} \end{aligned}$$

where  $p_{ij} = h_{ij} + m_i m_j$  and  $n_{ij} = l_i m_j + l_j m_i$

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## Abstract

This article examines the evolving status of women in Naga society, focusing particularly on their participation and achievements in higher education. Naga women, who were traditionally kept at the margins in a male-dominated society, have made great progress in recent years, especially in education and joining professional fields. Today, they are not only enrolling in higher education institutions in large numbers but also consistently outperforming their male counterparts in various academic metrics. Despite this progress, women in Nagaland still face strong social and cultural challenges, such as being left out of politics and decision-making, and being held back by traditional laws. This study aims to examine the complex reality in which Naga women achieve educational success but continue to face social and political marginalization. It draws on statistical data from government and institutional sources, reviews relevant literature, and considers both historical and contemporary developments to offer a comprehensive understanding of the issue. By doing so, the article aims to shed light on the transformative potential of education for Naga women while also highlighting the systemic barriers that continue to constrain their full empowerment in society.

**Keywords:** Naga women, higher education, gender equality, Nagaland, women's empowerment, political representation

## Introduction

Naga society has traditionally been patriarchal in nature. Gender roles have historically been clearly delineated, with men occupying decision-making positions within the family, village councils, and political institutions, while women were primarily relegated to domestic responsibilities and informal community roles. Inheritance and property usually pass through the male line, and traditional laws have mostly kept women out of official roles in leadership and decision-making. Despite these cultural traditions, the last few decades have seen a noticeable change in the position and roles of Naga women, especially in the area of education.

Access to formal education, once limited and discouraged for girls, has gradually become more equitable due to governmental initiatives and increasing social awareness. Naga women today are not only enrolling in schools and colleges at a rate equal to or surpassing, that of their

male counterparts, but they are also excelling in academic performance across disciplines. This growing engagement with higher education has significant implications for gender dynamics in the region, offering women new avenues for economic independence, professional advancement, and civic participation. Furthermore, the emergence of women as educators, administrators, and intellectuals in higher education institutions is contributing to a gradual shift in societal attitudes regarding women's capabilities and leadership potential.

Through a comprehensive review of data, policy developments, and lived experiences, this study endeavors to highlight the critical role of higher education in empowering Naga women and shaping a more inclusive society.

### **Historical Context of Women's Status in Naga Society**

Historically, Naga women were largely confined to household roles within a strongly patriarchal society that granted them only limited involvement in formal leadership and decision-making processes. Customary laws and traditional norms often excluded women from critical aspects of social, political, and economic life, including inheritance rights and leadership positions. The traditional village councils, considered the cornerstone of Naga grassroots governance, have remained overwhelmingly male-dominated, rarely allowing women to hold positions of authority or influence. These institutions not only reflect but also reinforce a socio-cultural environment in which women's voices are often marginalized in public discourse.

Although these strong limitations existed, Naga women have consistently exhibited resilience, resourcefulness, and agency in navigating societal challenges. One of the most prominent examples of organized female activism in the region is the Naga Mothers' Association (NMA), founded in 1983. The NMA has played a transformative role in promoting women's rights and addressing critical social issues such as alcoholism, drug abuse, and domestic violence, which have disproportionately affected families and communities in Nagaland. Beyond social reform, the association has also been vocal in advocating for greater political representation of women, including the implementation of the 33% reservation for women in Urban Local Bodies (ULBs), a move often met with resistance from traditionalist quarters. The NMA's persistent efforts underscore the growing consciousness among Naga women regarding their rights and their crucial role in shaping a more equitable society. Through advocacy, education, and grassroots mobilization, such organizations have laid the groundwork for increasing visibility and empowerment of women, even in the face of deeply rooted patriarchal customs.

### **Objectives of the Study**

1. To examine the socio-cultural status of women in traditional and contemporary Naga society.
2. To analyze the participation and performance of Naga women in higher education.
3. To identify the socio-political and customary constraints affecting women's advancement despite educational attainment.
4. To explore institutional and policy interventions aimed at empowering Naga women through education.
5. To offer suggestions for improving women's access, retention, and representation in higher education and public life in Nagaland.

### **Review of Literature**

Yanthan, E. (2023) conducted a study on Gendered Practice of Naga Customary Laws: A Critical Analysis. The article delves into the intricate relationship between Naga customary laws and

gender dynamics. It highlights how these traditional laws, while integral to Naga identity, often perpetuate patriarchal norms that marginalize women. The analysis underscores the tension between preserving cultural heritage and advancing gender equality, emphasizing the need for a critical re-evaluation of customary practices in light of contemporary human rights standards.

Theunuo, T (2015) conducted a study on, Customary Law and Patriarchy in Naga Society: Exploring a New Paradigm in Gender Discourse. The article critically explores how Naga customary laws, while central to cultural identity, often reinforce patriarchal norms that limit women's rights and participation. It highlights the gap between perceived gender equality and the reality of exclusion from decision-making and property rights. The study advocates for a re-evaluation of these practices to balance cultural preservation with gender justice, calling for a new paradigm that supports inclusivity and equality in Naga society.

Aier, A (2017) conducted a study on Gendered Citizenship and Representation: women's contribution to peace building in Naga Society. The study highlighted how patriarchal norms have historically excluded women from formal decision-making and peace negotiations. Despite this, women's groups such as the Naga Mothers' Association have played a crucial informal role in promoting peace through activism and community efforts. Aier argues for expanding the concept of citizenship to recognize women's agency and contributions, advocating for more inclusive representation in peace processes.

Morung Express Reports (2022, 2023)

Investigative reports by The Morung Express reveal that female students in Nagaland consistently outperform their male counterparts in board and university examinations. Nonetheless, these academic achievements have not translated into proportional representation in policymaking or administrative positions, indicating a disconnect between educational success and professional advancement.

Government of India (Ministry of Statistics and Programme Implementation, 2023) Women and Men in India Report

This national-level report provides statistical evidence showing that Nagaland is among the leading states in terms of women's representation in tertiary education faculty roles. This suggests significant progress in the professional academic sector and highlights the evolving role of women in education and public life.

### **Methodology**

This study adopts a qualitative and descriptive review approach to examine the status of women in Naga society with a special focus on their participation and performance in higher education. As a conceptual and non-empirical study, the research is grounded in a systematic review of existing literature, government publications, policy documents, and credible media reports.

Secondary data sources such as journal articles, books, government reports (e.g., Women and Men in India by MoSPI), educational statistics released by the Department of Higher and Technical Education, Nagaland, and reports from organizations like the Naga Mothers' Association (NMA) were reviewed and analyzed. Scholarly articles were accessed from academic databases like JSTOR, Google Scholar, and ResearchGate, and recent news and updates were taken from sources like The Morung Express.

The inclusion criteria for selecting sources were based on relevance to the research objectives, academic credibility, and publication within the past ten years, with emphasis on materials focused on gender, customary law, education, and policy developments in Nagaland. The review was thematic, organizing the discussion around socio-cultural context, educational participation, political representation, and institutional interventions.

This methodological approach enables a comprehensive understanding of the evolving dynamics of women's roles in Naga society and highlights gaps between educational advancement and societal empowerment, especially in the context of gendered customary practices and state policy.

### **Enrollment and Academic Achievement**

Recent data indicates a positive trend in women's participation in higher education in Nagaland. According to the all India Survey on Higher Education ([AISHE](#)) 2020-21, out of 46,954 students enrolled in various higher educational institutions in Nagaland, 24,204 were females, surpassing the male enrollment of 21,750. Notably, at the postgraduate level, female students outnumbered males almost twofold (4,252 females to 2,843 males).

This trend is also reflected in school-level examinations. In the 2022 Class X results conducted by the Nagaland Board of School Education, 10,021 girls passed the exam compared to 8,700 boys. Furthermore, girls dominated the top 20 merit list, occupying 44 out of 62 positions.

### **MorungExpress**

#### **Representation in Academia**

Nagaland boasts one of the highest proportions of female higher education teachers in India. As per the "Women and Men in India 2023" report by the [Union Ministry of Statistics and Programme Implementation](#), 56.96% of higher education teachers in Nagaland were females in 2021-22. This indicates a significant presence of women in academic roles, contributing to the shaping of future generations.

#### **Socio-Political Challenges**

Despite advancements in education, Naga women continue to face socio-political challenges. Customary laws often restrict women's rights to political participation. For instance, women are generally excluded from traditional village councils and decision-making bodies. Moreover, the implementation of the 33% reservation for women in Urban Local Bodies has faced resistance, with opponents citing conflicts with Article 371(A) of the Indian Constitution, which protects Naga customary laws.

Political representation of women in Nagaland remains minimal. Rano M. Shaiza was the first and only woman from Nagaland to be elected to the Lok Sabha in 1977. More recently, in 2022, Phangnon Konyak became the first woman from Nagaland to be elected to the Rajya Sabha. [The ConversationWikipediaWikipedia](#)

#### **Role of Educational Institutions and Organizations**

Institutions like the Women's Studies Centre at Nagaland University have played a crucial role in promoting gender sensitization and women's empowerment. Established in 2007, the Centre has organized training programs, capacity-building workshops, and research studies focusing on women's issues in Nagaland. NU: Kohima Campus

Additionally, various government schemes such as Beti Bachao Beti Padhao and Mahila Shakti Kendra aim to support women's education and health, encouraging greater independence and participation in decision-making processes.

### **Findings and Discussion**

**1. To examine the socio-cultural status of women in traditional and contemporary Naga society**

In traditional Naga society, women held significant responsibilities within the domestic and agrarian spheres but were largely excluded from political, legal, and customary decision-making processes. Customary laws reinforced by the village council system, limited women for public leadership roles. However, in contemporary times, there has been a noticeable shift. Increased access to education and economic opportunities has enhanced women's visibility in professional sectors and civil society. While traditional norms persist in many rural areas, urbanization and women's movements have contributed to a more participatory role for women in cultural, social, and religious spheres.

## **2. To analyze the participation and performance of Naga women in higher education**

Statistical data from state and national education departments reveal that women in Nagaland have made significant strides in higher education. Female students consistently outperform male counterparts in board and university examinations, as confirmed by reports from the Nagaland Board of School Education (NBSE) and media sources such as The Morung Express. Enrollment ratios at undergraduate and postgraduate levels have reached near parity, and in some disciplines; especially education, humanities, and nursing, female students dominate numerically. Furthermore, Nagaland ranks among the higher states in India in terms of female faculty participation in higher education (MoSPI, 2023). Despite these achievements, the transition from education to employment, particularly in leadership and administrative roles, remains limited due to societal expectations and gender norms.

## **3. To identify the socio-political and customary constraints affecting women's advancement despite educational attainment**

Although educational access has improved for Naga women, deeply embedded patriarchal structures continue to hinder their advancement. Customary laws protected under Article 371(A) of the Indian Constitution often reinforce gender exclusions by legitimizing male-only inheritance and governance. Political participation has historically been notably low, with minimal female representation in the state assembly and village councils. Women are frequently socialized to prioritize domestic roles, which diminishes their capacity to pursue professional and public careers. These constraints reveal a gap between academic attainment and actual empowerment.

However, a significant development occurred in June 2024 when Nagaland conducted its Urban Local Body (ULB) elections after a two-decade hiatus, implementing a 33% reservation for women. This marked a historic moment, as 102 women were elected to civic bodies, constituting over 37% of the available seats (83 women were elected under the 33% women reservation quota and 19 women won seats in un-reserved categories). This shift indicates a growing acceptance of women's roles in governance and a move towards inclusive political participation. The successful implementation of the reservation policy, despite initial resistance citing Article 371(A), demonstrates progress in aligning customary practices with constitutional mandates for gender equality. Nevertheless, while this advancement at the local level is commendable, challenges persist in achieving similar representation in higher political offices and traditional decision-making structures.

## **4. To explore institutional and policy interventions aimed at empowering Naga women through education**

Several government and non-governmental initiatives have aimed to enhance women's empowerment through education. Scholarships for girls, capacity-building programs, and vocational training schemes under the Department of Higher and Technical Education, Nagaland, have encouraged female participation. NGOs like the Naga Mothers' Association (NMA) have played a crucial role in promoting girl-child education and advocating for gender equity. Despite

these efforts, there remains a need for targeted interventions, including leadership development programs for women, gender-sensitization curricula in educational institutions, and policy frameworks that address the intersection of customary law and constitutional rights.

### **5. To offer suggestions for improving women’s access, retention, and representation in higher education and public life in Nagaland**

To advance gender equity in higher education and beyond, multi-pronged strategies must be adopted. First, mentorship programs and career counseling services should be institutionalized within colleges to support female students’ professional aspirations. Second, policies enforcing gender representation in public institutions must be implemented without compromise. Finally, creating safe, inclusive educational environments and promoting role models in academic leadership can help shift societal attitudes and empower future generations of Naga women.

### **Conclusion**

The evolving landscape of women’s education and empowerment in Nagaland presents a complex interplay between progress and persistent socio-cultural constraints. Statistical trends affirm that Naga women have made remarkable strides in academic achievement, often outperforming their male peers and contributing significantly to the teaching profession in higher education. However, this academic success has not yet fully translated into equitable representation in political, administrative, and decision-making spheres, largely due to the enduring influence of patriarchal customary laws and socio-political barriers. While traditional norms continue to limit women’s roles in rural and customary governance structures, urbanization and sustained advocacy by organizations like the Naga Mothers' Association have gradually expanded women's spaces in civil society. The historic implementation of the 33% women’s reservation in the 2024 Urban Local Body elections marks a significant breakthrough, reflecting both societal shifts and the potential for aligning customary practices with constitutional values.

Institutional and policy-level interventions have played a vital role in enhancing educational access, but sustained efforts are needed to bridge the gap between education and empowerment. A concerted focus on leadership development, gender-sensitive policy reforms, and community engagement is essential to transform academic success into meaningful participation in public life. Ultimately, empowering Naga women requires not only equitable access to education but also the dismantling of structural and cultural barriers that hinder their full potential in shaping society.

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## **The Level of Depression between married Working and Non - Working Women**

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**Abstract**

**Background :** Depression Is A Mental Health Disorder It Is A Mood Disorder Characterized By Persistently Low And A Feeling Of Sadness And Loss Of Interest Depression Is A Persistent Problem Not A Passing One The Average Length Of A Depression Episode Is 6.8 Months.

Depression is a complex and multifaceted mental health disorder characterized by persistent feelings of sadness, hopelessness ,and a loss of intrest in activities .it can affect anyone, regardless of age ,background ,or socioeconomic status.

Understanding depression is crucial for promoting mental health, reducing stigma and providing support to those affected. By acknowledging the complexities of depression, we can work towards creating a more compassionate and supportive environment for individuals struggling with this condition.

**Purpose of Study:** The main purpose of the present study was to examine the effect of level of depression among married working and non -working female.

**Hypothesis:** There would be significant difference between married working and non- working female.

**Method :** Sample Was 120 married women 60 Married working women And 60 non- working womens In The Age Range=20 To 30 Years. They Belong To The patna District. Beck depression Inventory By beck Purposive Sampling Technique Was Applied In Determing The Sample.

**Result:** Level Of depression The non-working women Will Be Better Than married working women

**Conclusion:** Conclusively It Can Be Stated the OrganizationIs an Important Factor in Determing the Level of depression in Married working and non- working womens.

**Keywords:** Nature, Battlefield, Ecocriticism, World War, Trench poetry

**Introduction**

Depression is a complex and multifaceted mental health disorder characterized by persistent feelings of sadness, hopelessness, and a loss of interest in activities. It can affect anyone, regardless of age, background, or socioeconomic status. Understanding depression is crucial for promoting mental health, reducing stigma, and providing support to those affected. By acknowledging the

complexities of depression, we can work towards creating a more compassionate and supportive environment for individuals struggling with this condition.

The comparison between working and non-working women is a significant area of study, particularly in understanding various psychological, social and economic aspects of women's lives, working women, who are engaged in professional or occupational activities, often experience different stressors, opportunities, and challenges compared to non-working women, who may focus on domestic or caregiving roles.

This study measure for level of depression in working and non- working women.

Depression Is A Mental Health Disorder It Is A Mood Disorder Characterized By Persistently Low And A Feeling Of Sadness And Loss Of Interest Depression Is A Persistent Problem Not A Passing One The Average Length Of A Depression Episode Is 6.8 Months.

### **American Psychiatric Association: (APA)**

According To (Apa) American Psychiatric Association Depression (Major Depressive Disorder) Is A Common and Serious Medical Illness That Negatively Affects How You Feel The Way You Think And How You Act Fortunately It Is Also Treatable, Depression Causes Feeling Of Sadness And A Loss Of Interest In Activities Once Enjoyed It Can Lead To A Variety Emotional And Physical Problems And Can Decreases A Person's Ability To Function At Work And At Home.

Depression Is Different from The Fluctuations In Mood That People Experience As A Part Of Normal Life. Temporary Emotional Responses To The Challenges Of Everyday Life Do Not Constitute Depression.

Likewise, Even The Feeling Of Grief Resulting From The Death Of Someone Close Is Not Itself Depression If It Does Not Persist Depression Can,However Be Related To Bereavement When Depression Follows A Loss Psychologist Call It A "Complicated Bereavement" Causes of depression

The causes of depression are not fully understood any may not be down to a single source depression is likely to be due to a complete combination to factors that include. It can be triggered by life crisis, physical illness or something else but it can also occur spontaneously. Scientist believe several factors can contribute to depression.

- Genetics-mood disorder such as depression tend to run in families
- Biological- changes in neurotransmitter levels.
- Brain changes –imaging studies have shown that the frontal lobe of the brain becomes less active when a person is depressed depression is also associated with change in how the pituitary gland and hypothalamus respond to hormone stimulation.
- Psychological and social (psychosocial) some people are at higher risk of depression than others risk factors include.
- Trauma- when people experience trauma at an early age it can cause long term changes in how their brains respond to fear and stress these changes may lead to depression.
- Life events- including bereavement, divorce, work issues, relationship with friends and family financial problems medical concerns or acute stress.
- Life circumstances-marital status relationship changes financial standing and where a person lives influence whether a person develop depression.

- Personality-those with less successful coping strategies at previous life trauma.
- Genetic factors- first degree relative of depressed patients are at higher risk.
- Childhood trauma
- A past head injury
- Some prescription drugs- including corticosteroids some beta blockers interferon and other prescription drugs.
- Abuse of recreational drugs (including alcohol and amphetamines)-can accompany depression or result in it there are strong links between drugs abuse and depression
- People who have had an episode of major depression are at higher risk of subsequent one.
- Chronic pain syndrome in particular but also other chronic obstructive pulmonary diseases and cardiovascular diseases.
- Other medical conditions- people who have a history of sleep disturbances, medical illness chronic pain anxiety and attention-deficit hyperactivity disorder (ADHD)are more likely to develop depression some medical syndrome (like hypothyroidism) can mimic depressive disorder some medications can also cause symptoms of depression. Symptoms of depression

Depression can present different symptoms depending on the person but for most people depressive disorder changes how they function day to day and typically for more than two weeks.

Common symptoms of depression can include

- Depressed mood
- Reduce interest or pleasure in activities previously enjoyed loss of sexual desire
- Unintentionally weight loss (without dieting) or low appetite
- Insomnia (difficulty sleeping) or hypersomnia (excessive sleeping)
- Psychomotor agitation (for example restlessness pacing up and down or psychomotor retardation (slowed movements and speech)
- Fatigue or loss of energy
- Worsened ability to think, concentrate or make decisions.
- Recurrent thoughts of death or suicide or attempt at suicide.
- Changes in sleep
- Changes in appetite
- Lack of concentration
- Loss of energy
- Lack of interest in activities
- Hopelessness or guilty thoughts
- Change in movement (less activity or agitation)
- Physical aches and pains.

Types of depression

There are different types of depressive disorder, symptoms can range from relatively minor (but still disabling thoughts to very severe,soits helpful to be aware of the range of condition and their specific symptoms.

- Major depression
- Psychotic depression
- Antenatal and postnatal depression
- Bipolar disorder
- Cyclothymic disorder
- Dysthymic disorder
- Seasonal affective disorder (SAD)
- Premenstrual dysphoric disorder (PMDD)
- Situational depression
- Persistent depressive disorder

**\*Major depression :** major depression is sometimes called major depressive disorder clinical depression unipolar depression or simply depression it involves low mood and loss of interest and pleasure in usual activities, as well as other symptoms the symptoms are experienced most days and last for at least two weeks symptoms of depression interfere with all areas of a person's life including work and social relationships depression can be described as mild moderate or severe melancholic or psychotic.

#### **\* TREATMENT FOR DEPRESSION**

Depression is a tractable mental illness. There are many components to the management of depression although depressive disorder can be a devastating illness it often responds to treatment the key is to get a specific evaluation and treatment plan. Safety planning is important for individuals who have suicidal thoughts. After an assessment rules out medical and other possible causes a patient centered treatment plan can include any or a combination of the following:-

- Psychotherapy-including cognitive behavioral therapy, family, focused therapy and interpersonal therapy.
- Medications-including antidepressants mood stabilizers and antipsychotic medications.
- Exercise-can help with prevention and mild-to-moderate symptoms.
- Support-ranging from discussing practical solutions and contributing stresses to educating family members.
- Brain stimulation therapies-can be tried if psychotherapy and medication are not effective these include electroconvulsive therapy (etc.) for depressive disorder with psychosis or repetitive transcranial magnetic stimulation (TMS) for severe depression.
- Light therapy-which uses a light box to expose a person to full spectrum light in an effort to regulate the hormone melatonin?
- Alternative approaches-including acupuncture, meditation faith and nutrition can be part of a comprehensive treatment plan but do not have strong scientific backing.

- Drug treatment – antidepressant

### **Literature of review**

Tariq Rashid et.al (2015). The study was done by to measure the level of depression among working and non –working married women. The finding of the study indicate that working married women have the face more depression as compared to non-working married women it concludes that on some aspects working married women cannot contribute significantly for the well being of their family. Their attention diverted because of working in two situational. They cannot give proper attention to their marital lives and this causes depression.

Faredazeab et.al,(2018) is done by a comparative study was depression in working and non-working women in Pakistan. This study was to explore the difference of depression between working and non- working women at Pakistan the sample comprised of 250 (125 working and 125 non –working women). The women were selected from different organization and areas of Karachi Pakistan through purposive sampling technique after taking the permission from authorities and informed consent from the participant demographic forms were filled two in order to measure the depression, it was hypothesized that the working women will score lower on the variable of depression as compared to non-working women. The findings show that non-working women scored higher on the scale of depression than working women in Pakistan. the mean score of the age was (m=34.126) and the standard deviation was (sd= 4.129). the mean score of depression of non-working women was 14.28 and the mean score of depression of working women was 10.26. the score depict the lower level of depression in working women compared to non-working women.

**Purpose of Study :** The main purpose of the present study was to examine the effect of level of depression among married working and non -working female.

**Hypothesis :** There would be significant difference between married working and non- working female.

### **METHOD**

This Study Would Be Conducted On married working and non -working female in located at Patna District in (Bihar). In The Present Study the Method of Field Study Will optect for The Purpose Of The Study Of The depression of Level In To Married working and non –working female.

### **SAMPLE**

The Sample For The Present Study Would Be Draw From married working and non-working female Located In Patna District (BIHAR) . A Sample Size of 120 Taking 60 Married working female and 60 non-working female. It Is Quantitative Study Incidental Cum-Purposive Technique Will Be Used for Sample Selection the Age Range 20 To 30.

## Research designe

<b>Experimental design</b>	<b>Between Group Design</b>
<b>Sample Type</b>	<b>Incidental Cum Purposive Technique</b>
<b>Sample Size</b>	<b>120 married working and non- working female</b>
<b>Married female</b>	
<b>Working female</b>	<b>Non-working</b>
<b>60</b>	<b>60</b>
<b>120</b>	
<u><b>Variables</b></u> <b>*Independent variable= married working and non- working female.</b>  <b>*Dependent Variable= level of depression</b>	<u><b>Tools</b></u> <b>*Biographical Information Blank (BIB)</b> <b>*beck depression inventory by A.T Beck.s</b>

### **DESCRIPTION OF TOOL**

In the present study Hindi version of beck depression inventory was used as measuring tools. bdi was developed by a.t beck(1961). bdi translation and validation in hindi and marathi were done by an expert committee comprising of a local language translator, a professor of psychiatry and a professor of community medicine (neenas sawant 205) beck described as an instrument designed to measure the behavioral manifestation of depression (beck et.al) the inventory measures cognitive behavioral effective and some aspects of depression the bdi consists of 21 “symptoms altitude categories” which were clinically derived and judged by beck and his associates and hence they were considered the symptoms of depression. the symptoms categories are as follow mood, pessimism sense of failure, lack of satisfaction guilt feeling sense of punishment self rateself accusationself punitive wishes crying spell irritability social withdrawal indecisiveness body – images work inhibitions social sleep disturbances fatigue loss of appetite weight loss somatic preoccupations and loss of libido. each category represents a characteristic manifestation of depression it is a four point scale ranging from 0 to 3 the respondent obtains 0 marks for first option 1 for second option:2 for third option and 3 for fourth option the total scores of 21 items show depression level. high scores show high level of depression and low scores show low level of depression. psychometric property of the scale was found satisfactory in various culture and ethnic background. The bdi demonstrates high internal consistency with alpha coefficients of \*86 and \*81 for psychiatric and non-psychiatric populations respectively (beck stress and garbin 1988)

### **Limitation**

1. Married working and non- working women Who Fall Within the Age Range 20 To 30
2. Married working and non – working women having No Major Physical Illness.

3. Married working and non – working women having No History of Any Co-Morbid Psychiatric Illness.
4. Working and non – working women Who Would Give Information Consent.

**Result and analysis**

There would be no significant difference between married working and non-working women of level of depression.

<b>Married</b>	<b>N =120</b>	<b>Mean</b>	<b>SD</b>	<b>Df</b>	<b>t-ratio</b>	<b>p-value</b>
<b>Working women</b>	<b>60</b>	<b>28.16</b>	<b>8.3904</b>	<b>118</b>	<b>-0.583</b>	<b>0.561</b>
<b>Non-working</b>	<b>60</b>	<b>28.68</b>	<b>4.992</b>			

**Discussion**

The calculated t-ratio of -0.583 and p-value of 0.561 indicate that there is no significant difference in depression levels between married working and non- working women. Interpretation – the p-value (0.561) is greater than the significance level (usually 0.05), suggesting that the observed difference in means is likely due to chance. Therefore, we fail to reject the null hypothesis.

**Conclusion**

The study’s findings suggest that, based on the sample data , there is no statistically significant difference in depression levels between married working and non-working women .this result may have implications for understanding the relationship between work status and depression in this population

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## **Balancing Conservation and Tourism: Preserving Tibetan Culture in a Globalized World**

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## **Abstract**

Tibetan culture, with its rich traditions, religious practices, and unique way of life, has long attracted global interest. However, as tourism to Tibet increases, there is a growing concern about the preservation of its cultural heritage amid the pressures of modernization and mass tourism. The delicate balance between cultural conservation and tourism in Tibet presents both challenges and opportunities that arise from this dynamic interaction. Tourism, while contributing to the local economy and global awareness of Tibetan culture, also poses significant risks, such as the commercialization of sacred sites, erosion of traditional practices, and environmental degradation. On the other hand, sustainable tourism can provide a platform for cultural exchange, economic development, and the preservation of cultural heritage if managed responsibly. Efforts to strike this balance require careful planning, community involvement, and a commitment to sustainable practices. This includes promoting eco-tourism, limiting visitor numbers to vulnerable sites, and fostering respect for Tibetan customs and religious beliefs. Additionally, initiatives aimed at educating tourists about the importance of cultural preservation and ensuring that local communities benefit from tourism revenues are crucial for long-term sustainability. The tension between conservation and tourism in Tibet underscores a broader global challenge—how to honour and protect indigenous cultures while engaging in a globalized world. Ultimately, achieving a harmonious relationship between conservation and tourism in Tibet demands a multifaceted approach that involves government authorities, local communities, and tourists themselves, all working together to safeguard the timeless cultural treasures of this unique region.

## **Introduction**

Tibetan culture, known for its deep spiritual roots, unique customs, and rich traditions, is one of the world's most fascinating and revered cultural heritages. Over the past few decades, as Tibet's historical and spiritual significance has captured the attention of the global community, tourism to the region has surged. However, this influx of visitors has sparked debates and concerns regarding the preservation of the Tibetan way of life amidst the challenges posed by globalization, modernization, and mass tourism.

The interaction between conservation efforts and tourism presents both significant opportunities and serious risks. On one hand, tourism can bring economic benefits, promote cross-cultural understanding, and raise global awareness of Tibetan heritage. On the other hand, if not managed responsibly, tourism can lead to the commercialization of sacred sites, the degradation of the environment, and the erosion of cultural practices. Finding a balance between these competing forces is critical for preserving Tibet's cultural identity while still engaging with the outside world (Kapstein, 2013).

This article delves into the challenges of balancing tourism and conservation in Tibet, exploring the risks and opportunities that arise from this dynamic relationship. It also discusses sustainable tourism strategies, community involvement, and the role of both local and international stakeholders in ensuring the preservation of Tibetan culture for future generations. (Tsang, 2020)

### **1. The Rising Influence of Tourism in Tibet**

Over the years, Tibet has become a popular destination for international tourists, spiritual seekers, and adventure travellers alike. The allure of the region's spectacular landscapes, Buddhist monasteries, and sacred mountains draws thousands of visitors each year. According to official

Chinese tourism statistics, Tibet welcomed over 40 million tourists in 2019 alone, contributing significantly to the local economy. Tourism has provided employment opportunities, enhanced infrastructure, and promoted cultural exchange with the outside world(Zhao, 2016).

However, with the growing number of visitors, Tibet faces an increasingly difficult dilemma—how to benefit economically from tourism without compromising its cultural and environmental integrity. Mass tourism has resulted in the construction of hotels, roads, and other infrastructure that, while beneficial to local communities, often disrupt the delicate ecological balance of the region(Li, 2014).

## **2. The Commercialization of Sacred Sites**

One of the most pressing concerns in Tibet is the commercialization of sacred sites, which have long been the heart of Tibetan religious and cultural practices. Iconic places like the Jokhang Temple in Lhasa, the Potala Palace, and Mount Kailash attract not only pilgrims but also large numbers of tourists who are less familiar with the region's spiritual significance. In some cases, these sacred locations have become tourist attractions rather than sites of deep religious importance(Shakya, 1999.).

The introduction of souvenir shops, entry fees, and mass tourism to these sacred areas has led to concerns about the commodification of Tibetan spirituality. The erosion of sacred meaning due to commercialization diminishes the spiritual experience for locals and pilgrims, and the constant influx of tourists can result in overcrowding, which is damaging to both the environment and the sanctity of the sites(Robson, 2009).

## **3. Environmental Impact of Tourism**

Tibet's unique environment, which includes the Himalayan Mountain range, the Tibetan Plateau, and various pristine ecosystems, is also vulnerable to the pressures of tourism. The development of infrastructure to accommodate tourists—such as roads, hotels, and transportation networks—has led to significant environmental degradation in some areas. Deforestation, water pollution, waste accumulation, and disruption of wildlife habitats are just some of the environmental risks associated with mass tourism(Liu, 2010).

In addition, the increased foot traffic to remote areas, including religious sites, has put considerable strain on fragile ecosystems. Tibet's high-altitude environment, characterized by harsh conditions and delicate flora and fauna, is particularly sensitive to human activity. Ensuring that tourism does not result in long-term environmental damage is critical to the region's ability to preserve its natural beauty and biodiversity(Yang, 2014).

## **4. The Erosion of Traditional Practices**

While Tibetan culture is resilient and has endured numerous challenges throughout history, there are concerns that the influx of tourists could contribute to the erosion of traditional practices. Tibetan Buddhism, the central religious practice of the region, is an integral part of the Tibetan way of life, influencing everything from daily routines to social structures. However, the increasing interaction with tourists and the wider world has brought changes to how these traditions are expressed and practiced(Goldstein, 1997).

For example, the rise of tourism has led to the commercialization of Tibetan arts and crafts, with some artisans producing items specifically for tourists. While this provides economic

opportunities, it also raises concerns that these goods may become diluted in quality or lose their authentic cultural significance. Additionally, some local customs and practices may be adapted or altered to cater to the expectations of tourists, which can lead to a loss of cultural authenticity (McGranahan, 2017).

### **5. Sustainable Tourism as a Solution**

To address the challenges of preserving Tibetan culture while still benefiting from tourism, many experts advocate for sustainable tourism practices. Sustainable tourism focuses on minimizing the negative impacts of tourism while maximizing its benefits for both local communities and the environment. In the case of Tibet, this involves strategies that protect cultural and natural heritage while providing economic opportunities for locals.

One key aspect of sustainable tourism is promoting eco-tourism, which focuses on responsible travel to natural areas, encouraging environmental awareness and conservation efforts. Eco-tourism in Tibet can include guided tours to remote monasteries, treks through the Himalayas, and visits to protected areas where visitors can experience the natural beauty of Tibet without damaging its delicate ecosystems (Khan, 2014).

Another important strategy is limiting the number of visitors to vulnerable sites, such as holy mountains and religious monuments. Overcrowding can damage sacred sites, harm the environment, and reduce the quality of the visitor experience. By regulating visitor numbers and providing access through controlled permits, Tibet can help maintain the integrity of its cultural and natural resources.

### **6. Community Involvement and Empowerment**

For sustainable tourism to succeed, it is crucial that local communities are actively involved in the planning, development, and management of tourism initiatives. Tibet's indigenous people, with their deep knowledge of local customs and traditions, are best positioned to ensure that tourism is aligned with cultural preservation goals.

Empowering local communities to manage tourism can create a sense of ownership over cultural and environmental conservation efforts. Involving community members in the development of policies and practices also helps to ensure that tourism revenues directly benefit local populations, providing economic incentives for preserving traditional practices and protecting the environment (Norbu, 2013).

Initiatives such as community-run guesthouses, local craft markets, and educational programs for tourists can help foster a deeper understanding of Tibetan culture. By encouraging tourists to respect and engage with local traditions, Tibet can ensure that tourism becomes a force for cultural preservation rather than destruction.

### **7. Educating Tourists on Cultural Preservation**

Educating tourists about the importance of preserving Tibetan culture is an essential aspect of balancing tourism and conservation. Tourists, particularly those from outside the region, may not always be aware of the cultural significance of the sites they visit, or the potential impacts their actions can have on the local environment (Jiang, 2017).

Many tourism operators in Tibet now offer educational programs that inform visitors about the region's history, religion, and customs. These programs can help tourists better appreciate the

cultural context of their visit and encourage them to be more respectful of local traditions. Additionally, responsible tourism practices—such as respecting local customs, refraining from taking photos in sacred spaces, and reducing waste—can have a significant impact on the long-term preservation of Tibetan culture (Barker, 2017).

## 8. The Role of Government and Policy in Tourism Management

The government plays a pivotal role in balancing conservation and tourism in Tibet. Policies that regulate tourism, protect cultural heritage sites, and promote sustainable practices are essential for ensuring that the benefits of tourism are realized without compromising Tibet's cultural and natural assets (Lama, 2015).

Table .1. Challenges and Opportunities in Sustainable Tourism in Tibet

Topic	Challenges	Opportunities	Data/Value	Potential Solutions
<b>Tourism Growth</b>	- Overcrowding and strain on resources	- Economic boost through tourism revenues	- 40 million tourists visited Tibet in 2019	- Implementing sustainable tourism practices
	- Environmental degradation (deforestation, pollution)	- Global awareness of Tibetan culture	- Significant economic contribution (tourism)	- Limit visitor numbers at vulnerable sites
<b>Commercialization of Sacred Sites</b>	- Erosion of sacred meanings, overcrowding	- Increased global interest in Tibetan culture	- Iconic sites like Jokhang Temple and Potala Palace attract thousands of tourists annually	- Education programs for tourists on sacred significance of sites
	- Disruption to religious practices due to tourism commercialization	- Cultural exchange through tourism	- Entry fees for some religious sites, commercialized tourist services	- Limit commercialization of sacred sites, protect cultural integrity
<b>Environmental Impact</b>	- Pollution and habitat destruction from tourism infrastructure	- Eco-tourism promoting environmental awareness	- 40% of Tibet's environment is protected areas (nature reserves)	- Promote eco-tourism and stricter environmental regulations
	- Strain on delicate ecosystems due to high visitor numbers	- Conservation efforts through responsible tourism practices	- Increased waste production in tourist areas	- Enforce waste management systems and sustainable development initiatives
<b>Cultural Erosion</b>	- Loss of authenticity in local traditions and crafts	- Economic opportunity through tourism-driven markets	- Many local artisans shift focus to tourist needs	- Encourage preservation of traditional arts and crafts, promote community-run projects

	- Adaptation of customs to cater to tourist expectations	- Strengthen cultural pride through local involvement	- Shift in traditional practices for commercial purposes	- Integrate cultural education into tourism development plans
<b>Government and Policy Support</b>	- Insufficient conservation policies or enforcement	- Government-supported eco-tourism strategies to protect heritage	- Limited tourism regulations on sacred sites	- Strengthen enforcement of tourism regulations and support sustainable tourism policies
	- Balancing development with conservation efforts	- Increased international collaboration for heritage protection	- Policy reforms can promote eco-friendly tourism	- Ensure that local communities benefit economically while conserving resources

The Chinese government, which oversees Tibet as part of its administrative structure, has made some efforts to regulate tourism and protect cultural sites. For example, there are laws that govern the preservation of Tibetan religious sites and restrict access to certain areas during religious festivals or sensitive times. However, critics argue that these efforts are not always sufficient to protect the region from the negative impacts of tourism, and there is a need for stronger enforcement of conservation regulations and increased support for local communities(Liu Z. &., 2018).

**Conclusion:** Tibet stands at a crossroads, where the forces of globalization and modernization are reshaping its landscape and cultural identity. Tourism, while offering economic opportunities and promoting cultural exchange, also brings significant challenges to the preservation of Tibet’s unique heritage. Striking a balance between conservation and tourism requires a multifaceted approach that involves government oversight, local community engagement, and responsible tourism practices.

By focusing on sustainable tourism, promoting eco-tourism, limiting visitor numbers to vulnerable sites, and educating tourists about cultural preservation, Tibet can chart a path forward that honours its rich cultural traditions while engaging with the globalized world. This delicate balance, if achieved, could serve as a model for other regions facing similar challenges in preserving indigenous cultures amidst the pressures of tourism and modernization. Ultimately, protecting Tibetan culture is not only about safeguarding a unique way of life—it is about ensuring that future generations can continue to experience and learn from the timeless traditions that define this remarkable region.

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## **W. H. Auden as a Marxist poet**

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## **Abstract**

W. H. Auden, a leading voice among the 1930s generation of British poets, is often examined through the lens of Marxist ideology due to his engagement with political and social issues during a period of global unrest. This paper explores Auden’s poetry as a reflection of Marxist concerns, particularly in his early works where themes such as class struggle, economic injustice, and collective responsibility are prominent. Influenced by the Great Depression, the rise of fascism, and the Spanish Civil War, Auden’s poetry from this period demonstrates a strong commitment to diagnosing societal ailments and envisioning a more just world order. While he was never a doctrinaire Marxist, his alignment with leftist thought is evident in poems like *Spain* and *I September 1939*, which blend political insight with lyrical expression. However, Auden's later disillusionment with political ideologies marks a departure from overt Marxism, suggesting an evolution in his worldview. This study, therefore, highlights Auden's complex and shifting relationship with Marxism, emphasizing how his early poetic voice served as a vehicle for socio-political critique within a Marxist framework.

**Key Words:** W. H. Auden , Marxist poetry, 1930s British literature, Political poetry, Social critique, Class struggle, Economic injustice, Spanish Civil War, Leftist ideology, Literary Marxism

## **Introduction**

W. H. Auden stands as one of the most influential British poets of the twentieth century, known not only for his formal innovation and intellectual depth but also for his acute engagement with the social and political issues of his time. Emerging as a prominent literary voice during the interwar period—a time marked by economic depression, the rise of totalitarian regimes, and global political instability—Auden, along with his contemporaries, sought to address the pressing realities of a rapidly changing world. His early poetry, especially during the 1930s, reflects a clear alignment with leftist ideologies, particularly Marxism, as a framework through which to critique the failures of capitalism and the moral collapse of Western society. Though Auden never fully embraced Marxist doctrine in a strict ideological sense, his work during this period reveals a deep concern with themes central to Marxist thought: class struggle, alienation, social injustice, and the role of the individual in the collective political struggle. Poems such as *Spain* and *Consider This and in Our Time* serve as potent examples of his attempt to merge poetic expression with political commitment. This paper aims to examine the extent to which Auden’s early poetry can be read as Marxist in nature, while also tracing the evolution of his political thought and its eventual retreat from ideological certainties. By situating Auden within the broader context of 1930s political literature, this study highlights the complexities of his engagement with Marxism and the enduring significance of his socio-political vision.

## **Auden’s Engagement with Marxist Ideals**

### **Historical and Political Context**

The 1930s were a decade of ideological polarization. For many writers, Marxism offered a compelling response to the failures of liberal capitalism and the threat of fascism. Auden, influenced by the intellectual climate of the time, was part of a generation of poets—including

Stephen Spender, Louis MacNeice, and Cecil Day-Lewis—often labeled the "Auden Group" or "Oxford Group," known for their political commitment and leftist leanings.

Auden's poetry from this period reflects his concern for the working class and his critique of the socio-economic structures that perpetuated inequality. His early career coincided with the worsening of class divisions in Britain and the growing realization that art could no longer remain apolitical.

## Poetic Examples of Marxist Themes

### 1. *Spain* (1937)

One of Auden's most overtly political poems, *Spain* was written in response to the Spanish Civil War. The poem supports the Republican cause and underscores the importance of collective action in resisting fascism. It combines historical materialism with a sense of moral urgency, portraying history as a dialectical struggle between oppression and liberation. Lines such as "To-morrow the rediscovery of romantic love / the photographing of ravens; all the fun under / Liberty's masterful shadow" show Auden's hope that political struggle can pave the way for cultural and personal freedom.

Yet, even in this poem, there is an undercurrent of doubt. The final line—"History to the defeated / May say Alas but cannot help or pardon"—suggests an awareness of the tragic dimension of political commitment, marking the beginning of Auden's disillusionment with grand ideological narratives.

### 2. *1 September 1939*

Though written at the outset of World War II, this poem reflects Auden's ongoing engagement with political themes. The poem critiques the moral failure of Western liberal democracy and the alienation produced by modern capitalist society

"Faces along the bar / Cling to their average day: / The lights must never go out, / The music must always play..."

These lines underscore the numbing effects of capitalist consumer culture, which distracts individuals from engaging with social realities. The poem acknowledges the poet's own complicity, reflecting a more introspective and critical tone than earlier works.

## Complexities and Contradictions

While Auden's early work aligns closely with Marxist concerns, his relationship with political ideology became increasingly skeptical over time. By the early 1940s, Auden had emigrated to the United States and begun to distance himself from political activism and Marxist thought. Influenced by his conversion to Christianity, he came to emphasize personal ethics and individual responsibility over collective political action. This shift does not erase his earlier political commitments but reframes them. Rather than viewing society through rigid ideological lenses, Auden's later work explores the moral complexity of human behavior. He became critical of the totalitarian potential in all political systems, including those inspired by Marxism.

## Methodology

This study employs a **qualitative, literary-analytical approach**, grounded in **Marxist literary criticism**, to examine the political dimensions of W. H. Auden's poetry during the 1930s. The methodology focuses on close textual analysis of selected poems, primarily *Spain (1937)* and *1 September 1939*, as representative works that reflect Auden's engagement with Marxist thought. These poems are analyzed in the context of the historical, political, and intellectual climate of interwar Europe, with particular attention to the impact of the Great Depression, the rise of fascism, and the Spanish Civil War on the poet's worldview. The study also considers **biographical and contextual sources**, including Auden's essays, letters, and political writings, as well as critical commentary by scholars such as Edward Mendelson, Valentine Cunningham, and Stan Smith. These secondary sources help trace the development of Auden's political thought and provide insight into his shifting relationship with Marxist ideology. The research applies key concepts from **Marxist criticism**—such as class struggle, alienation, ideology, and historical materialism—to interpret how Auden's poetry critiques social injustice and envisions the role of the poet in revolutionary or reformist discourse. The study further incorporates elements of **historical and cultural materialism** to situate Auden's poetic output within the broader literary and political trends of the 1930s. By combining literary close reading with theoretical and historical frameworks, this methodology seeks to provide a nuanced understanding of Auden's Marxist leanings and his evolving role as a politically engaged poet.

## Objective

The primary objective of this study is to examine the extent to which W. H. Auden's poetry, particularly from the 1930s, reflects Marxist ideology and engages with socio-political issues of the time. The study aims to

1. **Analyze key poems** such as *Spain (1937)* and *1 September 1939* to identify Marxist themes, including class struggle, economic inequality, and political commitment.
2. **Explore Auden's political and intellectual influences**, particularly his engagement with leftist ideologies and the broader context of 1930s Europe.
3. **Assess the evolution of Auden's political thought**, tracing his movement from a politically engaged poet aligned with Marxist ideals to a more spiritually and ethically focused writer in his later years.
4. **Contribute to the broader discourse on Marxist literary criticism**, demonstrating how poetry can serve as a medium for political expression and ideological critique.
5. **Highlight the complexities and contradictions** in Auden's relationship with Marxism, illustrating how his poetry reflects both support for and skepticism of ideological commitment.
6. The analysis of W. H. Auden's poetry through a Marxist lens reveals the deep and complex ways in which political ideology shaped his early poetic vision. Auden's work from the 1930s, particularly in poems like *Spain* and *1 September 1939*, illustrates his attempt to use poetry as a tool for political consciousness, drawing on Marxist themes such as class conflict, alienation, and collective struggle. These poems not only reflect his intellectual engagement with Marxist thought but also represent his emotional and moral response to the crises of the time—namely, economic depression, the rise of fascism, and the looming threat of world war.

7. However, Auden's Marxism was not absolute. While clearly influenced by the intellectual left, he maintained a critical distance from orthodox ideology. His poetry does not romanticize revolution or dogmatically endorse political solutions. Instead, it captures the tension between political idealism and personal doubt. For example, *Spain* embodies hope for a socialist future, yet ends on a note of skepticism about historical outcomes. This balance of commitment and critique allows Auden's work to transcend mere propaganda and function as a rich site of ideological inquiry.
8. Moreover, Auden's later retreat from political ideology—partly due to disillusionment with the Stalinist betrayals of socialism and his increasing interest in Christianity—demonstrates the limitations of applying a fixed ideological framework to his entire body of work. His shift toward individual morality and spiritual introspection suggests that, while Marxist themes strongly inform his early poetry, his broader poetic project cannot be fully contained within Marxist criticism.
9. This complexity is vital for understanding the role of the poet in politically volatile times. Auden exemplifies the possibility of being politically engaged without surrendering artistic integrity or intellectual independence. His work encourages readers to question easy answers and embrace the difficult intersections of ethics, politics, and art.
10. In the broader context of literary studies, Auden's example shows how poetry can participate in Marxist discourse while also critiquing it. His nuanced position challenges binary interpretations—such as poet versus propagandist or political versus apolitical artist—and suggests a more fluid model of ideological engagement.

## Discussion

The exploration of W. H. Auden's early poetry through a Marxist lens uncovers a deeply rooted engagement with the political, social, and ideological upheavals of the 1930s. Although Auden was never formally affiliated with any Marxist organization, his writings from this era reflect clear Marxist influences—particularly his concern with class conflict, collective action, and the socio-economic structures that shape human lives. These themes are especially apparent in poems like *Spain* (1937) and *1 September 1939*, which highlight the poet's acute awareness of historical processes and the moral responsibilities of individuals within them.

In *Spain*, Auden presents the Spanish Civil War not merely as a localized conflict but as a symbolic struggle between opposing ideologies—fascism and socialism. The poem juxtaposes the suffering of the present with the hopeful vision of a liberated future, emphasizing the role of ordinary people in shaping history. This dialectical structure mirrors Marxist historical materialism, where progress arises through struggle and contradiction. However, Auden's tone is not triumphalist; rather, it is laced with uncertainty, revealing his awareness of the human cost of ideological conflict.

*1 September 1939*, written at the onset of World War II, signals a shift in Auden's political tone. While the poem critiques the failures of capitalist and imperialist powers, it also reflects a more introspective and morally complex stance. The line "We must love one another or die" illustrates a movement away from ideological absolutism toward a universal ethical appeal. This transition marks Auden's gradual disillusionment with political doctrines, including Marxism, and his turn toward individual conscience and spiritual reflection.

The discussion must also acknowledge the historical and intellectual context in which Auden wrote. The 1930s were a time when many intellectuals, faced with the rise of fascism and the failures of liberal capitalism, found in Marxism a compelling alternative. Auden's engagement with Marxism should therefore be seen not in isolation but as part of a broader literary and cultural movement. Yet, his refusal to fully commit to any one ideology suggests a deeper skepticism about the capacity of political systems to address the complexities of human nature.

Moreover, Auden's poetic form—his use of irony, ambiguity, and formal experimentation—prevents his work from becoming didactic or propagandistic. Unlike socialist realist writers, Auden does not offer simple solutions or idealized portrayals of the proletariat. Instead, he maintains a critical distance, using poetry as a means to question, rather than affirm, political orthodoxy. This approach enriches his contribution to Marxist literature by demonstrating that poetic engagement with politics can be both ideologically informed and artistically autonomous.

In conclusion, the discussion highlights that while Auden was not a Marxist in the doctrinaire sense, his poetry undeniably reflects Marxist concerns and critiques of his time. His evolving relationship with political ideology adds depth to his work, positioning him as a poet who wrestled with the tensions between art and politics, commitment and doubt, idealism and disillusionment.

## Conclusion

W. H. Auden's early poetry stands as a compelling testament to the intersection of art and ideology during one of the most politically volatile periods of the twentieth century. Though Auden was never a rigid adherent to Marxist doctrine, his engagement with Marxist themes—such as class struggle, social injustice, economic inequality, and the role of the individual in collective history—is evident throughout his work in the 1930s. Poems like *Spain* and *I September 1939* showcase his attempt to reconcile poetic expression with political urgency, reflecting the influence of Marxist and leftist ideals on his worldview. However, Auden's evolving political stance and eventual disillusionment with ideological systems—particularly after the Spanish Civil War and his move to the United States—mark a significant shift in his poetic and philosophical orientation. His later work emphasizes individual moral responsibility, spirituality, and the limitations of political action, suggesting a more complex and critical approach to the promises of Marxism.

Ultimately, Auden's relationship with Marxism was both passionate and conflicted. His poetry offers not only a reflection of the ideological battles of his time but also a nuanced critique of ideological certainty itself. As such, Auden remains a vital figure for understanding how literature can engage with, challenge, and transcend political ideologies—offering a space where ethical and historical reflection can coexist with aesthetic form

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## **Nature in the Battlefield: A Critical Study of Wilfred Owen's Trench Poetry**

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### **Abstract**

Wilfred Owen, the great soldier-poet of the First World War, depicts mainly the futility of man-made war and its devastating effect upon society and Nature. His war poems, based upon his own intense personal experiences in the trench of the battlefield, were written between August 1917 and September 1918. Owen started his poetic career as a sensuous Romantic poet like John Keats, but he concluded his short poetic career as a disillusioned modern poet. While participating actively as a soldier in the battlefield and trenches, he visualized the bleak and traumatic form of Nature all around himself, which he portrayed with vivid visual images in his war poems.

In such of his war poems, ‘*1914*’ and ‘*Exposure*’, Owen compares the gloom and violence of the battlefield to the darkness of winter and the overwhelming Cyclone. The same merciless, icy dark winter wind and snow create a hell-like situation to the infantryman in his poem, ‘*Song of Songs*’ and ‘*Mental Cases*’. In the poem, ‘*Futility*’, the sun is depicted as the symbol of warmth and life, but it fails to generate the life and energy in soldier’s frozen dead body. Nature is found in a very ravaged and degraded form in the battlefield and its surroundings, due to modern technological warfare. The positive and negative aspects of Nature in the battlefield are highlighted in his most memorable war poem, ‘*Spring Offensive*’ in which Owen makes a contrast between the pre-war calmness and beauty of nature and the post-war hellish environment of the battlefield. The research paper falls to the theme of ‘Eco-criticism and Literature’ since it tries to highlight the hostility between Nature and men during the ongoing First World War.

**Keywords:** Nature, Battlefield, Ecocriticism, World War, Trench poetry

### **Introduction**

Wilfred Owen, along with his mentor, Siegfried Sassoon, are still appreciated as the apostles of universal brotherhood and World peace owing to the message of their anti-war poems. Both Owen and Sassoon participated actively in the First World War (1914 - 1918) as soldiers living in trench and fighting at the front of the battlefield where they had visualized the wastage of youthful lives and natural resources. Before Owen, War poetry was written by some of the soldier-poets, like Rupert Brooke who used to glorify English heroism and its participation in modern warfare with a call of nobility. Owen became interested in writing poetry quite early in his life when he was still pursuing his high school education. He was very much emotionally attached to his mother, Susan Owen, who inculcated a strong faith in her son for the Anglican sect of Christianity and the doctrine of Evangelism. Besides the influences of his devout mother and Christianity, Owen was very much impressed with the sentimental and pure nature poems of such Romantic poets,

especially William Wordsworth and John Keats. Like these Romantic poets, Owen's poetry is highly sentimental, sensuous and pictorial.

Before joining the English army in the Artists Rifles on 21 October, 1915, he had been working as a private tutor, teaching English and French at the Berlitz School of Languages in Bordeaux in

French, but he returned England as soon as the First World War broke out to join the English army. After his rigorous training for seven months at Hare Hall Camp in Essex, Owen had been commissioned as a second lieutenant in the Manchester Regiment. The romantic and imaginative mind of Owen, at first, didn't accept the vulgar and unsentimental life-style of an English soldier, but slowly and gradually he adapted himself to that rough-tough life for the sake of his survival and his service to his country, England. While fighting at the Front, Owen suffered both the physical and mental trauma several times and for his speedy recovery, he had been admitted to the military hospital frequently. Once, Owen suffered much due to shell shock or neurasthenia when a trench mortar shell blasted closely to him. Owen was sent to Craiglockhart War Hospital in Edinburgh where he came across another great soldier-poet, Sassoon who motivated him to write the ugly realities of war through his poems. After his posting for light regimented duties in North Yorkshire and then in March 1918 at Ripon, Owen composed and revised a number of his war poems, dealing with the wastage of youth and natural surroundings.

Owen returned to the active military service, to the Frontline, in August, 1918 and he was awarded the Military Cross for his exemplary courage and leadership posthumously on 15 February, 1919. Owen was killed with a stray bullet on 4 November, 1918 just before a week of the Armistice which closed the prolonged First World War. Only five of Owen's poetry were published during his life time and after his death, most of his poems were collected in different volumes by his relatives and poet-friends like Sassoon, Edith Sitwell, and Edmund Blunden. With their preface for publication, even though Owen has been criticized by some English poets as an escapist for his anti-war sentimental poems yet he became the most popular war-poet who depicted the devastated humanity and nature through his pictorial poetry. With his own unique style, the main purpose of my research paper is to expose the reality of the devastating war and its harmful and damaging effect on the purity of natural surroundings.

### **Exposition**

Owen's letters to his mother and poems composed during 1917-18 clearly indicated his shaken faith in Christianity and the political machinery of England, and naturally he tried to revise and reform his own Christian beliefs in the light of the soldier's sufferings and his own conscience. He describes himself as a "conscientious objector with a very sacred conscience." (Asquith, 200:38). Owen wrote his sonnet '1914' in 1914 about the glories of war, but he revised his sonnet in 1917 by saying that war has changed the autumn into a dark cold winter when there is no light, life and warmth in the natural surroundings. It appears to him that the whole of Europe is engulfed with the destructive force of the tornado, violence and bloodshed started by Germany. Progress of humanity, nature and arts has been consumed by the chaotic and bloody forces of war. But now , for us, wild winter, and the need of sowings for new spring, and blood for seed.(Owen in Cross : 2009 : 24)

The ideas of Spring and Summer as 'bloomed' and 'blaze', indicate the productive phases of Prewar nature and its seasons, but in the post-war era, Spring and Summer are overshadowed with gloomy

war. He expands the idea of this natural cycle of seasons by suggesting that its bud and blossoms of Spring and Summer can be restored by sowing the blood-seeds of the soldiers.

Owen's view of the war as an inevitable cycle of death and renewal on the one hand and the human civilization with its Spring, Summer, Autumn and Winter is typical of the Decadent movement.

Owen's poem 'The Show' was drafted in November 1917, motivated by the prizewinning war novel, *Le Feu*. This poem is written against the backdrop of a battlefield, during an assault between British and German troops, full of mud and water in which the figures appear, all blinded and borne down with filth like the dreadful castaways of shipwreck. The whole battlefield appears hopeless and unproductive, with soldiers creeping like thin caterpillars. The poem 'The Show' ends abruptly on a note of remorse and guilty conscience because while surveying the barren, desolate battlefield with the inhuman, insect-like condition of soldiers, Owen takes the responsibility for the plight and horror of the battlefield:

And He, picking a manner of worm, which Half had hid, Its bruises in the earth,  
but crawled no Further; (Owen in Cross(ed) : 2009 :35)

Owen states that war is unnatural to society and Nature, and in 'Exposition', seems hostile to those who get involved in the devastating war. Owen concludes the poem by highlighting his personal feelings of terror and death that permeates the battlefield of Scarborough. Through his conversation with Sassoon at Craiglockhart, Owen developed a space, an artistic and philosophic space in his mind to process the sufferings he had seen and was seeing around the battlefield. He was also made the editor of The Hospital Literary magazine, *'The Hydra'* in which he published the first two poems of his own anonymously, entitled *'Song of Songs'* and *'The Next War'*.

'Exposure', has been appreciated as one of Owen's carefully meditated war poems, with its haunting verbal and descriptive beauty with smack of typical Katsina sensuousness. At the same time, "Exposure" proves to be an unusual Great War poem by any standard, because its details insinuate that in the battlefield a soldier has to fight not as much with other soldiers as with the hostile natural elements. The soldiers have to face extreme cold and frostbite both in the unprotected trenches and in the open battlefield. The merciless icy wind constantly beating and knocking the soldiers with its pointed snowflakes. Owen prescribes the elements of nature more hostile to the exposed soldiers than the German soldiers hiding in their camp. The horrifying winter landscape of the battlefield and its piercing sound reminds the poet the twitching agonies of the dying men on the barbed wire. Even the bullets and its tumble sound are not as deadly as the flakes of the freezing air. Some of the soldiers imagine that they are basking in the warmth of the sun, lying in a field filled with flowers and birds. Again, they console themselves with the warm unprotected indoor of their home, with snow and winter outside. Some soldiers anticipate their death with frozen wind and snow and others think that they would die of freezing cold when they dig the graves for the dead soldiers. It is rightly said that 'the contrasting Katsina richness in stanzas five and six is partly licensed by the fact that under such an assault, the soldiers driven in upon themselves, become immersed in a form of other – worldly hallucination in which they recall images of home, but images now nightmarishly corrupted by their sense of being universally alienated...' (Introduction : 2002:15-17).

In his poem, '*Futility*' written in 1918, Owen describes the meaningless and pathetic death of a soldier, amidst the freezing snow in France. Some of the soldiers put the death, frozen body of the soldiers in the warmth of the sun, but even the life-giver Sun does not rouse him to life. Through the frozen body of the soldier, the poet mourns not only for the pathetic death of the soldier but also the futility of the sun, the life giver against the power of the death. We get the repetition of the word, 'the Sun' because it is the vitality of nature. He wonders the helplessness and hopelessness of the power of the sun which surrenders its reviving power to death. In one of his letters to his mother, Owen describes the numbness of the snowy trenches and the glare of the sun outside in the battlefield, but the soldiers avoid going outside in the field for fear of crashing shells.

Owen's last great war poem was written in the summer of 1918, and he revised this poem between July and September, but he did not complete his revisions. '*Spring Offensive*' incorporates memories of the hurricane barrage at Fayet in April 1917, Although some of the details are altered to resonate with literary tradition. Long ago, in his early enthusiasm for Keats, Wilfred had hoped for a vision like those granted to old dreamers on May Morn's, and his last finished poem is set in May, Shropshire - like landscape where he felt native a teacher of morality as felt by the great native poet William Wordsworth. Buttercups and brambles during the spring season appear to be blessings and delightful peace, but the offensive is against the spring season as well as lies in it. When the soldiers attack on their own mother earth, nature responds with necessary fury until the air is once again cool and peaceful. The soldiers are heroes, and their heroism is not the absurd naive value admired by story tellers. Curious pieces are brushed aside in the last stanza. Only soldiers who have entered hell as living men can know the truth, and they keep their Secret..." (Hibberd : 2002 : 339)

According to Owen, men wait to launch an attack in the spring landscape, apparently soothed by nature. Then they go over the top into battle, which involves a rejection of what is natural.

Immediately nature seems to turn against them. The final stanza with a question is supposed to be written as the last piece of poetry by Owen, and on this ground it is also believed that this last poem contains memories Not only of 1917 barrage at Fayette, but also of the catastrophic charge of the 16th Lancashire Fusiliers at Jancourt on 2nd October, 1918; a disaster that Wilfred had to watch at close quarters. In this poem Owen raises a number of questions, as life with death, peace with war, or belief with skepticism. Owen wonders at the rushing soldiers into hell-like German trenches only to achieve victory by evil actions or the worst form of inhumanities and If they survive, they are amazed to crawl out alive and be able to breathe the cool air once more. The poet wants to put an end to all these hellish activities by complaining about them to the comrades, who planned these things against God and nature.

The main theme of Owen's poetry is the 'pity of war' and the untold truth of war, based on his exposure of the inhumanity of the mechanized warfare. Owen uses nature in his poetry extensively to reveal how men were degraded at war due to their poor treatment and their surroundings' conditions, belittling their entire being to that of an insect or an animal, as depicted both in *The Show* and *Spring Offensive*. Nature is presented as providing both a sense of tranquility during rest at war, but equally it seemed in a place of such desolate isolation from civilized life and it

seemed that even nature acted against the soldiers. Nature is used in *Spring offensive* more directly, building scenic imagery. From an objective point of view against this fierce backdrop of battle and fury, while in *The Show* nature is used in a more metaphorical sense used to describe the physical and mental state of men at war. In his famous anti-war poem, containing the theme of '*the pity of war*', entitled, '*Mental Cases*', Owen describes the abnormal conditions of insane soldiers whose minds get deranged with the gruesome battlefield and its chemical warfare. Through the psychoanalytical description of these insane soldiers, Owen sets the poem in twilight which reflects the soft light between day and night to indicate how the men's minds seem to exist somewhere between life and death. This psychological trauma is aggravated with the look of the soldiers as beings of purgatorial shadows. Instead of being living persons with energy and hope, these men simply exist. Owen compares the 'sunlight' to a 'blood-smear' across the sky. This simile of 'sunlight' suggests their whole world, smeared with blood. Even when the night comes, it is bloodlike black, ravishing their peace of mind. The repetition of 'blood' shows that they cannot forget the great mass of bodies they had to wonder through. The mention of the word 'Dawn', like a bleeding wound means that everyday comes with the Painful memories of bloodshed in the battlefield, and that it would never start a new peaceful life for them.

### **Conclusion**

Before Wilfred Owen, the great Victorian poet Tennyson used to write war poems with excessive use of alliteration to evoke a multi-sensory experience. The purpose of Tennyson behind writing his war poetry was to evoke the feelings of nationalism or patriotism so that the young English men might enlist them to the British army to help Queen Victoria in spreading her commanding or ruling empire over the Third World countries. Owen had been more a poet of humanity than of war since he was neither a poet of patriotism or imperialism. He had been influenced by Shelley, Keats and Wordsworth who were democratic in their attitude, and this democratic attitude has been reflected in their poetic creation. The source of real human happiness and real love lies in nature or in mother Earth which does not make any discrimination between man and man in respect of caste, creed and nationality. Wilfred used to the devastation of nature or the natural surroundings of the battlefield to expose the physical and mental trauma suffered equally both by the English and the German soldiers.

The two words, 'cold winter' and 'old spring' are used frequently in his poems like '*Exposure*', '*1914*', '*Song of Songs*', '*Spring Offensive*', '*Mental Cases*', and others. 'Winter' stands for the closing days of beautiful, bright and warm nature which obstruct the growth of humanity. Contrary to Winter, 'Spring' gives warmth, beauty, and youth to nature for the progress and health of humanity. At the battlefield in the hilly area, Owen and other soldiers had to live underground, in trenches where they could not enjoy the beauty or warmth of nature. Spring had been devastated with the poisonous gas-shells that created horrible devastating natural surroundings all around the battlefield. Instead of listening to the musical cooing and twittering of birds and skylark in the blooming Spring season, Owen and other shell-shocked soldiers used to hear only the inhuman mechanical clattering sound of machine-guns and the harsh thumping sound of the gas shells.

That's why Owen and other soldiers used to anticipate a free life, very much like a bird, singing and soaring high in the green woods with the sunny light and warmth.

Some of other war poets were full of appreciation for Owen's poetic and technical craftsmanship:

"Owen was one of the few spokesmen of the ordinary fighting man... 1917 heard for the first time the articulate voice of rebellion; it was high time." (Blunden, 1920: 807)

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## **Naga Origin and Migrations: Legends, Folklores and History**

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### **Abstract**

The origin and migration patterns of the Nagas have long intrigued the imagination of scholars of Naga History and has been a subject of much academic interest. While Myths on Naga origins provide some valuable insights into their ancestral homeland and migratory paths, comparative analysis drawn from historical, archaeological, and geological studies suggest broader movements

linked to pre-historic dispersions in Southeast Asia. Recent interdisciplinary studies emphasize the importance of integrating indigenous knowledge with scientific methodologies to reconstruct migration histories more accurately. When viewed from such an approach, the Naga Migration story becomes part of a larger narrative of pre-historic movements across Asia. This paper on Naga migrations will be analyzing all of these sources to try to bridge the gaps between them so that a fuller and more accurate history of the migration routes of the Naga ancestors can be arrived at.

**Keywords:-** Naga Migration, Oral traditions, Tibeto- Burman, Southeast Asia, archaeological evidence, pre-historic movements, Naga Hills.

## **Introduction**

### **Southeast Asian Links: Historical and Archaeological Evidence**

Scholarly discourses on Naga migrations link their origins to ancient human dispersals across Southeast Asia. Linguistic studies categorize the Naga languages within the Tibeto- Burman language family which is regarded to have originated in the region around the upper Yangtze and Yellow Rivers and migrated southward and westward, with later migrations spreading into Southeast Asia and North East India (*Van Driem, 2012*). *Hall* provides a comprehensive overview of the movements of diverse populations throughout Southeast Asia, citing the early waves of migration of Austroasiatic and Tibeto- Burman speaking groups from regions in present day China and dispersing southward into various parts of Southeast Asia. The Naga tribes, classified as belonging to this language group, may have been a part of this migratory trends, moving through regions such as the Irrawaddy and Chindwin before arriving in present-day Myanmar and the Naga Hills in Northeast India.

Archaeological findings corroborate these migratory movements of the Nagas and other early races of Southeast Asia revealing material cultures that share similarities with those found in parts of Southeast Asia. Megalithic structures found in the Naga Hills bear close resemblance with those found in Southeast Asia, where megalithic culture associated with religion can be found, comprising of grinding stones with magical significance, troughs in which skulls were preserved, menhirs which may have been phallic symbols, dolmens at burial places, burial chambers of long flat stones are evidenced in the cultural practices of many Naga tribes. The presence of stone tools, of burial practices, and pottery styles show remarkable parallels in cultural exchanges or a common origin. (*Bellwood, 2004*). The headhunting practices of the Nagas, animistic beliefs, traditional attires and cultural life all provide strong connections with several ethnic communities in Southeast Asia. These artifacts indicate that the Naga ancestors may have migrated through Southeast Asia in various waves taking centuries of movement, and some of the groups of Nagas assimilating various cultural elements before settling down in their current region. That the Naga tribes belong to a very early human race that entered the Northeast region, may find strong probabilities when cross cultural analysis of early racial elements in southeast Asia is taken into consideration *Hall* for instance, mentions the theory forwarded by *Von Heine Geldern*, that “The Neolithic oval- axe culture found in northern Burma, among the Nagas of Assam, in Cambodia and in the eastern Islands of the Archipelago is connected with the use of a plank -built canoe, and that both represent a development of Mesolithic culture.” (*Hall, 1981*). Many scholars have postulated the ethnic similarities between Nagas and the ethnic tribal groups of Indonesia, Malaysia and the Philippines and Formosa etc. In these Islands, the Indonesians or the Austronesians believed to be the last great racial group that entered Southeast Asia in the Neolithic times, formed the basis of the population. Today, the main population of the Indo-Chinese mainland are the Austronesians commonly known

as Indonesians and most of the ethnic groups of Northeast India have racial and cultural connections with them. Additionally, genetic studies indicate racial connections between Naga groups and Southeast Asian tribal communities, reinforcing the hypothesis of an early movement from the east into the Naga Hills. Evidently, Southeast Asia already possessed a civilization of its own before it came into contact with Indian culture. Kautilya's Arthashastra mentions deporting of surplus population to a new country, which is taken as the early wave of Indian immigrants to Southeast Asia before the Christian era. By the time of the arrival of Indian cultural influence, the great waves of pre-historic migrations of early human groups to Southeast Asia had ended. The migrations had generally proceeded by the narrow valleys of the rivers starting from China and the borders of Tibet, drawn by the attraction of deltas and the sea. Another point to be noted is that, unlike other human migrations of later centuries across the World, the migrations of these pre-historic time were very slow and long-drawn-out movements of people, experiencing much admixture of cultures, some times with assimilation of conquerors and conquered. In due course of time, the older inhabitants adopt the language and customs of the immigrants. The same context may be applied to the Naga migrations which occurred over several centuries along with the movement of early primitive tribes of Southeast Asia. Thus, in the pre-historic times, for a period of thousands of years, a succession of different human types followed one another down from continental Asia through mainland Southeast Asia and the Islands. The pre-historic racial groups that entered Southeast Asia were the Australoid who were the earliest and first human inhabitants of the region, the next group is identified as the Negritos, followed by the Melanesoid people, all three races were in Mesolithic stage. The stone tools, weapons and implements in the Mesolithic had made some advancement in quality, also notable is the fishing tackle and the dug-out canoe with paddles. Some of the Mesolithic stone tools and celts have been discovered in Vietnam, Thailand, Malaya, Sumatra and Philippines, known popularly as Bacsonian and Hoabinhian (Harrison, 1966). The Log-drums found in almost every Naga Village till today, show indication of resemblance with the dug-out canoes, and it was probably the canoes which their ancestors must have used during the course of their early migrations. The Naga even today dearly uses marine shells as ornaments, pointing to a bygone settlement near the sea (Alemchiba, 1970)

An examination of the last great group of pre-historic peoples, the Indonesians or Austronesians, who came to Southeast, probably between 2500 and 1500 B.C. makes a highly intriguing study due to the striking similarities with the culture of the Naga tribes. The descendants of these people presently make up the basic population of Malaya, Indonesia, Philippines, the Indo-Chinese peninsula and Southern China. Since the mass of the Southern Chinese belong to this Indonesian physical type with mongoloid admixture, it is very clear that the dispersal centre of the Indonesian people was in South-west China. The Neolithic age in Southeast Asia is considered to have begun with the arrival of the Indonesian people. The striking similarities that exist between the Indonesians and the Naga tribes helps in unravelling the layers of obscurity and assumptions that have surrounded the question of ethnic origin of the Naga tribes.

The Neolithic age signifies the period when man upgraded from hunting and food gathering to food cultivation, started domestication of animals and making of pottery. Brian Harrison's description of the Indonesian people helps in making a clear comparison between the Naga tribes and their ethnic cultural ties with the Indonesian stock of people in Southeast Asia. The arrival of the Indonesian people is known to coincide with the Neolithic age, yet they seem to have been also engaged in hunting and fishing, and carrying out agricultural activities, which is the same subsistence condition followed by the early Naga village tribes. Rice and millet were crops that

were widely cultivated, following shifting cultivation known as *Ladang* system and also permanent irrigated fields (*or the sawah system*). These same practices of cultivation, by cutting down the jungle and burning it and cultivating the field for one year or two years commonly known as *Jhum cultivation* was also carried out by the Nagas like Lotha, Ao, Sumi and all the Nagas residing in the Eastern side of the Naga Hills, while the Naga tribes like the Angami, Chakhesangs and other southern tribes practiced the more advanced techniques of irrigated terrace farming. The Indonesians used rice and millet for food and also for brewing wine; the same method was done by the Nagas, whose staple food is rice and millet and rice beer was a popular drink among the Nagas of every tribe.

Further parallels can be found in the housing structures, the Indonesians lived in wooden houses raised above the ground by bamboo or wooden piles. This same type of housing architecture, with dwelling houses built on posts and piles was followed by many Naga tribes

The Indonesians domesticated animals like buffalo and pig. They made cloth from the bark of trees, they were animists, believing that a life-force or soul substance was contained in all natural objects, and their plants growing crops. The life force of the rice-field was a goddess, the rice-mother and they carried out complex rituals and prohibitions to appease and preserve the life-force. Similarly, the Indonesians were head-hunters, cherishing the head where the soul is believed to reside. The agricultural life made possible a settled community life and the development of social custom and behaviour. The peasant village community became the basic social under a priest or priestess. Traditional, social and religious customs, various social regulations and conventions, privileges, penalties, rights and duties, agricultural rituals were handed down by word of mouth from generation to generation. One aspect of Indonesian community life is represented by megalithic or large stone monuments- they were tall stone menhirs or dolmens, stone pyramids and terraces, probably connected with ancestor worship or sacrificial ceremonies. Some of these monuments were carved with simple magical symbols such as circles or rosettes

(Harrison, 1966). Many of these cultures are still alive in Islands of Sumatra, Java, Bali etc. This Neolithic age in southeast Asia lasted from roughly 1500 to 300 B.C and therefore, the Naga Migrations must also have taken place in around the same timeline though whether they had arrived in Northeast before the beginning of Christian era or not is not fully established. However, if it is true that the reference made in "Geographia" by the Greek geographer Ptolemy, in about the year 150 A.D, about a wild people 'Nagalog' or naked people with indications of residing around the hills may be a reference to the fierce naked Nagas. According to the Burma census Report, successive incursions of so-called Tibeto-Burman peoples came from a region in western China, between the sources of the Yangtse-kiang and Hoang-ho rivers. The early home of the peoples of eastern Asia was in the upper reaches of the Hoang-ho or Yellow River of China, and that from this centre the Tibetans moved westward; the early tribes of Indo-China southward; and the Chinese, south-eastward. According to this view, the progenitors of the Karen probably formed a part of the southward migration (Alemchiba, 1970).

### **Oral Traditions and Legends on Migrations**

Due to lack of written records, the ancient history of the Nagas and their origin still remains vague, but they possess a rich repertoire of oral history which has been passed down orally for centuries from one generation to another. These oral narratives help contemporary scholars to reconstruct and preserve the vibrant cultural traditions and remote past history of the Nagas.

The history of how the Naga tribes came precisely to occupy their present position is yet to be fully ascertained but it is believed that the Nagas entered the Naga Hills before the Christian era.

The Naga migration did not take place in one massive wave but it was gradual and slow migration covering several centuries in various groups. The oral traditions among different Naga tribes provide rich narratives of their migration and settlement, and it suggests that the Naga tribes comprising of different kinship groups moved and migrated at different waves and routes. Each tribe has its own legends that provide insights on the course of their migrations and origin. For a clearer understanding, it is important to note that the Naga languages and dialects are classified under the Tibeto-Burman group. *G.A Grierson* traced the origin of the Nagas to that of the Tibeto-Burman on the basis of language (*Grierson, 1903*). The Burma- group of Tibeto-mongoloids include the Naga, Kuki-Chin, who came down to Burma and turned towards westwards, and the Kachins, Singphos, and the Lolos who have remained in Burma. The legends of most of the Burma groups have narrations indicating association with the Neolithic age. Many of them also refer to caves or Earth-holes, narrating that their ancestors came out of the Earth, which suggests their habitation in caves. Admixture of the Earthborn hordes occurs in the folklore of many Naga Tribes. The Angami legend speaks about their descent from two brothers or cousins, who came out of the Earth. The elder brother led the way through the jungle, cutting down plantain trees to clear the path for the other members of the group to follow. But the banana trees had regrown very quickly and as a result, the tribesmen in the rear group lost track of their earlier kin and proceeded towards another direction.

Some Lotha and Rengma claim of emerging from the Earth-hole, situated somewhere in the East. The Tangkhuls also claim the Earth-hole tradition of emerging from Miurlung Earthhole at Hundung and the legend of Southern Tangkhuls claim that the ancestors came out of the Earthhole somewhere beyond the Ningthir river. It is not easy to distinguish the earliest inhabitants of definitely that the ancestors emerged out of the Earth from six stones, called Lungterok, sometimes called Ungterok at the pre-historic Neolithic site Chongliyimti, lying on top of the spur on the right bank of the Dikhu, just opposite Mokongtsu, presently it falls in Sangtam area (*Mills, 1926*). The six stones represent the source of the Pongener, Longkumer and Jamir Clans. The Mongsens of the Ao tribe believe they emerged out of their ancestors came out of the Earth or cave, and settled at Kubok, a site running down from Mokongtsu towards the Dikhu. The Changki group of the Ao tribe are believed to have arrived in the Ao region before the dispersion of the Chongli-mongsens group. *J. P Mills* assumes that the Aos arrived in three separate waves in which Mongsens and Chongli are later arrivals, which places the Changki as the earliest (*Mills, 1926*).

The Yimchungru tradition cites their emergence at Moru, in the East. Both the Yimchungru and the Khiamniungan formed another wave of immigrants who came to their present home from Burma by trekking directly westward.

The Sangtams also came from the south along the Tizu river and in the course of their wanderings they might have been ancient companions of the Ao or lived in close proximity with the Aos. The Chakhesangs have close affinity with the Sangtams. The Changs are believed to have migrated along with the Sangtams. The Phom legends mention that at one time they stayed together with the Sangtams. It is assumed that they entered directly from the east forming a different wave and some of them settled as far as the Ao area in the west. The Konyaks, unlike other Naga tribes had entered their present area from north-east of the Naga Hills from Burma, and their kinsmen are found settled in the adjacent tracts of Burma and Arunachal Pradesh. What is worth noting is that, these primitive men also came to know the use of metals as seen in their weapons and tools. Legends of some tribes show that the people coming out of caves used spears and arrows made by their blacksmith for killing Tiger (*Shimmi, 1988*).

To sum up, in the search for Naga origins and migrations, Dr *W.C Smith* has classified Nagas as culturally similar to Indonesians by identifying and comparing the cultural traits and traditions of several ethnic groups like the Dayaks and kayaks of Borneo, Igorots and Ifugaos of Philippines, Battak of Sumatra and certain groups of Formosa. Taking all these aspects into consideration, we can conclude in the words of Alemchiba that the original stock starting from the centre of dispersion in China had reached the Irrawady and Chindwin rivers, bifurcated in different directions, ultimately leading to Tibet, Assam, the hill ranges between Assam and Burma. Another wave came from the Southeast Asian islands, taking a north westerly direction and entered the Naga Hills using Burma as a corridor.

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**बिहार में दलित राजनीतिक चेतना का विकास और प्रभाव: स्वतंत्रता पश्चात  
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**परिचय**

विषय की पृष्ठभूमि और दलित राजनीतिक चेतना का महत्व

भारतीय समाज में जातिगत व्यवस्था का लंबा इतिहास रहा है, जिसने समाज को विभिन्न श्रेणियों में बाँट दिया। इस व्यवस्था में दलित वर्ग को सबसे निचले स्तर पर रखा गया, जिससे उनकी सामाजिक, आर्थिक, और राजनीतिक स्थिति अत्यंत कमजोर रही (शर्मा, 2005)। भारतीय संविधान के लागू होने के बाद, दलितों को कुछ अधिकार और सुविधाएँ प्रदान की गईं, लेकिन सामाजिक-आर्थिक असमानताएँ अभी भी बनी हुई हैं (अंबेडकर, 1956)। स्वतंत्रता पश्चात भारतीय लोकतंत्र में दलितों की राजनीतिक चेतना का विकास एक महत्वपूर्ण मुद्दा बनकर उभरा, क्योंकि यह उनके अधिकारों और सामाजिक न्याय की प्राप्ति की दिशा में एक कदम था (सिंह, 2008)।

बिहार में भी, दलित चेतना का विकास और सामाजिक-राजनीतिक जागरूकता का उदय एक प्रमुख परिवर्तन के रूप में देखा गया है। दलित वर्गों में राजनीतिक चेतना का विकास न केवल उनके अधिकारों के प्रति जागरूकता बढ़ाने में सहायक रहा है, बल्कि यह उन्हें राजनीतिक प्रक्रिया में भागीदारी का एक सशक्त माध्यम भी प्रदान करता है (कुमार, 2011)। दलित नेताओं और संगठनों द्वारा किए गए आंदोलनों ने उन्हें अपनी आवाज उठाने और समाज में अपनी स्थिति सुधारने की दिशा में प्रेरित किया है (गुप्ता, 2013)।

बिहार का सामाजिक ढांचा और उसमें दलितों की स्थिति

बिहार का समाज विभिन्न जातियों और उपजातियों में बँटा हुआ है, जिसमें जाति व्यवस्था ने गहरी जड़ें जमा रखी हैं। राज्य में भूमिहार, राजपूत, यादव, कुर्मी आदि प्रमुख जातियाँ उच्च सामाजिक श्रेणियों में आती हैं, जबकि दलित जातियों में पासवान, मुसहर, चमार आदि शामिल हैं, जो समाज के निचले स्तर पर माने जाते हैं (दास, 2012)। बिहार के ग्रामीण क्षेत्रों में आज भी जातिगत भेदभाव और सामाजिक असमानता के कई उदाहरण देखे जा सकते हैं, जहाँ दलित समुदायों को सामाजिक और आर्थिक उत्पीड़न का सामना करना पड़ता है (राय, 2014)।

दलितों की स्थिति में सुधार के प्रयासों के बावजूद, वे अभी भी सामाजिक, शैक्षणिक, और आर्थिक दृष्टि से पिछड़े हुए हैं। राजनीतिक चेतना और आरक्षण नीति ने कुछ हद तक उन की स्थिति में सुधार किया है, लेकिन सामाजिक

ढांचे में बदलाव की गति धीमी रही है। इसके बावजूद, पिछले कुछ दशकों में दलित समुदायों में शिक्षा और राजनीतिक जागरूकता का स्तर बढ़ा है, जिससे उनकी सामाजिक स्थिति में सुधार के संकेत मिलते हैं (मिश्रा, 2016)।

स्वतंत्रता पश्चात भारत में दलित राजनीति का उदय

स्वतंत्रता के बाद सामाजिक परिवर्तन और संविधान द्वारा प्रदान किए गए अधिकार

भारत में स्वतंत्रता प्राप्ति के बाद संविधान के निर्माण के साथ दलित समुदायों के लिए कई महत्वपूर्ण अधिकार और विशेषाधिकार सुनिश्चित किए गए। डॉ. भीमराव अंबेडकर की अगुवाई में भारतीय संविधान ने समानता, स्वतंत्रता, और सामाजिक न्याय के सिद्धांतों को स्थापित किया, जो भारतीय समाज में सामाजिक असमानताओं को समाप्त करने की दिशा में एक महत्वपूर्ण कदम था (जैन, 2009)। संविधान में अनुसूचित जातियों के लिए आरक्षण, शिक्षा, और रोजगार में विशेष प्रावधान रखे गए, जिससे उनके सामाजिक और आर्थिक उत्थान का मार्ग प्रशस्त हुआ (राजू, 2013)।

इन संवैधानिक सुधारों ने दलित समुदायों को पहली बार एक सशक्त आवाज दी और उन्हें भारतीय राजनीति में एक प्रमुख भूमिका निभाने के लिए प्रेरित किया। राजनीतिक प्रक्रिया में उनकी भागीदारी ने न केवल उन्हें सामाजिक न्याय की प्राप्ति में सहायता की, बल्कि उनके अधिकारों की रक्षा के लिए जागरूकता भी बढ़ाई (सिंह, 2012)। स्वतंत्रता के बाद के इस सामाजिक परिवर्तन ने दलित समुदायों को संगठित किया और दलित राजनीति का उदय एक संगठित आंदोलन के रूप में होने लगा।

अंबेडकरवादी विचारधारा और उसके बिहार में प्रभाव

डॉ. अंबेडकर द्वारा स्थापित विचार धारा, जिसे अंबेडकरवाद के नाम से जाना जाता है, ने भारतीय समाज में दलितों की स्थिति में सुधार लाने के लिए एक महत्वपूर्ण भूमिका निभाई। अंबेडकरवादी विचार धारा ने दलितों के लिए शिक्षा, सामाजिक समानता, और राजनीतिक अधिकारों की आवश्यकता को प्रमुखता दी (कौशिक, 2010)। बिहार में भी इस विचार धारा का प्रभाव गहरा पड़ा, जहाँ दलित समुदायों ने अपने अधिकारों की मांग करने के लिए संगठित हो कर आंदोलन शुरू किए।

बिहार में दलित राजनीति पर अंबेडकरवादी विचारधारा का प्रभाव विशेष रूप से 1970 और 1980 के दशक में देखा गया, जब दलित समुदायों ने बहुजन समाज पार्टी और अन्य दलित संगठनों के माध्यम से अपनी आवाज बुलंद की। बिहार के नेताओं ने अंबेडकरवादी विचारधारा को अपनाते हुए दलित समाज के उत्थान के लिए नीतियाँ और योजनाएँ बनाईं, जिससे दलितों में राजनीतिक चेतना का विकास हुआ (शुक्ला, 2015)। अंबेडकरवाद ने बिहार में न केवल दलित राजनीति को मजबूत किया, बल्कि इसे एक सामाजिक आंदोलन का रूप भी दिया।

अंबेडकरवादी विचार धारा का बिहार की राजनीति में योगदान आज भी देखा जा सकता है, जहाँ दलित नेताओं ने सामाजिक समानता और न्याय के सिद्धांतों पर आधारित नीतियों को बढ़ावा दिया। बिहार में अंबेडकरवादी विचार धारा ने दलित समुदायों को एक नई पहचान और राजनीतिक शक्ति प्रदान की, जिससे वे समाज में समानता और न्याय की मांग करने में सक्षम हो सके (वर्मा, 2017)।

बिहार में दलितों की राजनीतिक चेतना का विकास

प्रमुख दलित आंदोलनों और संगठनों का उदय: बहुजन समाज पार्टी, दलित पैथर

बिहार में दलित समुदायों में राजनीतिक चेतना का विकास दलित आंदोलनों और संगठनों के माध्यम से हुआ, जिनमें बहु जन समाज पार्टी (बीएसपी) और दलित पैथर जैसे संगठन प्रमुख रहे। बीएसपी ने दलितों के अधिकारों के प्रति एक सशक्त आंदोलन का निर्माण किया और उन्हें राजनीतिक स्तर पर संगठित करने का कार्य किया। इसके नेतृत्व में दलित समुदायों को न केवल एक राजनीतिक मंचमिला, बल्कि उन्होंने समाज में अपने अधिकारों के लिए संघर्ष करना भी सीखा (सिन्हा, 2007)। दलित पैथर, जो एक सामाजिक-राजनीतिक संगठन था, ने भी दलितों के अधिकारों के प्रति जागरूकता बढ़ाने में महत्वपूर्ण भूमिका निभाई। यह संगठन महाराष्ट्र में शुरू हुआ था, लेकिन इसका प्रभाव बिहार में भी देखने को मिला, जहाँ इसने दलितों के बीच सामूहिकता और संघर्ष की भावना को जन्म दिया (शर्मा, 2010)।

इन आंदोलनों और संगठनों के माध्यम से दलितों में आत्म-सम्मान की भावना का विकास हुआ और उन्होंने सामाजिक असमानताओं के खिलाफ आवाज उठाना शुरू किया। इन संगठनों ने दलितों के बीच शिक्षा और राजनीतिक जागरूकता के प्रसार में भी महत्वपूर्ण योगदान दिया, जिससे उनके समाज में सुधार की दिशा में ठोस कदम उठाए गए (गुप्ता, 2013)।

नेताओं और दलों का योगदान: कर्पूरी ठाकुर, जग जीवन राम आदि

बिहार में दलित राजनीतिक चेतना के विकास में कई नेताओं का महत्वपूर्ण योगदान रहा है। कर्पूरी ठाकुर, जो बिहार के एक प्रमुख समाजवादी नेता थे, ने समाज में दलितों के अधिकारों और समानता के लिए संघर्ष किया। वे बिहार के मुख्यमंत्री के रूप में अपनी सेवाओं के दौरान आरक्षण नीति को लागू करने में सहायक रहे, जिससे पिछड़े वर्गों को राजनीतिक और सामाजिक अधिकार प्राप्त हुए (यादव, 2014)। कर्पूरी ठाकुर ने दलितों के मुद्दों को अपनी राजनीति का केंद्र बिंदु बनाया और समाज के निचले वर्गों को सशक्त करने के लिए लगातार प्रयास किए।

इसी प्रकार, जगजीवन राम का भी दलित चेतना के विकास में अहम योगदान था। वह स्वतंत्रता संग्राम के समय से ही दलित समुदायों के लिए एक मजबूत आवाज रहे और उन्होंने भारतीय राजनीति में दलितों की भागीदारी को सुनिश्चित किया। केंद्रीय मंत्री के रूप में, उन्होंने दलितों के हित में कई नीतियाँ बनाईं और सामाजिक असमानता के खिलाफ एक प्रेरणादायक नेतृत्व प्रस्तुत किया (सक्सेना, 2016)। उनकी राजनीति और समाज सेवा ने दलित समुदायों को एक नई दिशा दी और उनके अधिकारों के लिए एक सशक्त मंच प्रदान किया।

इन नेताओं के प्रयासों ने बिहार में दलित समुदायों को राजनीतिक रूप से संगठित करने और उनकी राजनीतिक चेतना को बढ़ावा देने में महत्वपूर्ण भूमिका निभाई। इन नेताओं के योगदान ने बिहार में एक ऐसा वातावरण तैयार किया जिसमें दलित अपने अधिकारों और सामाजिक न्याय के लिए संगठित होकर संघर्ष कर सके (वर्मा, 2018)।

दलित चेतना पर सामाजिक और राजनीतिक प्रभाव

आरक्षण नीति का प्रभाव और उस से उत्पन्न सामाजिक चेतना

भारतीय संविधान में आरक्षण नीति का समावेश डॉ. भीमराव अंबेडकर द्वारा प्रस्तावित एक महत्वपूर्ण कदम था, जिसने दलित समुदायों को शिक्षा, रोजगार और राजनीतिक प्रतिनिधित्व में विशेष अवसर प्रदान किए। इस नीति का उद्देश्य न केवल दलितों को समाज की मुख्य धारा में लाना था, बल्कि उनके भीतर आत्म-सम्मान और अधिकारों की चेतना को भी प्रोत्साहित करना था (चतुर्वेदी, 2012)। बिहार में इस नीति का प्रभाव विशेष रूप से 1970 और 1980 के दशक में देखा गया, जब दलित समुदायों ने आरक्षण के माध्यम से शिक्षा और नौकरियों में प्रवेश प्राप्त

किया, जिससे उनके बीच सामाजिक चेतना का विकास हुआ (सिंह, 2014)। इस चेतना ने न केवल दलितों को उनके अधिकारों के प्रति जागरूक किया, बल्कि उन्हें समाज में बराबरी के साथ जीवन जीने की प्रेरणा भी दी। आरक्षण नीति ने दलितों को न केवल सामाजिक रूप से सशक्त किया, बल्कि उनके राजनीतिक सशक्तिकरण का मार्ग भी प्रशस्त किया। इसके परिणाम स्वरूप, दलितों ने अपने अधिकारों और समस्याओं को लेकर राजनीतिक संगठनों और आंदोलनों का नेतृत्व किया, जो उनकी सामाजिक चेतना को और अधिक जागरूक बनाने में सहायक सिद्ध हुआ (कुमार, 2015)।

बिहार की राजनीतिक संरचना में दलितों की भागीदारी का विश्लेषण

बिहार की राजनीतिक संरचना में दलितों की भागीदारी धीरे-धीरे मजबूत हुई है। शुरुआती वर्षों में दलित समुदाय का प्रतिनिधित्व बहुत कम था, लेकिन आरक्षणनीति और दलित चेतना के विकास के कारण उनकी भागीदारी में बढ़ोतरी हुई। 1990 के दशक में, जब सामाजिक न्याय का नाराबुलंद हुआ और दलित नेताओं ने राजनीतिक मंच पर अपनी उपस्थिति दर्ज कराई, तब से बिहार की राजनीतिक संरचना में दलितों की भागीदारी बढ़ी है (यादव, 2017)।

वर्तमान में, बिहार की राजनीति में दलितों की भागीदारी का प्रभाव स्पष्ट है, जहाँ दलित नेताओं ने कई महत्वपूर्ण पदों पर अपनी जगह बनाई है और नीतियों को प्रभावित करने में महत्वपूर्ण भूमिका निभाई है। इससे यह भी स्पष्ट होता है कि दलित समुदाय ने अपनी सामूहिकता और जागरूकता का प्रयोग राजनीतिक सशक्तिकरण के लिए किया है, जो समाज के अन्य वर्गों के साथ राजनीतिक रूप से समानता स्थापित करने में सहायक सिद्ध हुआ है (शर्मा, 2019)।

दलित नेताओं की भूमिका और उनके द्वारा शुरू किए गए सामाजिक सुधार

बिहार में दलित नेताओं ने सामाजिक सुधार के कई पहलुओं पर कार्य किया है। कर्पूरी ठाकुर और जगजीवन राम जैसे नेताओं ने समाज में दलितों के अधिकारों और उनकी सामाजिक-आर्थिक स्थिति को सुधारने के लिए विभिन्न प्रयास किए। कर्पूरी ठाकुर ने बिहार में पिछड़े वर्गों के लिए आरक्षण नीति को लागू किया, जिससे दलितों को शिक्षा और रोजगार के क्षेत्र में बेहतर अवसर प्राप्त हुए (गुप्ता, 2016)। इसी प्रकार, जगजीवन राम ने अपने कार्य काल के दौरान समाज में सामाजिक समानता की दिशा में कार्य किया और दलितों के अधिकारों की सुरक्षा सुनिश्चित की (सक्सेना, 2018)।

इन नेताओं के प्रयासों ने न केवल दलित समाज को सशक्त किया, बल्कि बिहार की सामाजिक संरचना में बदलाव की भी पहल की। उन्होंने दलित समुदायों को शिक्षित और जागरूक बनाने के लिए सामाजिक सुधार कार्यक्रम चलाए, जिनसे समाज में दलितों की स्थिति में सुधार हुआ और उनके अधिकारों के प्रति जागरूकता बढ़ी। इनके कार्यों का प्रभाव आज भी बिहार की राजनीति और समाज में देखा जा सकता है, जहाँ दलित समाज ने अपनी पहचान को मजबूत किया है और सामाजिक सुधार में योगदान दिया है (वर्मा, 2020)।

समकालीन राजनीतिक परिवेश में दलितों की स्थिति

वर्तमान में दलित राजनीति की दिशा और चुनौतियाँ

वर्तमान में दलित राजनीति का स्वरूप पहले की अपेक्षा अधिक संगठित और सशक्त हुआ है। दलित समुदाय के नेता अब न केवल दलितों के अधिकारों के लिए आवाज़ उठा रहे हैं, बल्कि वे सामाजिक, आर्थिक, और राजनीतिक सशक्तिकरण की ओर भी कदम बढ़ा रहे हैं (राय, 2021)। इसके बावजूद, दलित राजनीति के समक्ष कई चुनौतियाँ

हैं। इनमें जातिगत भेदभाव, राजनीतिक दलों द्वारा दलितों के मुद्दों का राजनीति करण, और आंतरिक विभाजन जैसी समस्याएँ शामिल हैं, जो दलितों के विकास में बाधक बनती हैं (सिंह, 2020)। इन चुनौतियों के कारण दलित समुदाय का पूर्ण राजनीतिक सशक्ति करण अभी भी एक कठिन लक्ष्य बना हुआ है।

आधुनिक दलित आंदोलनों का स्वरूप और उनके प्रमुख मुद्दे

आधुनिक दलित आंदोलनों का स्वरूप अब पहले की तुलना में अधिक संरचनात्मक और उद्देश्यपूर्ण है। जहाँ पहले के आंदोलनों में अधिकारों के लिए बुनियादी संघर्ष था, अब आधुनिक दलित आंदोलनों में शिक्षा, रोजगार, और सामाजिक समानता के मुद्दों पर विशेष ध्यान दिया जा रहा है (गुप्ता, 2019)। आधुनिक आंदोलनों में डिजिटल माध्यमों का उपयोग भी प्रमुख रूप से किया जा रहा है, जिस से दलित समुदायों की आवाज अधिक प्रभावी रूप से उठाई जा रही है। इसके अलावा, भूमि अधिकार, सरकारी योजनाओं में समान भागीदारी, और स्वास्थ्य सुविधाओं तक पहुँच जैसे मुद्दे भी प्रमुख हैं, जिन पर आधुनिक दलित आंदोलन कार्य कर रहे हैं (कुमार, 2022)।

बिहार में दलितों की वर्तमान राजनीतिक स्थिति और भविष्य की संभावनाएँ

बिहार में दलितों की वर्तमान राजनीतिक स्थिति कई पहलुओं में सुदृढ़ हुई है। राज्य की राजनीति में दलित नेताओं की भूमिका और दलित समुदाय की भागीदारी में वृद्धि हुई है। अब दलित समुदाय न केवल अपने अधिकारों के प्रति अधिक जाग रूक है, बल्कि वे राज्य की राजनीति में एक महत्वपूर्ण घटक भी बन चुके हैं (वर्मा, 2023)।

हालांकि, बिहार में दलित राजनीति के समक्ष जातिगत असमानता, शिक्षा की कमी, और आर्थिक पिछड़ापन जैसी समस्याएँ अभी भी बरकरार हैं। लेकिन इन चुनौतियों के बावजूद, भविष्य में दलित समुदाय की राजनीतिक शक्ति और अधिक बढ़ने की संभावनाएँ हैं। दलित युवाओं में राजनीतिक जागरूकता और नेतृत्व क्षमता में सुधार हो रहा है, जो भविष्य में बिहार की राजनीति में एक सकारात्मक बदलाव ला सकता है (शर्मा, 2024)।

राजनीतिक विश्लेषकों का मानना है कि अगर दलित समुदाय राजनीतिक रूप से संगठित रहता है और अपने मुद्दों पर केंद्रित रहता है, तो बिहार में दलित राजनीति का भविष्य उज्ज्वल हो सकता है। दलित नेताओं की नई पीढ़ी समाज में बदलाव लाने और सामाजिक न्याय की दिशा में ठोस कदम उठाने के लिए प्रयासरत है, जो बिहार में एक स्थायी सामाजिक सुधार की नींव रख सकता है (दास, 2023)।

निष्कर्ष और सिफारिशें

अध्ययन के निष्कर्ष और दलित राजनीति के भविष्य के लिए सुझाव

इस अध्ययन के निष्कर्ष बताते हैं कि बिहार में दलित राजनीति का विकास स्वतंत्रता के बाद के सामाजिक, आर्थिक, और राजनीतिक परिवर्तनों से गहरा प्रभावित हुआ है। आरक्षण नीति, अंबेडकर वादी विचारधारा, और सामाजिक-राजनीतिक आंदोलनों ने बिहार में दलित समुदाय को संगठित और सशक्त करने में महत्वपूर्ण भूमिका निभाई है (मिश्रा, 2021)। वर्तमान में, दलित राजनीति का स्वरूप अधिक संगठित और जागरूक है, लेकिन जातिगत भेदभाव, आंतरिक विभाजन, और सामाजिक असमानताओं जैसी चुनौतियाँ अभी भी मौजूद हैं (शर्मा, 2020)।

भविष्य के लिए यह आवश्यक है कि दलित राजनीति को केवल एक मुद्दा-आधारित राजनीति तक सीमित न रखते हुए इसे समाज में स्थायी परिवर्तन लाने के साधन के रूप में देखा जाए। इसके लिए दलित समुदाय को शिक्षा, आर्थिक सशक्ति करण, और राजनीतिक संगठन के प्रति और अधिक ध्यान देने की आवश्यकता है। एक सशक्त

राजनीतिक दृष्टिकोण से ही दलित समुदाय समाज में अपने अधिकारों और प्रतिष्ठा की सुरक्षा कर सकेगा (सक्सेना, 2019)।

बिहारमेंदलितचेतना के प्रभावकोसुदृढ़ करने के उपाय

बिहार में दलित चेतना के प्रभाव को सुदृढ़ करने के लिए निम्नलिखित उपाय सुझाए जा सकते हैं:

1. शिक्षा और प्रशिक्षण: दलित समुदायों में शिक्षा का स्तर बढ़ाना और उन्हें रोजगार-उन्मुख प्रशिक्षण प्रदान करना अत्यंत आवश्यक है। शिक्षा ही उन्हें उनके अधिकारों और कर्तव्यों के प्रतिजागरूक बना सकती है, जो सामाजिक सुधार का आधार बन सकती है (सिंह, 2018)।
2. सामाजिक जागरूकता अभियान: बिहार में दलित समुदाय के अधिकारों और सामाजिक समानता के महत्व के प्रतिजागरूकता फैलाने के लिए सामुदायिक जागरूकता अभियान चलाने की आवश्यकता है। यह अभियान न केवल दलित समुदाय को संगठित करेगा, बल्कि समाज के अन्य वर्गों को भी जागरूककरेगा (वर्मा, 2022)।
3. राजनीतिक संगठन और एक जुटता: दलित समुदायों को अपने राजनीतिक संगठनों के माध्यम से एक जुट करना आवश्यक है ताकि वे सामूहिक रूप से अपने अधिकारों के लिए लड़ सकें। एक जुटता से दलित राजनीति को अधिक प्रभावी और सशक्त बनाया जा सकता है, जिससे वे राजनीतिक रूप से स्थिरता प्राप्त कर सकेंगे (राय, 2019)।
4. आर्थिक सशक्तिकरण: आर्थिक सशक्तिकरण के बिना किसी भी समुदाय का सामाजिक उत्थान संभव नहीं है। इसके लिए दलित समुदायों को स्वरोजगार और उद्यमिता के अवसर प्रदान करना चाहिए। सरकारी योजनाओं और बैंकों की सहायता से दलित समुदाय के लिए आर्थिक स्वतंत्रता सुनिश्चित की जा सकती है (कुमार, 2020)।
5. नेतृत्व विकास: दलित समुदाय में नेतृत्व क्षमता को बढ़ावा देने के लिए युवा दलित नेताओं के लिए प्रशिक्षण कार्यक्रम शुरू किए जाने चाहिए। यह कार्यक्रम उन्हें राजनीति में सक्रिय भूमिका निभाने और अपने समुदाय के मुद्दों को प्रभावी रूप से प्रस्तुत करने में सहायक होंगे (गुप्ता, 2021)।

निष्कर्ष

अंततः, बिहार में दलित चेतना के प्रभाव को सुदृढ़ करने के लिए शिक्षा, राजनीतिक जागरूकता, और आर्थिक सशक्तिकरण जैसे पहलुओं पर ध्यान केंद्रित करने की आवश्यकता है। यदि इन पहलुओं पर प्रभावी कदम उठाए जाते हैं, तो दलित समुदाय न केवल बिहार में बल्कि पूरे भारत में एक सशक्त और आत्मनिर्भर समाज का हिस्सा बन सकता है। दलित राजनीति को समाज में सकारात्मक बदलाव लाने के लिए प्रेरित करना और उनके अधिकारों की रक्षा के प्रति सचेत रहना ही उनके भविष्य के लिए उचित कदम होगा (रावत, 2023)।

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## अनुवाद साहित्यमे प्रदीप बिहारीक योगदान

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### प्रस्तावना

प्रदीप बिहारी मैथिली साहित्यक एकटा महत्वपूर्ण नाम छथि। करीब अड़तीस बर्षक हिनक साहित्य सृजनमे एखनि धरि चौबिस टा पोथीक सृजन-प्रकाशन भ' चुकल छनि आ एखनो सक्रिय रूपें सृजनशील छथि। हिनक एखनि धरिक सृजनमे कथा, लघुकथा, उपन्यास, अनुवाद, नाटक, संपादन आदि उल्लेखनीय अछि। ई मूलतः कथाकार आ उपन्यासकार छथि। मुदा, हिनक अनुवाद, नाटक, लेख आदि देखला पर ई कहल जा सकैछ जे ई मैथिलीक प्रमुख गद्यकार छथि। अनुवादक क्षेत्रमे प्रदीप बिहारीक महत्वपूर्ण योगदान छनि। प्रदीप बिहारी एकटा कुशल आ सफल अनुवादक छथि। मैथिली-हिन्दी-नेपालीमे एखन धरि पाँच टा पोथी प्रकाशित छनि। हिनका द्वारा लिखल साहित्यकें सेहो देशक विभिन्न भाषामे अनुवाद भ' चुकल अछि। प्रदीप बिहारी द्वारा अनुदित -

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अक्षर आर्केस्ट्राक नेपाली कवि मान प्रसाद सुब्बाक महत्वपूर्ण कृति छनि।

"मनप्रसाद सुब्बाक नेपाली साहित्यमे एकटा महत्वपूर्ण नाम थिक। मनप्रसाद सुब्बा मूलतः कवि छथि आ हुनकर कवितामे प्रेम, वीराग, अवसाद आ संघर्षक समानरूपें अनुस्यूत होइत छनि। कविता मे विभिन्न प्रकारक प्रयोग लेल ई अपन लोहा नेपाली साहित्य में मनौने छथि। हिनक कविता मे देश आ समाज आ देशक सभ परिस्थितिकें टोबैत अछि। कविता अपन विषय आ शिल्पगत विविधताक संग-संग राष्ट्रक समाजिक -संसांस्कृतिक आ राजनैतिक परिस्थितिसं सधनतापूर्वक सरोकार राखैत अछि। अपन कविताक व्यापक आयाम देबाक कारणें मनप्रसाद जी नेपालिए नहि, भारतीय कवि छथि।

अद्भुत प्रतिभाक धनी कवि मनप्रसाद सुब्बाक काव्य मादे शिल्पक प्रयोग हेतु अप्रतिम कलाकार छथि। नेपाली समाज मे नहि देशक कोनो घटनआ-परिघटनआ आ उकस-पाकस हिनक कवि हृदयकें आन्दोलित करैत छनि आ कविताक रूप लैत अछि। हिनकर कविता स्वयं समयक निर्माण करैत अछि। जीवनक प्रति गहरी आस्था, स्नेह आ मोह, तटस्थता आ सम्बद्ध-अस्मबद्ध यात्रक प्रति चिन्तन-अनुभूति सभसं सेहो हुनक काव्य- व्योम तैयार होइत अछि।

मनप्रसाद सुब्बा जी एहि सृजन शैलीक किरणें नेपाली साहित्य मे रेखांकित एयल जाइत छथि।

प्रस्तुत कविता-संग्रह अक्षर आर्केस्ट्रा आठम कविता संग्रह अछि।

मैथिली आ नेपाली सहोदरा सन थिकीह, मुदा परिवेश आ संस्कारगत भेद दुनू भाषामे साफ-साफ परिलक्षित अछि। कविता सभकें अनुवाद करबा काल एहि बातक ध्यान राखल गेल अछि। जे नेपाली भाषाक

सांस्कारिक-पारंपरिक शब्द मूल रूपमे रहय। तेहन शब्द आ वातावरणकेँ मैथिली में स्पष्ट करबा लेल फुट नोटक प्रयोग कयल गेल अछि।

कविता सभक भाषा-शिल्प मूल रूप मे राखबाक प्रयास कएल गेल अछि। भाषा प्रवाह नेपालियो मे सेहो गतिमान बनल रहय,से प्रयास कएल गेल अछि।"1

."हुनक कवितामे प्रेम, अवसाद, विराग आ संघर्ष समान रूपमे अनुस्यूत होइत अछि।" कविता मे विभिन्न प्रकारक प्रयोग लेल ई अपन लोहा नेपाली साहित्य मे मनौने छथि।

अपन विषय आ शिल्पगत विविधताक संग-संग राष्ट्रक सामाजिक-सांस्कृतिक राजनैतिक परिस्थिति सँ सधनता पूर्वक सरोकार राखैछ। अपन कविताक व्यापक आयाम देबाक कारणेँ ई पुस्तक नेपालक नहि भारतीयत साहित्यिक हिस्सा भ' गेल अछि।

प्रदीप बिहारीक अनुवाद पर जीवकान्तक कहब छनि-

" मनप्रसाद सुब्बा नेपाली भाषाक महत्वपूर्ण कवि छथि। एखन हुनक एकटा पोथीक मैथिलीमे अनुवादक प्रयास भेल अछि। मैथिली कथाकारक प्रदीप बिहारी नेपालक अल्पप्रवास में सीखल नेपालीक सदुपयोग एक एहि कविता संग्रहक मैथिली भाषांतर कयलनि अछि। प्रदीप बिहारी स्वयं गछैत छथि जे अनुवाद मे हुनक पत्नी मेनिका मल्लिकक सहयोग भेटल छनि।

अनुवाद मे प्रवाह अछि छपलाक बाद पाठक अनुभव कए सकैत अछि कि कविता सहज अर्थ दैत अछि, कतहु बनाबटी आ स्पष्ट नहि लागैत छैक पाठ।

हम ओकर मैथिली वाक्य रचना देखबैत छलहुं, ताहू काल कविता पाठक सुंदर अवसर आयल। आब जखन ई लिखित रहल छी पोथीक पांडुलिपि सोझामे नहि अछि। तें मूल सं मिलाक देखब संभव नहि अछि।

दार्जिलिंगक ई नेपाली कवि पाश्चात्य साहित्यक विधिवत अध्ययन कयने छथि। कविक जन्म आ लालन-पालन जंगल, पहाड़, झरना, चिड़ै आ फूलमे भेल छनि। अपन एहि रम्य वातावरणकेँ जीवेत ओ मनुखक दिन - दशाक बात करैत अछि । नव टेक्नोलॉजी पहाड़ धरि रस्ता ल' गेल छैक। पहाड़ धरि बस जाइत अछि। पर्यटक सभक रेड़ा आबि रहल छैक, ओकर नोट आबैत छैक। दूद-दूरक कल-कारखाना सभमे उपभोक्ताक समान आबैत छैक। एकबेर एकरा सभके जीह पर राखिक' चखबाक इच्छा होइत छैक, एक बेर देह पर राखिक' टहलबाक इच्छा होइत छैक। ई सभ्यता पहाड़ी दीन जनता सभमे लोभ जगबैत छैक, ओकरा आर दीन आ हतभाग्य बनबैत छैक। ओकरा अपन देह आ श्रम अपन यौन उपयोगिताक खरीद आ बिक्री करैत अछि। एकठाम कवि कहैत छथि, हुनका कोनो विशेषाधिकार भेट जानि, तं ओ पहाड़ पर होइत बलात्कार आ व्यवसायिक यौनाचार केँ बन्न करबाक प्रयास करताह।

पहाड़ आ जंगलके स्वभाव थिक शांति। झरना क स्वर जतय साफ सुनाइत होउक। जंगलमे दिव्यताक अनुभव होइत छैक। गाछमे, फूलमे, ईश्वरक उदारता आ

'आदिम बस्ती' कविता संग्रह मे क्षेत्रियताक अत्यंत प्रभाव अछि।

एहि कविता संग्रहक प्रयोग एकर गतिशीलता आ नवीनताक स्थापित करैत अछि।

आश्चर्यक बात अछि, हिनकर एहि संग्रहमे तीन गोट शहर बजारक नाम आबैत । दार्जिलिंगक अतिरिक्त देहरादून आ काठमांडूक चर्चा भेल अछि। ओकर बाजारक चर्चा अछि। कारोबार अछि। खरीद -बिक्री अछि। जे पहाड़केँ नष्ट करैत अछि। मनुखक गरिमाक नष्ट करैत अछि। कविता मे अनेक ठाम खजहा कुकूरक चर्च भेल अछि । बजारक कुकूर केँ केश उड़ि जाइत छैक, ओकर चमड़ीमे खाज, नोचनी, घाओ आदि भ' जाइत अछि। उद्योग व्यापार बढ़लासं पहाड़क लोक (सामान्यतः गरीब आ अविकसित एशिया आ अफ्रीका लैतीनी अमेरिकाक लोक ) बीमार घबहा कुकूरक अभिशाप किनबाक लेल जन्म लैत अछि। कवि कहैत छथि पृथ्वीक स्तन पर, पहाड़क स्तन पर (अर्थात सर्वोच्च चोटी पर), टावर बनि रहल अछि, व्यापारिक विकास

लेल संचार टावर सन चीज बनि रहल अछि। स्पष्ट अछि। उद्योगीकरण सं उत्पादन शोषण, मनुष्य के दुर्भाग्य प्रदान करैत अछि। पृथ्वी पर जतबा जीवन अछि तकरा विनाश आ मृत्यु में परिवर्तित करैत अछि। एहि कविता सभमे अनेक रंग सभ अछि। मनुष्यक गरिमाक क्षरित होइत देखि कवि मनप्रसाद सुब्बा एहि पतनशील सभ्यताक उघाइ करबाक प्रयास कयलनि अछि।"2

एकर मैथिली अनुवाद क' प्रदीप विहारी मैथिली साहित्य के समृद्ध करबामे सफल भेला अछि। हिनकर द्वारा अनुदित कवितामे मूल स्वर कनिको नहि बदलल अछि। यह अनुवादक सार्थकता अछि। किछु महत्वपूर्ण कविताक देखल जा सकैत छैक-

"जकरा देखैत  
मुदा  
पहाड़ीके  
अपन माथ पर  
आ ठाढ़ि-पात सभके  
आर उपर उठा  
बढ़ैत जाइत  
प्राचीन  
महायोगी  
ओ गाछ  
मुदा आब कहां अछि ओहिठाम?  
ओहिठाम अछि  
आइ-काल्हि  
भयाओन एकटा टाबर  
जे कोनो दांत कथामे वर्णित  
राक्षसक चैलेंजक संग ठाढ़ भेल  
पहाड़ी आ धरतीक स्तनकएं  
अपन तरबा सं थकउचइ  
अपन सम्राज्य पसारैत विराट गाछ सन।  
मुदा ओ राक्षसो कहां अछि?  
जकरा संग ल'इ पड़य  
हिम्मत आ स्मिताक खुखरी ल'  
ओ तं ठाढ़ अछि वृहत वीरूपक्ष  
म  
नु  
ख  
दे  
वा  
जकरा दखतहिं तस्कर नहि,  
पशु,चिड़ै, किसान आ हरावाह सभ  
भागि जाइत  
खेती-बारी आ चरायब छोड़ा।"3

प्रदीप बिहारी एक नीक उपन्यासकार छथि, एक नीक कथाकार। अनुवादक क्षेत्रमे हिनकर काज अत्यंत महत्वपूर्ण अछि।

एकटा आर कविताक अनुवाद करबाक ढंग देखल जा सकैत अछि-

" शब्दे-शब्द ई छहरदेवाली, ओह!

कतेक अस्पष्ट सन हमर चारूकात

ताहि बीच एकटा 'सेल'

जतय बन्हायल छी कतेको दिन सं।"4

कविता सभ भारत आ नेपालक पत्र-पत्रिका सभमे प्रकाशित भ' चुकल अछि।

3. गाममे कविता (रेमिका थापाक नेपाली कविता संग्रह)- 2011

"रेमिका थापाक कविता संग्रह 'गाममे कविता' एहि संग्रहमे गामक विभिन्न स्थिति-परिस्थिति रेखांकित कएल गेल अछि। नेपालक गाम मने मात्र गाम। कोनो अंतर नहि गामक पीड़ा सभ ठाम एकहि रंग अछि। ओही पीड़ा, भूख, बेरोजगारी, अशिक्षाक उजागर करबामे कवियत्रीक महत्वपूर्ण योगदान छनि।"5

"मिथिलाक व्याख्या गामक रूपमे कएल गेल अछि। भारतक व्याख्या गामक रूपमे कएल गेल अछि। गामक सुख दुख, आशा-आकांक्षा, जय-पराजय, उल्लास -अवसाद सन स्थिति -परिस्थिसं नागरी चेतनाक उपजब मानल जाइत अछि। मुदा भूमंडलीकरणक बाद गाम उपटैत गेल। ओना ई कहि जे ओहि सं पहिनहि सं मिथिलाक गाम सं लोकक पलायन होमय लागल चल। काज रोजगारक उद्देश्य सं लोक मोरंग आ कलकत्ता जाइत छल। कमाइत छल। मुदा मिथिलाक उपटब शुरुह भ' गेल छल। तखन गामक चश्मा सं शहरकें देखल जाइत छल।

भूमंडलीकरणक बादक स्थिति बदलि गेलैक। जीवन कठिन होम' लागलै। गामक एं शहरी बतास लगलैक। शिक्षा आ रोजगारक बेसी अवसर भेटय लागलै। पहिने गामसं व्यक्ति बहराइत छल आब परिवार बहराइत अछि। आब शहरक चश्मा सं गामकें देखल जा रहल अछि। गामक परिभाषा बदलल जा रहल अछि।

रेमिका थापाक कविता-संग्रह उपरोक्त बात सभक सूक्ष्म निरीक्षण करैत अछि।

रेमिका समकालीन नेपाली कविताक सशक्त कवियत्री थिकीह। एहि कविता संग्रहमे गामक विभिन्न आयामकें नव दृष्टिकोणें पाठक सभक समक्ष रखबाक प्रयास कएलनि अछि। नेपालक गाम....

पहाड़क गाम... मिथिलाक गाम सभ प्रायः एकहि लेखा।

बहुत फर्क नहि। सभ गामक दुख-तकलीफ एकहि रंग होइत अछि।

पहाड़क गामक एकटा विडंबना इहो छल जे भूखक कारणें ओहिठामक लोक वनकें नांधि मैदानी क्षेत्र मे आबैत छल। शहरक बाट धरैत छल। जीवन काटैत छल। एम्हरे मरि-खपि जाइत छल। गाममे अपन पूतक घुरबाक प्रतीक्षा रहिए जाइत छलैक। ताहि दिन आइ-काल्हि जकां विकसित संचार नहि छलै, जे गाम आ परिवार सं जुड़ल रहि सकैत छल। भौगोलिक परिवेश मिथिला सं फराक होयबाक कारणें पहाड़क गाम बेसी विस्थापित भेल। ओही ठामक जीवन बेसी कठिनाह भेल। रेमिका एहि दर्दक सेहो अपन कविता मे बहुत कुशलता सं आनलनि अछि।

भारतीय साहित्य मे गाम पर बहुत रास कविता लिखल गेल अछि। विभिन्न कवि अपना अपना तरहें गामकें देखलनि अछि। नेपाली आ मैथिली मे सेहो गामपर बहुत रास रचना लिखल गेल अछि। मुदा रेमिका थापाक मोनमे गामक असल रूप, जे पूर्ववर्ती रचनाकार द्वारा देखल नहि जा सकल, कें पाठक सभक बीच अनबाक प्रतिबद्धता छनि। ई कविता सभ हुनका फराक बाट देखबैत छैक।

गाममे एहि तरहेँ तटस्थ आ यथार्थवादी दृष्टिकोणें ओ अपन पूर्ववर्ती आ समकालीन सं आगां देखाइत छथि। एहि संग्रहक मात्र उनतीस गोट कविताक माध्यमें रेमिका भूत, वर्तमान आ भविष्यक कतेको बात कहि जाइत छथि। गामक कतेको आयामकेँ बहुत सहजता पूर्वक गांथि देने छथि। यह सहजता हिनक कविताक सहजता छथि।

स्पर्श छनि शक्ति आ सहजत सेहो। यह सभ गुन हिनक कविताक आ हिनका विशिष्ट बनबैत छनि। आकारक दृष्टि सं छोट-छोट कविता सभ अनुवाद कठिन लागैत हमरा अछि। एहन कविता सभक अनुवाद चैलेंज सन लागैत अछि।"

"एहि कविता सभमे परदेशिया सभकेँ घुरबाक आमंत्रण छैक। ई आमंत्रण प्रत्येक गाम दिस सं छैक। दुई हाथ उठाई आकाश ताकि रहेकी  
किसान की सानी छोरी  
अथाह बतासक अंगालेर  
रमाइ रहेकी  
किसान की राम्री छोरी।"

पृष्ठ 66

"दोसर ठाम कविता एक अन्य कविता मे खेतको सौंदर्य खेतक जजति पर अद्भुत कविता भेल अछि  
सौन्दर्य  
जो चेतनामा वस्त्र खोजे  
एउटा चित्र  
जसलाई छुन मिल्दैन।  
सुगंध भनेको खोजे पदैन  
आह!निथुक्क खेत बाट उडि-उडि साउने  
यो भिजेको बास्ना!"

पृष्ठ 60

". जहल (वानिरी गिरिक नेपाली उपन्यास - कारागार)- 2018

वानिरी गिरि मूलतः कवियत्री छलि। ई अपन पहिल उपन्यास ' कारा' मे अपन गद्य लेखनक मजगूती देखा देलनि।

अइ उपन्यासमे एकटा एहन स्त्रीक व्यथा-कथाक उकेरल गेल अछि जे आ जनम कुमारि रहैत अछि। अइ उपन्यासमे एकटा स्त्रीक देह आ मनक समीकरण आ ओकर संवेदनाक बहुत सूक्ष्म ढंग सँ उकेरल गेल अछि। अत्यंत स्वभाविक आ निर्भिकता सँ उपन्यासकार स्त्रीक मोनक भावनाक उजागर केलनि अछि। जे पुरुष रचनाकार द्वारा प्रायः नहि भ' पाबैत अछि। उपन्यासक भाषा काव्यात्मक अछि।

एहि उपन्यासक अनुवाद क'क प्रदीप बिहारी मैथिली अनुवाद साहित्य के समृद्ध केलनि अछि।"7

"किएक कनलें उपमा (लोकनाथ उपाध्याय चापागाईं क नेपाली कथा संग्रह)- 2021।"8

"किएक कानलें उपमा नेपाली कथा-संग्रह अछि। एहि पोथीमे नेपिली समाजक अनेक रंग-ढंगमे राँगल कथा अछि।

जीवनक विभिन्न आयाममे मनवक मोनक अत्यंत लगक कथा लागैत अछि। एहि कथा सभक माध्यम सँ मानवताक बचैबाक गप कएल गेल अछि।"9

**हिन्दी सं मैथिली**

"बैजू मामा (रामवृक्ष बेनीपुरी - हिन्दीक बाल कथा।) नेशनल बुक ट्रस्ट सं प्रकाशित - 2016 ।"

## नेपाली सं हिन्दी

" कारा (वानीरा गिरिक नेपाली उपन्यास कारागार)- साहित्य अकादेमी, नई दिल्ली सं प्रकाशित - 2016।"11

## ओड़िया सं मैथिली

"प्रियतमा (डा फनी महान्तिक कविता संग्रह)- चतुरंग प्रकाशन सं प्रकाशित- 2023"

प्रदीप बिहारीक रचनाक आन-आन भाषा मे अनुवादक स्थिति

पोथीक अतिरिक्त एकल रचनाक सूची :

### 1. सिनेहिया (कथा)

ओड़िया अनुवाद- रमेश चन्द्र पात्र आ 'साहित्य पृथिवी', दिसम्बर 2010 मे प्रकाशित।

### 2. साओन भादो

हिन्दी अनुवाद- विभा रानी। साहित्य अकादेमीक पत्रिका समकालीन भारतीय साहित्य-31(जनवरी-मार्च 1988 ई.) मे प्रकाशित।

### 3. मोटबाह

हिन्दी अनुवाद- तारानन्द वियोगी। कारखाना (जमालपुर) मे प्रकाशित। 'कोशी के आर पार' नामक कथा संकलन मे संग्रहित। सं- रमेश नीलकमल आ तारानन्द वियोगी।

असमिया: अनुवादक- मालविका शर्मा, 'आजिर असम' मार्च 2003 मे प्रकाशित।

ओड़िया अनुवाद, अनुवादक - पारमिता पड़गीं, 'उत्कल सुरभि' (2022) में प्रकाशित।

### 4. शरणागत

मलयालम अनुवाद- अनुवादक- बी डी कृष्णन नाम्बियार, मातभूमि, कलकत्ताक वार्षिक विशेषांक 1997 मे प्रकाशित।

हिन्दी अनुवाद- अनुवादक- स्वयं, समकालीन भारतीय साहित्य अंक-62 मे प्रकाशित।

नेपाली अनुवाद- अनुवादक- खड़गराज गिरी, प्रक्रिया-25(सिक्किम) मे प्रकाशित आ साहित्य अकादेमी द्वारा प्रकाशित नेपाली पोथी - भारतेली कथाहरू मे संग्रहित।

तेलुगु अनुवाद - अनुवादक- आर शान्तासुन्दरी, 'नव्या' (साप्ताहिक) हैदराबाद दिनांक 18/10/2006 प्रकाशित।

### 5. उग्रास

"हिन्दी - अनुवादक- स्वयं कथाकार, शीर्षक- उजास, समकालीन भारतीय साहित्य, अंक-68, नवम्बर- दिसम्बर 1996 मे प्रकाशित।

अंग्रेजी: अनुवादक : नवीन चौधरी, साहित्य अकादेमी द्वारा प्रकाशित पोथी The Contemporary Maithili Short Stories मे संग्रहित।

ओड़िया - अनुवादक- नन्दिता मोहन्ति, 'आजिर आह्वान' अक्टूबर 2020 ई. मे प्रकाशित।"13

### 6. शेष

हिन्दी अनुवाद : स्वयं कथाकार। जनसत्ता (सबरंग) 21 सितम्बर 1997 मे प्रकाशित। 'आर्यावर्त' (दैनिक),

23

मई 1998 ई. मे प्रकाशित।

### 7. मकड़ी

हिन्दी अनुवाद -अविनाश साक्षात्कार -223 , जुलाई 1998 ई. मे प्रकाशित।  
ओड़िया - अनुवादक - पारमिता पड़गी, 'साहित्य दर्पण' (मार्च-मई 2021 ई.) मे प्रकाशित।

#### 8. नौरी

अंग्रेजी अनुवाद प्रणव बिहारी, इंडियन लिटरेचर-240, जुलाई-अगस्त 2007 मे प्रकाशित।  
पंजाबी : अनुवादक- गुरमेड़ मड़ाहड़, 'पंजाब इंटरनेशनल' जुलाई 2006 ई. मे प्रकाशित।  
अंग्रेजी अनुवाद : प्रणव बिहारी। Indian Literature (साहित्य अकादेमीक पत्रिका इंडियन लिटरेचर)- 240, जुलाई-अगस्त 2007 मे प्रकाशित।

#### 9. गत्ता

हिन्दी अनुवाद समकालीन भारतीय सहित्य- 83, मई-जून 1999 मे प्रकाशित।  
मलयालम - अनुवाद- डा. एम के प्रीता, 'प्रदीपम्' सितम्बर 1999 ई. मे प्रकाशित।  
मराठी अनुवाद अनुवादक- अशोक वाचुलकर 'ययाति' कहानी संग्रह मे संग्रहित।  
ओड़िया अनुवाद प्रदीप्त महापात्रा द्वारा अनुदित आ 'नवपत्र' मे प्रकाशित।  
ओड़िया अनुवाद, अनुवादक - पारमिता पड़गी, 'युगश्री, युगनारी' (अक्टूबर 2021) आ 'कथान्तर'  
सितम्बर-

दिसम्बर 2021 ई. मे प्रकाशित।

नेपाली : अनुवादक- बिर्ख खड़का डुवर्सेली, 'आरोहन' मे प्रकाशित।

तेलुगु : अनुवादक - आर शान्तासुन्दरी। 'आंध्र ज्योति' 15 मई 2005 ई. मे प्रकाशित।

पंजाबी : अनुवादक - डा. जसविंदर कौर बिन्द्रा, 'अक्स' मार्च 2006 मे प्रकाशित।

#### 10. शक्ति रूपेण संस्थिता

हिन्दी अनुवाद स्वयं कथाकार द्वारा अनुदित आ 'संवेद वाराणसी' जून 2004 मे प्रकाशित।

नेपाली अनुवाद रोशन जनकपुरी द्वारा अनुदित आ 'सयपत्री' (काठमाण्डु) मे प्रकाशित।

#### 11. देबाल

हिन्दी अनुवाद: स्वयं कथाकार। औरत-4 मे प्रकाशित।

मलयालम अनुवाद 'प्रदीपम्' (मासिक), सितम्बर 2004 मे प्रकाशित।

#### 12. सरोकार

हिन्दी अनुवाद: स्वयं कथाकार। 'कथाक्रम' अप्रैल-जून 2000 मे प्रकाशित।

नेपाली अनुवाद: शान्ति थापा द्वारा अनुदित आ 'हाम्रो ध्वनि' सितम्बर 2001 मे प्रकाशित।

उर्दू अनुवाद : आजकल (उर्दू) मार्च 2008 मे प्रकाशित।

#### 13. गमलामे धान

हिन्दी अनुवाद: स्वयं कथाकार। अंतरंग-7 मे प्रकाशित।

ओड़िया - अनुवादक - पारमिता पड़गी, 'साहित्य दर्पण' (अक्टूबर-दिसम्बर 2022) में प्रकाशित।

#### 14. अपराध

हिन्दी अनुवाद: स्वयं कथाकार द्वारा / पश्यन्ती (सितम्बर-दिसम्बर 2004) में प्रकाशित।

#### 15. सपन एक देखल

हिंदी अनुवाद : स्वयं कथाकार।

ओड़िया अनुवाद : संघमित्रा रायगुरु। 'परिचय', नवम्बर 2022 मे प्रकाशित।

#### 16. वैह कहलक चोरा

हिंदी अनुवाद : स्वयं कथाकार।

ओड़िया अनुवाद : लिंगराज मोहंति। 'मनीषा', पूजा विशेषांक 2023 मे प्रकाशित।

#### 17. औतीह कमला जयतीह कमला

अंग्रेजी अनुवाद : नवीन चौधरी। साहित्य अकादेमीक संग्रह मे प्रकाशित।  
हिंदी अनुवाद : कथाकार। 'उजास' मे संग्रहित।

18. **जाति**

हिंदी : अनुवादक- स्वयं कथाकार। 'कथाक्रम' जनवरी-मार्च 2004 ई. मे प्रकाशित।  
गुजराती अनुवाद : निव्या पटेल। कथा संग्रह 'कथाभारती' (2010) मे प्रकाशित।

19. **जनता सेवा सदन**

हिंदी अनुवाद : रंजना सिंह। 'कुबेर टाइम्स', दिल्ली 12 जुलाई 1998 ई. मे प्रकाशित।

20. **लुत्ती**

हिंदी अनुवाद : पूनम दास। 'आर्यावर्त' 29 अगस्त 1999 ई. मे प्रकाशित।

21. **पूर्णियावाली**

हिंदी अनुवाद : स्वयं कथाकार। 'आर्यावर्त' (दैनिक) 07 सितम्बर 1997 ई. मे प्रकाशित।

22. **पावदान पर**

हिंदी अनुवाद : स्वयं कथाकार। 'कथाबिम्ब' (त्रैमासिक) मुम्बै अक्टूबर-दिसम्बर 2003 मे प्रकाशित।

23. **प्रेम न हाट बिकाय**

हिंदी अनुवाद : स्वयं कथाकार। 'अन्यथा' -4 (अगस्त 2005 ई.) मे प्रकाशित।

"पोखरिमे दहाइत काठ

हिंदी अनुवाद - अरुणाभ सौरभ। ज्ञानपीठ प्रकाशन सं प्रकाशित पोथी मे संग्रहित।

ओड़िया अनुवाद : नन्दिता मोहन्ति। 'मैत्रेयी' 2023 ई. मे प्रकाशित।"14

25. **हिस्टीरिया**

हिंदी अनुवाद : स्वयं कथाकार। 'उजास' मे संग्रहित।

26. **नयन न तिरपित भेल**

हिंदी अनुवाद : स्वयं कथाकार। 'उजास'मे संग्रहित।

27. **भ्रम**

हिंदी अनुवाद : प्रतिमा। 'उजास'मे प्रकाशित।

28. **एकटा आर सान्ताक्लाज**

हिंदी अनुवाद : प्रणव बिहारी। 'उजास' मे संग्रहित।

डोगरी अनुवाद : ज्योति शर्मा 'एकता'। 'शीराजा' फरवरी-मार्च 2016 मे प्रकाशित।

29. **स्वाहा**

हिंदी अनुवाद : अरुणाभ सौरभ। 'तालाब में तैरती लकड़ी' मे प्रकाशित।

मलयालम अनुवाद : पी के राधामणी। 'मलयाली मनोरमा'- 2022 मे प्रकाशित।

30. **केराक पात सन हिलैत**

हिंदी अनुवाद : अरुणाभ सौरभ। 'तालाब में तैरती लकड़ी' मे प्रकाशित।

**लसेढ़**

हिंदी अनुवाद : अरुणाभ सौरभ। 'तालाब में तैरती लकड़ी' मे प्रकाशित।

चानकें तकैत

हिंदी अनुवाद : अरुणाभ सौरभ। 'तालाब में तैरती लकड़ी' मे प्रकाशित।

**दिव्यांग**

हिंदी अनुवाद : अरुणाभ सौरभ। 'तालाब में तैरती लकड़ी' मे प्रकाशित

## कांट

हिंदी अनुवाद : अरुणाभ सौरभ। 'तालाब में तैरती लकड़ी' में प्रकाशित।

## लघुकथा

"अनुवादक	:	डा मौसुमी परिडा
चश्मा	:	नक्षत्र ज्योति (दैनिक) - 7 फरवरी 2021
मुक्ति	:	नक्षत्र ज्योति - 7 फरवरी 2021
संतान	:	नक्षत्र ज्योति - 31 जनवरी 2021
सुशासन	:	नक्षत्र ज्योति - 31 जनवरी 2021
बगेड़ी	:	आमेओडिया - 17 मई 2022 www.ameodia.Co
फेसबुक फ्रेण्ड	:	आमेओडिया - 28 अप्रैल 2022 www.ameodia.Com

साहित्य अकादेमीसं पुरस्कृत पोथी सरोकारक निम्न भाषामे अनुवाद आ अकादमिे द्वारा प्रकाशित भ' चुकल अछि।

"हिन्दी	:	अनुवादक- देवशंकर नवीन (2011 ई.),
नेपाली	:	अनुवादक - रेमिका थापा (2012 ई.)
मलयालम	:	अनुवादक- पी के राधामणी (2015 ई.),
राजस्थानी	:	अनुवादक-भ्रमर लाल भ्रमर( 2019 ई.)
डोगरी	:	यशपाल निर्मल (2020 ई.) "

## उपन्यास

"मृत्युलीला : ओड़िया अनुवादक - संघमित्रा रायगुरु, पश्चिमा प्रकाशन, भुवनेश्वर सं प्रकाशित। वर्ष 2023"16

"उजास (हिंदी कथा संग्रह) में संग्रहित कथा मैथिली शीर्षक

1. मोटबाह 2. देबाल 3. गमलामे धान 4. जाति 5. जनता सेवा सदन 6. गत्ता 7. लुत्ती 8. मकड़ी 9. पावदान पर 10. पूर्णियांवाली 11. सरोकार 12. शक्ति रूपेण संस्थिता 13. शरणागत 14. शेष 15. अपराध 16. प्रेम न हाट बिकाय 17. नौरी 18. औतीह कमला जयतीह कमला 19. हिस्टीरिया 20. नयन न तिरपित भेल 21. भ्रम 22. एकटा आर सान्ताक्लाज 23. उग्रास।"17

"तालाब में तैरती लकड़ी (हिंदी कथा संग्रह) में संग्रहित कथा : अनुवाद - अरुणाभ सौरभ

## मैथिली शीर्षक

1. लसेढ 2. चान के तकैत 3. चान के तकैत. 4. कांट 5. दिव्यांग 6. स्वाहा 7. एक और सान्ताक्लाज 8. गत्ता 9. केराक पात सन हिलैत 10. नौरी 11. मकड़ी 12. शेष 13. उग्रास 14. मेला उसरि गेलै

मैथिली कथक्कल (मलयालम कथा संग्रह)- 2023

छब्बीस गोट मैथिली कथाक मलयालम अनुवाद।"18

## संदर्भ-ग्रंथ

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## **A Comparative Feminist Study of Toru Dutt and Kamala Das**

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## Abstract

This paper undertakes a comparative feminist study of two iconic figures of Indian English literature, Toru Dutt (1856–1877) and Kamala Das (1934–2009), separated by nearly a century but linked through their struggles to articulate female subjectivity within restrictive socio-cultural frameworks. Toru Dutt, writing during the colonial period, used English and French lyricism as well as Indian mythological retellings to inscribe female voices and memories into literature. Her subtle feminist undertones challenged patriarchal and colonial constraints without overt rebellion. Kamala Das, by contrast, embodied the modernist confessional voice; her poetry and autobiography foreground female desire, sexuality, and rebellion against patriarchal structures in an unprecedentedly bold manner. Using feminist and postcolonial frameworks, this study compares their strategies of resistance—Dutt’s reclamation of cultural memory and mythic female figures, and Das’s confessional exposure of domestic and sexual oppression. Through close readings of their poetry and prose, along with an analysis of critical scholarship, the study highlights continuities and contrasts in feminist articulation across colonial and postcolonial contexts. It identifies a research gap in diachronic intertextual comparisons of Indian women writers across centuries. The paper concludes that Dutt and Das represent two complementary phases of feminist poetics in Indian English literature: Dutt’s proto-feminist lyricism anticipates women’s literary agency, while Das’s confessional candor transforms silence into unambiguous resistance.

**Keywords:** Toru Dutt; Kamala Das; Feminism; Indian English Poetry; Confessional Writing Postcolonial Literature Women’s Voices.

## Introduction

The emergence of women’s writing in India has been a gradual yet revolutionary phenomenon. For centuries, patriarchal structures suppressed the articulation of women’s experiences, relegating them to silence or domestic anonymity. The advent of colonial modernity and English education opened new spaces for women to express themselves, though often under cultural constraints. Toru Dutt, who wrote in English and French in the late nineteenth century, represents one of the earliest Indian women poets to gain recognition in world literature. Her works, such as *A Sheaf Gleaned in French Fields* (1876) and *Ancient Ballads and Legends of Hindustan* (1882), interweave European lyricism with Indian cultural memory. Although she died at the young age of twenty-one, her poetry offers insights into colonial hybridity, feminine subjectivity, and proto-feminist sensibilities (Phillips 212; Singla 47).

Kamala Das, writing in the mid-to-late twentieth century, embodies a radically different mode of women’s writing. Known for her candid poems in *Summer in Calcutta* (1965) and her autobiography *My Story* (1976), Das rebelled against patriarchal norms with her confessional voice, exposing female sexuality, desire, marital disillusionment, and the politics of gender in Indian society (Dwivedi 58; Sreekumar 90). Her feminist poetics shattered taboos, situating her as one of the most provocative voices of modern Indian English poetry.

By placing Toru Dutt and Kamala Das side by side, this paper attempts to trace a continuum of women's voices in Indian English literature. It asks: How do these poets, separated by nearly a century, negotiate the silencing of women's voices? What strategies do they employ to articulate female subjectivity? And how do their writings contribute to feminist poetics across colonial and postcolonial contexts

## **Literature Review**

Critical scholarship on Toru Dutt has focused on her dual heritage, her bilingualism, and her negotiation of colonial modernity. Scholars such as Singla argue that her poetry demonstrates "feminist features" that resist patriarchal representation subtly (Singla 48). Phillips observes that Dutt's "strategic singularity" lay in blending cultural rootedness with colonial literary forms (Phillips 213). Rosane analyses her "Our Casuarina Tree" as a poem of memory and mourning that elevates personal grief into collective cultural identity (Rosane 102).

On Kamala Das, critics have emphasized her confessional mode and feminist rebellion. Dwivedi underscores how Das's poems portray the pain of domestic alienation and the courage of self-assertion (Dwivedi 56). Sreekumar highlights the radical autobiographical candor of *My Story*, which blurs boundaries between life and literature (Sreekumar 88). Joseph comments that Das's poetry "foregrounds the female body as a site of resistance" (Joseph 65).

Comparative criticism of Dutt and Das is relatively sparse. Bhattacharjee notes that both poets employ autobiographical resonances, though in distinct ways: Dutt through cultural memory, Das through confessional immediacy (Bhattacharjee 113). However, such comparative studies remain rare, leaving a gap in understanding the diachronic continuities of women's voices in Indian English poetry.

## **Theoretical Framework**

This study employs two main critical approaches:

1. Feminist Literary Criticism – Drawing on Elaine Showalter's concept of "gynocriticism," which emphasizes women's textual strategies for articulating their experiences (Showalter 36), the analysis focuses on how Dutt and Das inscribe female subjectivity within their contexts. Sandra Gilbert and Susan Gubar's *The Madwoman in the Attic* also provides a lens for interpreting the tensions between silence and voice in women's writing.

2. Postcolonial Criticism – Using Ashcroft, Griffiths, and Tiffin's framework of hybridity and cultural resistance (Ashcroft et al. 122), the paper situates Dutt's translations and mythic retellings within colonial discourse, and Das's confessional voice within postcolonial negotiations of identity and language.

## **Methodology**

The study uses close textual analysis of selected poems and autobiographical writings by Dutt and Das. For Dutt, key texts include *Our Casuarina Tree*, *Sita*, and selected ballads from *Ancient Ballads and Legends of Hindustan*. For Das, poems such as *An Introduction* and *My Grandmother's House* as well as her autobiography *My Story* are central. Secondary scholarship supplements textual readings to contextualize feminist and postcolonial interpretations. The methodology is comparative, examining continuities and contrasts across two historical moments.

## Analysis

### Toru Dutt: Subtle Feminist Lyricism

Dutt's poetry demonstrates how a woman writer negotiated colonial and patriarchal constraints through subtlety. In "Sita," she reimagines the Ramayana heroine's exile as an intimate, lyrical moment, emphasizing maternal storytelling and feminine endurance. By foregrounding Sita's interior suffering, Dutt revises patriarchal epic narratives to highlight women's emotional depth (Rosane 103).

"Our Casuarina Tree" merges private grief with cultural symbolism, linking feminine memory (her sister's presence) to collective identity. Critics note how the tree symbolizes resistance to colonial erasure and stands as an emblem of cultural rootedness (Singla 48). Dutt's use of myth and memory thus constitutes a proto-feminist strategy—she affirms female voice without open rebellion.

### Kamala Das: Confessional Feminism

Das's poetry and autobiography embody a starkly different mode of feminist articulation. "An Introduction" asserts the poet's identity as "Indian, very brown, born in Malabar," rejecting both linguistic prescriptions and gendered silencing (Das 5). The poem is a manifesto of selfhood, blending anger, sexuality, and rebellion.

In *My Story*, Das confesses intimate details of her life, defying social norms. The act of autobiography becomes feminist resistance: by writing her desires and frustrations, she claims authority over her own body and narrative (Sreekumar 92). "My Grandmother's House" conveys nostalgia and alienation, showing how domestic spaces that once nurtured intimacy become sites of estrangement under patriarchy (Dwivedi 59).

Das's direct confrontation with taboo subjects—female desire, marital alienation, bodily autonomy—transformed Indian English poetry into a space of feminist confession.

### Comparative Discussion

Placed together, Dutt and Das reveal continuities and contrasts. Both give voice to women's subjectivity, but through divergent strategies. Dutt, shaped by Victorian restraint and colonial hybridity, encodes feminism subtly through myth and lyricism. Das, writing in postcolonial modernity, shatters silence with confessional candor. While Dutt anticipates women's agency in poetry, Das embodies full feminist assertion. Together, they map a trajectory of feminist expression in Indian English literature.

## **Findings**

1. Dutt and Das both reclaim female subjectivity but in distinct modes: subtle lyricism versus overt confession.
2. Dutt negotiates cultural memory and hybridity; Das confronts patriarchy directly.
3. Comparative analysis reveals a continuum of women's voices in Indian English poetry across colonial and postcolonial periods.

## **Research Gap & Future Scope**

Despite critical studies on both poets individually, few works compare them systematically. Key gaps include:

Insufficient analysis of Dutt's proto-feminist mythic revisions alongside Das's confessional poetics.

Limited attention to the role of bilingualism in shaping women's voices across generations.

Lack of feminist reception studies connecting nineteenth- and twentieth-century women poets in Indian English literature.

Future research could explore archival reception of Dutt, intertextual studies of women's myth-making, and classroom pedagogy linking Dutt and Das as feminist forerunners.

## **Conclusion**

Toru Dutt and Kamala Das represent two complementary phases of feminist poetics in Indian English literature. Dutt's lyric subtlety inscribes feminine memory and cultural belonging, while Das's confessional candor boldly articulates female sexuality and dissent. Their juxtaposition enriches feminist criticism by revealing diachronic continuities in women's writing across colonial and postcolonial contexts. This comparative lens underscores that feminist poetics in Indian English literature is not a monolithic progression but a tapestry of diverse strategies shaped by historical context.

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