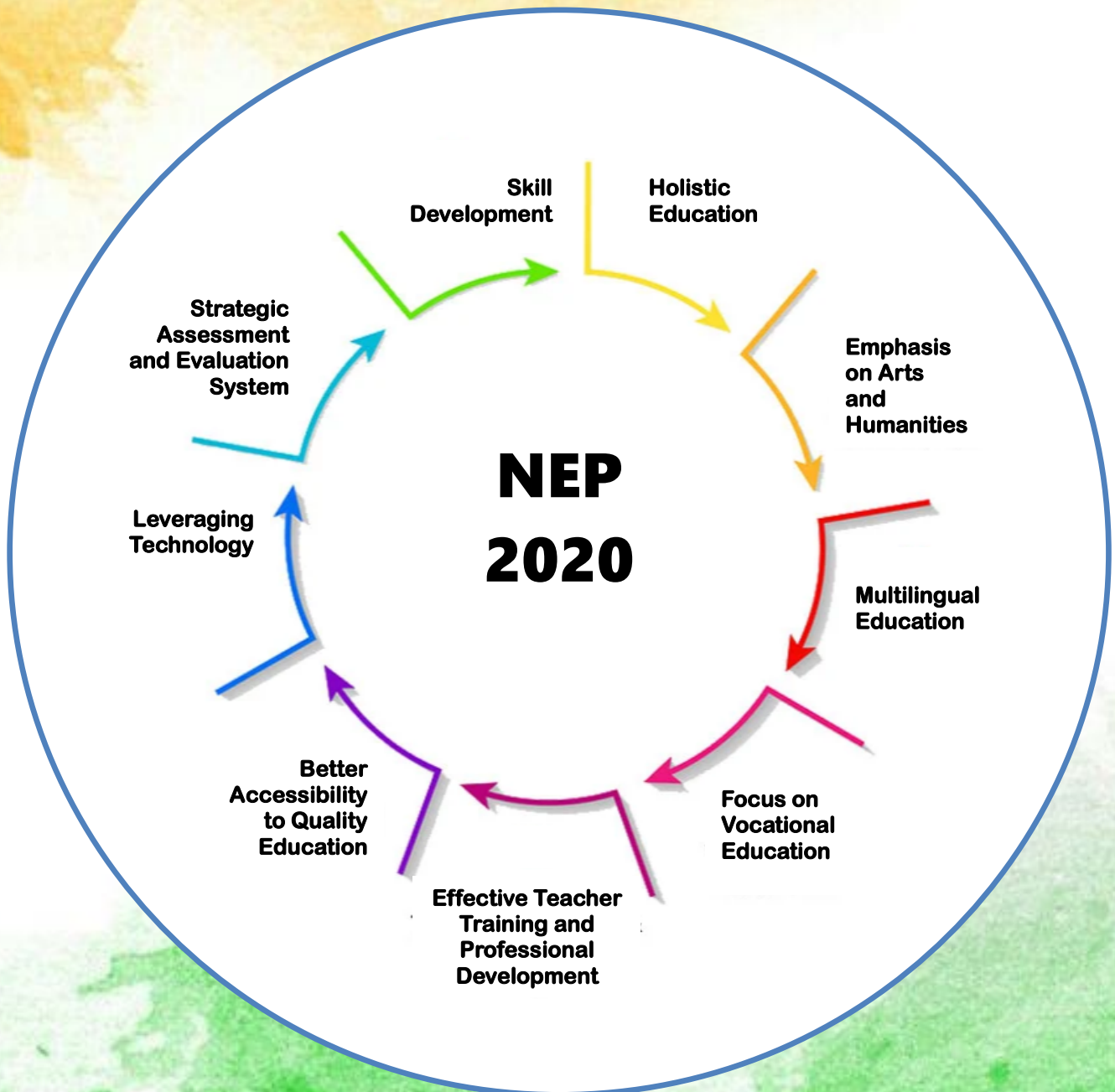




NATIONAL EDUCATION POLICY 2020: THE STUDENTS' PERSPECTIVE



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Message from the Principal

It gives me immense pleasure to know that the department of English, Duliajan College is going to release it's 5th issue of esteemed departmental magazine '*DISCOURSEZ*' for the academic year 2024-25 with the theme "**NEP 2020: The Students' Perspectives**". This milestone is a testament to the creativity, dedication, intellectual sprit and more that define the departmental students as well as faculties.

Over the years, this departmental magazine has served as a vibrant platform for sharing knowledge, celebrating achievements and fostering meaningful dialogue with a different theme every year amongst academic community of the department in particular and the entire college as a whole. Each edition reflects the hard work of the students and faculty, showcasing their creativity, innovations, insightful and thought provoking perspectives.

I sincerely offered my special thanks to the editorial team and all contributors for their relentless efforts in curating valued contents which not only highlights academic excellence but also strengthens the bond between students and faculty.

I encourage everyone to continue contributing ideas, articles and feedback to make future editions even more impactful.

Wishing you all happy reading ahead.



(Dr. Lok Bikash Gogoi)

Principal

Duliajan College, Duliajan

Principal

Duliajan College

Foreword from the Head-Department of English: Duliajan College



As a faculty in Higher Education invariably involved with the implementation of NEP 2020, I have often observed that while there is plenty of literature on the National Education Policy 2020 from multiple perspectives, the views of students who are its crucial stakeholders hardly finds space of importance in the prevailing discourse.

I am extremely privileged to present the 5th Edition of *DiscourseZ*, a journal which goes against the grain by highlighting the students' perspectives on the National Education Policy (NEP) 2020. The policy marks a paradigm shift by emphasizing holistic, multidisciplinary and flexible learning that nurtures critical thinking, creativity and problem-solving skills.

Our students, as the primary stakeholders in this reform, offer invaluable insights into its potential impact. Their voices reflect enthusiasm for a student-centric approach, greater freedom in subject choices and the integration of experiential and skill-based learning. As we implement NEP 2020 their feedback is crucial in shaping its success and ensuring that education remains inclusive, equitable and future-ready.

I congratulate the contributors of this journal for their thoughtful reflections and commend the efforts of the entire team for bringing this discussion to the forefront. May this initiative inspire constructive dialogue and pave the way for an enriched learning experience for all.

Ms. Jyoti Singh Pathak
Vice-Principal- Duliajan College,
Associate Professor and Head
Department of English
Duliajan College

Message from the Head: Department of English- Dibrugarh University



Dear members of Editorial Board, contributors and readers of *DiscourseZ*.

I first congratulate the Editorial Board for coming out with the fifth issue of *DiscourseZ*. It is indeed a great platform for young writers to exhibit their promise, prowess, and passion in negotiating with the written word. I wish them the very best!

With the launch of the Four Year Undergraduate Programme (FYUGP) in 2023, aligned with the National Education Policy (NEP) 2020, the academic journey of learners has taken a bold, new direction. Gone are the days of being confined to a single discipline. Instead, these learners are getting the opportunity to explore, experiment, and engage with a wide range of subjects—from Core Courses in their primary field to Minors, Value-Added Courses (VACs), Skill-Enhancement Courses (SECs), and Generic Elective Courses (GECs).

This shift is totally aligned with the needs of the time - skilling practices in the twenty-first century - which cannot remain unidimensional, but has to push towards multidisciplinary. It has to prepare the learners for a world that values adaptability, integration, creativity, and interdisciplinary thinking. Whether they decide to dive into a new field or plan to hone a skill outside their comfort zone, this interdisciplinary flexibility will equip them to thrive in an ever-evolving, shape-shifting future.

But with this freedom comes responsibility. While exploring diverse areas, they must remember to stay rooted to the values of their primary discipline. The NEP 2020 envisions a balance—breadth without sacrificing depth, exploration without losing focus.

These students pursuing FYUGP courses are a pioneer of this transformative approach. How they navigate this journey will shape not only their future but also the future of higher education itself. So, they should embrace this opportunity with curiosity, passion, and a commitment to excellence.

This issue of *DiscourseZ* is a testament to how the challenges posed by NEP 2020 has been turned into opportunities, and how the stakeholders are negotiating with the systemic shift, breaking free from the disciplinary silos, and acquiring knowledge that is holistic, integrative, and relevant to the time and space.

Dr Mridul Bordoloi
Professor and Head
Department of English
Dibrugarh University

Editorial Board: DiscourseZ 2025



From Left: Mr. Gaurab Sengupta (Assistant Professor: Department of English), Ms. Jyoti Singh Pathak (Associate Professor and Head: Department of English), Ms. Nirupama Dey (Assistant Professor: Department of English)

Editorial

NEP 2020 and the Students' Takeaways

Education is the cornerstone of societal evolution and policy frameworks like the National Education Policy (NEP) 2020 aims to realign academic structures with contemporary needs. As we transition into a knowledge-driven economy, the student community stands at the intersection of pedagogical transformation and global opportunities. NEP 2020 envisions a holistic, multidisciplinary and skill-based education system, shifting from rote learning to competency-based education. However, how does this shift resonate with the primary stakeholders—our students?

From a student-centric lens, NEP 2020 introduces sweeping reforms that promise greater autonomy and flexibility. The NEP 2020 document published by MHRD, Government of India states that the New Education Policy “would offer multiple entry and exit points, thus, removing currently prevalent rigid boundaries and creating new possibilities for life-long learning” (37). The Multiple Entry and Exit System (MEES) empowers learners by allowing seamless movement between academic programs, thereby fostering inclusivity. The shift from rigid disciplinary silos to a multidisciplinary approach ensures that students engage in a broader knowledge spectrum, integrating humanities, sciences and vocational training. Yet, the pragmatic challenge remains—are institutions ready to implement this level of academic fluidity within its premise?

Moreover, the policy also states that “every classroom shall have access to the latest educational technology that enables better learning experiences” (40). It underscores the role of technology-driven pedagogy advocating for Learning Management Systems (LMS), digital repositories and virtual labs “for better participation and learning outcomes” (41). While these digital interventions democratize access to quality education, they also widen the digital divide, particularly for students from rural and marginalized backgrounds. This raises a pertinent question: Does technological advancement translate into equitable education, or does it risk further stratification?

The emphasis on ‘Critical Thinking, Creative Learning, and Global Citizenship’ under NEP 2020 seeks to redefine traditional assessment paradigms. As the document further states that “Curriculum content will be reduced in each subject to its core essentials, to make space for critical thinking and more holistic, inquiry-based, discovery-based, discussion-based, and

analysis-based learning. The mandated content will focus on key concepts, ideas, applications, and problem-solving” (12). Moving away from high-stakes examinations, the policy advocates continuous and formative assessments, ensuring a more reflective and application-based learning process. For students, this signifies a departure from performance anxiety toward a more engaged, exploratory and experiential learning ecosystem. However, the successful execution of this reform hinges on faculty training, infrastructural readiness and curricular realignment.

NEP 2020 envisions a holistic, multidisciplinary and skill-based education system, shifting from rote learning to competency-based education. However, while these changes promise to reshape the academic landscape, a critical question arises—are students truly aware of these reforms and the challenges they entail? While the policy emphasizes flexibility through the MEES and a shift towards a more multidisciplinary curriculum, many students remain uninformed about how these changes impact their academic journeys and career trajectories. The transition from a rigid degree structure to a fluid, choice-based system requires students to make informed decisions about their education. Yet, the awareness and preparedness among the student community remain uneven, especially in institutions where systematic guidance and counseling mechanisms are either absent or inadequate. Without proper dissemination of information, students may struggle to navigate this new educational paradigm, leading to confusion rather than empowerment.

Furthermore, the success of NEP 2020 hinges not just on policy implementation but also on student engagement and preparedness. The emphasis on digital learning and skill-based training presents both opportunities and challenges. While digital platforms and online resources democratize learning, they also highlight the existing digital divide, leaving students from rural and underprivileged backgrounds at a disadvantage. Similarly, competency-based assessments and experiential learning demand a fundamental shift in mindset—from passive absorption of knowledge to active problem-solving. However, if students are not adequately oriented to these new methodologies, they may find themselves struggling to adapt. Thus, the key to ensuring the efficacy of NEP 2020 lies not just in reforming the system but in equipping students with the necessary awareness and skills to make the most of these transformations.

As India navigates through this academic metamorphosis, it is imperative that students not only adapt to these changes but also voice their concerns, expectations and

aspirations. NEP 2020 is not merely an administrative blueprint—it is a dynamic space of negotiation between policy formulation and grassroots implementation. As educators, policymakers and students collaboratively engage in this discourse, the success of NEP 2020 will ultimately be measured by its resonance in student experiences.

This edition of *DiscourseZ* will serve as a platform for critical engagement, reflective narratives and constructive dialogues on NEP 2020. The future of Indian education is being rewritten and the students' perspective is central to this transformative journey. As you navigate through these pages, may you reflect, question and engage with the ideas presented, broadening your understanding of the evolving academic landscape. May this issue inspire you to think critically, voice your insights and actively participate in shaping the educational discourse. Knowledge thrives in discussions and we hope this platform empowers the reader to explore, challenge and contribute to the future of learning with an informed and open mind.

Best Regards
Editorial Team
DiscourseZ
5th Issue: 2024-2025

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FACE TO

FACE



Face to Face





Standing: Front Row (From Left): Sandeep Limbu: B.Sc. 4th Semester, Department of Physics, Sneha Dey: B.Com 2nd Semester, Department of Commerce, Mrinal Phukan: B.Sc 4th Semester, Department of Physics.

Standing: Back Row (From Left): Jyotimoyee Talukdar: BA 4th Semester, Manashree Gogoi: BA 2nd Semester, Priyanka Khanikar: BA 2nd Semester, Isha Das: BA 2nd Semester: Department of English

Q1. What do you think about Skill Enhancement or Vocational Education? Did you hear about this course before enrolling in your graduation course? If yes, what did you hear?

Mrinal: Skill Enhancement or vocational education is very important for students in the job oriented market because it helps the student to gain practical knowledge and experience related to a particular skill or set of skills. Vocational education helps one to bridge what we learn in school and what we need to apply practically, in order to succeed in our career. Moreover, vocational education can help one to acquire a job right after completing studies, since students will have the necessary skills ready.

Sneha:- Vocational education is necessary for students because colleges or schools provide us only theoretical knowledge, but with the help of vocational education and skill enhancement courses, student can apply the theoretical knowledge in the practical world.

Sandeep:- Vocational course in degree course is provided through SEC course. Under this course, one can master skills like mushroom cultivation, aquarium making and keeping, etc. which can help students to gain practical knowledge about various skills. Though vocational education is very necessary, there should be teachers who are skilled or trained in order to pass on the practical skills and knowledge to the students.

Q2. Do you have any knowledge about CBCS education? If yes, what is the difference between CBCS and NEP?

Sandeep:- Yes, there are difference between CBCS and NEP. In CBCS system when a student enrolls for the course, one has to complete the entire course to get the certificate. In this system, students are not allowed to exit from the course in between. So, if a student drops out in between, he/she will not get any certificate for the part he has completed. Also in this education system, subjects are mainly oriented to specific stream and there is a strict rigidity within the streams. Students are not allowed to choose subjects from other streams. In NEP however, students have the opportunity to exit in multiple stages with certificate. Not only this, they also have the freedom to choose subjects across other streams as well.

Mrinal:- The CBCS which was adopted in 2018 is all about allowing students flexibility in career choices. However, the main difference between CBCS and NEP is that NEP offers multiple entry and exit strategy where as CBCS does not have such strategy. A certificate which is earned in NEP can later be used to continue the same course later on if a student is willing to opt out in between. The second difference is the introduction of the fourth year in NEP. NEP helps the students to get the taste of research work in the fourth year, which will enables the student to decide whether they want to continue the research for higher education or drop it down altogether.

Sneha:- CBCS allows flexibility to the students to choose from different courses only with regards to the SEC subject, the course structure is thus limited to their domain. However, NEP allows the student to choose courses from different streams. A commerce student can choose subject from science and arts stream.

Q3. Are you aware of the internship program to be done in the Fifth Semester? What is your opinion about it?

Sneha:- No, I don't know much about the internship program, but I believe internships will be beneficial for us because they will provide real world work environment. It is definitely a good step, but there is a lack of clarity on how students can find internship. As a commerce student we learn lot of

theoretical knowledge about book-keeping and accounts an internship will teach us practical skills related to theoretical knowledge provided by an institution.

Mrinal:- In my opinion, it quite difficult for B.Sc. students to get internship. Many industries such as Thermal Plants often refuse to offer internships to us (students coming from pure science backgrounds) and that's a challenge we face. Even when some opportunities are available they are often limited to short observational visits where students visit the field, observe for a few days and write reports without gaining much practical experience.

Sandeep:- Yes, I completely agree with Mrinal that various industries often refuse to offer internships to B.Sc students. One of the main reason is that we are pure science students, and our studies focus mostly on theory. Because of this industries might feel we lack the practical skills they are looking for. It would really help if we get more chance to learn practical skills and gain real experience.

Q4. What do you think are the benefits of a multidisciplinary approach to education for student's overall development?

Mrinal:- The NEP has introduced a wide range of subjects which I believe is a positive step. It gives us the chance to study a wide range of subjects and learn from different fields. Students are allowed to undertake multidisciplinary courses through Minor, Generic and SEC subjects, but it is true that an Arts student often don't opt for Science based subjects. So there is also a need to design more interdisciplinary courses.

Sandeep:- In my opinion, it really depends on whether one has selected a subject out of personal interest, i.e. to learn something new or just to achieve more grades. Multidisciplinary courses like SEC subjects promote practical learning, which is beneficial for developing real life skills.

Sneha:- Multidisciplinary education will be beneficial if the students are taught the basic first. For example, if we choose Computer as Generic subject and we are not taught the fundamental concepts, it can become difficult for students to start directly from an advanced level, especially for those who are not familiar with the knowledge of computers. These are my practical experiences as a student undergoing FYUGP.

Q5. Do you think there is enough awareness about IKS amongst students? How can it be improved?

Mrinal:- No, I don't think there is enough awareness regarding IKS amongst students. As students we understand that it is all about traditional knowledge and cultural practices. But is it only that? The institution can take necessary measures to spread more awareness among students by organizing workshops and on IKS and related matters.

Sandeep:- Honestly, I do not know much about it and I suppose my friends too don't have much knowledge about it. In my opinion, IKS focus on providing knowledge on Indian tradition, astronomy, mathematics and history, mostly through the curriculum. Since awareness about IKS is quite low, it must be raised.

Sneha:- No, I don't know about IKS. It is completely new to me. I actually heard about it just now in the question.

Q6. What do you feel about the flexibility of the three year and four year UG degree structure with multiple entry exit options?

Sandeep:- Yes, earlier I have mentioned that, in the CBCS course, even if we exit in between, we don't get anything. NEP provides a greater flexibility which gives us opportunities to walk out of the course in between, if need arises. But the system hasn't given us enough information about the entry-exit system because we have heard that one needs to complete an internship in order to get a diploma or a certificate. The awareness is low. Awareness should be given to students regarding multiple entry exit options.

Mrinal:- The flexibility of three year or four year UG degree structured with multiple entry-exit options is beneficial for students. If someone faces any crisis or has a household problem, definitely, in situation, one can walk out of the course if necessary. It is therefore, convenient.

Sneha:- I think it is a good idea. If someone is willing to continue study, they can, and if a student wants to leave in between, they can also drop out from his or her studies after completing one year. They can at least get one certificate or diploma and can focus on other things which they want to engage in.

Q7. What kind of guidance and mentorship do you require to make you informed about NEP 2020?

Mrinal:- NEP has introduced one major thing: the multidisciplinary aspect, so it gives us a lot of choice regarding the subject selection. However, teachers should properly inform the students regarding the subjects selection and what they will gain out of it in future. Proper orientation should be given to the students.

Sandeep:- There should be proper counseling for the students before admission into the course. There should be proper orientation. Orientation should be given to students when they are in Class 12 itself.

Sneha:- I think the first classes of every semester should be a introductory classes regarding the course structure and the subjects that we are going to take. Students should know what they are choosing, which department will teach that particular subject. So the basic introductory classes are required for all

the students. I want that the students should choose their subject in their guidance of mentors.

Q8. Is the multidisciplinary approach envisaged by the NEP being properly implemented in the colleges of Assam?

Sneha:- I don't think that the multidisciplinary approach is properly implemented in the Colleges of Assam. Many government colleges do not have the necessary infrastructure, faculty or study materials to continue their education system.

Mrinal:- The answer is No. There is a disparity of implementation in the central government institutions and rural colleges. The rural colleges don't have enough or proper resource. The government should take some measures. They should expand the infrastructure first and then should move forward.

Sandeep:- Lack of faculty results in the disadvantages. Even many colleges are not able to provide such courses to students because the teachers are not skilled or trained to educate the students.

Q9. Can you tell some positive and negative aspects of NEP?

Mrinal:- There are two huge benefits as a science student. First positive aspect is the multiple entry and exit strategy. If any student face any sort of problem in continuing their studies, they can exit from the program and still have the scope of further education. The second positive aspect is the introduction of fourth year, which enables a student to get knowledge about research work. The negative aspect of NEP is the problem with infrastructure. Only the central universities with proper infrastructure can reap the full benefits of NEP. Where as the rural colleges might be at a disadvantageous position.

Sandeep:- As already mentioned, the first positive aspect is multiple entry and exit system. The second positive aspect is the facility of providing multidisciplinary courses. The third positive aspect is the research scope in the fourth year. The positive features can also act as the negative. Firstly, when a student enrolls in the degree course and wishes to exit from it, he/she is provided with the certificate, but the question is what can be the benefit of those certificates in students' career. The certificate may enhance portfolio, but may not do anything with industrial purpose or provide good jobs in the job market. The second negative aspect is many colleges are only able to provide limited courses even if we are talking about multidisciplinary courses. This happens because of the shortage of skilled faculty members and infrastructure facilities.

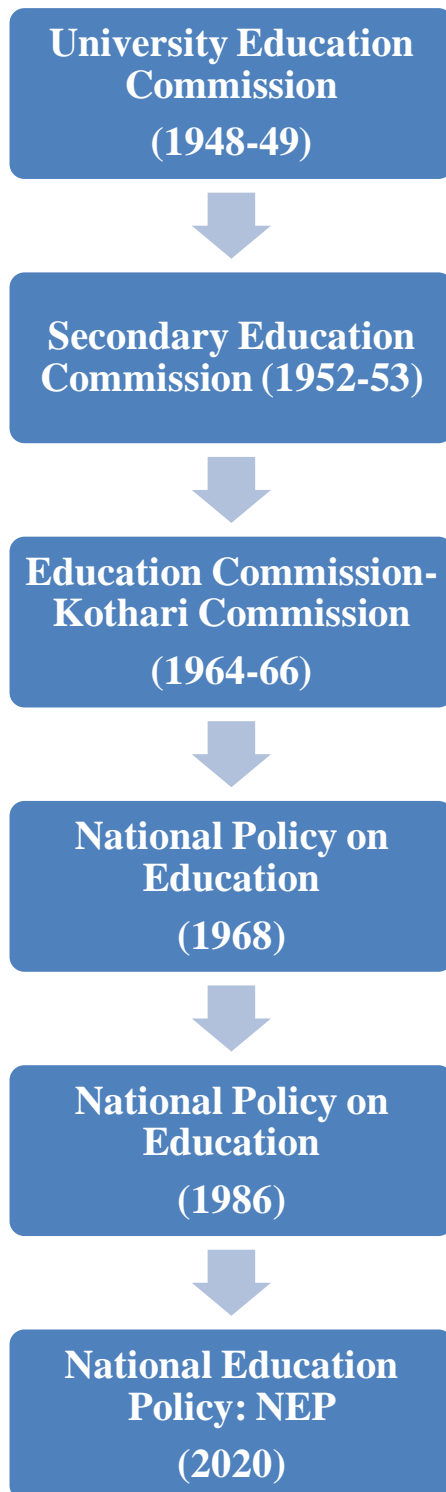
Sneha:- The positive aspect of NEP is definitely the multidisciplinary courses and the multiple entry exit structure it offers. Flexibility is the positive aspect of

NEP. The negative aspect of NEP is that courses which are based on theory should have more practical aspects to enhance career opportunities.

**True knowledge is
not attained by
thinking.
It is what you are;
it is what you
become.**

-Sri Aurobindo

Major Education Policies in India: Post-Independence Period



The Kasturirangan Committee: Architect of NEP 2020 and the Future of Indian Education



The Committee led by the Chairman Dr. Kasturirangan submitting the Draft National Educational Policy to the Union Human Resource Development Minister, Shri Ramesh Pokhriyal 'Nishank' and Minister of State for HRD, Shri Sanjay Shamrao Dhotre in New Delhi, in the presence of Shri R. Subrahmanyam, Secretary Department of Higher Education and Smt. Rina Ray, Secretary Department of School Education & Literacy and other senior officials of the Ministry.

The Kasturirangan Committee was formed to draft a new National Education Policy (NEP) for India, replacing the outdated NPE 1986. Chaired by Dr. K. Kasturirangan, the committee aimed to reform the education system to meet 21st-century needs. It proposed a new curricular structure (5+3+3+4), emphasized multilingual education, promoted experiential learning, vocational training, and integrated technology in education. The committee also focused on higher education reforms, introducing flexible learning pathways, multidisciplinary institutions, and a four-year undergraduate program. The Draft National Education Policy (DNEP) 2019, prepared by this committee, formed the basis for the NEP 2020, which was later approved by the Government of India.

- **K.Kasturirangan (Chairman):** An Indian space scientist, Kasturirangan headed the Indian Space Research Organisation (ISRO) from 1994 to 2003. He is a recipient of the three major civilian awards -- the Padma Shri (1982), Padma Bhushan (1992) and Padma Vibhushan (2000). He was previously the chairman of the NEP drafting committee.

- **Mahesh Chandra Pant:** He is the chancellor of National Institute of Educational Planning and Administration, a body under the union education ministry.
- **Govind Prasad Sharma:** Sharma is the chairman of the National Book Trust, a book publishing body of the government.
- **Najma Akhtar:** Akhtar is an academician of repute. Since April 2019, she has been the vice-chancellor of the Jamia Millia Islamia, a central university in New Delhi.
- **T V Kattimani:** A former VC of Indira Gandhi National Tribal University, Amarkantak (M.P.), Kattimani is now the vice-chancellor of Central Tribal University of Andhra Pradesh.
- **Michel Danino:** He is an Indian author of French origin. He is a guest professor at IIT Gandhinagar. In 2017, the Government of India conferred Padma Shri for his contribution towards Literature and Education.
- **Milind Kamble:** An Indian entrepreneur, Kamble is also the founder of Dalit Indian Chamber of Commerce and Industry. In 2013, he was awarded Padma Shri, and currently he is the chairperson of IIM-Jammu.
- **Jagbir Singh:** Singh, is a former professor and HoD, Department of Punjabi at Delhi University. He is now the chancellor of the Central University of Punjab, Bathinda.
- **Manjul Bhargava:** He is a renowned American mathematician of Indian origin and was also part of NEP drafting committee.
- **M K Sridhar:** He is a trainer and a social activist and has served as member secretary of Karnataka Knowledge Commission and Karnataka State Innovation Council. Recently, he served as a member of a committee for draft NEP.
- **Dhir Jhingran:** Jhingran is a retired bureaucrat and has served as principal secretary of Education in Assam and as a Director in the union Ministry of Human Resource Development. He is the founder-director of 'Language and Learning Foundation (LLF)', a non-profit focused on improving foundational learning of children in government primary schools.
- **Shankar Maruwada:** He is the co-founder and CEO at 'EkStep Foundation' and he is an entrepreneur and marketing professional with a wide range of experience working on large-scale projects such as Aadhaar, India's national identification programme.

ARTICLES

SECTION

NEP 2020 and ICT in Education: A Brief Analysis

Manashree Gogoi
BA 2nd Semester
Department of English

E- Learning is a learning system based on formalized teaching but with the help of electronic resources. While teaching can be based in or out of the classrooms, the use of computers and the internet forms the major component of E- learning. It encompasses online courses, digital platforms, virtual classrooms and mobile applications, allowing students to learn at their own pace and convenience.

The National Education Policy 2020 has emphasized on the importance of E-learning and its integration in the transaction of education in India. This is a transformational blueprint in revamping the Indian educational system to the meet the needs of the 21st century. Acknowledging the importance of technology in education, the policy envisions the integration of digital learning tools and resources to make education more holistic and equitable. NEP 2020 acknowledges the need to make education accessible to all, geographically and socio- economically. E-learning platforms are a key to delivering quality resources to students in remote and underserved areas. To drive technology in education, the policy introduced the National Educational Technology Forum (NETF) a platform to share best practices, shape policies and drive innovation in e-learning. AI driven personalized and adaptive learning systems take this further by tailoring content to individual student needs, building confidence by addressing strengths and weaknesses. The policy also empowers educators through targeted professional development programs, workshops and training so teachers can effectively use e- learning tools and deliver dynamic and interactive experiences. NEP 2020 also advocates multilingual digital content to cater to India's linguistic diversity so students can learn in their mother tongue. This approach not only promotes inclusivity but also bridges cultural and linguistic divides.

E- learning has been seen as a game changer in education, promising to make learning flexible, inclusive and accessible to all. It aims to provide quality education to every corner of the country regardless of a student's location or background. But when we look at its real impact, the situation is not as smooth as expected. The biggest promise of e-learning is personalized education. Students can learn at their own pace, revisit lessons and explore topics of their interest. Online platforms allow learners to access global knowledge from the comfort of their homes, making education more flexible and convenient.

But the reality tells a different story. Digital divide remains one of the biggest challenges in India. Many students especially in rural areas, lack access to devices, stable

internet or even electricity. This makes it hard for them to benefit from e- learning. Another challenge is student engagement. Virtual classrooms cannot fully replace the personal connection of a physical classroom. Without interaction and support many students feel isolated and unmotivated. Health concerns like long screen hours and a lack of physical activity also add to the problems. Apart from students' challenges, teachers also do not have adequate expertise in using digital tools and also have limited access to internet or devices, especially in rural areas. For teachers, keeping students engaged online is yet another challenge. Online evaluation methods may not be suitable for students. Additionally, inequality among students, with some having better access to devices and internet than others, creates learning gaps. All these challenges make e- learning a tough transition for students.

Putting E- learning into action runs into big infrastructure hurdles especially in rural and far-off areas that don't have good internet or reliable power. A lot of schools don't have the basic digital tools they need, like computers or high-tech classrooms. Many problems make it hard to keep devices working and up to date. What's more, the lack of local e-content and inadequate server capacity for large scale online learning makes things even trickier. To fix these issues, we need better digital infrastructure, internet that people can afford and clear plans to give everyone an equal shot.

However, E- learning also offers benefits. The blended learning mode promoted by NEP 2020 set to change education by mixing old school teaching with digital tools lets students learn at a speed that suits them, while still getting face to face help from teachers. This method helps close gaps in access making sure students in far off or less served areas can use good digital stuff along with classroom lessons.

The use of e- learning in NEP 2020 is a significant step toward modernizing education in India. By adopting digital tools, the policy aims to make education more accessible, flexible and inclusive for all learners. However, I believe there are significant challenges that need to be addressed. One of the major concerns, in my view, is over-dependence on Artificial Intelligence (AI). Of course, AI is helpful but at the same time, it might hamper creativity. Too much reliance on technology in education by students leads them to miss developing critical thinking and problem-solving skills that are required for creativity and growth. In my view, this can limit their ability to think independently and explore new ideas. The other issue I see is the abuse of the internet and mobile devices in the name of e-learning. What was supposed to be a tool for education often turns out to be a source of distraction. Instead of focusing on studies, students get caught up in social media,

games or misinformation, which not only affects their academic progress but also harms their relationship with technology. I also believe that the language barrier remains a major challenge in e- learning. Most e- learning platforms are centered around English, which can be difficult for students of non-English speaking backgrounds. It is due to a lack of localized content or proper translation options that complicate learning for these students, hence it becomes hard for them to grasp concepts properly.

However, NEP 2020's vision of integrating e- learning is not about replacing traditional classrooms but enhancing them with technology. By combining the strengths of both traditional and digital education, it can create a balanced learning experience. With the collective efforts to address the challenges, e- learning under NEP 2020 has the potential to transform education, providing equal opportunities and preparing students to succeed in a rapidly changing digital world. It is a bold step towards a future where every learner is empowered and ready to thrive.

Here are a few suggestions to strengthen E- learning in India:

- Bridge the digital divide by providing subsidies to students in data, e- device purchase etc.
- Emphasize on development of e- learning material in regional language.
- Provide robust e- learning infrastructure in schools and colleges situated in remote areas.
- Government should regulate networks on addictive games and other such harmful e material.
- Strengthen the teaching of English language at the school level.
- Provide mandatory training to school teachers in remote area specially in ICT use in teaching.

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Indian Knowledge System in NEP 2020: Reclaiming the Roots

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India's intellectual and cultural heritage is vast, spanning a wide range of disciplines such as Ayurveda, yoga, mathematics, literature, and architecture. This rich tradition, honed over millennia, reflects the depth of Indian thought and the holistic understanding of life. The Knowledge Systems of India, including the ancient 14 vidyas and 64 Kalas, encompass fields like philosophy, arts, science, and social organization, which have shaped not only Indian society but also contributed to the global intellectual pool. Traditionally, this heritage was preserved through oral transmission and inscriptions on palm leaves. However, over time, this wealth of knowledge faced the risk of being overshadowed by modern educational systems and the aftereffects of colonization.

A significant turning point in this shift was Lord Macaulay's education policy introduced in 1835, which sought to replace traditional Indian learning with Western education. Macaulay, in his infamous Minute on Indian Education, stated, "We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals and in intellect." This policy led to the decline of indigenous knowledge systems, as it prioritized English as the medium of instruction and undermined traditional forms of learning, such as Sanskrit and Persian scholarship. As a result, Indian Knowledge Systems (IKS) were gradually marginalized, and the education system became detached from India's cultural and intellectual roots.

Recognizing this historical disruption, *the National Education Policy (NEP) 2020 seeks to revitalize IKS, ensuring its integration into contemporary education. This transformation aims to blend ancient wisdom with modern methods, creating a more inclusive and culturally rooted learning environment.* The NEP 2020 acknowledges the importance of the Indian Knowledge System as a guiding principle for the country's educational reforms. It emphasizes the need to reconnect with the traditional knowledge embedded in the Vedas, Upanishads, and other texts, alongside modern scientific progress. This integration is not just about preserving the past; it is about applying time-tested wisdom to modern challenges in health, well-being, community development, and the environment. The revival of interest in Ayurveda and yoga during the COVID-19 pandemic highlighted the significance of these ancient practices in promoting immunity, mental health, and overall

well-being. By introducing IKS into education, the policy aims to foster a holistic approach to learning, one that values experiential knowledge, critical thinking, and innovation.

The NEP 2020 defines IKS as follows:

Indian: It refers to *Akhanda Bharatai*-e undivided Indian Subcontinent. It Covers the area that spans from Burma on the east, modern-day Afghanistan on the West the Himalayas on the north and the Indian Ocean on the South.

Knowledge: It refers to tacit knowledge gained by insights into personal experiences and life Situations.

System: It refers to a structured methodology for accessing Knowledge.

The IKS is the systematic transfer of ancient and Contemporary Knowledge from one generation to another. It covers ancient Knowledge from various domains to address current and future Challenges. This knowledge exists in both literary and non-literary works. Literary resources cover Vedic and allied literature mainly in the Sanskrit Language, resources on other religious traditions Buddhism and Jainism and knowledge that exists in Indian languages and dialects. Non-literary resources are found in oral traditions available throughout the country.

NEP 2020 integrates the Indian Knowledge System (IKS) into modern education by incorporating Indian heritage subjects like classical arts, yoga, Ayurveda, and ancient sciences into the curriculum. It promotes traditional knowledge through language by emphasizing Sanskrit and regional tongues, ensuring access to indigenous wisdom. The policy establishes centers for the study, documentation, and promotion of IKS while empowering teachers with the necessary tools to teach it effectively. Additionally, it focuses on preserving ancient texts through digital platforms and highlights the global relevance of IKS in areas such as wellness, sustainability, and innovation.

The Indian Knowledge System (IKS) is important in NEP2020 because it helps students understand their Cultural roots and develop holistically. It helps students develop holistically by integrating traditional Knowledge with modern Science. It helps students develop wisdom and ethics to tackle the challenges of the modern world. It helps students understand the relationship between traditional and modern Knowledge. Furthermore, IKS helps in preserving India's heritage and inspires pride in its Cultural legacy, enabling students to develop a balanced worldview.

The implementation of IKS in NEP 2020, thus, covers various initiatives of preservation and incorporation of ancient wisdom in India to the modern learning structure. In that regard, it focuses on the digitization of ancient texts with programs Such as the

National Mission for Manuscripts, with a focus on texts related to Ayurveda, yoga, and astronomy. Institutions like KK Handique Library plays an important role. IKS is being introduced into curricula, Such as Vedic Mathematics, Yoga, and Ayurveda, to improve analytical thinking and well-being in students. Specialized research Centers are being established under AICTE to promote interdisciplinary Studies, such as the integration of *vastu Shastra* with modern architecture or ancient astronomy with contemporary Science . This policy further promotes regional languages and traditional arts such as *Kathakali* and *Bharatanatyam* by infusing them into education for the celebration and preservation of cultural diversity. Collaborations with traditional Knowledge holders through workshops and internships ensure that IKS is kept relevant, dynamic, and accessible to future generations.

However, there are many challenges in preserving and integrating Indian Knowledge Systems (IKS). Many people, especially future generations, struggle to access and understand these systems as they have been marginalized in favor of Western scientific knowledge. This has led to a lack of awareness and recognition of their depth and relevance in urban and academic spaces. Furthermore, most traditional knowledge is recorded in languages like Sanskrit, Pali, or ancient regional dialects, making it difficult for modern learners to engage with these texts. There is also a lack of interdisciplinary research, as limited collaboration exists between traditional knowledge practitioners and modern scientists or researchers. Additionally, the modern education system prioritizes Western frameworks, often sidelining indigenous knowledge systems and reducing their influence in contemporary learning and problem-solving.

The following measures can be taken for integration of IKS:

- Offering courses on Indian history, philosophy, arts and literature.
- Encouraging the study of regional languages.
- Encouraging interdisciplinary research that blends traditional Knowledge with modern scientific approaches.
- Establishing research centres dedicated to studying ancient Indian knowledge systems.
- Providing funding and support for projects exploring the practical applications of the Indian Knowledge System across various fields.

While I was a child, I often witnessed my grandparents practicing age-old traditions that seemed both fascinating and mysterious. My grandmother would prepare herbal remedies for minor ailments using ingredients from our backyard, and my grandfather would

narrate stories from the Vedas and Upanishads, emphasizing moral and ethical lessons. At that time, I did not fully comprehend the depth of this knowledge, but I was intrigued by its practicality and wisdom.

As I grew older and entered formal education, I noticed that much of what was taught in schools leaned heavily on Western perspectives, with minimal emphasis on India's indigenous knowledge systems. The richness of Ayurveda, yoga, astronomy, metallurgy, and even linguistic traditions seemed relegated to informal spaces rather than structured learning. It was only through independent exploration that I began to appreciate the vast intellectual wealth embedded in Indian Knowledge Systems (IKS).

NEP 2020 recognizes the immense value of India's intellectual and cultural heritage, embedded in the Indian knowledge system(IKS). It integrates ancient wisdom from disciplines such as Ayurveda, yoga, mathematics, and the arts with modern scientific approaches to create a culturally rested, holistic education framework. This integration not only ensures the preservation of India's rich traditions but also applies time-tested knowledge to Contemporary challenges like health, Sustainability, and innovation. NEP 2020, despite Challenges like language barriers, lack of awareness, and bias towards western education frameworks, is a progressive step towards bridging the gap through Curriculum inclusion, digital preservation and interdisciplinary research .Regional languages are promoted, research Centres are established, and collaborations are fostered by NEP2020 in order to revive IKS, inspiring pride in India's Cultural legacy and equipping students with a balanced, ethical, and innovative worldview. Ultimately, the NEP 2020 envisions an education system where Traditional and modern Knowledge coexist harmoniously, ensuring sustainable growth and global recognition of India's intellectual Contributions.

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Academic Bank of Credits: Revolutionizing Higher Education Mobility in India

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Defining ‘Credit’:

In the context of education, ‘credit’ refers to a unit of measurement that represents the amount of learning or academic work a student has completed. As students complete courses and assessments, they earn credits. The number of credit required to earn a degree varies across institution and program. For example in many bachelor’s degree programs, students must accumulate a certain number of credits to graduate, which is set by the institution itself. Credit brings great opportunities for the students by allowing them to take course from different disciplines, institutions or even online platforms. Academic credit is a standardized unit of measurement that reflects the amount of learning a student has completed within a specific course or program. It serves as a quantifiable metric for assessing student’s workload, including instructional hours, assignments and assessments.

The credit system is widely used in higher education institutions to track academic progress and determine degree completion requirements. Academic credit is typically assigned based on the total number of instructional hours a student spends in class and on coursework. Generally, one semester credit corresponds to approximately one hour of classroom instruction per week. One of the significant advantages of the credit system is the flexibility it offers students. Many universities allow students to earn credits from various sources, including different disciplines, institutions, or even online platforms.

This flexibility enables students to personalize their education, explore interdisciplinary studies and transfer credits between institutions. Online learning platforms, such as Coursera and edX, and SWAYAM portals (in Indian context) provide credit-bearing courses recognized by accredited universities, further broadening educational opportunities. The academic credit system plays a vital role in structuring higher education, ensuring students meet necessary learning outcomes, and offering them opportunities for academic exploration. By earning and accumulating credits, students progress toward degree completion while having the option to diversify their studies through cross-disciplinary courses, credit transfers and online learning.

Academic Bank of Credits (ABC):

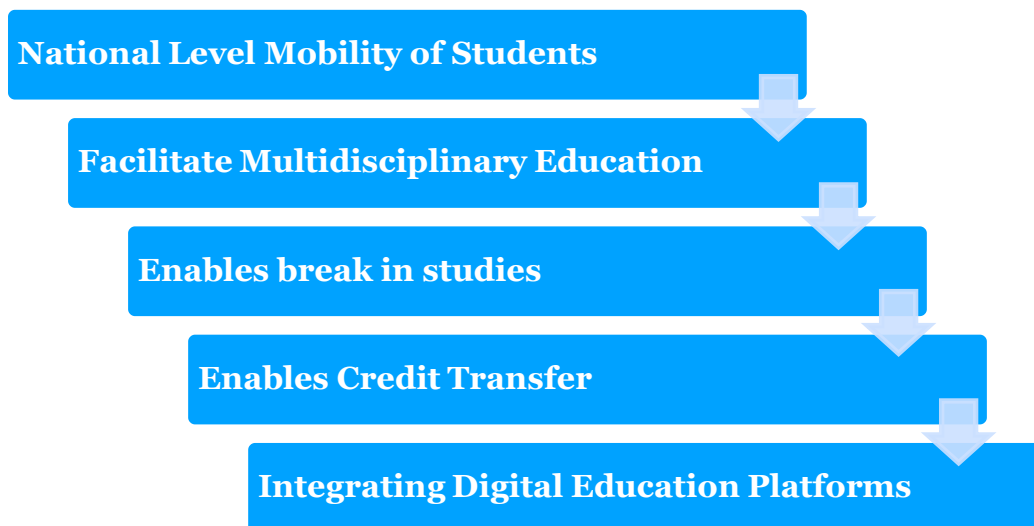
The Academic Bank of Credit (ABC) is a key component of the National Education Policy NEP 2020 introduced by the Government of India. It is an initiative designed to promote flexibility, mobility and a more student centric approach to education. The primary goal of the ABC is to enhance flexibility in Higher Education by allowing students to take courses from different institutions, create a personalised learning path and eventually complete their degree by accumulating required credits. *The Academic Bank of Credit is a pivotal initiative, aimed at reforming the higher education landscape by fostering flexibility and mobility for students. The ABC operates as a digital credit repository that allows students to accumulate, store and transfer academic credits across different higher education institutions.* This initiative seeks to dismantle rigid structures in the education system, offering students the freedom to pursue interdisciplinary learning and design personalized academic pathways. By leveraging digital platforms, the ABC ensures that learners can access a diverse range of courses while maintaining their academic progress without institutional constraints. The NEP 2020 document, published by the MHRD, Government of India mentions, “An Academic Bank of Credit (ABC) shall be established which would digitally store the academic credits earned from various recognized HEIs so that the degrees from an HEI can be awarded taking into account credits earned” (37).

Credits in CBCS and NEP System:

This system provides unprecedented flexibility in higher education by enabling students to take breaks, change institutions, or pursue interdisciplinary learning while maintaining their earned credits. Under the ABC system, students can accumulate credits from different universities, autonomous colleges and online platforms. These credits remain valid and can be transferred to another institution, allowing learners to complete their degrees at their own pace. The CBCS system, implemented under UGC guidelines before NEP 2020, allowed students to choose elective courses within a fixed credit structure but lacked a mechanism for credit storage or mobility. Students under CBCS were bound to a single university/institution and credit transfers were highly restricted. Additionally, CBCS did not formally recognize credits earned from online courses, limiting opportunities for learners to explore multidisciplinary education beyond their institution’s offerings. Unlike CBCS, where credits were institution-specific, ABC under NEP 2020 seeks to enable a

national-level credit transfer system, ensuring that students can continue their education seamlessly across different universities.

Objectives of Academic Bank of Credit:



The ABC allows national level mobility of students. This objective allows students to pursue educational opportunities across different institutions and region within the country. It ensures that credits earned by students at one institution can be easily transferred to another institution, if students are willing to change the institution. This key feature of the ABC in facilitating student mobility between institutions, both within and beyond disciplinary boundaries is a positive change in the educational scenario. Under this system, students can earn credits from different universities, autonomous colleges, or even recognized online education platforms, thus making education more inclusive and dynamic.

This feature further aligns with NEP 2020's broader vision of promoting a multidisciplinary and holistic approach to education, allowing students to engage with diverse subjects beyond their primary field of study. The policy acknowledges that the future of education lies in interdisciplinary learning and skill diversification, which the ABC framework actively supports by permitting credit transferability across institutions. Academic Bank of Credit provides an opportunity to the student to take up multidisciplinary courses. For example, if a student from Arts or Commerce stream is willing to take subjects like Mathematics or Physics, i.e., subject from Science stream, they are allowed to take it. ABC focuses on students' desire of subject selection or course selection. The implementation of the Academic Bank of Credit represents a transformative shift in India's Higher Education system, moving towards a student-centric and outcome-based model. By

enabling credit accumulation and transfer, the ABC encourages flexibility, personalization and lifelong learning, in alignment with global educational standards. This initiative is expected to bridge gaps between formal education, skill-based training and employability, ensuring that students can tailor their educational journey according to their aspirations and career goals. As the policy continues to evolve, the success of the ABC will largely depend on its effective implementation, institutional cooperation, and student awareness.

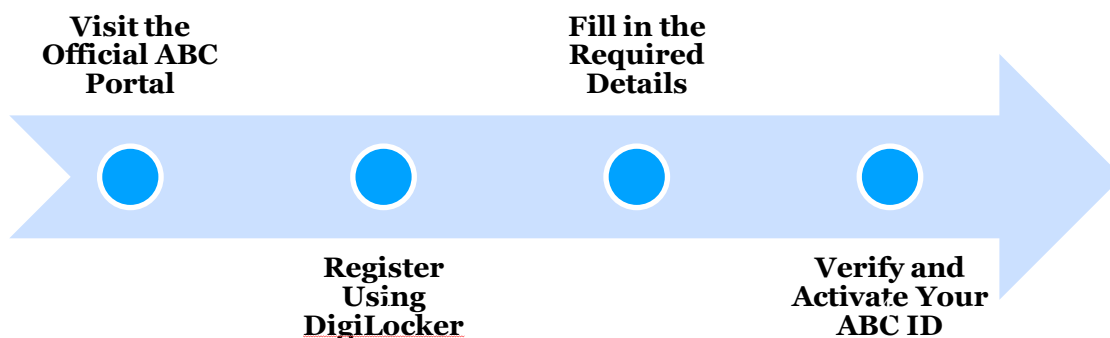
ABC enables a break in studies. This objective allows students to take a break from their present studies to pursue other interest, opportunities or personal obligations. It provides students with a chance to rest and recharge reducing the risk of burnout and improving their overall mental health and well-being. It also enables students to take a break to gain practical experience, explore career options and build their professional network. Moreover, the ABC framework addresses dropout rates and learning discontinuity by enabling students to pause their education without losing their accumulated credits. In traditional education models, students discontinuing their studies due to personal or financial constraints often find it difficult to rejoin the system. However, with the ABC, credits remain valid for a designated period, allowing learners to resume their education at a later stage without starting from scratch. This feature is particularly beneficial for working professionals, individuals facing financial crunch, and those seeking to upskill over time.

It is designed to give student more flexibility and control over their learning. It allows student to pursue employment after earning a certificate or diploma and return to school later to our degree. It also enables the student to transfer credit between institution and resume their studies later. Since NEP 2020 is designed in such a manner, it allows multiple entry and exit at various points. Therefore, if a student is willing to put a break in his academic career, he can do it and the credits will remain in the academic bank. Later on one can again resume the study and start gaining credits, which will be added to the previously earned credits.

Another significant aspect of the ABC is its integration with digital education platforms. The system is designed to accommodate credits earned through online learning modules, including those offered by platforms such as *SWAYAM*, *NPTEL*, and *MOOCs*, which are recognized by the *University Grants Commission (UGC)*. This expansion of credit sources ensures that students can take advantage of global and national educational resources while maintaining a structured degree program. The initiative thus fosters a

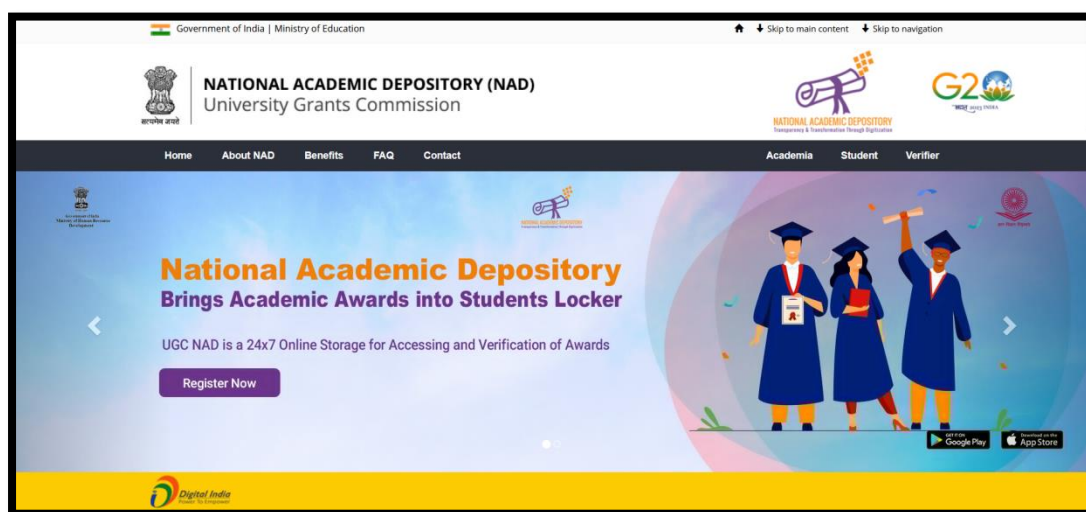
lifelong learning culture, empowering students to engage with continuous education beyond traditional institutional frameworks.

Steps to enroll in ABC:



To enroll in the Academic Bank of Credits (ABC), one needs to follow the following steps:

Step 1: Visit the Official ABC Portal:



- Go to the National Academic Depository (NAD) website: <https://www.abc.gov.in>
- Click on “Student Login/Sign Up”.

Step 2: Register Using DigiLocker:

- Sign up using Aadhaar-linked DigiLocker credentials.
- If you don’t have a DigiLocker account, create one at <https://digilocker.gov.in>

Step 3: Fill in the Required Details:

- Enter Name, Date of Birth, Mobile Number, and Email ID.
- Provide Educational Details (University, Course Name, Year of Admission, etc.).

Step 4: Verify and Activate Your ABC ID:

- The system generates a unique ABC ID.
- Verify details and activate the account.

Step 5: Start Earning and Managing Credits:

- Once enrolled, the university will credit earned academic points to your ABC account.
- You can access, track, and transfer credits digitally.

Operationalisation of Academic Bank of Credit:

The operationalisation of the Academic Bank of Credit involves creating a national level facility that allows students to accumulate transfer and utilize academic credits across institutions. The Academic Bank of Credit serves as a digital platform where students can store their academic credits earned from recognized Higher Education Institution or HEIs. Institutions must register on the Academic Bank of Credit portal and create accounts for the students. HEIs should promote the Academic Bank of Credit system to students through various channels, including social media and institutional websites. It facilitates students to avail facilities of Academic Bank of Credit and become an account holder. Student can easily switch institutions without losing their academic progresses. The greater flexibility is the ability to choose courses and institutions allows student to customize their education to their needs.

The Academic Bank of Credit has several academic aspects that enables students to earn, store and transfer academic credits. A student must earn minimum credits in the core subject area which is necessary for a degree. The credits accumulated in the Academic Bank of Credit are valid for a maximum of seven years. This means that students have a timeframe of seven years to utilise the credits they have earned and stored in the Academic Bank of Credit. This policy motivates students to complete their degree programs within a reasonable timeframe by setting a seven year validity period for credit accumulated in the

Academic Bank of Credit. The system aims to strike a balance between flexibility and relevance, ensuring that students' skills and knowledge remain current and valuable.

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CBCS & NEP 2020: Redefining the Architecture of Indian Education

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From CBCS to NEP 2020: Transforming Higher Education in India:

Higher education in India has historically been characterized by rigid curricula, limited flexibility and a lack of interdisciplinarity. Initially, institutions emphasized discipline-specific learning, leaving little room for innovation or creativity. To address these gaps, reforms like CBCS were introduced in 2015. *CBCS provided students with some flexibility in course selection, though it retained a discipline-centric focus. However, challenges such as limited interdisciplinary, inadequate skill development, etc. led to the introduction of the NEP 2020, which aims to create a student-centric, flexible, and globally competitive education system.* Both frameworks aim to modernize and improve the quality of education by incorporating flexibility, interdisciplinarity, and student-centric approaches. However, the two systems differ in their philosophies, structures and overall goals.

CBCS and NEP 2020: Mapping Similarities

1. **Flexibility in Learning:** Both Choice-Based Credit System (CBCS) and National Education Policy (NEP) provide students with the opportunity to shape their educational journeys according to their interests and career goals. The emphasis is on flexibility, allowing students to choose from a range of elective and core courses. This flexibility ensures that learners are not confined to one subject, rigid academic structures and can explore diverse areas of knowledge.
2. **Credit-Based System:** A fundamental similarity between the two systems is their reliance on a credit-based system. Students earn credits for completing specific courses, which can be accumulated to fulfill degree requirements. This approach facilitates measurable academic progress and ensures a modular structure for learning.
3. **Interdisciplinary Approach:** Both CBCS and NEP encourage interdisciplinary learning. Under these frameworks, students have the freedom to opt for courses beyond their core discipline, enabling them to develop a broader understanding of various fields and foster a multidisciplinary outlook.
4. **Continuous Assessment:** Both systems emphasize continuous evaluation as a replacement for the traditional reliance on end-term examinations. Through

assignments, quizzes, presentations, and mid-term exams, continuous assessment provides a comprehensive understanding of student's progress and enhances the learning process.

CBCS and NEP 2020: Mapping Differences:

Feature	CBCS	NEP 2020
Philosophy	Discipline-focused, limited interdisciplinarity	Holistic, flexible, and multidisciplinary
Duration	Fixed 3-year undergraduate program	Multiple exit options: 1-year (certificate), 2-year (diploma), 3-year (degree), 4-year (research)
Multiple Entry & Exit	Not available	Available
Focus on Research	No research component in UG programs	Strong emphasis on research, 4th-year research specialization
Curriculum Design	Traditional academic framework	Skill-based, vocational training, and multidisciplinary education
Global Perspective	Limited international collaboration	Academic Bank of Credits (ABC), global credit transfer, international partnerships

While CBCS and NEP share some commonalities, their foundational philosophies and implementation strategies differ significantly.

1. Philosophy: The NEP is designed to be holistic, flexible, and multidisciplinary, emphasizing the integration of vocational education, life skills, ethics, and values into the academic framework. It aims to create well-rounded individuals prepared for the complexities of the modern world. In contrast, CBCS, while offering flexibility within disciplines, primarily focuses on traditional academic structures. The interdisciplinary approach of CBCS is limited when compared to the broader and more exclusive vision of the NEP.

2. Duration: A major point of distinction is the duration and flexibility of undergraduate programs. The NEP introduces multiple options, allowing students to

complete their education in 1 year (certificate), 2 years (diploma), 3 years (degree), or 4 years (degree with research). This flexibility accommodates diverse student needs and career aspirations. Conversely, CBCS mandates a fixed 3-year undergraduate program, offering no variations in duration or exit points.

3. Multiple Entry and Exit Options: The NEP introduces the concept of multiple entry and exit points in undergraduate programs. Students can leave the program after completing specific milestones and earn corresponding qualifications - a certificate after one year, a diploma after two years, a degree after three years, and a research specialization after four years. In contrast, CBCS lacks this provision and requires students to complete the full program to earn a degree.

4. Focus on Research: The NEP places a strong emphasis on research and innovation. By offering a 4-year undergraduate program with research opportunities, the NEP encourages students to engage in advanced studies, develop critical thinking skills, and contribute to knowledge creation. CBCS, however, does not integrate research components into undergraduate programs, limiting opportunities for students to engage in meaningful research at the early stages of their education.

5. Curriculum design: Under the NEP, the curriculum is holistic and skill-based, with a focus on vocational training and multidisciplinary education. The NEP also prioritizes equipping students with skills relevant to the 21st century, such as critical thinking, communication, and problem-solving. In comparison, CBCS primarily adheres to traditional academic framework, with limited integration of vocational or skill-based components.

6. Global perspective: The NEP incorporates a global perspective by encouraging credit transfers through the Academic Bank of Credits (ABC). This system enables students to transfer credits between institutions, including international universities, fostering a more internationalized curriculum. Additionally, the NEP aims to establish partnerships with global institutions to enhance the quality of education in India. On the other hand, CBCS has a limited global outlook and does not emphasize credit transfer or international collaboration to the same extent.

In essence, while CBCS laid the groundwork for flexibility in higher education, its scope remained discipline-centric and structurally rigid. NEP 2020 builds upon this foundation, offering a more inclusive, research-driven, and internationally aligned framework. By addressing the shortcomings of CBCS and embracing a holistic approach, NEP 2020 aims to modernize India's education system, making it more adaptable to the evolving demands of the global landscape.

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NEP 2020: Transforming Education in India through a Multidisciplinary Approach

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Multidisciplinary Education: The Indian Scenario: Pre NEP 2020:

Education is the source which gives light to the mankind. Education is the medium of knowledge, information, skills, understanding rights and duties as a human being. Education always provides a new direction, dimension and perspective over each and every aspect. It is the foundation for achieving goals, maintaining a balanced and just society and operating towards the development of the society. Preeminent education in the nation is the best way to guide the people to take the country in its best position, maximizing the country's literacy rate, employment rate and many more positive changes in different fields of the country.

The world is going through rapid changes with advance technologies, such as the machine learning, artificial intelligence, etc. But on the other hand, the need for a skilled workforce, particularly involving mathematics, computer science, and data science in conjunction with multidisciplinary abilities across the sciences, the social sciences and humanities are equally important. To move parallelly with the current state, people's multidisciplinary knowledge and abilities must be honed as well.

The document on NEP 2020 by MHRD states how India has a long tradition of holistic and multidisciplinary learning, from universities such as Takshashila and Nalanda, to the extensive literatures of India combining subjects across fields. Ancient Indian literary works such as Banabhatta's *Kadambari* described a good education as knowledge of the 64 Kalaas or arts; and among these 64 'arts' were not only subjects, such as singing and painting, but also 'scientific' fields, such as chemistry and mathematics, 'vocational' fields such as carpentry and clothes-making, 'professional' fields, such as medicine and engineering, as well as 'soft skills' such as communication, discussion and debate. The very idea that all branches of creative human endeavour, including mathematics, science, vocational subjects, professional subjects and soft skills should be considered 'arts', has distinctly Indian origins. This notion of a 'knowledge of many arts' or what in modern times is often called the 'liberal arts' (i.e., a liberal notion of the arts) must be brought back to Indian education, as it is exactly the kind of education that will be required for the 21st century.

Introduction of the CBCS System: Altering Traditional Models:

Before the implementation of the National Education Policy 2020, India's higher education system was largely structured around a disciplinary silo-based model, where students were expected to specialize in a single stream—Science, Commerce, or Humanities. Multidisciplinary education was limited and students had little flexibility in choosing subjects outside their designated fields. While some universities/institutions had introduced elective courses, the overall structure remained rigid, preventing holistic and interconnected learning. Efforts to introduce a credit-based and flexible system were made through the Choice-Based Credit System (CBCS), which was implemented in Indian universities in the mid-2010s. However, CBCS leaned more towards an interdisciplinary approach rather than a truly multidisciplinary one. Students were given some freedom to choose electives, but these were largely confined within their broad discipline. For instance, a student pursuing a degree in Physics could opt for an elective in Mathematics or Computer Science but had little to no access to courses in Literature, Philosophy or Political Science. This prevented the cross-disciplinary integration that is essential for a truly multidisciplinary education model.

The interdisciplinary nature of CBCS meant that while students could study related subjects, they could not freely explore disciplines outside their academic stream. This system allowed for integration within domains but lacked the openness required for a multidisciplinary framework, where subjects from entirely different fields could be combined. For example, CBCS permitted a combination like Sociology and Economics but made it difficult for students to take courses across vastly different disciplines, such as combining Physics with History or Chemistry with Literature. Moreover, CBCS was rigid in structure, as universities and institutions often provided pre-fixed elective options rather than a truly open-ended selection of courses. As a result, the CBCS framework, though an improvement over the traditional rigid model, failed to achieve the true spirit of multidisciplinary education.

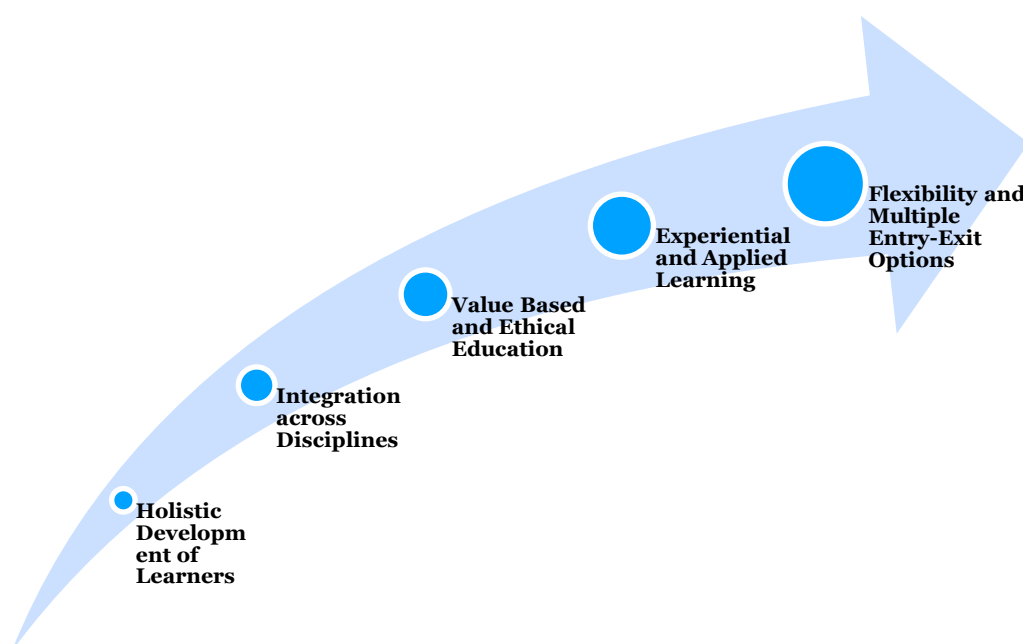
Shift to a More Open and Flexible Multidisciplinary Model under NEP 2020:

With the introduction of NEP 2020, the education system moved toward a fully multidisciplinary model, breaking the silos of specialization and allowing students greater flexibility in subject choices. Unlike CBCS, which was partially interdisciplinary, NEP enables students to explore a holistic blend of humanities, sciences, arts, and vocational

education, fostering a more integrated approach to learning. Its main motive is to transform the education system into a more holistic, multidisciplinary, flexible and inclusive one. The NEP 2020 document by MHRD states that the new education system shall be-

A holistic and multidisciplinary education would aim to develop all capacities of human beings -intellectual, aesthetic, social, physical, emotional, and moral in an integrated manner. Such an education will help develop well-rounded individuals that possess critical 21st century capacities in fields across the arts, humanities, languages, sciences, social sciences, and professional, technical, and vocational fields; an ethic of social engagement; soft skills, such as communication, discussion and debate; and rigorous specialization in a chosen field or fields. Such a holistic education shall be, in the long term, the approach of all undergraduate programmes, including those in professional, technical, and vocational disciplines. (36)

This holistic education will primarily focus on overall personality of an individual- physical, mental, emotional and intellectual wellbeing of individuals. In holistic education, it is not only about acquiring knowledge but also about character development, values, skills that will help the individual in the future. Multidisciplinary education on the other hand, focuses on merging different subjects and disciplines to provide more comprehensive and interconnected understanding of the world. This policy also seeks to emphasize on experimental, inquiry-based approach to education and to enable students to have better critical thinking, problem solving and communication skills. The NEP also prioritizes to promote vocational education into mainstream of education to make students' skills better which can help them at some point in the future.



Mapping the Components of a Multidisciplinary Approach:

Multidisciplinary education is a vital part of India's modern education system. The NEP 2020 seeks to give students access to a wider knowledge base and skills and prepare them for a rapidly changing world. Multidisciplinary education focuses on teaching and learning that relate to the combination of different subject areas and disciplines to provide a more comprehensive understanding of the world. It has studied the challenges that are faced in the advance society today which require solutions to the problem in more advance manner. So, it seeks the combination of knowledge and skills from various areas and factors to address real-world problems and issues. It is designed to foster an understanding of the interconnectedness of various fields and how they can be integrated for better problem-solving. This disciplinary approach makes the student skilled enough to adapt any kind of situation related to job or studies as it provides boundaryless knowledge and skills on different areas. It equips individuals with critical thinking ability, broader mindset, collaboration among different disciplines.

Multidisciplinary education prioritizes the holistic development of students by addressing intellectual, emotional, social, physical, and ethical dimensions. It goes beyond academic learning, encouraging students to develop empathy, cultural awareness, and emotional intelligence. Engaging with diverse subjects fosters adaptability and prepares students for a dynamic world. For instance, while studying arts or literature, students might cultivate emotional sensitivity, whereas learning about technology or economics enhances critical thinking and problem-solving skills. This balanced development nurtures individuals who are not only knowledgeable but also socially responsible and emotionally mature. *Flexibility is a cornerstone of multidisciplinary education. Unlike rigid traditional curricula, this approach allows students to design their academic paths by choosing subjects from various fields. This freedom empowers learners to explore their interests and align their studies with personal aspirations, whether they pursue conventional career paths or explore emerging fields.* For instance, a student interested in entrepreneurship could combine business studies with psychology and digital marketing, crafting a tailored academic journey. Such flexibility encourages self-directed learning and cultivates a sense of ownership over one's education. The fusion of diverse disciplines often sparks creativity and innovation. Exposure to different fields encourages students to think beyond traditional boundaries, combining ideas in unique ways. For instance, combining design principles with engineering can lead to groundbreaking solutions in architecture or product development.

NEP 2020 also champions experiential and applied learning, shifting the focus from rote memorization to hands-on, real-world problem-solving. The NEP 2020 document states,

Specific sets of skills and values across domains will be identified for integration and incorporation at each stage of learning, from pre-school to higher education. Curriculum frameworks and transaction mechanisms will be developed for ensuring that these skills and values are imbibed through engaging processes of teaching and learning. (12)

This approach ensures that students can apply their theoretical knowledge to practical situations, making education more engaging, dynamic, and skill-oriented. In Higher Education Institutions, this is done through subjects like the Skill-Enhancement and Ability Enhancement Courses (SEC and AEC) embedded in the curriculum. One of the most transformative changes in NEP's multidisciplinary education is the integration of internships, community service and fieldwork into academic programs. Multidisciplinary education plays a crucial role in enabling students to explore and pursue their interests by offering a holistic and interconnected learning experience.

A 'Multiple Entry and Exit System' also exists which allows the students to join academics and leave the course in between if any individual is unable to continue their academics. Students can also earn a certificate, diploma and degree based on the duration of time of the course. This system focuses on reducing the dropout rates of the students in higher education.

Challenges of Multidisciplinary Education:

One of the most prominent challenges of multidisciplinary education is the complexity of designing a balanced curriculum. Integrating multiple disciplines requires careful planning to ensure that the curriculum is not overloaded and maintains coherence. Institutions often struggle to provide a structure that allows students to explore diverse subjects without compromising depth in any particular area. Additionally, aligning multidisciplinary courses with existing educational standards and frameworks can be difficult, leading to inconsistencies in quality and outcomes. While the flexibility of multidisciplinary education is an advantage, it can also overwhelm students. Navigating through a broad range of subjects and designing their own academic pathways requires a high degree of self-awareness and decision-making skills, which many students may lack.

This can lead to confusion, stress, and difficulty in managing workloads, especially if students are not provided with adequate guidance and support. Also it is seen that though Multidisciplinary System allows a greater flexibility for students to choose subjects, yet Humanities students do not opt for Science subjects. And many students opt for subjects where they can score more marks instead of actually engaging with the subjects. Also, effective multidisciplinary education demands educators who are not only experts in their respective fields but also capable of teaching across disciplines and fostering connections between them. However, there is often a shortage of such skilled teachers. This type of education system also demands large infrastructure facilities which are not present in many institutions. Implementing multidisciplinary education requires significant investment in resources, including infrastructure, technology and materials. Institutions may need to set up new laboratories, libraries, and collaborative spaces to support diverse learning activities.

Addressing the Challenges:

In conclusion, Multidisciplinary education represents more than a shift in academic methods; it is a transformative mindset that values integration, adaptability and collaboration. By embracing holistic development and flexibility, it equips learners with the tools to navigate the complexities of the modern world. As the demands of the 21st century grow increasingly interconnected and multifaceted, the need for multidisciplinary thinkers and problem solvers becomes paramount. The National Education Policy (NEP) 2020 highlights the significance of multidisciplinary education, marking a paradigm shift in India's education system. The policy addresses the rigid structures and shortcomings of the earlier system by promoting flexibility, inclusivity and skill development. By integrating diverse disciplines, the NEP fosters a student-centered approach that emphasizes experiential learning and critical thinking. This transition from traditional, linear models to a flexible, forward-looking framework signifies a critical step toward creating a more equitable, innovative, and globally competitive society. Despite its transformative potential, the implementation of multidisciplinary education faces challenges. These include designing balanced curricula, training skilled educators, and addressing resource constraints. Additionally, resistance to change from stakeholders and the need for industry alignment pose significant hurdles. Effective assessment methods that measure interdisciplinary learning outcomes must also be developed to ensure the true value of this approach is realized. More multidisciplinary courses are to be designed so that Humanities students can opt for Science subjects as well. Overcoming these challenges requires collaborative efforts

from policymakers, educators, industries and communities. Investing in teacher training, infrastructure and technology will be crucial for fostering the seamless integration of multidisciplinary education into existing systems. The benefits of multidisciplinary education, however, far outweigh these challenges. It promotes flexibility by allowing students to explore diverse interests and career paths, breaking away from rigid subject boundaries.

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Scope and Challenges of the National Education Policy 2020: Boon or Bane

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Introduction:

After running “The National Policy on Education 1986” for 34 years, the Union Cabinet approved the National Education Policy (NEP) in July 2020. This policy will usher in sweeping changes to the education policy of the country including a renaming of the Ministry of Human Resource Development as the Education Ministry. The new education policy (NEP)2020 presents a number of opportunities, including a holistic and multi-disciplinary approach, early childhood education, flexibility in subject choices, vocational training technology integration, and enhanced teacher training. *National Education Policy 2020 (NEP) envisions a massive transformation in education through- “an education system written in Indian ethos that contributes directly to transforming India, that is Bharat, sustainably into an equitable and vibrant knowledge society by providing high-quality education to all, thereby making India global knowledge superpower” (Kumre). However, along with opportunities it also has many challenges which can be discussed as the drawbacks of the new policy.* This article will attempt to discuss the scope and challenges found in the detailed analysis of NEP 2020. Let’s first see the opportunities provided by the New Education Policy in India.

Opportunities in NEP:

The National Education Policy (NEP)2020 in India has opened up a wide range of opportunities across various levels of education, innovation, and professional development. Some of the major areas where opportunities have emerged include School Education, Holistic and Multidisciplinary Education, Flexible Curriculum, Integration of Technology, Promoting Regional and Local Languages, Vocational Education, Critical Thinking, Research and Innovation.

School Education: In the field of education the Foundational Literacy and Numeracy (FLN) focuses on foundation learning which opens a various number of opportunities for developing innovative teaching methods, tools and content for early education for children. The NEP also gives emphasises on experiential and skill-based

learning where we can learn through various activities which creates a demand for new age learning kits, teacher training and curriculum redesign.

Holistic and Multidisciplinary Education: The New Education Policy (NEP)2020 provides students a number of opportunities where they can explore multiple disciplines and develop various skills. For example, a science student can pursue music or arts alongside his/her core subjects. This can enhance their critical thinking, creativity and problem solving skills.

Flexible curriculum: Students have the choice to select their subjects based on their interests through the New Education Policy (NEP) 2020. It also helps in breaking the rigid boundaries of pursuing science, commerce and arts streams. Now students can pursue their subjects according to their wishes and interests. This increases engagement and students are more involved in their education. It also aligns education with career aspirations. Moreover, NEP 2020 offers flexible entry and exit. Students after the completion of first two semester successfully can achieve the certificate and leave the institute. If any student regrets after choosing the course can go for other opportunities without having loss.

Integration of Technology: Nowadays technology is also an important part of our education. Through the development of science, the teaching techniques have also improved in our education system. The use of AI, virtual labs, and digital platforms enhances learning experiences and provides access to quality resources. It also bridges the urban-rural gap and makes education more inclusive for all.

Promoting Regional and Local Languages: In the New Education Policy (NEP) 2020, the regional and local languages are given more emphasis which is very much essential for the students of today's generation. As the students and children of today's generation are no longer interested in their own mother tongues and are fascinated by western culture and languages is a matter of concern today. Therefore, education in mother tongues up to Grade 5 ensures better understanding and preservation of our cultural heritage which is an important aspect of the education policy. It also improves comprehension and reduces drop outs in rural areas.

Vocational Education: Vocational Education means the education which prepares the skills which is required in the market as art as an artisan, trade as a trade person and as technician. This kind of education not only gives us job opportunities but also develops one's individual personality and development of the person which helps us to start self-employment and gives employment opportunities to others. NEP 2020, aims to empower students to choose their careers and choose the field, which day want.

Critical Thinking: In the 21st century, we have to think critically because there are so many problems in the world which we are facing such as environmental problems, socio-economic problems and medical issues. NEP 2020, gives emphasis on critical thinking and problem-solving skills among students. Critical thinking involves analysing, evaluating and synthesizing information to take decision. NEP 2020 also gives opportunity to the students to think critically and implement in their lives.

Research and Innovation: In the world of Research and Technology there is also a need for research and innovation in the field of education. NEP 2020, allows the promotion of research and innovation. It emphasizes a multidisciplinary approach, a flexible atmosphere and sufficient funding for research and innovation. NEP 2020, encourages to establish strong research centres. NEP 2020, encourages collaboration with government, industry and academic institutes and works on small practical projects, which government, industries and academic institutes are facing. This is a good opportunity to develop ourselves find innovative ideas and develop the economic growth of the nation.

Challenges:

The NEP 2020 has come with a bunch of new opportunities and promises but it is not free from hurdles. Though it aspires to transform India's education system with a holistic, flexible and skill-oriented approach, its ambitious vision comes with significant challenges. The policy's success is contingent on overcoming deep-rooted challenges - financial constraints, digital inequalities, linguistic barriers and the risks of privatization that threaten to widen existing disparities. Without meticulous execution and systematic reforms, NEP's promise of inclusivity and modernization may remain an unfulfilled dream, creating new roadblocks instead of removing old ones.

One of the most pressing challenges of the NEP is the enormous financial requirement for its implementation. The policy envisions increasing education spending to 6% of GDP, a target that has remained elusive for decades. Without adequate funding, the ambitions reforms – such as improving school infrastructure, training teachers and integrating digital education -may remain mere aspirations. Government schools, particularly in rural areas, suffer from inadequate resources and without adequate funding, or significant investment, these institutions will struggle to implement the NEP's reform effectively. The risk is that elite schools and private institutions with their access to better resources, will seamlessly integrate the changes, leaving Government schools further behind and widening the gap between privileged and underprivileged students.

A second deeply entrenched barrier lies in the proposed linguistic shift. While promoting education in regional languages up to grade 5 has been lauded for fostering cultural identity, it carries potential drawbacks. English remains the dominant global language in higher education and employment sectors. If students are educated primarily in regional languages without a strong foundation in English, they might find themselves at a disadvantage in competitive exams, higher studies and global job markets. This could create a class divide where private school students- who continue to receive an English medium education have greater access to opportunities, while those from vernacular backgrounds face systematic exclusion.

Digital education, a significant component of NEP, presents another paradox. On the one hand, it aims to democratize learning through online platforms and virtual resources. On the other, the stark digital divide in India threatens to turn these advantages into a barrier. Millions of students in rural areas lack access to high-speed internet, smartphones or even reliable electricity. While urban students might benefit from cutting-edge technological integration, their rural counterparts could be left struggling, exacerbating educational inequalities rather than reducing them. The very tool meant to bridge gaps may, in reality, reinforce them, leaving a vast section of students stranded in a system that no longer caters to their needs.

Equally concerning is the policy restructuring of the school system from the traditional 10 + 2 model to the 5 + 3 + 3 + 4 framework. The first stage known as the foundation stage covers 5 years of education. It includes 3 years of Pre-primary and 2 years of primary school. Next comes the Preparatory stage, which spans 3 years. This phase marks the beginning of more structured education, where children are introduced to subjects such as Language, Mathematics, Science and Social sciences. The third stage is the Middle stage also lasting three years. At this point, students transition to a more subject-oriented approach. Finally, the Secondary stage spans 4 years and focuses on multi-disciplinary learning. Students have greater flexibility in choosing subjects across different streams. While this aligns with global education structures, its execution is fraught with complications. Teacher training programs need to be entirely revamped, curriculums rewritten and new assessment methods developed. However, India already faces a shortage of qualified teachers, particularly in rural areas. Without adequate training, Educators might struggle to transition to the new pedagogical approach, leading to inconsistencies in learning outcomes. This gap could create a chaotic transition period, with some institutions adopting faster than others, again deepening educational disparities.

Higher education reforms under NEP, particularly the push for multi-disciplinary learning and the restructuring of regulatory bodies present another set of hurdles. While flexibility in degree programs is a welcome change, its execution remains ambiguous. If Universities fail to establish clear guidelines on credit transfers and interdisciplinary programs, students may find themselves lost in a system that offers choices without the proper direction. Furthermore, the move to establish a single regulatory body, The Higher Education Commission of India (HECI), raises concerns about excessive centralisation. Bureaucratic control over Universities stifles institutional autonomy, limiting innovation rather than fostering it.

Privatisation of education a silent undercurrent in NEP, poses another significant threat. While the policy promotes investment in education, there is little clarity on how it will ensure that private institutions do not exploit students through exorbitant fees. If government institutions fail to implement NEP effectively due to financial constraints, Private Universities and schools may dominate the system, making quality education an expensive privilege rather than a fundamental right. This commercialisation could drive a deeper wedge between social classes, where only the economically privileged can afford world-class education, while the majority struggle with Sub-per institutions.

Furthermore, the NEP envisions a stronger integration of vocational training into school education. While skill-based learning is crucial for employment, the lack of clear industry-academia collaboration raises concerns. There is a shortage of qualified trainers who can effectively teach vocational subjects. Many schools especially in rural areas face a lack of adequate teachers with industry expertise, making it difficult for students to receive high-quality vocational education. Additionally, the absence of a well-structured syllabus further hinders progress, without a standardized curriculum aligned with industry requirements, students often learn outdated skills that do not match the current employment trends.

Conclusion:

The National Education Policy 2020 stands as a crossroads, one that leads either to a brighter more equitable future or to a system riddled with disparities and confusion. Its vision is undeniably ambitious, offering a road map to an education system that is flexible, inclusive and aligned with global standards. However, its success hinges on meticulous execution, unwavering financial commitment and willingness to address its inherent challenges. Yet amid these challenges hope lingers. The potential of NEP is vast and if stakeholders, Government, Educators and communities work in unison, these obstacles can

be overcome. A reform education system free from the shackles of inequality and inefficiency is not an impossible dream. It is a challenge that India must rise to meet for within its resolution lies the promise of a truly enlightened and empowered future.

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NEP Internships: Bridging Education with Real-World Experience

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The NEP internship refers to the internship program introduced as a part of the ‘National Education Policy 2020’ in India. It is a bold and transformative initiative aimed at overhauling India’s education system to better prepare students for the challenges of the modern world by embedding internships and experiential learning into academic programs. This forward-thinking initiative recognises the urgent need for practical exposure and skill development, ensuring that students are academically qualified and industry-ready. In a job market that demands real-world experience, the NEP empowers students by emphasizing hands-on learning, as highlighted in the India Skill Report (ISR) 2022, which reveals that a staggering 88.6% of graduates actively seek out internships. This growing trend highlights a newfound understanding of the value of practical experience before stepping into full-time employment.

Internships are more than just an addition to a résumé; they are a transformative force in shaping a student’s career. They provide invaluable industry insights, foster essential professional skills, and enhance practical problem-solving abilities. The ISR points out that commerce graduates boasted the highest employability rate at 60.62% in 2023, underscoring the profound impact of hands-on experience through internships. To support this innovative approach, the University Grants Commission (UGC) has rolled out the Curriculum and Credit Framework for Undergraduate Programs (CCFUP) under the NEP. This groundbreaking framework introduces a flexible choice-based credit system, allowing for multiple entry and exit points while embracing a multidisciplinary approach. It ensures that internships are not merely optional; instead, they are recognized as credit-bearing activities that integrate education with hands-on industry experience.

The internships facilitated by the CCFUP are designed to be inclusive and diverse, encompassing sectors ranging from government institutions and private companies to research labs, NGOs, higher education institutions, and entrepreneurial ventures. Students engaged in real-world learning under the guidance of seasoned experts, cultivating critical thinking, innovation, and adaptability. These enriching experiences empower students to build professional networks, develop industry-relevant skills, and foster workplace ethics, which significantly enhances their employability and career prospects. By weaving internships into the fabric of higher education, the NEP aspires to

mold well-rounded individuals armed with technical expertise, creativity, ethical values, and problem-solving skills.

The vision for internships is not just as a means of gaining experience; they are seen as a powerful learning journey that enables students to apply their academic knowledge to address real-world challenges while nurturing an entrepreneurial and research-oriented mindset. Ultimately, this approach aims to bridge the chasm between education and employment, ensuring that graduates emerge as productive, engaged, and responsible citizens—ready to contribute to the sustainable growth and development of the nation.

Key Objectives of NEP Internship 2020:

Research and analysis suggest that internships are instrumental in providing students with invaluable hands-on experience while helping them acclimatize to workplace dynamics. They serve as a crucial link between academic knowledge and practical application, allowing students to cultivate job-specific skills, enhance their research capabilities, and navigate various professional environments. A thoughtfully designed internship program should ideally offer advantages to both the interns and the host organizations by encouraging skill development, facilitating industry exposure, and promoting meaningful learning experiences. In light of these insights, it can be said that internships in undergraduate level play a crucial role in helping students gain hands-on experience while familiarizing themselves with workplace dynamics. They serve as a bridge between academic learning and real-world applications, allowing students to develop job-specific skills, strengthen their research capabilities, and explore professional environments. A well-structured internship program should benefit both the intern and the host organization by fostering skill development, industry exposure, and practical learning.

Based on these findings, the key objectives of undergraduate internships, particularly in employability and research, can be outlined as follows:

1. **Connecting Learning with Practical Work:** – Internships serve as a vital bridge between academic knowledge acquired in classrooms, workshops, and research labs and real-world professional experiences. This seamless integration empowers students to apply their learning in diverse settings ranging from innovative startups to NGOs and established corporations ensuring their readiness to navigate the complexities of the job market.
2. **Understanding Workplace Dynamics:** – Engaging directly in professional environments equips students with invaluable insights into workplace challenges and

opportunities. This firsthand exposure cultivates adaptability to various cultures and expectations, positioning students to thrive amid emerging job trends and industry shifts.

3. **Developing Research Skills:**– Fostering a research-oriented mindset is imperative in today’s competitive landscape. Internships should encourage students to master research methodologies, data analysis, and ethical practices, along with understanding intellectual property rights. By cultivating the ability to prepare research papers and patents, students will be equipped to address and solve complex real-world problems with confidence.
4. **Exposure to Emerging Technologies:** – Internships are crucial in introducing students to cutting-edge technologies and automation, illuminating their transformative effects across various job roles and industries. Such exposure not only keeps students abreast of advancements but also positions them as forward-thinking contributors to their fields.
5. **Fostering Entrepreneurship:** – Developing a nuanced understanding of business operations fosters an entrepreneurial spirit in students. Internships should ignite innovation and problem-solving skills, empowering students to become proactive job creators, enhancing their employability and leadership potential.
6. **Encouraging Social Responsibility:**–A strong emphasis on social responsibility within internship programs is vital. By raising awareness of pressing societal issues, students are inspired to become proactive change-makers who contribute positively to their communities.
7. **Promoting Industry-Academia Collaboration:**–Strengthening partnerships between educational institutions and industry leaders is essential for cultivating exceptional internship opportunities. This collaborative approach enriches the learning environment for students, researchers, and professionals alike, fostering a culture of shared knowledge and innovation.
8. **Building Professionalism and Work Ethics:**–Beyond acquiring technical and research skills, internships must instill the core values of professionalism, ethics, and integrity. Emphasizing these qualities is paramount in preparing students to meet and exceed the expectations of today's competitive job market, ensuring they emerge as well-rounded, capable professionals.

Academic Credentials & Internship

A. Internship:

As per the National Higher Education Qualifications Framework (NHEQF) and the Curriculum and Credit Framework for Undergraduate Programs (CCFUP), undergraduate students pursuing a 3-year degree, 4-year degree (Honours), or 4-year degree (Honours with Research) must complete a minimum of 2-4 internship credits out of the total 120/160 credits required for graduation.

Students are mandated to complete an internship spanning 60 to 120 hours after their 4th semester. Each internship credit corresponds to two hours of weekly engagement, meaning that over a 15-week semester, one internship credit equates to 30 hours of total engagement.

B. Research Project/Dissertations/Thesis/Project Work

For students enrolled in a 4-year UG (Honours with Research) program, undertaking a research project or dissertation is a mandatory component in the 8th semester. This research work, accounting for 12 credits, must be submitted to an assigned mentor and evaluated through a viva examination.

The research/dissertation work should involve at least 360 hours during the 8th semester and is a compulsory requirement for students pursuing Honours with Research.

A table has been given below to have a clear idea of internship duration and credit:

Sl. No.	Program Type	Suggested Schedule	Duration	Credits	Activities
1.	<ul style="list-style-type: none">3 year UG Degree4 year UG Degree (honours)4 year UG Degree (honours	After 4th Semester	60-120 hours	02-04	Hands-on training Short research project, Attending seminars, Reviewing research journals ,

	with research)				Studying entrepreneurs, Social projects, Analyzing enterprises & agricultural sectors.
2.	4-year UG (Honours with Research)	8th Semester	One full semester	08-12	Research methodology, tools, and techniques Research ability enhancement courses Dissertation/T hesis/Project work Policy framework studies

Challenges Face by NEP internship 2020

The National Education Policy (NEP) internship credentials aim to provide students with practical experience, but several challenges arise, especially for students in rural areas. Here are some key issues:

1. Limited Availability of Industries in Rural Areas:

Since NEP internships are primarily focused on industrial and revolutionary sectors, rural students might not find relevant opportunities nearby. Unlike urban students, they may have to travel long distances or relocate temporarily, which can be costly and inconvenient.

2. Lack of Infrastructure and Resources:

Rural areas often lack industries, modern technology, and training facilities. Even if local businesses like agriculture, handicrafts, or small-scale enterprises exist, they may not meet the structured learning requirements of an NEP internship.

3. Digital Divide and Connectivity Issues:

Internships today often involve digital platforms for communication, training, and evaluation. However, rural areas may suffer from poor internet connectivity and a lack of digital literacy, making it difficult for students to access online resources.

4. Mismatch Between Internship Sectors and Local Economy:

NEP internships emphasize modern industries like AI, robotics, and automation. However, rural economies are primarily based on agriculture, traditional crafts, and small-scale businesses. Without proper alignment, rural students may struggle to find relevant internship opportunities.

5. Lack of Awareness and Guidance:

Many rural students are unaware of internship opportunities or how to apply for them. Schools and colleges in villages may not have the same level of career counseling as urban institutions, leading to fewer students benefiting from the internship system.

6. Difficulty in Meeting Certification Requirements:

Internship credentials require students to complete specific tasks and assessments. If rural students lack access to relevant industries or mentors, they may struggle to meet these requirements, putting them at a disadvantage compared to urban students.

Conclusion:

The NEP 2020 Internship was a groundbreaking initiative aimed at bridging the gap between theoretical learning and real-world application. By emphasizing hands-on experience, industry exposure, and skill development, it empowered students to explore career paths, enhance their competencies, and build a strong foundation for the future. The program successfully introduced students to emerging sectors, fostering innovation, adaptability, and a problem-solving mindset—key qualities for the modern workforce.

However, the internship also faced certain challenges. While urban students had access to diverse industries and cutting-edge technology, rural students struggled with limited internship opportunities, inadequate infrastructure, and logistical difficulties such as poor connectivity and financial constraints. Additionally, the program's focus on industrial and revolutionary sectors overlooked traditional and rural-based professions, creating an uneven playing field for students from different backgrounds.

Despite these hurdles, the NEP 2020 Internship is a major step forward in transforming India's education system. It has set a precedent for experiential learning, highlighting both successes and areas for improvement. Moving forward, efforts must be made to ensure greater inclusivity, rural accessibility, and a broader range of internship opportunities. By addressing these challenges, future internship programs can truly empower every student, making skill-based education a reality for all.

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Skill Enhancement & Vocational Education under NEP 2020: An in-depth Discussion of the Optimistic and Pessimistic Aspects of this Course

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Introduction:

In today's fast-changing world, having skills is crucial. They are all about learning practical, hands-on skills that businesses need. Unlike regular educational institutions that focus a lot on theory, these programs train individuals for specific jobs and real-world problems. They help individuals get ready to work. It's like connecting what an individual learns in school with what a person needs to know to do a job. This helps everyone and makes the country's economy and society stronger. The government in the new education plan called the National Education Policy (NEP) 2020 has introduced skill enhancement and vocational education. It's like a big makeover for our education system. It wants to make learning more flexible and include everyone. A key part of this is focusing on skills and vocational training. They want to start teaching these skills from Class 6. This means students get to try different things and see what they like early on. NEP 2020 also wants schools to team up with companies and local businesses. This way, people can get real-world experience and learn about new ideas. They're also using technology like online classes and virtual tools to teach skills, so everyone, whether they live in a village or a city, they can learn. The goal is to create a system where people are not just smart in reading books but also job-ready, independent, and always learning new things throughout their lives.

Reimagining Skill Enhancement and Vocational Education:

Traditional education, like the way many people learn in school now, is really important for building a strong foundation. It teaches an individual things like math, science, history, and literature. These subjects help individuals think critically and understand the world around them. But sometimes, it can be like learning about how a car engine works without ever actually seeing one, let alone taking it apart and putting it back together. They might know the theory, but not the practical side. For example, students might learn about computer programming in theory, like the different types of code, but never actually write a program that does something. Or students might learn about

business in a textbook, but never actually run a small business. That's where the gap comes in. Traditional education gives the knowledge but sometimes misses the practical skills that employers are looking for.

Vocational education, on the other hand, is like getting hands-on experience with that car engine. It focuses on specific job skills. So, instead of just learning about coding, students would actually learn to write code and build apps. Instead of just reading about business, students might learn how to manage money or market a product. This makes them much more prepared for the actual workplace and more likely to get a job. It's like learning by doing. India has a huge number of young people, and that's a real strength. But to make the most of it, people need to focus on skill development.

Skill development isn't just about getting a job, though. It also helps people become entrepreneurs, which means they can start their own businesses. For example, someone learning carpentry, they could open their own furniture shop. Or someone learning tailoring could start their own clothing shop. And with skills in digital marketing, someone could help businesses reach more customers online. When people start their own businesses, they not only earn a living for themselves but also create jobs for others, which boosts the entire economy. The new education plan, NEP 2020, isn't just about learning new tech skills; it also cares about keeping the traditional crafts and trades alive. Things like pottery, weaving, or traditional painting are part of the culture and heritage. NEP 2020 wants to make sure these skills aren't lost and that people who practice them can earn a good living, especially in villages and less fortunate areas.

The plan aims to get at least half of all students involved in some kind of vocational training by 2025. That's a big goal. They will make a detailed plan with clear targets to make this happen. This is also part of a global goal to make sure everyone has access to quality education and skills. Basically, they want to use India's huge young population to its full potential. When they count how many kids are in school, they'll also count those learning vocational skills. The idea is that learning job skills and academic subjects should go hand in hand, not one or the other. Over the next ten years, all high schools will gradually start offering vocational training. To do this, they'll team up with places like ITIs (Industrial Training Institutes), polytechnics, and local businesses. Schools will also have special "skill labs" – kind of like science labs, but for learning trades. These labs will be set up in a way that other schools can also use them. Even colleges and universities will offer vocational training, either on their own or by working with businesses and non-profit organizations. So,

the whole system will be geared towards giving students both academic knowledge and practical skills.

Challenges of Vocational Education:

Although India has already achieved notable success in creating a skilled workforce, there are still several serious challenges that the country has to overcome in order to achieve its goals. These challenges encompass various dimensions and require comprehensive solutions to ensure the successful integration of vocational education into the Indian education system.

- Changing the current education system from only focusing on regular studies to including job-related skills is a big challenge.
- Many people still think that some jobs are less important than others, and they believe that learning skills for work is not as good as regular studies. This is a big problem.
- It is difficult to maintain a balance between regular subjects like math and science and skill-based learning like carpentry, plumbing, or coding.
- Teaching job-related skills in schools and colleges across the country is not easy. We need good teachers who have real work experience and know how to teach students practical skills.
- Setting up well-equipped training centers with proper tools and machines requires a lot of money. Many schools, especially in villages, may not have enough money or resources to provide good skill-based education.
- There is no proper system to test students on their vocational skills, which makes it hard to know how well they have learned.
- To make vocational education successful in the long run, the government needs to support it with proper plans, enough funds, and regular checks to improve the system.

Way Forward:

The NEP 2020 acknowledges the shortcomings in the existing education system and aims at making it inclusive and aspirational. To maximize the potential of skill enhancement and vocational education under NEP 2020, several steps need to be taken:

- **Infrastructure Development:** Schools and training institutes should be equipped with modern tools such as CNC machines for mechanical training, industrial-grade ovens for culinary arts, and diagnostic equipment for healthcare courses. Smart classrooms with AR/VR tools can enhance practical learning.
- **Industry Collaboration:** Automobile companies can partner with vocational institutes to provide hands-on training in car repair and maintenance. Similarly, hospitality businesses can offer internships to culinary and hotel management students, ensuring their skills match industry demands.
- **Teacher Training:** Educators should undergo periodic training sessions with industry experts to stay updated on the latest technologies and market trends. Government-supported programs can provide certification courses for teachers in specialized vocational subjects.
- **Awareness Campaigns:** Through Workshops and Seminars Schools can organize career guidance sessions where professionals discuss the benefits of vocational careers. Success Stories: Sharing real-life examples of individuals who built successful careers through vocational education can inspire students and parents. Social Media Campaigns: Government and educational institutions can use YouTube, Instagram, and Facebook to showcase vocational training programs.
- **Community Outreach:** Conducting counseling sessions in rural areas can help break the stigma associated with vocational education.
- **Technology Integration:** Online platforms like SWAYAM and DIKSHA can provide free vocational courses in fields such as coding, graphic design, and digital marketing. Virtual reality (VR) simulations can allow students to practice welding, surgery, or automobile repair without physical tools, making education more accessible in remote areas.

Conclusion:

The focus on skill development and vocational education in NEP 2020 is a great step forward, but its success depends on proper implementation. Challenges like a lack of trained teachers, proper facilities, and industry connections need to be addressed. However, these issues can be solved through good planning, partnerships with businesses, and the use of technology.

By giving importance to skill-based learning, NEP 2020 aims to prepare students for real jobs, helping them build successful careers and support the country's growth. A strong

vocational education system can make India more self-reliant and create a skilled workforce that can compete globally.

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THE NOBELIST

Nobel Laureate 2024: Han Kang

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Han Kang, a distinguished South Korean novelist and poet, was awarded the Nobel Prize in Literature in 2024, becoming the first Korean writer and the first female Asian writer to receive this honour. The Swedish Academy recognized her for her “intense poetic prose that confronts historical traumas and exposes the fragility of human life”.

Born in 1970, Han Kang grew up in a literary environment, with her father, Han Seung-won, also being a novelist. She made her literary debut in 1993 and has since become a prominent figure in South Korean literature. Her works often delve into themes of human sufferings, the body, and nature, reflecting on personal and collective traumas. Her writing is known for its poetic yet visceral prose, which confronts both personal and historical wounds. Some of the key themes in her literature include:



➤ **Trauma and Violence:**

Han Kang frequently examines the impact of violence on individuals and society. *Human Acts* (2004) is a powerful example, depicting the brutal suppression of the 1980 Gwangju Uprising in South Korea. Through multiple perspectives, she portrays the lingering psychological and physical scars left by state violence, forcing readers to confront historical pain and memory.

➤ **The Body and Its Transformation:**

The human body plays a central role in her narratives, often as a site of both resistance and suffering. *The Vegetarian* (2007) explores bodily autonomy through the story of a woman who stops eating meat and undergoes a radical transformation, symbolizing rebellion against societal expectations and control. The novel raises questions about self-identity, mental illness, and the connection between the body and the mind.

➤ **Isolation and Alienation:**

Many of Han Kang's characters experience deep isolation, either imposed by society or self-inflicted. The protagonist of *The Vegetarian* withdraws from her family and husband as she pursues an inner metamorphosis, while *The White Book* (2016) reflects on grief, memory, and the loneliness of existence through a fragmented, meditative structure.

➤ **Nature and the Human Condition:**

Han Kang often contrasts human brutality with the beauty of nature. Trees, flowers, and animals appear frequently in her works, serving as metaphors for purity, rebirth, or silent witnesses to human cruelty. In *The Vegetarian*, the main character's desire to become a tree symbolizes a longing for peace and escape from the violence of human relationships.

➤ **Memory and Historical Consciousness:**

Her novels often confront South Korea's painful history, particularly state oppression and collective trauma. *Human Acts* act as both a tribute and an inquiry into the long-term effects of political violence, emphasizing the need to remember and acknowledge historical suffering.

➤ **Language and Silence:**

Han Kang's prose is deeply poetic, often using silence and fragmented storytelling to mirror the unspeakable nature of trauma. In *The White Book*, she experiments with language as a way of grief and exploring the limits of communication.

Overall, Han Kang's works are deeply introspective and haunting, pushing readers to engage with complex emotional and philosophical questions about life, suffering, and the possibility of healing.

Major Works:

Han Kang is known for her deeply introspective and poetic novels, which explores themes of trauma, the body, identity and historical memory. Below are some of her most significant works:

1. *The Vegetarian* (2007)

- **Synopsis:** This internationally acclaimed novel tells the story of Yeong-Hye, a woman who suddenly decides to stop eating meat after a disturbing dream. Her transformation leads to a breakdown of her marriage, alienation from her family, and gradual descent into madness.

- Themes: Bodily autonomy, repression, mental illness, violence and societal expectations.
- Recognition: Won the 2016 Man Booker International Prize, translated into English by Deborah Smith.

2. *Human Acts* (2014)

- Synopsis: This novel is set against the backdrop of the 1980 Gwangju Uprising, a brutal government crackdown on pro-democracy protesters. It follows different characters- victims, survivors, and those left behind- as they grapple with the physical and emotional scars of the massacre.
- Themes: Political violence, collective trauma, memory, and grief.
- Recognition: Praised for its haunting portrayal of historical tragedy and human resilience.

3. *The White Book* (2016)

- Synopsis: A deeply personal and poetic book, *The White Book* is a meditation on grief, memory and the colour white. The narrator reflects on the death of her older sister, who died as an infant, and connects this loss to broader existential themes.
- Themes: Loss, language, silence, purity, and rebirth.
- Recognition: Shortlisted for the 2018 Man Booker International Prize, noted for its experimental structure and lyrical prose.

4. *Greek lessons* (2011, *English Translation* in 2023)

- Synopsis: This novel follows two lonely individuals- a woman who has lost her voice and a Greek language teacher who is slowly losing his sight. Through their communication, silence, and emotional pain.
- Themes: Loss, disability, human connection, and the power of language.
- Recognition: Gained international attention for its quite yet profound storytelling.

5. *Your Cold Hands* (2002)

- Synopsis: This lesser-known novel follows a reclusive sculptor who specializes in casting human body parts. His interactions with his models reveal deeper psychological and existential struggles.
- Themes: The body, obsession, detachment, and artistic expression.
- Recognition: Not widely translated but praised in South Korea for its dark and introspective themes.

Impact and Legacy:

Han Kang's works have significantly shaped contemporary Korean literature and gained international recognition for their emotional depth and poetic style. Through her exploration of trauma, identity, and the human condition, she has become one of the most important literary voices of the 21st century.

Exploration of Human Sufferings:

As Han Kang, a South Korean writer known for her introspective and haunting storytelling, explores human suffering with profound depth and sensitivity. Her works delve into themes of trauma, violence, oppression, and fragile nature of human existence, often portraying suffering in both personal and collective context.

➤ ***The Vegetarian*: Suffering as Rebellion and Isolation:**

In *The Vegetarian* (2007), Han Kang presents suffering through the lens of psychological and bodily transformation. Protagonist, Yeong-hye, experiences an existential crisis that manifests as a rejection of meat and, eventually, of life itself. Her suffering is deeply tied to the oppressive structures of patriarchal and societal expectations, and as she descends into mental illness, she becomes alienated from her family and the world. Han Kang explores how personal sufferings, particularly in women, is often dismissed or punished, highlighting the dehumanizing effects of control and expectation.

➤ ***Human Acts*: Collective Suffering and Historical Trauma:**

In *Human Acts* (2014), Han Kang addresses the collective suffering of a nation through the Gwangju Uprising of 1980, where South Korean government forces brutally suppressed pro-democracy protests. The novel follows multiple perspectives- victims, survivors and those left behind- illustrating the lasting wounds of state violence. Through detailed depictions of torture, grief, and memory, she examines how trauma lingers across generations. *Human Acts* portrays suffering as a shared experience, one that connects people beyond time and space, while also questioning whether healing is ever truly possible.

➤ ***The White Book*: Suffering as Reflection and Loss:**

Unlike her previous works, *The White Book* (2016) takes a more meditative approach to suffering, focusing on grief, loss, and personal reflection. The book, written in fragmented poetic prose, explores the author's mourning for her deceased sister, who died as an infant. Through a contemplation of the colour white, Han

Kang evokes a quiet, almost sacred space for processing pain. Here, suffering is less about overt violence and more about the subtle, enduring ache of absence and memory.

➤ **Han Kang's Unique Approach to Suffering:**

Han Kang's exploration of suffering is deeply poetic and visceral. Her prose often oscillates between the beautiful and the grotesque, emphasizing the vulnerability of the human body and psyche. She does not merely depict suffering but immerses the reader in it, using fragmented narratives, shifting perspectives, and lyrical language to evoke raw emotion. Her works suggest that suffering is both deeply personal and universal resonant, challenging readers to confront pain in its many forms- whether inflicted by society, history or the self.

Ultimately, Han Kang's literature is a testament to the endurance of the human spirit, even in the face of profound suffering. Her works urge to bear witness to pain, acknowledge its complexities, and search for meaning within it.

The Writing Style of Han Kang:

Han Kang's writing style is distinctive for its lyrical intensity, restrained yet powerful prose, and deep psychological insight. She blends poetry with narratives, often using fragmented storytelling and multiple perspectives to explore themes of trauma, violence, and existential suffering, her style is as much about what is left unsaid as what is written, creating a haunting and immersive reading experience.

➤ **Poetic and Minimalist Prose:**

Han Kang's language is often sparse but deeply evocative. She uses short, precise sentences that carry an emotional weight far beyond their simplicity. This minimalist approach enhances the psychological intensity of narratives, allowing silence and implication to play as significant a role as words themselves. Her descriptions can be brutally direct when depicting violence or suffering, yet they also carry an ethereal, dreamlike quality that makes her work feel almost hypnotic.

➤ **Fragmented and Nonlinear Narratives:**

Many of her works such as *Human Acts* and *The White Book* are structured in a fragmented or nonlinear fashion. She often shifts perspectives, time periods, and even narrative styles within a single book. This fragmented reflects the nature of trauma and memory-disjointed, incomplete, and difficult to piece

together. By breaking conventional storytelling structures, she invites readers to engage with the text on a deeper, more introspective level.

➤ **Sensory and Bodily Imagery:**

Han Kang frequently focuses on the human body—its suffering, transformation, and fragility. In *The Vegetarian*, Yeong-hye's descent into starvation and madness is described in visceral detail, making her physical decline feel almost otherworldly. Similarly, *Human Acts* confronts the brutal reality of state violence through detailed depictions of corpses and bodily decay. This intense focus on the body makes suffering and trauma tangible, forcing readers to confront them viscerally rather than just intellectually.

➤ **Exploration of Silence and the Unspoken:**

Silence plays a crucial role in Han Kang's writing. Her characters often struggle to articulate their pain and much of their suffering is conveyed through gaps in dialogue, unspoken emotions, and ambiguous actions. This emphasis on silence mirrors real-life trauma, where words often fail to capture the depth of pain. Her use of ellipses, pauses, and abrupt shifts in perspective reinforces this feeling of suppressed or inexpressible emotion.

➤ **Blurring of Reality and Surrealism:**

While Han Kang's works are grounded in real-world events and psychological realism, there are moments where her writing takes on a surreal or symbolic quality. In *The Vegetarian*, Yeong-hye's transformation into someone who believes she can live like a plant carries an almost mythical, allegorical dimension. The boundary between reality and hallucination is deliberately blurred, forcing readers to question what is real and what is metaphorical.

➤ **Meditative and Reflective Tone:**

Especially in *The White Book*, Han Kang's writing becomes almost meditative. Rather than following a traditional narrative structure, she presents fragments of thoughts, observations, and memories, using white as a central motif. This reflective style creates a sense of stillness, inviting readers to linger on each word and absorb the emotions behind them.

Therefore, Han Kang's writing style is deeply poetic, emotionally charged, and experimental. She masterfully balances brutality with beauty, using minimalist yet evocative prose to explore profound themes of suffering, trauma, and human fragility. Her unique approach—blending realism with surrealism, silence with intensity, and fragmentation with

lyrical depth-makes her one of the most compelling contemporary writers. Her works are not just read but felt, leaving a lasting impression on those who engage with them.

Conclusion:

Han Kang, the acclaimed South Korean writer and Nobel laureate, has left mark on global literature with her deeply introspective and hauntingly poetic works. Best known for *The Vegetarian*, which won the Man Booker International Prize, she explores themes of violence, trauma, and the fragility of human existence with lyrical precision. Her narratives often challenge societal norms, delving into the psychological and emotional landscapes of her characters, particularly those marginalized or struggling with existential dilemmas. Through works like *Human Acts* and *The White Book*, Han Kang has demonstrated an extraordinary ability to blend historical pain with personal grief, making her voice one of the most powerful in contemporary literature. Her Nobel Prize win solidifies her status as a writer of immense depth, whose words transcend cultural and linguistic barriers. She continues to inspire readers and writers alike, prompting reflection on the human condition in a world rife with suffering and resilience. Han Kang's literary achievements are not only a testament to her talent but also a beacon for those seeking understanding, empathy and artistic beauty in the written word. Her legacy will undoubtedly endure, shaping literature for generations to come.

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SEMINAR SECTION

Doctor Faustus as a Renaissance Man

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Abstract:

This comprehensive study examines Christopher Marlowe's Doctor Faustus as the quintessential Renaissance Man, embodying the era's humanist ideals. Through a critical analysis of the play, this research investigates how Faustus' insatiable pursuit of knowledge, power and self-improvement exemplifies the Renaissance emphasis on individual potential and self-fashioning. The study explores the thematic tensions between intellectual curiosity and moral responsibility, highlighting the complexities of Renaissance thought. By analysing Faustus' relationships with Mephistopheles and other characters, this research demonstrates how the play serves as a cautionary tale, warning against the dangers of unchecked ambition and the pursuit of knowledge without moral accountability. This paper contributes to our understanding of Renaissance Humanism, intellectual curiosity and the autonomous individual. By situating Doctor Faustus within the cultural and intellectual context of the Renaissance, this study provides a nuanced exploration of the era's values and paradoxes.

Keywords: alchemy, humanism, hubris, individualism.

Introduction:

Doctor Faustus as a Renaissance Man:

Renaissance, a period in European civilization immediately following the Middle Age was conventionally held to have been characterized by a surge of interest in classical scholarship and values. The Renaissance also witnessed the discovery and exploration of new continents, the substitution of the Copernican for the Ptolemaic system of astronomy, the decline of the feudal system and the growth of commerce, and the invention or application of such potentially powerful innovations as paper, printing, the mariner's compass and gunpowder. To the scholars and thinkers of the day, however, it was primarily

a time of the revival of classical learning and wisdom after a long period of cultural decline and stagnation.

‘Humanism’ was a term invented in the 19th Century to describe the Renaissance idea that directly studying the works of antiquity was an important part of a rounded education. From this position came the idea that the study of humanity should be a priority as opposed to religious matters (which need not be neglected or contradicted by humanist studies). Important classical ideas which interested humanists included the importance of public and private virtue, Latin grammar, techniques of rhetoric, history, conventions in literature and poetry, and moral philosophy. This education did not create an all-encompassing philosophy or world view in its adherents. Someone who had a humanist education might be a catholic or a Protestant, for example, and many students went on to study very different branches of thought such as theology, law or medicine.

The play *The Tragical History of the life and Death of Doctor Faustus* was the creation of Christopher Marlowe, the greatest classical tragical play of renaissance period. This play is based on the German Faust Buch, was the first dramatized version of Faust legend of a scholar dealing with the evil. Marlowe (1564 - 1593) was an English playwright, poet and translator of the Elizabethan era.

Though he was born as a son of shoemaker, he never wanted to follow the trades of his family. He turned out to be a playwright and served Queen Elizabeth joining her Privy Council. He was the foremost Elizabethan tragedian of his day. Marlowe’s plays are known for the use of blank verse.

Methodology:

The Methodology applied in writing this paper is completely qualitative, we have a close reading of the primary text *Doctor Faustus* and reference secondary sources such as research articles and journal.

Objectives of the Paper:

- To understand the concept of Renaissance.
- To study the social and cultural impact of Renaissance in England.
- To study the character Doctor Faustus as a product of Renaissance.

Renaissance Elements in *Doctor Faustus*:

The Renaissance man was fascinated by new learning and knowledge. He took all knowledge to be his province. He regarded knowledge to be power. He developed an insatiable thirst for further curiosity, knowledge, power, beauty, riches, worldly pleasures and the like. The writer of this represented their age in their work, Marlowe is the greatest and truest representative of his age. So, the Renaissance influence is seen in each of his plays.

Thirst for knowledge:

“Yet art thou still but Faustus, and a man”.

“O, wouldst thou teach me the mathematics of thee”

The most important desire for the Renaissance man finds expression in Dr. Faustus. He has an unequalled thirst for knowledge and power to be acquired with the help of that knowledge. In the very beginning of the play Dr. Faustus is found considering the importance of various subjects which he may study. He has already studied with his various subjects at the universities and impressed scholars with his knowledge. After considering the relative importance of various subjects as - Logic, Metaphysics, Medicine, Law and Theology-he concludes that they can give knowledge but no power. So, he decided to study the “Metaphysics of Magician” and regarded “necromantic books as heavenly”. With the help of this knowledge, he wants to acquire power and become “as powerful and Jove in the sky.”

Desire for New Power:

“A sound magician is a mighty God.”

The theme of power is introduced at the beginning of the play, where Faustus is brimming with ideas on what he would do with all the power in the world. He imagines obtaining great wealth, drawing the continents on the map to form one land, and answering all the mysteries of the universe.

Mephistopheles, is his power, and he is with him. It is power that he flies and makes enquiry about cosmos etc. He has a great power of necromancy and uses it according to his own wishes, whether in voluptuous or trivial things. It is really the spirit of Renaissance. When he was signing the bond, the good angel came and tries to divert him to God, but he denied and did as it was his wish. In Rome, he, along with Mephistopheles, makes fun of the pope and the friars. He enters German court and shows his power to the emperor by calling the ghost of Alexander the Great. He performs petty tricks with knight by placing a set of

horns head, his selling a horse to a horse- courser on the condition that he will not take the horse into water and his conjuring up of Troy for some fellow show his absolute power. Thus, we see how Faustus misuses his power once he gets.

Humanism and Individualism:

As the humanists “new learning” spread through Europe, Erasmus was followed in sixteenth century England by educationists and theologians, including Sir Thomas More (1478 - 1535) and John Comet (1466-1519). The humanist project was to rediscover the learning of the ancient world by reviving competence in the ancient languages and reading newly discovered Latin and Greek texts. This in turn led to rereading and re-contextualizing of familiar texts. The humanist attitudes to the world were anthropocentric: instead of regarding humanity as a fallen, corrupt and sinful concept, their ideas of truth and excellence was based on human values and experience.

The humanist individual aspired to assert himself (rarely, but imaginably, herself, using the powerful intellectual tools of logic to think through concepts of theology and philosophy). Principal methods by which education took place were the public speech of persuasion and the dialogue - a sequence of exchanges in which two speakers argued through the opposing sides of an issue, each taking one side of the argument. Students read exemplary dialogues by writers and masters of rhetoric as well as devising their own. Thus, logic, the dialogue and an adventurous mental attitude all formed part of the humanist education. There are strong strains of the free thinker in the character of Faustus, but his version of humanism suffers from serious limitations.

In this way, he seems to try out opinions, his mind moving like a pendulum from one to another end, like a scientific marcher, considering the consequences of each position. His response to doubt is to assert his own personal, individual rage, and this is typical of the early scenes of the play. Faustus’s characteristic use of his own name instead of the personal pronoun supports his assertion of identity and strength will. After all, anyone can use the first-person pronouns ‘g’ and ‘we’, since these are shifting terms, with no fixed referent. Only Faustus’s own name lays claim to a personal, independent identity. The contrary view is perhaps also tenable, namely that Faustus weakens a sense of his own identity, by addressing himself from outside, as a second party in the conversation.

Beauty and Art:

Beauty and Art are integral to the thematic fabric of Doctor Faustus, surviving as catalysts for exploring the complexities of Renaissance humanism. Faustus' enchantment with Helen of Troy, the epitome of classical beauty, exemplifies the captivating power of aesthetics. However, this fascination also underscores the dangers of prioritizing beauty over morality, as Faustus' carnal desire for Helen ultimately contributes to his downfall. Moreover, Mephistopheles' disguises and the masque of the Seven Deadly Sins reveal the deceptive nature of appearances, highlighting the tension between beauty's surface-level allure and its potential for corruption.

The play critiques the excess of artistic expression, as Faustus' pursuit of knowledge and beauty leads him down a path of destruction. Through its exploration of beauty and art, Doctor Faustus raises essential questions about the relationship between artistic expression and moral responsibility, and the fleeting nature of beauty versus the enduring power of art.

Questioning Mindset; Unconventionality and Scientific Temperament:

Questioning is a pervasive theme in Doctor Faustus, reflecting the Renaissance spirit of inquiry and skepticism. Faustus' existential queries about the nature of life, death and the afterlife drive the play's narrative. He asks profound questions, such as "What is the meaning of life?" and "O, who shall deliver me from this deep despair?" revealing his inner turmoil. Faustus' moral doubts about the consequences of his pact with Mephistopheles also underscore his questioning nature.

Doctor Faustus raises essential questions about the human condition, encouraging audiences to reflect on their own values and beliefs. Through Faustus' tragic fall, the play cautions against the dangers of unchecked ambition and the importance of balancing intellectual pursuits with moral accountability. Marlowe's masterpiece continues to inspire critical thinking and self-reflection, solidifying its place in the canon of Renaissance literature.

Interest of New Scientific Discovery and its Impact:

The exploration of scientific discovery in Doctor Faustus reflects the Renaissance fascination with knowledge and the emerging scientific revolution. Marlowe's play delves into various scientific themes, including alchemy, astrology, magic and anatomy. Faustus' experiments and pursuit of the philosopher's stone exemplify the Renaissance quest for

knowledge and transformation. His studies of celestial bodies and their influence demonstrate the growing interest in astronomy during this period. The themes of Doctor Faustus resonate with the scientific concerns of the Renaissance. The pursuit of knowledge, the dangers of unchecked ambition, and the tension between science and faith are all central to the play. Faustus' tragic fall serves as a cautionary tale about the limits of human understanding and the consequences of scientific hubris. Through its exploration of scientific discovery, Doctor Faustus provides a nuanced portrayal of the Renaissance mindset.

Conclusion:

Christopher Marlowe's *Dr. Faustus* describes the tragedy of Renaissance man. Dr. Faustus becomes the epitome of a Renaissance man who is shocked with the medieval view of a man who is passive in the world of a sinner man, beyond liberation, a man without power and who is under the control of his own fate. Faustus, an example of Renaissance man, goes against this fixed and useless view of man. He wants to go above his position in the world and to deny existence of God from his dominant position. His desire is to rise above the limitations of humanity and get higher achievements and height. He wants to prove that he can become greater than he presently is. Because of his desire to go beyond human limitation, Faustus is willing to chance damnation in order to achieve his goals.

Faustus's anxiety, greed and his variation and instability are all marks of a typical Renaissance man. As a Renaissance man he has some trust in new knowledge and believes in modernity. His waverings and immoral behavior shows the typical unsteadiness of the Renaissance mind. Dr. Faustus as a Renaissance man has the decision making power to follow the new developments in the field of knowledge and he chooses the path of achieving power and property which are not allowed by the existing medieval religious values. He has the courage to challenge the existing socio-cultural norms and is excited to achieve success in the fulfillment of his materialistic and carnal desires. Thus, Marlowe through the character of Dr. Faustus, successfully reveals the inner workings of the typical Renaissance Man with all its triumphs and pitfalls.

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Macbeth as a Tragic Hero

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Abstract:

In William Shakespeare's Macbeth, the title character embodies the archetype of a tragic Hero through his noble beginnings, tragic flaws and ultimate downfall. Initially, Macbeth is portrayed as a valiant warrior, respected for his bravery and loyalty. However, his encounter with the witches awakens a deep-seated ambition, promoting him to pursue power at any cost. Driven by this ambition and influenced by Lady Macbeth, he commits regicide by murdering King Duncan, which marks the beginning of his moral decline. As he seeks to secure his power, Macbeth's actions lead to Paranoia, further violence and tyranny. His tragic flaw and his unchecked ambition ultimately results in isolation and despair. In the end, Macbeth realizes the futility of his actions when faced with his inevitable downfall, evoking both pity and fear in the audience.

Keywords: Tragic Hero, Hamartia or Tragic flaw, Tyranny

Introduction:

In Literature, a Tragic Hero is a character of noble stature who is doomed to fail due to a fatal flaw in their character, evoking both pity and fear in the audience. Shakespeare's Macbeth serves as one of the most iconic examples of this archetype. From the very beginning, Macbeth is portrayed as a courageous warrior, respected by his peers and loyal to his King. However, beneath this noble exterior lies an uncontrolled ambition that ultimately leads to his ruin. Shakespeare masterfully explores how Macbeth's overwhelming desire for power, influenced by both external forces and his own down a path of moral destruction. As we trace Macbeth's rise and inevitable downfall, he embodies the essence of a tragic hero, his journey marked by a fatal flaw that transforms him from a celebrated Hero at a despised

tyrant. Through Macbeth, Shakespeare presents a timeless cautionary tale about the destructive power of ambition and moral corruption.

Aims and Objectives:

The central aims and objectives of seminar paper “Macbeth as a Tragic Hero” is:

- * The primary aim is to explore how Macbeth fits into the classical archetype of a Tragic Hero.

- * This paper aims to highlight the role of uncontrolled ambition as Macbeth’s fatal flaw.

- * Another aim is to understand how Shakespeare evokes pity and fear through Macbeth’s downfall.

Analysis:

Act V of Macbeth brings the tragic hero’s story to its inevitable end. It is the culmination of Macbeth’s unrestrained ambition, the consequences of the Witches’ prophecies and the emotional turmoil which influenced both him and Lady Macbeth. By Act V, Lady Macbeth has been overwhelmed by guilt for her role in the murders, particularly of King Duncan. Her sleepwalking scene in Act V, Scene I, reveals her deteriorating mental state as she relives the night of Duncan’s murder, trying to wash imaginary blood strains from her hands. Her famous line,

“Out, damned spot!” highlights her profound guilt and emotional unraveling. Lady Macbeth’s death, reported in Act V, scene V, profoundly impacts Macbeth. Upon hearing the news, he delivers the famous soliloquy that begins with “Tomorrow and tomorrow and tomorrow.”

“Life’s but a walking shadow, a poor player. That struts and frets his hour upon the stage, and then is heard no more, It is a tale, told by an idiot, full of sound and fury, signifying nothing.” Here Macbeth expresses his deep sense of Nihilism and hopelessness. Lady Macbeth’s death serves as a breaking point for him, making him realize the futility of his actions and the emptiness of his ambition. However, even with this realisation, Macbeth continues down the path of destruction, driven by the remaining prophecies of the witches and his unwillingness to surrender. Macbeth’s unrelenting ambition which has driven him to murder King Duncan, Banquo and others, ultimately becomes his undoing. In Act V, his ambition has left him isolated, with no one left to trust or rely on. He becomes a tyrant

loathed by his subjects and vulnerable to the forces rallying against him. His ambition blinded him to the moral and human consequences of his actions, leading to the loss of everything he once valued. His honour, his kingdom and even his wife. In his final moments, Macbeth clings to the witches prophecies, which have so far given him false sense of invincibility. He still believes that his ambition will protect him until the bitter end.

In Act IV, scene I, the witches gave Macbeth two final prophecies, both of which seem to guarantee his safety, but in Act V, they are revealed to be deceptive: Prophecy 1: “None of women born shall harm Macbeth.” Macbeth takes this prophecy to mean that no human can kill him. However, In Act V, scene VIII, Macduff reveals that he was not “born of a woman” in the traditional sense, but rather delivered by unnaturally at that time: “Macduff was from his mother’s womb. Untimely ripped.” This realisation shatters Macbeth’s belief in his invincibility and fulfils the witches’ prophecy, making him vulnerable to Macduff’s attack.

Prophecy 2: “Macbeth shall never vanquished be until Great Birnam Wood to high Dunsinane Hill shall come against him.” This prophecy also seems impossible to Macbeth, as he believes that a forest cannot physically move. However, In Act V, scene IV, Malcolm's Army disguises themselves by cutting branches from Birnam wood and using them as camouflage as they march toward Dunsinane. To Macbeth’s horror, it appears as though Birnam wood is literally moving toward him, fulfilling the Witches’ prophecy and signaling his imminent defeat.

In Act V, scene VIII, Macbeth faces Macduff in a final battle. Despite the earlier shocks from the prophecies, Macbeth refuses to surrender, determined to go down fighting. His pride and lingering ambition compel him to meet his fate on the battlefield rather than concede defeat.

In their duel, Macduff kills Macbeth, bringing an end to his tyrannical rule. Macbeth's death marks the tragic conclusion of his arc, from a noble hero to a doomed villain. His excessive ambition, which led him to power through murder and deceit, ultimately brought about his death. His tragic flaw has consumed him, leaving him with nothing as he dies in disgrace, fulfilling his role as a classic Tragic Hero.

Act V of Macbeth highlights the final consequences of unrestrained ambition as well as the deceptive nature of fate and prophecy. Lady Macbeth’s death signifies the emotional cost of their joint ambitions, driving Macbeth best to a state of despair. The Witches’ final prophecies, once thought to be assurances of his safety, are revealed as cleverly twisted words that lead to his downfall. Macbeth's over ambition not only kills his conscience and

his relationships, but also ultimately leads to his death at the hands of Macduff, a man seemingly beyond the reach of ordinary prophecy. Through this, Shakespeare crafts a powerful commentary on the destructive nature of uncontrolled ambition and tragic inevitability of fate.

Conclusion:

In *Macbeth*, Shakespeare presents a Tragic Hero whose noble stature is undone by his fatal flaw, ambition. Through the course of the play, particularly in Acts I to V, We see Macbeth's gradual descent into tyranny and madness, leading to his tragic death. His journey from a celebrated Hero to a despised tyrant perfectly fits the classical definition of a Tragic Hero, providing a timeless lesson on the dangers of unrestrained ambition.

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Mapping Satire and Social Criticism in William Shakespeare's *Twelfth Night*

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Abstract:

In Twelfth Night, William Shakespeare, employs humor and mistaken identities to critique the rigid social structures of Elizabethan Society. The play challenges, notion of class, gender and authority by blurring traditional roles and highlighting the fluidity of identity. Through characters like Viola, who transcends gender expectations and Malvolio whose downfall exposes class tension. Twelfth Night offers a subtle but potent examination of social hierarchies. The interplay between love and power serves as a vehicle for exploring the limitations and hypocrisies of social conversation. This paper analyses the play's subversion of societal norms and its reflection on the tension between the individual desire and societal expectations. Shakespeare's offer a critique of social order, making Twelfth Night relevant in both its historical context and modern discussion of power and identity.

Keywords: class, gender, identity, power, social critic, satire.

Introduction:

Understanding Satire:

Satire is a literary device that uses humour, irony, exaggeration or ridicule, critiquing a person or situation or exposes the weakness of society through storytelling. It is a genre that uses humor, irony, exaggeration and ridicule to expose and criticize human follies, vices, or societal shortcomings. It often aims to provoke thought and encourage reform by highlighting the absurdities and contradictions within political, social, or cultural systems. A key characteristic of satire is irony, where the intended meaning contrasts with the literal meaning, creating a sharp critique. Exaggeration and hyperbole are also commonly used to highlight the flaws of individuals or institutions in an absurd or ridiculous manner. Additionally, satire often employs parody by mimicking and distorting familiar forms or

styles to reveal their weaknesses. Wit and sarcasm are integral to satirical works, as they engage readers while subtly delivering criticism. Furthermore, satire can be direct (as seen in works like Jonathan Swift's *A Modest Proposal*) or indirect (such as the allegorical critique in George Orwell's *Animal Farm*). Whether light-hearted or harsh, satire ultimately serves as a mirror to society, reflecting its flaws and urging improvement through humor and sharp social commentary.

Satire in literature has been a powerful tool to critique societal flaws, politics, and human nature, often using irony, humor, and exaggeration. The Greek playwright, Aristophanes was one of the first satirists. His play *The Cloud* which made fun of the revered philosopher Socrates is an example of satire. In British literature, Jonathan Swift's *Gulliver's Travels* (1726) satirizes political corruption and human folly through Gulliver's encounters with absurd societies, while Alexander Pope's *The Rape of the Lock* (1712) mocks aristocratic vanity by presenting a trivial conflict as an epic battle. George Orwell's *Animal Farm* (1945) serves as an allegory of Soviet communism, exposing the dangers of totalitarian rule, and Aldous Huxley's *Brave New World* (1932) critiques consumerism and state control in a dystopian setting. Similarly, Oscar Wilde's *The Importance of Being Earnest* (1895) satirizes Victorian social conventions with sharp wit and absurd situations. Beyond Britain, satire thrives in world literature, as seen in Voltaire's *Candide* (1759), which mocks blind optimism and religious hypocrisy, and Molière's *Tartuffe* (1664), which exposes religious fraud. Mark Twain's *The Adventures of Huckleberry Finn* (1885) critiques racism and moral hypocrisy in American society, while Nikolai Gogol's *The Government Inspector* (1836) ridicules government corruption in Russia. In Latin American literature, Gabriel García Márquez's *Chronicle of a Death Foretold* (1981) highlights societal hypocrisy through a community complicit in an honor killing. Across cultures and time periods, satire remains a vital literary form, using humor and critique to provoke thought and challenge societal norms.

Characteristics of Satire in literature:

Satire, often uses wit sarcasm and irony to highlight flaws or absurdities in its subjects. Satire addresses, social, political or cultural issues, promoting readers to reflect on societal norms and behaviours. Many satirical pieces aim to provoke, thought, and inspire change by highlighting the consequence of certain behaviours or attitudes. Satire is characterized by its use of irony, humor, exaggeration, and ridicule to expose and criticize human folly, societal flaws, and political corruption. One of its key features is **irony**, where

the intended meaning contrasts sharply with the literal meaning, as seen in George Orwell's *Animal Farm* (1945), where the phrase "All animals are equal, but some animals are more equal than others" critiques the hypocrisy of totalitarian regimes. **Exaggeration and hyperbole** are also fundamental to satire, often used to highlight absurdities, such as in Jonathan Swift's *A Modest Proposal* (1729), where he absurdly suggests eating babies to solve poverty, mocking British indifference to Irish suffering. Another characteristic is **parody**, where a work imitates and distorts familiar literary or cultural elements, as seen in Alexander Pope's *The Rape of the Lock* (1712), which mocks aristocratic triviality by treating a petty dispute as an epic battle. **Wit and sarcasm** play a crucial role, engaging readers while delivering sharp critiques, as evident in Oscar Wilde's *The Importance of Being Earnest* (1895), which satirizes Victorian social conventions through witty dialogue and absurd situations. Lastly, satire often carries an **underlying moral or political message**, urging reform by exposing corruption and hypocrisy, as seen in Mark Twain's *The Adventures of Huckleberry Finn* (1885), which critiques racism and moral decay in American society. Whether lighthearted or harsh, satire remains a powerful literary tool for challenging norms and provoking social change.

Satire and Social Critique:

Satire acts as a powerful tool for social critique by using humor, irony, and exaggeration to expose and challenge societal flaws, political corruption, and cultural hypocrisy. It serves as a mirror that reflects the absurdities of human behavior, prompting readers to question and rethink established norms. By ridiculing power structures and social conventions, satire encourages reform and awareness. For instance, George Orwell's *Animal Farm* critiques the dangers of authoritarian rule and the betrayal of revolutionary ideals, using allegory to highlight the corruption of power. Similarly, Jonathan Swift's *A Modest Proposal* mocks the British government's neglect of the Irish poor by proposing an absurdly inhumane solution—eating babies—to underscore the cruelty of real policies. In *The Adventures of Huckleberry Finn*, Mark Twain exposes the hypocrisy of racism and slavery in American society, using satire to challenge moral contradictions. Satire also targets social pretensions, as seen in Oscar Wilde's *The Importance of Being Earnest*, which ridicules Victorian aristocratic values and marriage conventions. By exaggerating societal absurdities, satire fosters critical thinking and forces audiences to confront uncomfortable truths. Its impact lies in its ability to entertain while simultaneously provoking meaningful reflection, making it a timeless and influential form of social critique.

Aims and Objectives:

William Shakespeare's *Twelfth Night* is a satirical social critique that exposes the absurdities of love, gender roles, and social ambition. Through mistaken identities and disguises, the play mocks rigid gender norms, as seen in Viola's transformation into Cesario, challenging societal expectations of masculinity and femininity. The satire extends to class structures, particularly in Malvolio's misguided aspirations to nobility, ridiculing social mobility and self-importance. Additionally, the play critiques excessive melancholy and self-indulgence through Orsino's exaggerated romanticism. By using wit, irony, and comedic misunderstandings, *Twelfth Night* cleverly questions societal conventions, highlighting human folly while advocating for self-awareness and balance. The main aim and objective of this paper is to figure out the satire and social critique in the play *Twelfth Night*.

Methodology:

A close study of the text *Twelfth Night* by William Shakespeare and qualitative analysis.

Analysis:

Firstly, the play challenges traditional gender role through Viola. Viola disguises herself as Cesario so that she could find a work to survive in Illyria. She was swept onto the Illyrian shore after a terrible Shipwreck and discovers that her twin brother Sebastian has been drowned in the wreck. Viola then decides to disguise herself as a man and goes to work in the household of Duke Orsino. Viola finds herself falling in love with Orsino, but a difficult love to pursue, as Orsino believes her to be a man. On the other hand Orsino was in love with Lady Olivia. Orsino sends Cesario (Viola) to deliver Orsino's love message to Lady Olivia, Olivia herself falls for the handsome Cesario, believing her to be a man. Therefore Viola's disguise as Cesario creates a Love triangle and a Comedy in the play. Shakespeare's *Twelfth Night* challenges traditional gender roles through Viola's disguise as Cesario, which not only enables her survival but also disrupts social norms and creates comedic confusion. Viola, after being shipwrecked and believing her twin brother Sebastian to be dead, decides to dress as a man, saying,

**“Conceal me what I am, and be my aid
For such disguise as haply shall become
The form of my intent” (Act 1, Scene 2).**

Her disguise allows her to enter Duke Orsino's household, where she serves as his page and becomes his confidant. However, her position becomes complicated as she falls in love with Orsino:

**"Yet, a barful strife!
Whoe'er I woo, myself would be his wife" (Act 1, Scene 4).**

Viola's predicament highlights the restrictive nature of gender roles, as she cannot openly express her love without revealing her true identity. Meanwhile, Orsino, who believes Viola to be Cesario, confides in her about his love for Olivia. This creates dramatic irony, as the audience is aware of Viola's true feelings. The comedic tension escalates when Olivia, instead of reciprocating Orsino's love, falls for Cesario. She expresses her feelings to Viola disguised as Cesario:

**"Make me a willow cabin at your gate,
And call upon my soul within the house" (Act 1, Scene 5).**

Olivia's passion for Cesario adds to the humor and complexity of the love triangle, as Viola cannot reciprocate without revealing her disguise. This chaotic situation challenges rigid gender identities and courtship norms, showing love's unpredictability and absurdity. Ultimately, the play's resolution, where Viola's true identity is revealed and Orsino quickly shifts his affection to her, satirizes the superficiality of romantic ideals in Shakespearean society.

Secondly, Shakespeare critiques Puritan values in *Twelfth Night* through the character of Malvolio, who embodies self-righteousness, strict morality, and disdain for revelry. As Olivia's steward, Malvolio presents himself as a pious, disciplined man who disapproves of pleasure and festivities, particularly those of Sir Toby and his companions. He scorns their merrymaking, saying:

**"My masters, are you mad? Or what are you?
Have you no wit, manners, nor honesty,
but to gabble like tinkers at this time of night?" (Act 2, Scene 3).**

His disapproval aligns with the Puritanical rejection of entertainment and indulgence, making him a target of ridicule. Sir Toby, Maria, and their allies see Malvolio's arrogance and hypocrisy as an opportunity for mockery, leading them to trick him into believing Olivia loves him. Maria forges a letter, supposedly from Olivia, instructing Malvolio to wear yellow stockings, cross-garters, and smile excessively. The letter states:

“Be not afraid of greatness: some are born great, some achieve greatness, and some have greatness thrust upon ‘em.” (Act 2, Scene 5).

This phrase fuels Malvolio’s ambition, making him believe he is destined for nobility through marriage to Olivia. He eagerly follows the letter’s instructions, appearing before Olivia in ridiculous attire, convinced of his charm:

**“This does make some obstruction in the blood,
this cross-gartering; but what of that?
If it please the eye of one, it is with me as the very true sonnet is:
‘Please one, and please all.’ ” (Act 3, Scene 4).**

However, his absurd behavior only confuses and repels Olivia, proving how blind ambition can lead to self-destruction. Malvolio’s humiliation—being imprisoned as a madman and ultimately vowing revenge—exposes the rigidity and hypocrisy of Puritan values. Shakespeare uses Malvolio to critique excessive moral strictness, suggesting that life should embrace joy and self-awareness rather than rigid self-righteousness.

Thirdly, *Twelfth Night* critiques class and social status by portraying how the upper class, represented by characters like Sir Toby Belch and Sir Andrew Aguecheek, dominates and ridicules those of lower status. Sir Toby, Olivia’s uncle, enjoys drinking and indulging in revelry, despite being a nobleman. His friend Sir Andrew, though of high birth, is portrayed as foolish and incompetent, yet he still considers himself superior to those of lower rank. One of the clearest examples of class dominance is Sir Toby’s treatment of Malvolio, Olivia’s steward. Although Malvolio is a servant, he aspires to rise in social status, which Sir Toby finds laughable. He mocks Malvolio’s aspirations, saying:

**“Art any more than a steward? Dost thou think, because thou art virtuous,
there shall be no more cakes and ale?” (Act 2, Scene 3).**

Here, Sir Toby ridicules Malvolio’s seriousness and Puritanical nature, asserting that social rank should not dictate behavior, yet at the same time reinforcing the idea that servants should know their place. Additionally, Sir Toby manipulates Sir Andrew, convincing him to foolishly duel Viola (disguised as Cesario) under false pretenses, all while taking advantage of his wealth. Sir Toby flatters Sir Andrew to keep him around, saying:

**“O knight, thou lack’st a cup of canary.
When did I see thee so put down?” (Act 1, Scene 3).**

However, he later mocks him behind his back, exposing the hypocrisy of aristocrats who use their status for personal amusement. Even Feste, the fool, though witty and intelligent, must serve the nobles, highlighting the rigid social hierarchy. By portraying the arrogance, excess, and exploitation of the upper class, Shakespeare satirizes the rigid class distinctions of Elizabethan society, suggesting that wit and merit should matter more than birthright.

Fourthly, Shakespeare's *Twelfth Night* critiques romantic entanglements by exposing their irrationality and impulsiveness, particularly through Sebastian's sudden marriage to Olivia. Olivia, believing Sebastian to be Cesario (Viola in disguise), hastily proposes marriage. Despite barely knowing her, Sebastian readily agrees, drawn by her beauty and wealth. His response to Olivia's advances suggests a willingness to embrace this unexpected fortune without much thought:

**“What relish is in this? How runs the stream?
Or I am mad, or else this is a dream:
Let fancy still my sense in Lethe steep;
If it be thus to dream, still let me sleep!” (Act 4, Scene 1).**

Here, Sebastian expresses disbelief at his sudden luck, implying that he is content to go along with Olivia's affection without questioning it. His eagerness to accept Olivia's love and status without verifying the situation suggests that attraction and material gain influence his decision more than genuine love. Furthermore, when Olivia immediately arranges a secret marriage, Sebastian does not hesitate:

**“I'll follow this good man, and go with you;
And, having sworn truth, ever will be true.” (Act 4, Scene 3).**

Unlike Viola, whose love for Orsino develops over time, Sebastian's romance with Olivia is impulsive and based more on circumstance than emotional connection. This highlights Shakespeare's critique of love as an often superficial and opportunistic pursuit. By presenting love as driven by mistaken identities, attraction, and wealth, *Twelfth Night* satirizes the absurdity of romantic entanglements, showing how easily people can fall in and out of love based on illusion rather than deep emotional bonds.

Fifthly, Shakespeare critiques the unrealistic portrayals of love through the character of Duke Orsino in *Twelfth Night*. Orsino is depicted as an overly romantic, self-indulgent nobleman who is more absorbed in the idea of love than in his responsibilities as Duke.

From the beginning, his love for Olivia is presented as exaggerated and melodramatic. He indulges in his emotions rather than taking action, famously stating:

**“If music be the food of love, play on,
Give me excess of it, that, surfeiting,
The appetite may sicken, and so die.” (Act 1, Scene 1).**

This quote highlights Orsino’s excessive romanticism—he treats love as an overwhelming, consuming force, yet he is more in love with the concept of being in love than with Olivia herself. Instead of governing Illyria, he spends his time sending messages to Olivia, only to be repeatedly rejected. When Viola (disguised as Cesario) becomes his confidant, she subtly challenges his shallow perception of love. Orsino idealizes Olivia without truly knowing her, and yet, when he learns Viola is a woman, his affections shift instantly:

**“Boy, thou hast said to me a thousand times
Thou never shouldst love woman like to me.” (Act 5, Scene 1).**

This abrupt transition from loving Olivia to declaring his love for Viola reveals the fickle and unrealistic nature of his romantic ideals. It exposes how his love was never truly deep, but rather performative. Shakespeare uses Orsino to satirize the notion of love as an all-consuming, poetic suffering, showing how quickly affections can change when confronted with reality.

Finally, In *Twelfth Night*, Olivia serves as both a satirical figure and a vehicle for social critique, particularly in how Shakespeare exposes the arbitrary and fickle nature of love and desire. At the beginning of the play, Olivia is in deep mourning for her deceased brother, vowing to reject all romantic advances. She firmly refuses Orsino’s persistent proposals, declaring:

**“Your lord does know my mind, I cannot love him:
Yet I suppose him virtuous, know him noble,
Of great estate, of fresh and stainless youth;
In voices well divulged, free, learned, and valiant,
And in dimension and the shape of nature
A gracious person; but yet I cannot love him.” (Act 1, Scene 5).**

This speech reveals Olivia’s resolute rejection of Orsino, despite acknowledging his many virtues. However, the moment she meets Cesario (Viola in disguise), her stance on

love changes instantly. She quickly becomes enamored with Cesario, demonstrating the impulsive and superficial nature of attraction. She openly admits her feelings, saying:

**“I do I know not what, and fear to find
Mine eye too great a flatterer for my mind.” (Act 2, Scene 2).**

This shift highlights how Olivia’s supposed deep mourning and rejection of love are easily discarded when faced with someone she finds physically appealing. Her rapid infatuation with Cesario, whom she barely knows, critiques the irrationality of love and desire.

Furthermore, her sudden marriage to Sebastian, whom she mistakes for Cesario, underscores Shakespeare’s satire of love as impulsive and based on appearance rather than true emotional connection. Without questioning Sebastian’s identity, she declares:

**“Blame not this haste of mine: if you mean well,
Now go with me and with this holy man
Into the chantry by: there, before him,
And underneath that consecrated roof,
Plight me the full assurance of your faith.” (Act 4, Scene 3).**

By showing how easily Olivia shifts from rejecting all love to hastily marrying a stranger, Shakespeare critiques the unpredictability and shallowness of romantic attraction, reinforcing the play’s satirical tone.

Conclusion:

In *Twelfth Night*, Shakespeare masterfully employs satire and social critique to challenge rigid societal norms, particularly those concerning class, gender, and love. Through wit, irony, and comedic exaggeration, the play exposes the hypocrisy embedded within Elizabethan social structures while simultaneously entertaining audiences.

One of the most striking critiques in *Twelfth Night* is directed at class-based arrogance and social pretension, embodied in the character of Malvolio. As Olivia’s steward, Malvolio harbors delusions of grandeur, believing himself superior to others, particularly the lower-class characters like Sir Toby and Maria. His aspirations to marry Olivia reflect his desire for upward mobility, but Shakespeare mocks this ambition by subjecting him to a humiliating deception. Maria’s forged letter, which tricks Malvolio into donning yellow stockings and behaving absurdly, highlights both his self-importance and the cruelty of those

who conspire against him. His downfall, culminating in his bitter exit—“*I’ll be revenged on the whole pack of you*” (Act 5, Scene 1)—illustrates Shakespeare’s critique of rigid class hierarchies, where social mobility is met with mockery rather than opportunity.

Gender roles are another major target of Shakespeare’s satire. Viola’s disguise as Cesario not only allows her to navigate Illyria’s male-dominated society but also serves as a critique of the performative nature of gender. By successfully assuming a male identity, Viola challenges the idea that men and women possess inherently different capabilities. The humor derived from mistaken identities and gender confusion underscores the arbitrary limitations placed on women. Moreover, Orsino’s shifting affection—initially fixated on Olivia but later redirected to Viola once her true identity is revealed—exposes the superficiality of traditional gender-based romantic expectations. His declaration, “*Cesario, come— For so you shall be, while you are a man; But when in other habits you are seen, Orsino’s mistress, and his fancy’s queen*” (Act 5, Scene 1), demonstrates the fluidity of attraction once social constructs are stripped away.

Shakespeare also satirizes the irrationality of love through the chaotic romantic entanglements in the play. Olivia, who staunchly rejects Orsino’s affections, instantly falls for Cesario, and later, without hesitation, marries Sebastian. Orsino himself is more enamored with the idea of love than with Olivia, easily transferring his affections to Viola. These absurdities expose how social conventions and romantic ideals are often arbitrary and whimsical rather than rational. Through *Twelfth Night*, Shakespeare dismantles rigid societal norms, using humor and satire to reveal the performative nature of class, gender, and love, ultimately advocating for a more fluid and humanistic understanding of identity and relationships.

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The Way of the World: A Study of the 18th-Century English Society

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Abstract:

The Way of the World by William Congreve, first performed in 1700, serves as a sharp reflection of 18th-century English society, capturing its social dynamics, complexities, and moral tensions. The play, with its intricate plot revolving around love, marriage, and inheritance satirizes the superficiality and decadence of the aristocracy and upper class. At the heart of the play lies the critique of societal norms, particularly the transactional nature of relationships, where marriage is more about financial security and social standing than love or companionship. This reflects the materialism and opportunism pervasive in 18th-century English society, where wealth and reputation determined one's place. The characters in the play are deeply enmeshed in a world of schemes, manipulations, and deceit mirroring the self-interest and moral ambiguity of the time. Congreve's sharp dialogues and wit expose the hypocrisy and pretence of a society obsessed with appearances, while simultaneously highlighting the growing importance of individual wit, reason, and agency—values emerging from the Enlightenment. In this sense, *The Way of the World* encapsulates the contradictions of 18th-century England, caught between traditional aristocratic values and the evolving ideals of personal freedom, merit, and social change. Through its satire and social commentary, the play provides a vivid portrayal of a society grappling with the forces of modernization, class tension, and moral uncertainty.

Key Words: Congreve, satire, 18th-century English society, marriage, class, gender.

Introduction:

William Congreve's *The Way of the World*, first performed in 1700, stands as a quintessential example of Restoration comedy, offering a detailed and biting commentary on the manners, morals, and social dynamics of the 18th-century English aristocracy. The play,

rich in wit and satire, is set in a world where personal relationships are governed by self-interest, manipulation, and materialism. At the centre of the narrative is a society obsessed with social standing, wealth, and appearance—where love and marriage are less about affection and more about financial security and social advancement. This reflects a broader societal preoccupation in 18th-century England, where the upper class maintained power and prestige through carefully orchestrated alliances and inheritance arrangements. Congreve's characters—clever, manipulative, and morally ambiguous—are deeply engaged in a world of deceit, double-dealing, and schemes, using their wit and charm to navigate the treacherous waters of aristocratic society. The central figures, Mirabell and Millamant, represent a delicate balance between genuine affection and the practical concerns of marriage. Their negotiations over the terms of their relationship—humorously portrayed as a “contract”—reveal the play's deeper critique of the institution of marriage as a social and financial transaction rather than a personal or emotional commitment.

The play's setting in Restoration England is crucial to understanding its social commentary. The late 17th and early 18th centuries were a period of significant change, marked by the emergence of new economic forces, the rise of the middle class, and the spread of Enlightenment ideas that emphasized reason, individualism, and merit. These intellectual and economic shifts began to challenge the traditional aristocratic order, which had long been based on lineage, land ownership, and the maintenance of power through social stratification. Congreve's work captures this tension between the old and the new, between the aristocracy's desire to cling to traditional hierarchies and the emerging values of a society increasingly influenced by commerce, personal agency, and meritocratic ideals.

The wit and cynicism in *The Way of the World* not only entertain but also expose the moral vacuity of a society where appearances are paramount, and true virtue is rare. Beneath the play's comic surface lies a sharp critique of the emptiness of social conventions and the superficial nature of aristocratic life. Marriage contracts, dowries, and inheritances are at the heart of the characters' motives, revealing how the upper class maintained their wealth and status through calculated alliances rather than emotional bonds. Congreve also reflects the broader intellectual currents of the Enlightenment, using satire to question established norms and institutions. His characters, especially the witty and independent Millamant, embody the emerging values of personal liberty, wit, and reason, pushing back against the rigid social expectations placed upon women in particular. In this sense, *The Way of the World* is more than just a comedy of manners—it is a subtle reflection on the changing intellectual and social landscape of its time.

Thus, *The Way of the World* not only encapsulates the foibles and follies of its contemporary society but also serves as a critique of the contradictions that underpin 18th-century English life. By satirizing the aristocratic pursuit of wealth, status, and power, Congreve offers a window into a society grappling with both the weight of its traditions and the pressures of modernity. His play remains a vital and insightful reflection on the nature of human relationships, social ambition, and the moral complexities of a world in transition

Aims and Objectives:

- To explore how *The Way of the World* reflects the social values and norms of early 18th-century English society.
- To analyze the portrayal of marriage and gender roles as central themes in the play.
- To investigate the play's critique of class relationships and the superficiality of the aristocracy.
- To examine how satire is employed as a tool for social commentary in the play.

Methodology:

The methodology for analyzing *The Way of the World* as a reflection of 18th-century English society involves the interpretation of the text as a primary source and the study of research articles on the play as the secondary source. A literary analysis will be conducted through close reading of the text focusing on themes such as marriage, social status, and gender dynamics while exploring how satire and irony are used to critique the aristocracy. Key characters like Mirabell and Millamant will be analyzed as representations of specific social classes and behaviours. Second, historical contextualization will situate the play within the norms of post-Restoration England, exploring how it mirrors the values and social structures of the time, particularly in terms of marriage as a transactional institution.

Analysis:

William Congreve's *The Way of the World* is a sophisticated comedy of manners that reveals the social dynamics, power struggles, and moral ambiguities of 18th-century English aristocracy. Its intricate plotting, vibrant characters, and biting wit make it not just a reflection of the society it portrays but also a critique of the values and hypocrisies of that time. This deeper analysis will focus on the themes of manipulation, social contract theory, the performance of identity, and the critique of morality, highlighting Congreve's use of language and character dynamics to reveal underlying truths about 18th-century society.

Manipulation as a Social Strategy:

At the heart of *The Way of the World* is a society built on manipulation, where characters often deceive one another to achieve their desires, whether for love, money, or power. This manipulation reflects the shifting alliances and deceitful nature of aristocratic society, where the line between genuine affection and self-interest is often blurred. Throughout the play, Congreve showcases how characters deploy manipulation as a social strategy to maintain control over their relationships and social status.

Mirabell's elaborate scheme to marry Millamant and secure her fortune is a prime example of this theme. While he is genuinely in love with Millamant, his method of winning her hand involves deceiving her guardian, Lady Wishfort. His plan requires the assistance of Waitwell, who poses as Sir Rowland, a wealthy suitor for Lady Wishfort. This deception is essential for Mirabell to secure Millamant's inheritance, revealing how even love is mediated through manipulation and calculated moves in this society. Mirabell's manipulation is not done out of cruelty but necessity. In Act 2, Scene 1, he justifies his actions to Fainall, saying: "My love is all the reason I shall give, and that's all the defence I shall make" (Congreve). This line reveals the tension between genuine emotion and social strategy. While he loves Millamant, he must operate within the constraints of a society that values wealth and power above love, thereby forcing him into manipulative behaviour. The line also hints at how characters often rationalize manipulation as being in service of love or other noble goals.

Fainall, however, represents a darker form of manipulation. His motivations are purely selfish, driven by greed and resentment. He uses his wife, Mrs Fainall, and his lover, Mrs Marwood, to further his schemes of financial gain. In Act 5, Scene 2, he declares, "My revenge is complete," (Congreve). When he believes he has successfully trapped Lady Wishfort into signing over her estate to him. Unlike Mirabell, who manipulates out of love, Fainall's actions are cold and calculating, reflecting the darker side of a society obsessed with power and control.

Social Contract and Negotiation in Relationships:

One of the play's most significant reflections on 18th-century society is its portrayal of relationships as contracts. The famous "proviso scene" in Act 4, Scene 4, where Mirabell and Millamant negotiate the terms of their marriage, which serves as a direct metaphor for the social contract theory popularized by philosophers such as John Locke and Jean-Jacques Rousseau. In this scene, marriage is depicted not as an emotional bond, but as a formal arrangement between two individuals who agree on certain rights and responsibilities. Millamant's insistence on retaining her autonomy within marriage is a radical stance for the

time, reflecting the shifting views on gender roles and personal freedom. She declares, “I’ll lie a-bed in a morning as long as I please, and “I won’t be called names after I’m married” (Congreve). These demands illustrate her desire to maintain her independence and resist the traditional, subservient role expected of wives. Millamant’s wit and charm enable her to make these demands without appearing rebellious, reflecting the nuanced ways women in 18th-century society navigated their limited roles. The negotiation between Mirabell and Millamant reflects the broader theme of power dynamics within marriage. Mirabell’s willingness to agree to Millamant’s terms demonstrates his respect for her autonomy, suggesting that their relationship is built on mutual respect rather than domination.

Congreve’s portrayal of relationships as contracts also critiques the commodification of marriage during this period. Marriages were often arranged for financial or social gain, rather than love, with women treated as property to be traded between men. Millamant, however, resists this commodification by asserting her independence in the proviso scene. Her insistence on negotiating the terms of her marriage reflects a desire to break free from the traditional role of women as passive participants in the marriage market.

Identity as Performance:

Throughout *The Way of the World*, identity is portrayed as fluid and performative, with characters constantly adopting different roles and disguises to manipulate others or navigate social expectations. This theme reflects the performative nature of aristocratic society, where individuals must present themselves in specific ways to maintain their social standing. Congreve’s characters are always conscious of how they are perceived by others, and they often manipulate their public personas to achieve their goals. Lady Wishfort is one of the most prominent examples of this performative identity. She is obsessed with her appearance and social status, going to great lengths to present herself as a desirable and sophisticated woman despite her advanced age. Her desperate attempts to appear youthful and attractive to Sir Rowland (the disguised Waitwell) reveal the extent to which her identity is shaped by societal expectations. In Act 3, Scene 1, she exclaims, “I am as fond as an old fool,” (Congreve) acknowledging her vulnerability yet continuing to perform the role of a coquettish lady in pursuit of romance.

This performance of identity extends to the men in the play as well. Mirabell, for example, carefully constructs his public persona as a charming, witty gentleman, but beneath this façade, he is a shrewd manipulator, orchestrating complex schemes to achieve his goals. His ability to balance these two identities—genuine lover and master manipulator—reflects the duality of the aristocratic male in 18th-century society, who must navigate both romantic

and financial worlds. Similarly, Fainall presents himself as a loyal husband and friend, while secretly plotting to betray both his wife and Lady Wishfort for financial gain. His public identity is a performance designed to mask his true intentions, reflecting the theme of duplicity that runs throughout the play. In Act 5, Scene 2, when his scheme is revealed, he coldly states, "My business is my revenge," dropping the mask of civility to reveal his true, ruthless nature.

Critique of Morality and Hypocrisy:

One of the most significant critiques in *The Way of the World* is aimed at the hypocrisy of the upper class, particularly in their moral posturing and public displays of virtue. Congreve exposes the moral contradictions of a society where outward appearances often mask private vices. The characters in the play frequently engage in deceit, betrayal, and manipulation while maintaining a veneer of respectability and propriety.

Lady Wishfort, for instance, prides herself on her moral rectitude and social standing, yet she is easily duped by the false attentions of Sir Rowland, revealing her susceptibility to vanity and flattery. Her public insistence on maintaining her reputation is undermined by her private willingness to engage in an inappropriate relationship with a man she barely knows. In Act 5, Scene 2, she exclaims, "I'll never be called to account for my actions," (Congreve) showing her hypocrisy in upholding her public image while privately indulging in morally questionable behavior. Fainall and Mrs. Marwood also embody this moral hypocrisy. Both characters maintain a façade of respectability while secretly engaging in an extramarital affair and plotting against others. Mrs. Marwood, in particular, presents herself as a morally upstanding woman, yet she is driven by jealousy and revenge. In Act 3, Scene 1, she says, "I know the world too well to think better of it," (Congreve) cynically acknowledging the moral corruption around her while fully participating in it.

The play's critique of morality extends to the institution of marriage itself. While marriage is traditionally seen as a moral and social good, *The Way of the World* exposes it as a transactional arrangement often devoid of love or sincerity. The unhappy marriages of the Fainalls and the manipulative schemes surrounding Lady Wishfort's estate reveal the moral decay underlying the institution of marriage in this society. In contrast, Mirabell and Millamant's relationship, which is based on mutual respect and negotiation, offers a glimmer of hope for a more sincere and equitable form of marriage.

Adultery and marriage:

In *The Way of the World*, William Congreve critiques the institution of marriage and exposes the moral hypocrisy surrounding adultery in 18th-century society. Marriage is

depicted as a contractual agreement, more focused on securing wealth and social standing than on love and affection. This is clearly illustrated in the “proviso scene” between Mirabell and Millamant, where they negotiate the terms of their marriage. Millamant declares, “I’ll never marry unless I am first made sure of my will and pleasure.” She insists on maintaining some level of personal freedom, showing that even in romantic relationships, financial and social concerns are paramount. Mirabell’s response, “Let us be as strange as if we had been married a great while, and as well-bred as if we were not married at all,” (Congreve) reflects the disillusionment with traditional marriage, emphasizing the need for respect and distance within their union. Their discussion highlights the tension between love and economic necessity in 18th-century marriages. The marriage contract is less about emotional intimacy and more about power dynamics, independence, and legal rights.

Adultery, another major theme, is woven into the plot through characters like Mrs. Fainall, who had an affair with Mirabell before her marriage to Fainall. Her marriage is a façade, lacking genuine affection, and she admits, “I contracted myself to them for another’s interest” (Congreve). This reveals how women in this society often entered marriages not for love but for social survival or economic gain. The revelation of her past adultery becomes a tool of manipulation when Fainall attempts to use it against her, exposing the vulnerability of women in loveless marriages, where their reputation and fortune are at stake. Lady Wishfort, an aging widow, also illustrates the social implications of marriage and the fear of loneliness in a society that prioritizes marital status. Her desperate desire to remarry, driven by vanity, makes her susceptible to schemes and manipulation. Her willingness to entertain a proposal from the false Sir Rowland reflects how women of her age and status were ridiculed for seeking companionship, yet still felt societal pressure to remarry.

Conclusion:

In conclusion, *The Way of the World* is far more than a comedy of manners—it is a profound and intricate reflection of the social, economic, and gendered realities of 18th-century England. Congreve’s biting satire and intricate characterizations offer a window into a world where personal relationships are commodified, social status is both coveted and precarious, and individuals must navigate a society driven by appearances, wealth, and power. Through his witty dialogue and complex plot, Congreve critiques the very fabric of this world, revealing the moral and social compromises required to succeed within it. The play’s enduring relevance lies in its universal themes of love, deception, power, and societal expectation, making it a timeless commentary not only on Restoration England but on human nature and society at large. In its portrayal of the complex interplay between

individual desires and societal constraints, *The Way of the World* remains a masterful exploration of the tensions that define both personal and public life, offering a compelling reflection of its time and a timeless critique of human behaviour.

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The Significance of the title *The Way of the World*

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Abstract:

The title of William Congreve's play The Way of the World holds significant relevance in portraying the intricate relationships, social norms, and power dynamics of Restoration society. This paper delves into how the title reflects the complex nature of human behavior, focusing on themes such as marriage, deception, and class mobility. By analyzing the title, this study aims to reveal how Congreve's work offers a mirror to the human condition, providing insight into the societal "ways" of the late 17th and early 18th centuries. The title becomes both a literal and figurative commentary on the conduct and attitudes that govern human relationships, especially within the framework of aristocratic life.

Key Words: Restoration Period, marriage, deception, power dynamics, manipulation.

Introduction:

William Congreve's *The Way of the World*, first performed in 1700, stands as one of the most important works of the Restoration period, a time in English literary history that witnessed the flourishing of drama after the return of Charles II to the throne in 1660. The play is a comedy of manners, exploring themes of love, marriage, betrayal, and the complex social dynamics of the aristocratic class. The title itself, *The Way of the World*, encapsulates much of the play's thematic depth and its reflection on the shifting morals and behaviors of high society in early 18th-century England. At its core, *The Way of the World* alludes to the conventions, schemes, and intricacies that govern human relationships, particularly those of the upper class. *The way of the world* is an idiomatic expression suggesting the inevitability of human nature, with all its flaws, ambitions, and superficialities. It hints at the unchanging

aspects of society, where self-interest, manipulation, and the pursuit of personal advantage often guide actions. In Congreve's play, these aspects are revealed through a web of romantic entanglements and social maneuverings, exposing how people navigate the world with a blend of sincerity and deceit.

The title also mirrors the play's exploration of the power dynamics between men and women, especially within the context of marriage and courtship. The play's central couple, Mirabell and Millamant, engage in a battle of wit and negotiation as they attempt to define the terms of their relationship, which reflects larger societal shifts in attitudes toward love and partnership. In this sense, *The Way of the World* can be seen as a commentary on the "way" the institution of marriage was being renegotiated in a world where personal fulfillment and social status were often at odds.

Moreover, the title underscores Congreve's subtle critique of societal norms. The play's characters operate within a world where appearances often mask intentions, and the line between virtue and vice becomes blurred. This ambiguity reflects the Restoration period itself, a time marked by both a return to monarchical power and a burgeoning interest in individualism, pleasure, and wit. The phrase "the way of the world" thus suggests that societal behaviors are not necessarily moral but are instead dictated by the whims and desires of individuals.

In *The Way of the World*, Congreve uses the title to set the tone for a play that is both an entertaining comedy and a sharp social commentary. The phrase suggests an acceptance of the imperfections and contradictions inherent in human nature and society, encouraging the audience to reflect on their own experiences within this framework. Through his characters, Congreve offers a mirror to the audience, allowing them to recognize the timeless and universal aspects of "*The Way of the World*".

Objectives of the paper:

1. To explore the significance of the title *The Way of the World* in relation to the major themes of the play.
2. To investigate how the title serves as a commentary on societal norms and the human condition during the Restoration period.
3. To analyze key character relationships and how they embody the "*The way of the world*" in their pursuit of personal gain.

4. To explore how the title highlights the interplay of deception, manipulation, and negotiation in human relationships, particularly in the context of marriage and social mobility.

Methodology:

In identifying the significance of the title, *The Way of the World* in Congreve's play, the methodology will involve a blend of historical context, textual analysis, and thematic exploration. The methodology will be a qualitative one, based on closed reading of the primary source i.e. the select play. The research will incorporate secondary sources like research articles, essays, journals etc. on Restoration literature to establish how titles in this period often encapsulated a play's commentary on societal norms. Next, the approach will shift to a detailed textual analysis, examining the characters' interactions and relationships, with a focus on how they reflect the title's meaning. The title, *The Way of the World*, will be explored as a metaphor for the intricate and often cynical social manoeuvrings of the characters, especially concerning marriage, love, and inheritance. Scenes featuring characters like Mirabell, Millamant, and Lady Wishfort will be analyzed to highlight how they embody the play's critique of society's values.

Analysis:

In William Congreve's *The Way of the World*, the title holds deep significance as it reflects the complex and often morally ambiguous nature of Restoration society. The phrase "*The Way of the World*" suggests the prevailing norms, behaviors, and values that define the social world inhabited by the play's characters. Through the use of deception, manipulation, transactional marriages, and the pursuit of power, Congreve critiques the superficiality and moral flexibility of the upper-class society, all while exploring human nature in its complexity. Each of these themes is intertwined with the title, emphasizing that such behaviors are not aberrations but rather the accepted way of operating in this world. Below are five key themes that illustrate the significance of the title, each supported by quote and examples from the play:

Deception as a Social Tool:

Deception is a central motif in the play, and the title reflects how dishonesty and manipulation are fundamental to navigating the social and financial complexities of this world. Characters such as Fainall, Mrs. Marwood, and even Mirabell use deceit to achieve

their goals, illustrating that deception is not only commonplace but also necessary for survival in such a society. As expressed,

“I would hope, at last, you would remember your duty, and pay a due respect to my honor and my wife’s portion” (Act V, Scene III, page no. 82).

Fainall reveals his intentions to extort Lady Wishfort by reminding her of her "duty" to respect his honor and his wife’s financial portion. Fainall’s reference to his “honour” and “wife’s portion” highlights his selfish manipulation of social conventions. His concern for honor is disingenuous, as his real motivation is to gain control over his wife’s inheritance. This moment encapsulates Fainall’s villainous character, showing how he uses moral and legal concepts for his personal gain. The play critiques the mercenary nature of relationships during the Restoration era, where marriage, wealth, and status often intersected in power struggles.

“I am not what I appear to be” (Act II, Scene I, page no.28).

The quote reflects the theme of deception that runs throughout the play. Spoken by Mirabell, it reveals that the outward appearance of characters often does not align with their true motives. In this society, characters manipulate perceptions for personal gain, whether in love, wealth, or social status. Mirabell, for instance, appears to be a simple suitor but is engaged in complex schemes to marry Millamant on equal terms, highlighting his strategic thinking behind the façade of a polite gentleman.

This line also extends beyond Mirabell, embodying the broader dynamics of the play. Characters like Fainall and Mrs. Marwood similarly hide their selfish schemes behind masks of virtue or propriety. Even Lady Wishfort, who obsesses over her appearance, attempts to conceal her desperation to maintain social relevance. Thus, this quote encapsulates the play’s satire of high society, where truth is often obscured, and individuals navigate a world of pretense, trickery, and appearances that deceive.

“I have deceived even the man who pretends to be Sir Rowland” (Act III, Scene V, page no.45).

The quote reflects the intricate layers of deception that define the play’s plot. Lady Wishfort, the speaker, believes she has outsmarted the man posing as Sir Rowland, who is actually Mirabell’s servant Waitwell in disguise. Lady Wishfort is unaware that she herself is being deceived as part of Mirabell’s plan to secure his marriage to Millamant. This line illustrates the ironic nature of the characters’ attempts at manipulation, as Lady Wishfort is confident in her cleverness while being the victim of a much larger ruse.

The line also underscores the broader theme of pretense and the difficulty of discerning truth in a world filled with deception. Just as Lady Wishfort thinks she has the upper hand in fooling the impostor, she is herself being tricked, highlighting the play's exploration of how easily people are blinded by their own desires and schemes. The layers of deceit in this situation emphasize the complexity of the social games the characters play, where everyone is trying to outwit one another in pursuit of love, money, or power.

"I'll never forgive the affront upon my honour" (Act IV, Scene II, page no. 67).

The quote reflects the character Fainall's obsession with maintaining his reputation and perceived authority. In this scene, Fainall is enraged because he feels his "honour" has been violated. However, his sense of honour is not rooted in moral principles but rather in his selfish desire for power and control. This statement underscores how, for characters like Fainall, honour is often a facade used to justify manipulation and personal gain. His refusal to forgive shows his deep-seated pride and vindictiveness, which drive much of his deceitful behavior throughout the play. This line also highlights the Restoration period's societal emphasis on honour, reputation, and public image. In Fainall's world, honour is a commodity linked to status, wealth, and influence. His fixation on an "affront" to his honour reveals the fragility of his standing and how social relationships are governed by rigid expectations. The play satirizes how individuals like Fainall weaponize honour to serve their interests, turning what should be a noble value into a tool for manipulation and greed.

The title *The Way of the World* suggests that these acts of deceit are not exceptional but are part of the accepted and expected behavior in this society. Deception is a social tool that everyone uses to navigate the complex web of relationships and power dynamics that define their world.

Marriage as a Transaction:

Marriage in *The Way of the World* is portrayed as a pragmatic and often transactional arrangement, driven more by financial and social concerns than by love. This theme is most clearly articulated in the proviso scene between Mirabell and Millamant, where they negotiate the terms of their future marriage. The way the characters approach marriage reflects the broader social expectation that personal relationships must serve practical, material purposes.

"I'll never marry unless I am first made sure of my will and pleasure" (Act IV, Scene I, page no. 63).

The extracted quote is spoken by Millamant and encapsulates her desire for independence and control in her marriage. Unlike many women of her time, who were often forced into marriages for financial security or social standing, Millamant asserts her right to maintain her personal autonomy and freedom. She refuses to enter into a marriage where she would lose control over her own desires and decisions, signaling a progressive view on marriage for a Restoration comedy. This line reflects Millamant's wit and intelligence, showing that she is aware of the power dynamics in marriage and is determined to negotiate terms that preserve her individual freedom. This statement also serves as a critique of the traditional institution of marriage during the time period, where women were expected to submit to their husbands' authority. By making it clear that she will only marry on her own terms, Millamant challenges the societal norms that treat women as passive participants in marriage. Her emphasis on "will and pleasure" reflects a desire for a partnership based on mutual respect, rather than one dominated by male control. In this way, Millamant's character represents a new kind of woman who seeks equality in her relationships, contrasting sharply with the more conventional views of marriage held by other characters in the play.

"My dear liberty shall lie in my own bosom... I will stand to my articles" (Act IV, Scene I, page no. 64).

The quote is spoken by Millamant and further reinforces her strong desire to retain her independence within marriage. Millamant values her personal freedom and is determined to protect it, even in the context of a traditionally restrictive institution like marriage. The phrase "my dear liberty" indicates that her autonomy is precious to her, and she views it as something to be guarded closely. By stating that her liberty "shall lie in my own bosom," she emphasizes that her independence is internal and personal, and she alone has control over it, not her prospective husband or societal expectations. The reference to standing by her "articles" suggests that Millamant is not entering into marriage blindly; rather, she has specific terms and conditions she expects to be met before she will agree to marry. These "articles" likely refer to the "proviso scene," where she and Mirabell negotiate the terms of their marriage, ensuring that her will, desires, and rights are respected. This insistence on formalizing her expectations symbolizes her commitment to equality and fairness in the relationship, challenging the traditional notion of wives being subordinate to their husbands. Millamant's declaration reflects her progressive stance on marriage and highlights her intelligence and agency as a woman who refuses to sacrifice her independence for the sake of convention. "You shall marry, and you shall be rich" (Act III, Scene II, Page

no. 51) The quote encapsulates the transactional nature of marriage during the Restoration period. Spoken by Fainall to Mirabell, this line underscores the social expectation that marriage is primarily a means of securing wealth and status. Rather than being a union based on love or mutual respect, marriage in this context is portrayed as a business deal, where financial gain and social advantage are the primary motivators. The focus on wealth reflects the materialistic values of the society depicted in the play, where characters often seek marriage as a way to increase their fortunes or maintain their social standing. This line also highlights the power dynamics at play, as Fainall tries to exert influence over Mirabell by emphasizing the promise of wealth through marriage. It suggests that achieving financial security and upward mobility often comes at the cost of personal freedom or emotional fulfillment. The transactional view of marriage contrasts with the more progressive desires of characters like Millamant, who insists on maintaining her autonomy and “liberty” in marriage. Through this line, Congreve critiques the shallow, materialistic motivations behind many societal marriages, exposing how economic considerations often overshadow genuine human connection. “My wife’s fortune is mine, and I shall use it as I see fit” (Act V, Scene II, page no. 78). The quote reveals Fainall’s entitled attitude toward his wife’s wealth, highlighting the gender dynamics and power imbalances inherent in marriage during the Restoration period. Fainall’s assertion that his wife’s fortune is his demonstrates a sense of ownership over her financial resources, reflecting the societal norm that treated women’s assets as extensions of their husbands’ authority. This mindset underscores the play’s critique of marriage as an institution that often reduces women to mere vessels for wealth, rather than recognizing them as independent individuals with their own rights and agency.

Furthermore, Fainall’s claim to use his wife’s fortune “as I see fit” reveals his self-serving nature and lack of respect for his wife’s autonomy. It indicates that he views her wealth primarily as a tool for his own ambitions, rather than considering her desires or well-being. This attitude positions Fainall as a manipulative character, willing to exploit the system to his advantage, which contributes to the play’s exploration of themes related to greed, power, and the corrupting influence of wealth. Overall, this quote encapsulates the play’s critical examination of how societal structures and personal greed can distort relationships and undermine genuine partnership in marriage. The title *The Way of the World* captures this dynamic by implying that marriage, like other social institutions, is subject to the same rules of negotiation, self-interest, and pragmatism. Love is secondary to the financial and social benefits that marriage can bring, a reality that the play presents without judgment. Through these examples, Congreve critiques the way marriage has

become commodified in society, with personal relationships reduced to mere transactions. The title *The Way of the World* reflects this critique, as it points to the transactional, materialistic nature of relationships in the world of the play.

Social Power and Class Mobility:

The pursuit of power and social mobility is central to the characters' motivations, and the title reflects the inevitability of these ambitions. In a world where social status is paramount, characters like Mirabell and Fainall manipulate relationships and situations to secure wealth and elevate their positions. "I'm a gentleman of a plentiful fortune; my chief interest is in Millamant" (Act I, Scene I, page no. 12).

The quote introduces Mirabell's character and establishes his motivations in the play. By identifying himself as a "gentleman of a plentiful fortune," Mirabell aligns himself with the social elite, indicating that he possesses the wealth and status expected in the marriage market of his time. This assertion not only positions him as a suitable suitor for Millamant but also sets the stage for the exploration of marriage as a transaction influenced by financial considerations. His wealth provides him with the social leverage necessary to engage in a courtship that defies conventional expectations. However, Mirabell's declaration that his "chief interest is in Millamant" suggests that his feelings for her transcend mere financial considerations. This statement indicates that he is genuinely invested in her as an individual, rather than viewing her solely as a means to secure his social standing. It implies a desire for a partnership based on mutual respect and affection, which contrasts with the more transactional views of marriage held by other characters, such as Fainall. This duality in Mirabell's character serves as a focal point for the play's exploration of love, wealth, and the complexities of relationships in a society where social norms often dictate personal choices. "My reputation is all I have left" (Act IV, Scene II, Page no. 69).

The quote underscores the importance of social standing and personal honor in the characters' lives, particularly for Fainall. At this point in the play, Fainall is grappling with the consequences of his manipulative schemes and the potential damage to his reputation. His claim reflects a deep-seated anxiety about how he is perceived by others, revealing that in a society where social status and reputation dictate one's identity and influence, losing honor can lead to a significant loss of power. This focus on reputation highlights the fragility of social constructs and how easily they can be undermined by deceit and betrayal.

Additionally, this statement emphasizes the theme of appearance versus reality that permeates the play. Fainall's preoccupation with his reputation reveals his self-serving

nature, as he prioritizes his image over genuine moral integrity. While he may outwardly profess concern for honor, his actions demonstrate a willingness to engage in dishonorable behavior for personal gain. This contradiction exposes the hypocrisy prevalent among the characters and critiques the societal values that prioritize reputation above true character. Overall, the quote encapsulates the tension between social expectations and personal morality, illustrating how the pursuit of reputation can lead to moral compromise in a world governed by appearances. “I am master of my wife’s fortune and my own destiny” (Act V, Scene III, Page no. 82).

The quote reflects Fainall’s assertion of control and authority over both his wife’s wealth and his life choices. This statement underscores the power dynamics in marriage during the Restoration period, where a husband’s claim to his wife’s fortune was commonly accepted. By emphasizing his mastery, Fainall reveals his manipulative and self-serving nature, indicating that he views his wife’s assets as an extension of his own power. This sense of ownership suggests a transactional view of marriage, where financial gain and control are prioritized over mutual respect and partnership.

Moreover, Fainall’s proclamation about being the master of his “own destiny” highlights the illusion of autonomy he believes he possesses. In reality, his fate is entangled with the consequences of his unscrupulous actions and schemes, which ultimately undermine his authority and integrity. This juxtaposition between his claim of mastery and the impending collapse of his plans illustrates the play’s critique of characters who prioritize ambition and wealth at the expense of genuine connection and morality. Through this line, Congreve underscores the precariousness of power built on deception and exploitation, revealing that true mastery over one’s destiny requires honesty and ethical considerations, qualities that Fainall lacks. The title *The Way of the World* reflects this relentless pursuit of power, suggesting that social mobility and the desire for financial security are inevitable in a world governed by status and wealth. Characters are constantly jockeying for position, and the play reveals the fragility of social hierarchies.

Satirical Critique of Society:

Congreve employs the title to frame a satirical critique of the superficiality and moral decay of the upper class. The characters’ obsession with appearances and status reflects the absurdities of their world. “You shall marry, and you shall be rich” (Act III, Scene II, page no. 51). The quote reflects the transactional nature of marriage in the Restoration period. Spoken by Fainall, this line underscores the prevailing societal expectation that marriage

serves primarily as a means to secure wealth and status. Fainall's assertion implies that marriage is not a romantic endeavor but rather a strategic alliance, where financial gain takes precedence over genuine emotional connections. This perspective is emblematic of the broader social dynamics at play, where characters often view relationships as opportunities for material advancement rather than personal fulfillment.

Moreover, this statement highlights the power dynamics inherent in such arrangements. Fainall's directive suggests that he believes he can control the fate of others, reinforcing his manipulative character. The idea that one must marry to become wealthy reflects a societal structure that limits personal choice and autonomy, particularly for women. In this context, the line serves as a critique of a system that prioritizes financial gain over love and partnership, exposing the moral compromises characters make in their pursuit of social and economic advantage. Overall, this quote encapsulates the play's exploration of the complexities of marriage, wealth, and personal agency in a society driven by materialism. Through the character of Mrs. Marwood, who is consumed by envy and social climbing, Congreve illustrates the hypocrisy of the elite. Her actions expose the lengths to which individuals will go to preserve their status, emphasizing the corrupt nature of their society.

Moral Ambiguity and Human Complexity:

The title also signifies the moral ambiguity that permeates the play. Characters are neither wholly virtuous nor entirely corrupt, reflecting the complexities of human behavior in a morally flexible world. "I have deceived even the man who pretends to be Sir Rowland" (Act III, Scene V, page no.45). The quote highlights the layers of deception that characterize the play. Spoken by Lady Wishfort, this line reveals her belief that she has outsmarted the man disguised as Sir Rowland, who is actually Mirabell's servant, Waitwell. This moment underscores the theme of mistaken identities and the complex web of plots that the characters weave. Lady Wishfort's confidence in her own cunning serves as an irony, as she is unaware that she herself is being manipulated as part of Mirabell's elaborate scheme to secure Millamant's hand in marriage.

Furthermore, this statement illustrates the broader societal dynamics at play, where characters engage in a constant game of deception to achieve their desires. Lady Wishfort's assertion reflects her desperation to reclaim her social status and romantic prospects, leading her to believe she can control the situation. However, her failure to see through the facade highlights the limitations of her agency in a world rife with trickery. This quote ultimately

serves as a critique of a society where appearances are often misleading, and individuals are easily trapped in the intricate games of others, revealing the fragility of personal integrity amid the social complexities of the time. "My honour is my life" (Act IV, Scene II, page no. 67). The quote underscores the critical importance of reputation and personal integrity within the social context of the play. Spoken by Fainall, this line reflects his intense preoccupation with maintaining a facade of honor in a society that values appearances above all else. For Fainall, honour is not merely a moral principle but a vital part of his identity and social standing. His statement suggests that without honour, he feels he has nothing left; it is the cornerstone of his status and influence. This reveals the extent to which societal expectations can shape an individual's self-worth and motivations, often leading to unethical behavior to preserve that honor.

Moreover, Fainall's declaration also highlights the hypocrisy inherent in the characters' actions throughout the play. While he professes a commitment to honor, his manipulative schemes and willingness to betray others reveal a disconnect between his words and his true character. This contradiction underscores the theme of appearance versus reality, as many characters strive to uphold their reputations while engaging in deceitful behavior. Fainall's fixation on honor ultimately reveals how fragile and contingent it is; he equates his reputation with his very existence, suggesting that in a society driven by perception, the pursuit of honour can lead to moral compromise and self-destruction. This line encapsulates the play's exploration of the complexities of honor, identity, and the often-deceptive nature of social relationships.

The title *The Way of the World* encapsulates the central themes of deception, transactional relationships, social ambition, societal critique, and moral complexity in Congreve's play. Through these elements, Congreve critiques the superficiality and moral ambiguity of Restoration society, suggesting that the behaviors depicted are not outliers but rather reflections of the accepted norms of the time. The title serves as a lens through which the audience can understand the intricate dynamics at play, reinforcing the idea that this is indeed the way of the world.

Deeper Implications of the Title in Restoration Context:

In the broader context of the Restoration period, the title *The Way of the World* can be seen as an acknowledgment of the shifting values and norms of the time. Following the turbulence of the English Civil War and the Puritan regime, the Restoration brought with it a new emphasis on pleasure, materialism, and social climbing, particularly among the

aristocracy. Congreve's play reflects these changes, with its characters navigating a world defined by appearances, wealth, and status. The title serves as a commentary on the Restoration's embrace of these values, suggesting that this is simply "the way of the world" in an era that prioritizes personal gain and social ambition over moral or ethical concerns.

In this sense, the title functions as both a critique and a reflection of its time. It acknowledges the inevitability of certain social behaviors while also exposing their underlying absurdity. Congreve's play thus offers a sophisticated exploration of the tensions between individual desires and societal expectations, with the title encapsulating the complex dynamics at play. Through its engagement with themes of deception, marriage, social power, and Human nature, *The Way of the World* reveals the intricate "ways" in which people must navigate a world shaped by external pressures and internal ambitions.

Conclusion:

In conclusion, the title *The Way of the World* is deeply significant in framing Congreve's exploration of human behavior and social dynamics. It reflects the pragmatic, often cynical view of human relationships that characterizes Restoration comedy, while also offering a satirical critique of the society it portrays. The title encapsulates the themes of deception, marriage, and social power, showing that these are not just individual actions but reflections of broader societal norms. Ultimately, the title serves as a reminder that the world, with all its complexities and contradictions, operates according to certain rules and expectations—rules that Congreve's characters must navigate, often at the expense of personal integrity or emotional connection.

The title *The Way of the World* in William Congreve's play also reflects the complex interactions among the characters, who navigate a world dominated by wit, deceit, and the transactional nature of relationships, especially marriage. The title suggests that the manipulation and superficiality are not exceptions but the standard "way" society operates. Characters like Mirabell and Millamant, despite their genuine affection for each other, must still adhere to these societal norms to secure their happiness.

The play also critiques the moral ambiguity of this world, where personal desires are often subordinated to material gain and social advancement. At the same time, the relationship between Mirabell and Millamant offers a glimmer of hope, suggesting that, even within a world governed by these restrictive conventions, it is possible to maintain integrity and mutual respect. Thus, the title *The Way of the World* serves as both a reflection and a critique of the society it portrays, emphasizing the tension between societal

expectations and individual authenticity. It captures the play's blend of realism and satire, making it a timeless commentary on human nature and social structures.

The title *The Way of the World* is significant because it encapsulates the themes of societal manipulation, materialism, and the complexity of human relationships in a world governed by social expectations. Congreve uses the title to critique the superficiality and self-interest that dominate interactions in the upper class, while also suggesting that, despite these constraints, individuals like Mirabell and Millamant can find a way to navigate the world with wit and integrity. Ultimately, the title serves as a reflection on the realities of society, where personal ambitions and societal norms often clash, but where genuine connection can still emerge amidst the constraints of "*The way of the world*".

Ultimately, the title serves as both a reflection and a critique of the societal norms of Congreve's time, offering insight into the moral complexities of human relationships. By examining the significance of the title, this paper has highlighted how Congreve's *The Way of the World* continues to resonate as a sharp commentary on the ways in which individuals navigate the demands of society in their pursuit of personal fulfillment.

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Meera Syal's *Anita and Me* as a Diasporic Novel

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Abstract:

A second generation immigrant in Britain and a versatile personality, Meera Syal portrays the Indian diaspora in Britain who try to preserve their Indian traditions and cultural values alive in Britain and adapt to the culture of the adopted country. This paper attempts to explore cultural conflicts and hyphenated existence of the Indian diaspora dealt in her debut novel Anita and Me. The novel is set in 1960s and the story moves round the nine year old protagonist Meena and her British friend Anita Rutter. Meena is the daughter of the Kumars the only Punjabi family living in Tollington, a mining area near Birmingham. Through the consciousness of Meena the cultural conflicts between the Indian and the British culture are presented. Meena tries hard to escape her community and become the member of the general British community. As she grows up she experiences racial hatred at the hands of her British friends whom she loved from the core of her heart. She has also seen her parents being humiliated there. Ultimately she realizes their secondary status in Britain, and also realizes that she cannot desert her community, and decides to be a traditional Punjabi girl.

Keywords:- Diaspora, Cultural identity, hybridity, belonging, immigrant, nostalgia.

Introduction:

The concept of Diaspora faithfully captures the essence of the term migration as well as various types of displacement and different kinds of socio-cultural and psychological experiences associated with them. In the host land, the members of a diaspora community often find themselves in minority positions and are torn between the two cultures. Diaspora works skilfully portray all those facets of diaspora experiences. In fact, diaspora literature

often places its characters in a “third place” or between the two cultures and female immigrant writers find them even in a narrower place for a woman in a diaspora community is frequently regarded as a minority within a minority. Diasporic literature often addresses themes of identity, belonging, displacement, and cultural conflict, reflecting the experiences of immigrant communities and their descendants. However, as a second generation diaspora writers, Meera Syal focus more on multiculturalism and confused identities in *Anita and Me*.

Aims and Objectives:

The aim of this paper is to analyze *Anita and Me* as a Diasporic novel, focusing on how Syal represents the following:

- The struggles of identity formation in a cross-cultural context.
- The sense of belonging and alienation felt by second-generation immigrants.
- The role of friendship and community in shaping Meena’s cultural understanding.
- The impact of racial prejudice and social tensions on the diasporic experience.

Methodology:

The methodology employed in this paper involves a close reading of the novel, combined with an analysis of secondary sources on diasporic literature and post-colonial studies. By engaging with critical theory, particularly Homi K. Bhabha’s concepts of hybridity and the third space, the paper contextualizes Meena’s experience within the larger framework of post-colonial identity formation.

Analysis:

Meera Syal’s *Anita and Me* is a seminal work in British Asian literature, offering a nuanced portrayal of the diasporic experience. Diasporic literature refers to the body of work produced by writers who are part of a diaspora, meaning a community of people who have been displaced or migrated from their homeland, either voluntarily or due to forced circumstances like war, colonization, or economic hardship. This literature explores themes such as identity, belonging, displacement, nostalgia, cultural assimilation, and the complex relationship between the homeland and the adopted land.

Diaspora, which refers to a group of people who share a cultural or regional origin but live away from their homeland. The term diaspora has its roots in the Greek word “diaspeirein” meaning “to scatter”. Historically, it was first used to describe the dispersion of the Jewish people following their exile from Babylon in the 6th century BCE. However,

over time, the concept has expanded to include other large-scale migrations and dispersions, such as African, Indian, Chinese, and Caribbean diasporas, among others. One of the earliest examples of a diasporic community, the Jewish people were displaced over millennia due to conquests and persecutions. Their literature, rich in biblical texts, folklore, and later modern writings, reflects themes of exile, longing for a homeland, and survival. The Indian diaspora, which spread across the British Empire during colonial times, consists of migrants who traveled as indentured laborers, merchants, or professionals. Their literature often reflects themes of cultural hybridity, displacement, caste, and the negotiation of Indian identity in foreign lands.

Diaspora and Identity:

The concept of diaspora involves the dispersion of people from their homeland and the subsequent formation of communities in new locations. The novel of our discussion, *Anita and Me*, Meena's family represents the Indian diaspora in Britain has as its setting a fictional Midlands' mining area in Tollington in the 70's. The novel which has some similarities with the author's life depicts the cravings and aspirations of a Punjabi girl to gain a British identity. In those second generationers, the indigenous culture and the culture of the foreign land, both are engaged in playing complex roles in forming their identities. In the epigraph Meena understands:

"I've always been a sucker for a good double entendre; the gap between what is said and what is thought, what is stated and what is implied, is a place in which I have always found myself. I'm really not a liar; I just learned very early on that those of us deprived of history sometimes need to turn to mythology to feel complete, to belong".

In diasporic literature is the negotiation of identity, *Anita and Me* expertly navigates this terrain. Meena is caught between two cultures, struggling to reconcile her Indian heritage with her British upbringing. In chapter III, this internal conflict is exemplified when Meena's mother says, "You're not Indian, you're not English, what are you?". This quote highlights the liminal space Meena occupies, caught between two cultures, unsure of which one she belongs to. The novel delves into the complexities of maintaining cultural heritage while assimilating into a new society. Meena's struggle with her dual identity is a central theme, reflecting the broader diasporic experience of negotiating between two cultures.

Cultural conflict and Hybridity:

Meera Syal in *Anita and Me* vividly portrays the cultural conflicts that arise from Meena's dual heritage. In the novel, the two characters are complementary in nature. They are the representatives of the two opposite traits. While Meena's parents expect her to be a traditional Hindu girl, meek and submissive in nature often clash with the more liberal British culture that Meena is exposed to at school and through her friendship with Anita. Throughout the novel, Meena questions where she belongs, illustrating the dislocation that many diasporic individuals face. Meena often feels excluded from both cultures. When she is with Anita and the other village children, she is treated as an outsider because of her ethnicity. Yet, she also feels disconnected from her Indian roots, which are represented by her parents and the broader Indian community. This feeling of being "in-between" cultures highlights the complexities of diasporic identity, where belonging becomes fluid and conditional. This cultural tension is evident in Meena's internal conflict and her attempts to reconcile her Indian heritage with her British upbringing.

Meena experiences cultural conflicts as the ethnic culture, customs, traditions, and food habits are sometimes unacceptable to her. For instance, she doesn't like the style of dress or clothing of Asian people. On the other hand, she is attracted towards the British white women with big hats doing creative works with a pair of pruners. Meena desires that their garden should be decorated with "ornamental well" etc. like the gardens of the British neighbors, but her mother considers simple garden frippery as English. We notice that Meena's actions are guided by her intense desire to assimilate into British culture, but her inability to part ways with her culture is also explicit.

The concept of hybridity, as proposed by postcolonial theorist Homi Bhabha, is crucial in understanding Meena's identity. Hybridity refers to the creation of new cultural forms from the mixing of different cultural traditions. Meena embodies this hybridity, as she navigates her way through the cultural expectations of her Indian family and the social norms of British society.

Friendship and Influence:

The friendship between Meena and Anita Rutter is central to the novel. Anita, a rebellious and free-spirited girl, represents the allure of British culture for Meena. Through Anita, Meena experiences a sense of freedom and rebellion that contrasts sharply with her own sheltered upbringing. Meena hopes that her bonding with Anita would relieve her from her inferior Asian stigma and raise her status above the level of common Asian girls. However, her parents, like any other first-generation immigrants, make continuous efforts to

bring her back to their “desi” Punjabi culture and consequently disapprove their bond of friendship. In chapter VI Meena’s opinion “Anita was a bad influence, that was official ...Anita and I were now officially mates”.

She expects Anita to spend more time with her than she does with the other girls. She adores and is compassionate towards Anita’s little sister Tracy for her innocence and affection she has for Anita. But, Meena’s intuition alerts her when Anita indulges in vicious practices and, at last, she decides to give up her friendship with Anita. It proves that in spite of her yearning to be a complete British girl, she could not go beyond the ambit of her mother culture. The alarm that rings in her mind is because of her parents’ inculcating a sense of ethnicity in her.

However, this friendship also exposes Meena to the harsh realities of racism and prejudice, as Anita’s family harbors xenophobic attitudes.

Racism and Prejudice:

In the novel, *Anita and Me* do not shy away from depicting the racism and xenophobia that Meena and her family face as members of the British-Asian diaspora. Racial hatred is vividly presented by the novelist during the Spring Fete held there. Though Sam Lowbridge is Meena’s friend, yet he cherishes hatred against the non-whites and he is supported by a large number of the British. His rude attitude is revealed when he opposes the decision of sending the collected charity money for African victims. In chapter VII, Sam shouts at Uncle Alan, “Yow don’t do nothing but talk, ‘Uncle’. And give everything away to some darkies we’ve never met... This is our patch. Not some wogs’ hand out”.. It is extremely shocking for Mr. Kumar and Meena. Meena reacts, “I felt as if I had been punched in the stomach. My legs felt watery and a hot panic softened my insides to mush”. However, Mr. Kumar advises her, “If anyone ever says anything rude to you, first you say something back, and then you come and tell me. Is that clear?” He is proud of being the son of Mother India and any insult towards an Indian by the British in the name of color, race or culture is the insult of the whole Indian nation. So he advises his daughter, “Don’t give them a chance to say we’re worse than they already think we are. You prove you are better Always”.

Racial abuses are hurled at them. Meena’s parents have experienced derogatory treatment at the hand of the British. Her mother undergoes insults while driving on road on account of being an Indian. The casual racism of characters like Anita and her friends reflects the deep-seated prejudices of 1960s Britain. The addressing the racism faced by the Indian diaspora in Britain. Meena’s encounters with racism, both overt and subtle, highlight

the challenges of living in a society that often views her as an outsider. The novel portrays the impact of these experiences on Meena's sense of self and her understanding of her place in the world.

Family and Community:

The novel also emphasizes the importance of family and community in the diasporic experience. The Tollington area is well populated by other Asian immigrants forming an Asian community with a sense of unity and affinity as they are from the third world. They are considered as others by the British people. Meena's family is close and supportive, with her father actively disciplining her and teaching her values. Meena's father takes her to the shop to confess when she steals money, and makes sure she admits when she lies.

The existence of ethnic groups in the novel can be easily perceived. The protagonist Meena's family is regularly visited by family friends who are Indians. Meena claims that during their thirteen years of residing in Tollington, "every weekend was taken up with visiting Indian families or being invaded by them". She is also made to call them "Auntie And Uncles" though they are not related to her by blood. Whenever they enter their home, she welcomes them by saying "Namaste Auntie, Namaste Uncle". The English neighbors stare 'tight lipped' at the walk-in and walk-out of the Indian women with jewelry, embroidered saris and the way they hold up their saris from the dirt floor. Her uncles and her father sing their favorite Urdu ghazals and Punjabi folk songs 'Ni babhi mere guthe na keree' and the other men join them by singing the refrain, women use utensils, pans, "even using the bangles on their wrists, to keep a beat going". The large congregation of Indian families has the same historical background. The collective memory and myth are abundantly evident in this novel.

Instead of identifying with the Asian community, Meena's family provides a sense of stability and cultural continuity, while the broader Indian community in Tollington offers support and solidarity. Cultural heritage is a significant aspect of diasporic literature, and Anita and Me engage with this theme through Meena's relationships with her family and community. Meena's grandmother, Nanima, is a symbol of traditional Indian culture, and Meena's interactions with her reveal the tensions between tradition and modernity. In chapter XI, Nanima says, "You must always remember who you are and where you come from". This quote highlights the importance of cultural heritage in shaping identity. These relationships are crucial in helping Meena navigate the complexities of her identity and the challenges of growing up in a multicultural society.

Conclusion:

In the novel *Anita and Me* offers a nuanced portrayal of the diasporic experience, highlighting the complexities of identity, belonging, and cultural negotiation. Through Meena's journey, Meera Syal has portrayed comprehensively the cultural conflicts and hyphenated existence of the Indian diaspora in Britain. Meena's relationship with Anita, her British friend, is an attempt to achieve belongingness with the general community. But she fails as she remains in the margin and is treated as another. In fact, she feels that the immigrants cannot completely assimilate the foreign culture because they are treated as others by the British and often undergo humiliation in the adopted land. They cherish their ethnic and cultural values in their heart. Thus they live psychologically, culturally and geographically in two worlds, and always experience the pull between the two cultures. Through the novel Meera Syal has covered all the diasporic experiences encountered by the migrants in a very realistic manner. It also shows the lineage of the migrants with their host nation in a very impactful manner.

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**PROJECT
BASED
LEARNING
PROGRAMME**

Field Trip to Merbeel
Faculty and Students
Department of English
Duliajan College



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We are also grateful to our fellow group members and individuals who have directly or indirectly contributed to the success of the project.

Aims and Objectives:

- To explore suburbanization of the surrounding areas of the wetland *Merbeel* and its impact on the wetland.
- To interact with local communities and stakeholders, gaining insights into their perspective on suburbanization of *Merbeel*.
- To formulate recommendations that can enhance the conservation of the *Merbeel* wetland to safeguard its ecosystem.
- Using the folklore as a tool to critique and elucidate the complex dynamics of gender, power and its representation within the narrative.

Methodology:

The project is based on the method of survey through questionnaire and personal interview. The primary data was collected on the basis of the above methods. The secondary data is collected from internet sources.



Image: Students interviewing a local inhabitant of Merbeel

In the picture : (from left) Sijan Limbu, Priyanka khanikar, the local inhabitant , Jyoti Singh Pathak (HOD), Parismita Dutta

Introduction:

The *Sasoni Merbeel* is a wetland, situated in the Naharkatia Revenue Circle of Dibrugarh district, Assam which is a natural treasure that embodies a rich tapestry of biodiversity, cultural heritage, and environmental significance. Spanning approximately 1550 square kilometers, it is one of the largest wetlands in Northeast India and plays a vital role in maintaining the ecological balance of the region. The wetland attracts a variety of migratory birds, especially during the winter months when birds from colder region travel to this wetland for its favorable climate and abundant resources. It is a home to over 200 species of birds, including: -

- Bar-headed goose
- Ruddy Shael duck (Brahminy duck)
- Northern Pintail
- Common Teal
- Eurasian Wiegong
- Lesser Whistling duck
- Great Egret
- Grey Haro

Moreover, the wetland contains diverse aquatic life such as fish, amphibians and reptiles. Its dense vegetation, including water hyacinths and lotuses, serves as a habitat for wildlife and sustains the livelihoods of local communities. *Merbeel's* subtropical climate, with its warm summers, cool winters and abundant monsoon rainfall fosters seasonal flooding that replenishes its waters and enriches the surrounding agricultural lands.

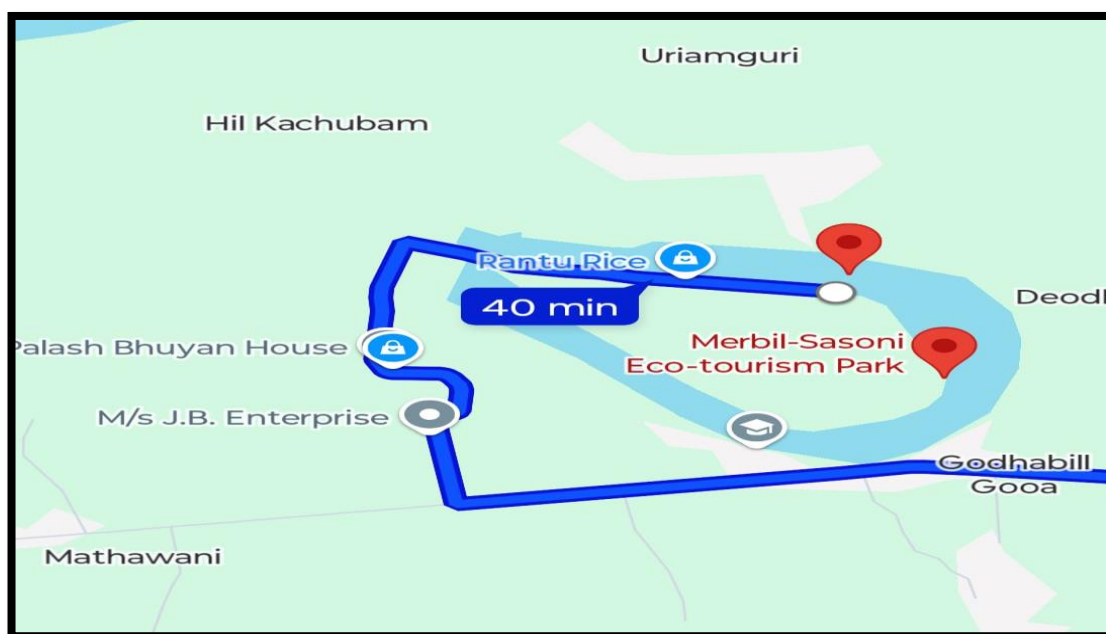


Image: Geographical location of Merbeel

The *Merbeel* wetland is a heaven for diverse flora and fauna. Here are a few insights into the ecosystem in *Merbeel*. Although the wetland is a bird watching destination yet occasional sightings of mammals like wild boar, deer, and possibly leopards and even reptiles like cobra, turtles can be seen. Among plants, there are diverse kinds of lush greenery, including a variety of trees, shrubs and grasses including aquatic plants. Notable among them are Bamboo, Dipterocarpus tree. Many migratory birds visiting Merbeel in

different seasons are ducks, geese, waders, pectoral sandpiper and other waterfowls. And some the other birds that inhabit the wetland are Parrot, Hornbill, Woodpecker etc.

The Folklore on Merbeel:

Through our interview with the local inhabitants, we have got to know that the name “*Merbeel*” is steeped in cultural and linguistic significance. In Assamese, “*Beel*” translates to “wetland” or “lake,” while “*Mer*” signifies ‘big’ or ‘large’, perfectly capturing the serene and mystical essence of the wetland. As per our interview with the local people including, Rasmirekha Borah, Deepali Gogoi, Ukha Handique, Jan Gogoi, Hemanta Handique, Bharat Bhuyan, Anil Saikia and the General manager of the Eco Tourism Park Monimanik Gogoi, local folklore ties the name to the deity *Jal Konwar*, a mythical figure deeply revered by the villagers who see him as the protector of the wetland. The link between the folklore and religion can be evaluated from different perspectives. *Sasoni Merbeel* plays a pivotal role in the socio-cultural lives of the villagers. Traditionally, it is believed that it is the home to *Jal konwar*, a very powerful deity. This mythological character is so strong in the belief system of the villagers that till today different kinds of rituals are practiced to offer respect to this deity. The main source that provides validity and vigor to this belief system is a folklore, which is linked with the *Neo-Vaishnavite religion*¹. During our field trip we interviewed the locals who narrated the folklore like this:

Once there was a big flood, which submerged a large part of the *Soliha Bareghar Satra*² and its nearby villages. All the normal activities in the flood-hit villages came to a grinding halt. People were suffering and became restless as they were stuck in their water-logged houses. One day Shri Ram Dev *Gosain* (holy man), the *Satradhikar* (head of the Satra) who used to live with his family was reciting the verses from the holy book, *Kirtan*. But his little daughter *Diti Aidew* wanted to draw the attention of her father and so Diti was trying to climb onto her father’s lap, repeatedly disrupting him. An annoyed *Gosain*³, upset by Diti’s nuisance *shouted* at his daughter and in a fit of rage said: -“If you keep on disturbing me I will give you to the *Jalkonwar*”, pointing toward the flooded courtyard.

¹Neo-Vaishnavite religion: religion founded by Srimanta Sankardeva in Assam in 15th century.

²Satra: The word Satra means a religious center.

³Gosain: a religious priest in Vaishnavism.

In due course of time, Diti grew up to be a beautiful young woman at the *Satra*. One day *Gosayani*⁴ dreamt that the *Jalkonwar* asked her daughter in marriage. The *Jalkowar* also reminded her of her husband's long forgotten angry outburst against their little daughter and his thought of giving their daughter to him (the *Jolkonwar*). Terrified by the dream, the next day *Gosayani* told her husband and all other villagers and *Satra* people but they didn't believe her at all. But after a couple of days the *Jalkonwa* reappeared in the dreams of *Shri Ram Dev Gosain* and insisted on marrying Diti. Now, *Shri Ram Dev* became worried about his daughter's marriage to the *Jalkonwar*. The *Satra* people had never seen the *Jalkonwar* with their own eyes nor had Diti's father, so everyone was worried how would they send their daughter to marry a man they had never seen. So, they decided to not to abide by the *Jalkonwar's* request. After a few hours people noticed that the water level began to rise all over the area. This scared everyone.

Somehow the villagers managed to save themselves and got settled in a new place known as *Sasoni Moujar Merbeel Gosain Bheti*. The villagers slowly regained their composure and started to live their normal lives. *Shri Ram Dev Gosain* formed a new *Satra*. But again, one night *Gosain* and *Gosayani* dreamt of *Jalkonwar* where he again reminded them of their vow and requested to marry Diti. But once again they ignored the dream and didn't fulfill the request at which, the enraged *Jalkonwar* flooded the entire village and destroyed their home and belongings. As such, the *Satradhikar* was left with no other option but to make necessary arrangements for the mid-night marriage. When the time came, the *Gosain* and *Gosayani* took their daughter, draped in a beautiful bridal dress, up to the middle of the courtyard and offered her to the water. While offering they requested the *Jalkonwar* to appear and show the villagers his presence as the groom. Adhering to the request, the *Jalkonwar* made a condition that only pure hearted people who have pure intention will be able to see him with their own eyes. Agreeing to the condition the villagers offered Diti to the water. The *Jalkonwar* appeared amongst the cloud wearing the Assamese traditional wedding dress of a groom in a golden boat. Soon after the wedding, water withdrew from all the areas. People believed that after the marriage, the *Gosain's* daughter came to the *Satra* twice. But the *Jalkonwar* had asked her not to mention anything about the underwater world and about him and also not to eat anything offered to her in her village, but Diti didn't keep her promise and shared her experience. The *Jalkonwar* was annoyed with Diti for not listening to him and therefore when she returned underwater, he never allowed her to meet

⁴Gosayani: Wife of a religious priest in Vaishnavism.

her parents again. But since Diti was offered to him by the villagers, the *Jalkonwar* in return, promised to protect the Merbeel village forever. With this belief, the villagers till this day pray to *Jalkonwar* with rituals and offerings.



Image: The statue of Jalkonwar and Diti



Image: The inscription of the folklore at Merbeel Eco-Resort

This connection imbues *Merbeel* with spiritual significance and earns it the epithet “Wetland of Mystery.” Rituals and traditions dedicated to the *Jal Konwar* are practiced till

the present times, reflecting the profound bond between the wetland and its surrounding communities.

However, the face of *Merbeel* is changing rapidly due to suburbanization. As nearby regions witness a surge in population and infrastructural development, the wetland is under growing pressure. Urban expansion, the construction of residential areas, and increasing pollution are encroaching on its boundaries and disrupting its delicate ecological balance. Households and commercial establishments in the vicinity of *Merbeel* discharge chemical pollutants, such as detergents, oils, and food waste, directly into the water body due to the absence of an efficient drainage system. This contamination leads to:

- Water pollution, affecting aquatic flora and fauna.
- Degradation of water quality, making it unfit for consumption and domestic use.
- The spread of waterborne diseases among local communities.

Water contamination from agricultural runoff and domestic waste has started to affect the aquatic ecosystem, while the fragmentation of habitats threatens its rich biodiversity. Suburbanization⁵ has also brought social and cultural shifts. Traditional practices, which once revolved around the wetland, are being replaced by modern livelihoods and lifestyles, gradually eroding the spiritual and cultural heritage of *Merbeel*. Yet, this transformation presents opportunities for sustainable development. With better connectivity and rising environmental consciousness, initiatives like eco-tourism, community-led conservation, and wetland restoration can ensure that suburbanization does not come at the cost of *Merbeel's* ecological and cultural identity.

Merbeel, with its rich ecosystem, tranquil beauty, and deep cultural significance, stands at the crossroads of progress and preservation. As suburbanization reshapes its surroundings, the challenge lies in maintaining a striking balance between the protection of its natural and cultural legacy while accommodating the region's development needs. The story of *Merbeel* is not just about a wetland but also about the delicate interplay between tradition, nature and modernity.

Suburbanization Of *Merbeel*:

⁵Suburbanization: The establishment of residential communities on the outskirts of a city.

Suburbanization refers to the transformation of the rural landscapes or natural ecosystems into suburban areas, blending urban infrastructure with a semi-rural environment. This process is primarily driven by urban expansion, industrialization, improved connectivity and shifting socio-economic priorities. Suburban areas typically emerge on the fringes of cities, serving as transitional zones that cater to the residential, industrial and commercial needs of growing population. These areas are often characterized by the development of roads, transportation systems and public services that connect them to urban centers, making daily commutes and economic interactions more convenient.

While suburbanization fosters economic growth and supports urban expansion, it frequently comes at the expense of the natural environment and traditional livelihood. The process involves large-scale land clearance, deforestation and the conversion of agricultural or wetland areas into residential or industrial spaces. This not only leads to habitat destruction and loss of biodiversity but also disrupts local ecosystems and hydrological cycles. Wetlands, for instance, often face degradation as they are drained or polluted to make way for development which significantly impacts aquatic life and water quality. Increased human activity in suburban areas contributes to pollution from waste, noise and vehicular emissions further altering the balance of the ecosystem.

Moreover, suburbanization causes socio-cultural shifts within communities as traditional lifestyles, such as farming or fishing, are replaced with urban-centric economic activities. These changes may also lead to the displacement of local population as rising property values and infrastructure projects push communities away from their ancestral lands. Suburban development often creates dependency on automobiles and other urban amenities leading to increased carbon emissions, traffic congestion, and a heightened ecological footprint. Additionally, this spread of urbanization can fragment habitats, making it challenging for species to thrive or migrate and poses long-term risks to ecosystem stability.

In essence, suburbanization represents a complex interplay between human development and environmental impact. While it facilitates economic opportunities and better living standards for many, it also raises pressing concerns about sustainability. Addressing the ecological challenges posed by suburbanization, it requires thoughtful planning and the implementation of sustainable practices to ensure that development does

not compromise the health of ecosystems or the well-being of communities that depend on them.

As our topic of study was “A study of the suburbanization of *Sasoni Merbeel*” it has been observed in the survey that *Merbeel*, which was a rural area has become a suburb over a period of time. The study attempts to consider *Merbeel* as a suburb for the following reasons-

Sasoni Merbeel's transformation into a suburban area has been driven by the establishment of oil rigs in and around the region. The wetland's strategic location near industrial hubs such as Duliajan has made it an attractive site for the expansion of the oil industry. Over the years, oil companies have identified *Sasoni Merbeel* as a resource-rich area, utilizing its land for industrial purposes. The placement of oil rigs has brought industrial activities to the region, attracting workers, investments and infrastructural developments. While this has contributed to economic growth, it has also significantly altered the wetland's natural landscape, air and water pollution levels due to unchecked industrial and household waste. The destruction of wetland vegetation contributes to climate change by reducing carbon reduction and increasing temperatures reducing its ecological value and threatening its biodiversity.

To support the growth of the oil industry, a network of roads has been constructed, connecting *Sasoni Merbeel* to nearby towns and industrial centers like Duliajan. These roads facilitate the transportation of oil, machinery and workers, making the area more accessible and integrated with the urban economy. Since, there are no restrictions imposed by the authorities on land purchase within the boundary of *Merbeel*. One can purchase land within a certain distance from the *beel*. Individuals with legitimate financial means can purchase land in *Merbeel* without facing any specific restrictions. Over the past few years, the area has seen a gradual rise in new settlements, primarily driven by individuals seeking residential and agricultural land. Instances of encroachment on forest and government land have been reported. These are typically small-scale encroachments by locals or migrants using the land for agriculture or temporary housing. The region has also witnessed limited but noticeable infrastructure growth such as expansion of rural roads, improving connectivity to Naharkatia town, construction of small markets and retail shops to cater to the local population, etc. While new developments are improving quality of life, the locals emphasize the need for sustainable planning to avoid environmental degradation and ensure

fair land distribution. While improving connectivity, such developments have led to deforestation and habitat loss, further endangering biodiversity. The improved connectivity has not only boosted industrial activity but also encouraged residential and commercial development in and around the wetland. However, these infrastructural changes have introduced new challenges, including habitat fragmentation, increased pollution, and the encroachment of urban activities into natural spaces.

Another critical factor driving the suburbanization of *Sasoni Merbeel* is the socio-economic migration of people from the region. Nearby cities such as Dibrugarh and Duliajan offer better employment opportunities, healthcare, and education, drawing residents from *Sasoni Merbeel* and surrounding areas. The youth, who traditionally played a role in sustaining the wetland's ecological and cultural heritage, are increasingly shifting their focus towards urban lifestyles and city-based opportunities. As a result, fewer young people are choosing to stay in the region or pursue traditional livelihood such as fishing, farming or eco-tourism-based occupations which are crucial for the sustainable management of *Merbeel*. This migration has caused a shift in the region's demographics and economic focus with fewer people engaged in traditional farming practices. Once renowned for its fertile paddy fields, *Sasoni Merbeel* has seen a decline in agricultural activities with many fields left uncultivated. This abandonment of farming has disrupted the wetland's ecological balance, as the absence of agricultural maintenance has allowed invasive species and urban sprawl to encroach upon the land.

The development of urban-centric businesses has further contributed to the suburbanization of *Sasoni Merbeel*. With the decline in farming, many residents have turned to commerce, retail and other urban-oriented economic activities. This shift reflects the growing influence of urbanization on the region's socio-economic fabric. Adding to this transformation is the establishment of an Eco Tourism Park in *Sasoni Merbeel*. Designed to attract visitors from nearby cities, the park has become a popular destination for recreation and relaxation. While this has brought economic benefits through tourism, yet it has also introduced new challenges such as pollution from plastic waste, bottles and other discarded materials. Without a proper waste management system in place, this waste accumulates and leads to pollution. Dumping plastic and other non-biodegradable waste into wetlands not only degrades the water quality but also endangers aquatic species and disrupts the food chain.

Noise pollution is yet another critical issue arising due to the increased number of vehicles, tourist activities and loud gatherings. This disrupts the tranquility of areas that are home to migratory birds and other wildlife, driving them away from their natural habitats. *Merbeel*, has seen a decline in migratory bird populations over the past decade due to noise and human interference. Such disruptions harm the ecological balance and diminish the area's appeal as a serene eco tourism destination.

The water level in *Merbeel* has decreased time to time over the years. Residents attribute this to deforestation, unregulated ground water extraction and changing rainfall patterns. Seasonal water shortages are becoming more common and some smaller ponds and wells have either dried up or seen reduced in water levels. The decline in water levels has also affected the local ecosystem. Shrinking water bodies have disrupted aquatic life. Additionally, improper waste disposal practices including the dumping of organic and human waste pose a significant threat. In areas surrounding *Merbeel*, the lack of proper sanitation facilities has led to human waste contaminating in the water bodies, further deteriorating the ecosystem. This pollution affects aquatic life and diminishes the aesthetic and ecological value of the wetland, making it less attractive to eco tourists over time.

While ecotourism is often associated with minimal environmental impact, the rising popularity of these destinations has led to over-tourism in some cases. This phenomenon strains the carrying capacity of fragile ecosystems causing habitat degradation, deforestation, and increased carbon emissions from transportation. Furthermore, the socio-cultural fabric of local communities may also be affected as the influx of tourists can lead to the commercialization of traditions, loss of authenticity, and sometimes cultural insensitivity. The dumping of waste directly into the wetland has further degraded its ecological integrity, threatening the very natural beauty that attracts tourists to the area.

In essence, the natural ecosystem that sustained the wetland has been replaced by urban and industrial infrastructure, disrupting the delicate balance of flora and fauna. The noise and waste generated by human activity have made the area less hospitable for wildlife, undermining its ecological significance.

Suggestion for addressing Environmental concerns due to suburbanization of *Merbeel*:

1. Plastic usage and waste management:-

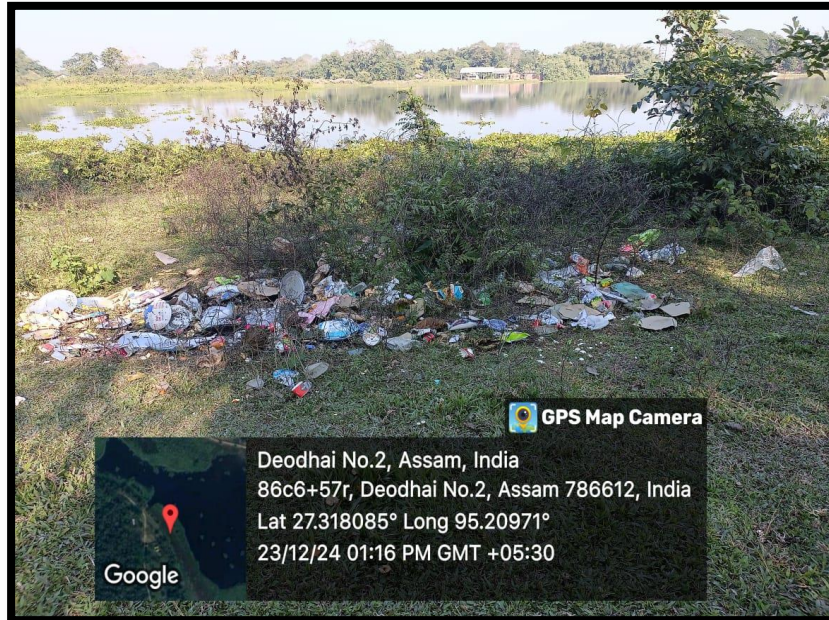


Image: Plastic and other waste generated by tourist seen on the land surrounding the water body.

During our field trip we visited the Merbeel Eco-Resort where we observed that plastic pollution is a significant concern in *Merbeel*, particularly due to the use of plastic materials brought by tourist. It is suggested that the use of eco-friendly alternatives, such as biodegradable plates and cups should be introduced to reduce the dependency on plastic. Furthermore, setting up a structured waste management system with proper segregation and recycling facilities can significantly reduce plastic pollution. Moreover, regular cleanup drives involving both locals and visitors can also contribute to maintaining a clean and sustainable environment.

2. Implementation of Rainwater Harvesting

Merbeel is heavily dependent on nearby river water and there is no system in place for harvesting rainwater. To address this it is suggested that rainwater harvesting systems be installed in the residential and commercial establishments around *Merbeel*. These systems would not only reduce pressure on the river but also ensure water availability during dry

periods. Awareness programs should also be conducted to educate the local community on the importance and benefits of rainwater conservation for the sustainability of *Merbeel*.

3. Human Waste Management



Image: Use of plastic to serve tourist were seen in the wetland of Merbeel Eco-Resort.



Image: Kitchen waste being directly discarded into the wetland at Merbeel Eco-Resort.

The improper disposal of human waste from surrounding villages is a major concern for *Merbeel*, as it leads to the contamination of water in the wetland. It is suggested that eco-friendly sanitation facilities with installing of proper toilets in the villages to manage human waste effectively. Establishing small-scale sewage treatment plants (STPs) is another recommended measure to treat waste before it reaches the wetland. These steps will help protect the water quality of *Merbeel*, ensuring a healthy environment for both aquatic life and human use.

4. Noise Pollution Control

Merbeel, often referred to as an "*Island of silence*" has been facing increasing noise pollution due to the construction of a road leading to the wetland. The road which was initially built to improve accessibility marks the first step toward suburbanization in the area. Unfortunately, it has disrupted the delicate ecosystem of *Merbeel*. The road has led to a significant increase in the number of buses, cars, and tourists visiting the wetland, contributing to higher noise levels. Over the past decade, there has been a noticeable decline in migratory bird population caused due to this disturbance. To address these issues, it is suggested that vehicles, particularly buses, be stopped at designated parking areas away from *Merbeel*. Visitors should be encouraged to use bicycles or walk to the site, minimizing noise and preserving the calm atmosphere. Placing signs and enforcing noise control regulations will help maintain the peace that *Merbeel* is known for.

5. Preservation of Biodiversity and Ecosystem

The rich biodiversity of *Merbeel*, including its migratory birds and aquatic species, is under threat from overfishing, pollution, and human interference. It is suggested that limited disruptive activities, such as loud music or excessive fishing, can contribute to the protection of these species. Promoting eco-tourism through well-defined walking or cycling trails can allow visitors to enjoy nature responsibly while minimizing human impact on the environment.

6. Community Involvement and Education

The *gaon-panchayats* and *namghars* have a crucial role to play in the preservation of *Merbeel*. It is suggested that educational programs and workshops focusing on *Merbeel's* ecological importance be conducted to raise awareness about eco-friendly practices, waste reduction and conservation can empower residents to contribute to environmental preservation. Community-led initiatives, such as tree planting drives, cleanup programs, and biodiversity monitoring, should be encouraged to foster a sense of responsibility among residents. Recognizing and rewarding contributions to conservation efforts can further motivate the community to actively participate in preserving *Merbeel*.

7. Encouraging youth involvement in the sustainable preservation of Merbeel:

One of the pressing concerns regarding *Merbeel* is the limited participation of the younger generation in its conservation efforts. Encouraging youth led initiative, such as tree plantation drives, clean-up campaigns, and biodiversity documentation, can provide them with hands-on experience in preserving the environment. Additionally, leveraging technology can make conservation efforts more appealing to the younger generation. For instance, developing mobile application or social media campaigns highlighting the importance of *Merbeel* can raise awareness and promote active participation.

8. Restrictions on purchase of land:

It is a suggestion that provisions should be made by the government with regard to strict restriction on purchase of land and land rights in Sasoni *Merbeel* as it is implemented in reserved forests and wildlife sanctuaries etc. in other parts of the state.

Literary Perspective of The Folklore:

The folklore on Merbeel can be interpreted to understand the status of women in medieval Assam. The sacrificing of Diti to the Jalkonwar for the wellbeing of the villagers signify the value assigned to a woman. The image of the *Jalkonwar* is a representation of male power through land ownership. A woman could be sacrificed without knowing her own opinion and desires. The notion of ‘sacrifice’ suggests the insignificance of woman as an individual. This complex dynamics of power and gender can be explored further. This opens a scope for further research on power politics & gender roles as reflected in folktales.

The folklore also throws light on the inculcation of neo-Vaishnavite religion during the fifteenth century in Assam. Mahapurusha Srimanta Sankaradeva propounded the Bhakti movement in the region. As a part of the neo-Vaishnavite culture *satras* have been founded in various places which functioned as powerful religious institutions directing the life of the common people. The folklore related to the *satra* established by Shri Ram Deva Gossain in Sasoni *Merbeel* belongs to that period. It represents the socio-cultural environment of that period when the neo-Vaishnavite bhakti movement was at its peak and was spreading all over the nation. As students of literature we would like to suggest that the folklore associated with Sasoni *Merbeel* can be interpreted in terms of its culture and gender

dynamics and may be used to understand the status of women in patriarchal society in medieval Assam.

Conclusion:

Sasoni *Merbeel* stands as a remarkable testament to the harmonious interplay between nature, culture and history. With its vast expanse of wetlands, vibrant biodiversity and deep cultural roots, it offers invaluable ecological and socio-cultural benefits. The wetland is not just an ecological asset but also holds significant cultural and spiritual importance as it is associated with the deity of the *Jalkonwar*, the local folktale. However, despite its rich heritage, Sasoni *Merbeel* faces unprecedented threats from suburbanization, industrialization and environmental degradation. If not addressed, these challenges could lead to irreversible damage to both the ecological and cultural fabric of the region. One of the most pressing concerns is the rapid transformation of *Merbeel* from a serene rural wetland into a suburban area marked by industrial growth and infrastructural expansion. The increased human footprint in the region has disrupted the wetland's ecological balance, making it difficult for migratory birds and aquatic species to thrive.

Moreover, suburbanization has driven socio-economic migration particularly among the younger generation. Traditional occupations such as farming and eco-tourism which once provided sustainable livelihood are gradually being abandoned in favor of urban employment opportunities. This shift has resulted in the neglect of farmlands which were once crucial in maintaining the wetland's ecological balance. As the fields remain uncultivated, invasive plant species have proliferated, further altering the wetland's natural vegetation and reducing its ability to support diverse wildlife. The declining interest in traditional livelihood also weakens the local community's engagement in conservation efforts, making it even more challenging to protect the wetland from further degradation.

Despite these challenges, there is significant potential for sustainable development and conservation initiatives that can protect Sasoni *Merbeel* while ensuring economic opportunities for the local population. Ultimately, the story of Sasoni *Merbeel* is not just about a wetland; it is about the delicate balance between progress and preservation. While industrialization and suburban expansion have brought economic development to the region, they have also raised concerns about the sustainability of its unique ecosystem and cultural heritage. By adopting sustainable practices, enforcing environmental regulations and fostering community engagement, *Merbeel* can serve as a model for balancing growth with

environmental responsibility. The profound cultural and ecological significance of Sasoni *Merbeel* makes it imperative to protect and preserve it for the well-being of both its natural inhabitants and the surrounding communities. The wetland's mystical charm, historical importance and environmental value must not be sacrificed for its unchecked development. With collective efforts, policy-driven conservation measures and a commitment to sustainability, Sasoni *Merbeel* can continue to thrive as a symbol of harmony between tradition, nature and modernity. Its preservation is not just a responsibility but a necessity for maintaining ecological balance, cultural heritage and the well-being of future generations. In this report, we have provided several suggestions on the basis of individual survey of the wetland. We feel that if the suggestions are incorporated strictly and seriously, it would definitely help the preservation of the wetland in the contemporary period of environmental crisis.

TOPPER'S TAKE

Toppers' Take

Gagandeep Kaur
Batch Topper 2024
CGPA: 7.52

The journey from studying English literature as my post-secondary pursuit to earning my degree has been a profoundly enriching experience. As I navigated the transformative odyssey of studying English literature, I was fortunate to be anchored by visionary mentors, compassionate peers, and a vibrant academic community. Their collective influence not only refined my intellectual pursuits but also nurtured my personal growth, empowering me to evolve into a more resilient, curious, compassionate and well rounded individual.



My exploration of English literature has been a boundary-pushing journey, traversing the realms of classical mythology, literary theory, and human experience. From the iconic stories of ancient Greece, where Achilles' rage continue to captivate, to the poignant struggles of Shakuntala and the Duchess of Malfi, each new discovery has broadened my perspective and deepened my appreciation for the transformative power of literature.

As I delved deeper, I encountered the Gothic horrors of Frankenstein's creature, the haunting narratives of Sethe, Dopdi and Philomela, and the innovative narrative techniques of modernist writers like Woolf, who pioneered the 'stream of consciousness' style. Through Eliot's Theory of Impersonality and the lens of Post-structuralism, I gained new insights into the complex relationships between literature, culture, and human experience.

Throughout this journey, I've been struck by the unwavering beauty of English literature, which reserves space for every discipline mankind has ever explored. From the timeless themes of love, loss, and redemption to the cutting-edge theories of literary criticism, English literature has been a constant source of fascination, inspiration, and growth.

Our academic journey was significantly enhanced by the department's commitment to extracurricular enrichment. Through a variety of engaging activities – from cinematic adaptations of literary classics to thought-provoking seminars, environmental initiatives, and celebratory events like International Women's Day – we developed valuable skills, forged meaningful connections, and cultivated a deeper appreciation for the world around us.

DiscourseZ represents a shining example of the department's dedication to empowering students as writers and thinkers. This annual journal celebrates the diversity of student voices, providing a dynamic platform for them to engage with complex ideas, showcase their creativity, and develop a sense of pride and accomplishment in their work. By publishing their articles, *DiscourseZ* not only acknowledges students' intellectual curiosity and creativity but also encourages them to continue exploring, writing, and pushing the boundaries of their imagination.

As I reflect on my own journey, I've learned a thing or two that I wish I'd known earlier. I hope that by sharing these thoughts, I might be able to inspire or encourage my fellow juniors in some small way. Always stay curious, open-minded, and passionate about learning. Develop a growth mindset, engage with as many people as you can and seize opportunities to showcase your skills, for this beautiful college life won't come again. Participate in as many events and competitions as you can, not for winning, but for collecting the golden memories of your college life. Don't hesitate to seek guidance from mentors and peers. Most importantly, stay happy and celebrate your achievements, and the tiniest of moments that come along the way.

As I conclude, I would like to express my sincere gratitude to the respected faculty members of the English Department for offering me a platform to share my thoughts in *DiscourseZ*. Here's to the enduring legacy of *DiscourseZ*, the English Department, and Duliajan College – may they forever remain beacons of knowledge and creativity.

**VOICES
FROM THE
ALUMNI**

Pen, Paper and Pencil

Barbita Ghosh
Alumna: Batch 2021

Pen, paper and pencil— all sat in a row,
As if a beautiful play was put to show.
One smirked in blue, the other sharpened it's grey,
Alas!! Paper was left all stray.

Pen uttered, "I ooze colours of rainbow!"
Pencil muttered, "I am your predecessor, though!"
A little laugh ensued from the barren sheet,
"Without me, your ego is incomplete!"

Paper pointed out how Pen was left desolate,
It was Ink who filled it up and became its mate.
Paper warned Pencil to be not lofty,
Because it's Sharpener who makes it turn around and go on all pointy.

Both dismissed Paper and questioned, "What's your calibre?"
"I am the soul of you both", soberly answered Paper.



Overcoming Rejection: What I Learnt from Not Getting Selected

Krishna Priya Deka
Alumna: Batch2023

Wrapped in absolute comfort of childhood, my parents sent me to school in a van, when I had to worry about nothing but my math homework. However, I could not keep up with the hustle and bustle of an uncertain college routine during the COVID-19 period, so I decided to apply for a room in the hostel. My seniors and hostel mates were so fun to be around that we could not stay away from each other for long during the vacation. Although it was not officially opened yet,



some of us returned to the hostel as planned. A huge lock was grinning at our plight as we stood outside the gate, being unable to climb it. I noticed that two other girls had already started climbing the gate and soon made it to the other side. While I was hesitant about it, I can remember my friend from the Zoology department encouraging me, “Krishna, if you don’t do it now, you’ll have to spend the night here. Are you okay with being in the darkness alone?” Then I realized that I did not come from home to stand outside and started climbing the gate. Soon, I found myself stuck on top of the gate; and the height seemed scary from up there. I had two options in my hand, either to come down and have a safe landing but spend the night alone; or jump inside to live the life I wanted and be safe there. I could no longer hold back from this survival show called “life” and jumped forward with my eyes closed. Instead of finding myself on a stretcher with broken limbs, I could not believe that I landed like a squirrel inside the hostel campus. I was on cloud nine for making it safe.

If this incident happened around a year later, I could have recited that famous line by Keats, (although it seems ridiculous): “If Winter comes, can Spring be far behind?”, while sitting on top of the hostel gate.

Remaining unaware of the magnitude of English literature while beginning the degree is not a matter of concern, because we are not exposed to it in the 10+2 system. As we dive deep into it, lores from ancient mythologies, wars from epic poems, heroic deeds by knights in shining armor from Romance, the humor of Shakespeare and satire of Swift, cities of Victorian novels and dystopian settings of modern plays take us back to this post-colonial era. Since recalling these information did not seem like a piece of cake for me at all, it was easy to label that task as impossible.

However, running away from a situation cannot be the solution to any problem. One needs to plan strategically in order to reach that goal. It is very important to surround oneself with like-minded people who are willing to go for that journey with you and keep some mentors by your side whose guidance can light up your path. The duration of this journey is not guaranteed but we know the destination. When I was uncertain about my first ever entrance examination for Tezpur University, I went back home and tried to find solace in the syllabus itself. Truly enough, your degree is enough to convince you about the life you have planned for yourself. If you ask me to quote the best line to go through this period, I will certainly pick that one by Eliot when Mr. Prufrock says:

“There will be time, there will be time

To prepare a face to meet the faces that you meet”

We are just delaying the action by self-doubting and procrastination, whereas anxiety and fear can only lead to nothingness. With new spirit and wisdom, I started preparing for my next entrance examination. Miraculously, it turned out that I got selected in that one entrance examination I was depressed about. That’s when I realized how much difference it makes when we want something wholeheartedly and push ourselves to achieve that goal. Paulo Coelho is not different either when he wrote *The Alchemist*. The spark is within ourselves and we must not lose our hope because the entire universe will work in our favor if we give our best.

Importance of Digital Detox

Akritha Dutta
Alumna: Batch 2024

In our 21st century life ensnared in the relentless chains of digital distractions, how often do we truly observe the world around us? How often do we listen when someone talks? We live in a digital world, whether it's for news, entertainment, work, or communication, chances are a digital device is involved. Few places are without access, and we are never more than a click away from being in touch with family, friends, or work. We've grown accustomed to this unnatural state of constant connectivity. We reach for our phones when we wake up and do a last check of things before bed.



We all know how difficult it is to put down our phones and unplug—and it's even tougher for teenagers. They're hardwired to stay connected to friends and to seek the dopamine rush provided by social media. The term "detoxification" is defined as the process of removing toxic substances or qualities. In the case of a digital detox, it refers to a set period of time for an individual to stay away from the devices and social media sites that have become such an integral part of life – smartphones, computers, tablets, televisions. Digital detox is the smart usage of social media, and it no way means complete cut off from social media. The purpose of a digital detox is to allow ourselves time to experience real life without distractions. It's a way to reconnect with individuals personally rather than through a screen and take time to de-stress and step away from all that connectedness.

However, a growing body of research links excessive technology use to poor mental health, particularly for adolescents. Because their brains are still developing, they are more susceptible to the negative effects of technology on the body and nervous system. To reduce the negative impact, parents need to understand the benefits of unplugging, and learn strategies to help teens unplug.

There are clear advantages to our new age of technology. Never have we had such instantaneous communication abilities, or access to terabytes of information at our fingertips. The digital age has changed jobs, increased productivity, improved transparency, and made our lives easier. But all those benefits come at a cost. We are quickly learning there are negatives to our digital world. Earlier, people stayed connected through face-to-face conversation and gave time to others; however, with digitalization, we now barely have

a conversation without our phones, which have ruptured the relationship between people. Kids these days use phones at a very early age, which problematizes their growth and all the basic structural abilities. Playing with friends in fields amidst nature has considerably become extinct. Both children and elders need time from their loved ones, but with industrialization, urbanization, and digitalization, neither parents nor children give time to them. Parents immediately hand their children phones to keep them busy, and elders now too are taking up the help of digital tools to pass their time since they don't get the time and attention from their children that they rightly deserve. Many times that's why we come across news of people getting scammed by others. Moreover, digitalization has severely affected all of our' mental and physical health. Children don't play these days; elders don't get out of their homes to even take a walk outside.

Therefore, it has become so important today that we give importance to digital detox and make ourselves associated with reality and natural life. Anxiety, which has developed in many youths in today's world, can significantly be controlled by balancing the use of digital tools. By learning through nature and communicating with elders, it is evident that children learn more and become intellectually capable. Digital detox can initiate the intentional reaching out to friends and families rather than just maintaining communication and relationships through digitalization. Furthermore, mental health is kept in check by digital detox. Instead of just scrolling through phones and playing any kind of games, one can inculcate the habit of giving time to hobbies and passions that would help in keeping the mind fresh and active and even free from any form of stress and anxiety.

FROM THE NEWS DESK

দুলীয়াজান মহাবিদ্যালয়ত শৈক্ষিক কৰ্মশালা

বিশেষ প্ৰতিনিধি, দুলীয়াজান, ৪ ছেপ্টেম্বৰ : দুলীয়াজান মহাবিদ্যালয়ৰ উদ্যোগত যোৱা ২৭ আগষ্টৰ পৰা অনুষ্ঠিত দক্ষতা বিকাশ কাৰ্যসূচীৰ অংশ হিচাপে বেকিং দক্ষতা বিষয়ক পাঁচদিনীয়া কৰ্মশালাৰ কালি সফল সামৰণি পৰে। ২৭ আগষ্টৰ কৰ্মশালাখনৰ উদ্বোধনী অনুষ্ঠানত মহাবিদ্যালয়ৰ অধ্যক্ষ ড॰ লোক বিকাশ গগৈ, উপাধ্যক্ষ জ্যোতি সিং পাঠক, অধ্যাপক গৌৰৱ সেনগুপ্ত আৰু নিকপমা দে' উপস্থিত থাকে। দুলীয়াজান মহাবিদ্যালয়ৰ বিভিন্ন শাখাৰ ছাত্ৰ-ছাত্ৰী, অধ্যাপক-অধ্যাপিকা আৰু চুবুৰীয়া অঞ্চলৰ অংশগ্ৰহণ কৰা কৰ্মশালাখন পৰিচালনা কৰে কৃতিকা দত্তই। এই কৰ্মশালাত অংশগ্ৰহণকাৰীসকলক ব্ৰেড তৈয়াৰ কৰাৰ পৰা আৰম্ভ কৰি পেট্টিলৈকে বিভিন্নধৰণৰ বেকিং কৌশলৰ সৈতে পৰিচয় কৰাই দিয়া হয়। হাতে-কামে শিক্ষণ প্ৰদান কৰা ফলত অংশগ্ৰহণকাৰীসকলে বেকিং কলাৰ ব্যৱহাৰিক অভিজ্ঞতা লাভ কৰে কৰ্মশালাত। আনহাতে, কালি অনুষ্ঠিত সামৰণী অনুষ্ঠানত অংশগ্ৰহণকাৰী সকলক মান-পত্ৰ প্ৰদান কৰাৰ লগতে তেওঁলোকৰ দ্বাৰা উৎপাদিত বস্তুৰ প্ৰদৰ্শনী তথা বিক্ৰী মেলাৰ অনুষ্ঠিত হয়। মহাবিদ্যালয়খনৰ এই পদক্ষেপে উদ্যোগীকৰণ বিকাশৰ বাবে সামগ্ৰিক শিক্ষণ আৰু দক্ষতাক লাভবান কৰাৰ দিশত প্ৰতিষ্ঠানটোৰ দায়বদ্ধতাক প্ৰতিফলিত কৰে।

দুলীয়াজান মহাবিদ্যালয়ত বেকিং দক্ষতা সম্পৰ্কীয় কৰ্মশালা



নিজা বাতৰি দিওঁত

দুলীয়াজান, ৫ ছেপ্টেম্বৰ : দুলীয়াজান মহাবিদ্যালয়ৰ উদ্যোগত যোৱা ২৭ আগষ্টৰ পৰা অনুষ্ঠিত দক্ষতা বিকাশ কাৰ্যসূচীৰ অংশ হিচাপে বেকিং দক্ষতা বিষয়ক পাঁচদিনীয়া কৰ্মশালাৰ ২ ছেপ্টেম্বৰত সামৰণি পৰে। ২৭ আগষ্টৰ উদ্বোধনী অনুষ্ঠানত মহাবিদ্যালয়ৰ অধ্যক্ষ ড॰ লোক বিকাশ গগৈ, উপাধ্যক্ষ জ্যোতি সিং পাঠক, অধ্যাপক গৌৰৱ সেনগুপ্ত আৰু নিকপমা দে' উপস্থিত থাকে। দুলীয়াজান মহাবিদ্যালয়ৰ বিভিন্ন শাখাৰ ছাত্ৰ-ছাত্ৰী, অধ্যাপক-অধ্যাপিকা আৰু চুবুৰীয়া অঞ্চলৰ অংশগ্ৰহণ কৰা কৰ্মশালাখন পৰিচালনা কৰে কৃতিকা দত্তই। কৰ্মশালাত অংশগ্ৰহণকাৰীসকলক ব্ৰেড তৈয়াৰ কৰাৰ পৰা আৰম্ভ কৰি পেট্টিলৈকে বিভিন্ন ধৰণৰ বেকিং কৌশলৰ সৈতে পৰিচয় কৰাই দিয়া হয়। হাতে-কামে শিক্ষণ প্ৰদান কৰাৰ ফলত অংশগ্ৰহণকাৰীসকলে বেকিং কলাৰ ব্যৱহাৰিক অভিজ্ঞতা লাভ কৰে কৰ্মশালাত। সামৰণি অনুষ্ঠানত অংশগ্ৰহণকাৰীসকলক মানপত্ৰ প্ৰদান কৰাৰ লগতে তেওঁলোকৰ দ্বাৰা উৎপাদিত বস্তুৰ প্ৰদৰ্শনী তথা বিক্ৰী মেলা অনুষ্ঠিত হয়। মহাবিদ্যালয়খনৰ এই পদক্ষেপে উদ্যোগীকৰণ বিকাশৰ বাবে সামগ্ৰিক শিক্ষণ আৰু দক্ষতাক লাভবান কৰাৰ দিশত প্ৰতিষ্ঠানটোৰ দায়বদ্ধতাক প্ৰতিফলিত কৰে।

দুলীয়াজান কলেজত এইড্ছৰ সজাগতা



বিশেষ প্ৰতিনিধি, দুলীয়াজান, ২ ডিচেম্বৰ : যোৱা ৩০ নৱেম্বৰৰ পৰা দুদিনীয়া কাৰ্যসূচীৰে দুলীয়াজান মহাবিদ্যালয়ৰ উদ্যোগত, দুলীয়াজান মহাবিদ্যালয়ৰ অধ্যাপক মান দিশতকৰণ কোৱা, ইংৰাজী বিভাগ আৰু আৰ্টি এণ্ড লিটাৰেচী ক্লাবৰ সহযোগত বিশ্ব এইড্ছ দিৱস উপলক্ষে সজাগতামূলক এক বিশেষ অনুষ্ঠান অনুষ্ঠিত কৰা হয়। ৩০ নৱেম্বৰ দিনা মহাবিদ্যালয়ৰ অধ্যক্ষ ড॰ লোকবিকাশ গগৈয়ে

প্ৰভাৱ কৰা অনুষ্ঠানটো উপাধ্যক্ষ তথা ইংৰাজী বিভাগৰ মুৰব্বী অধ্যাপিকা জ্যোতি সিং পাঠকে এইড্ছ সম্পৰ্কে সজাগতামূলক বক্তৃতা প্ৰদান কৰে। কিলমে এইচ আই ভি ভাইৰাছৰ পৰা আঁতৰত থাকি আমি এইড্ছ প্ৰতিৰোধ কৰিব পাৰোঁ আৰু এইড্ছৰ দ্বাৰা সংক্ৰামিত ব্যক্তিক অস্পৃশ্য বুলি নাভাবি মানৱীয়তাৰ দৃষ্টিভঙ্গীৰে চোৱা সন্দৰ্ভত তেওঁ নিজৰ বক্তব্যত বিশ্লেষণ আগবঢ়ায়। আনহাতে, এই অনুষ্ঠানত

আৰ্টি এণ্ড লিটাৰেচী ক্লাবৰ আহ্বায়ক তথা বাংলা বিভাগৰ মুৰব্বী অধ্যাপক অভিজিৎ সাহাৰ পৰিচালনাত ক্লাবৰ ছাত্ৰ-ছাত্ৰীসকলে বিশ্ব এইড্ছ দিৱসৰ লগত সংগতি ৰাখি সজাগতামূলক প্ৰচাৰণৰ প'ষ্টাৰ প্ৰস্তুত কৰি প্ৰদৰ্শন কৰে। সেইদৰে মহাবিদ্যালয়ৰ ছাত্ৰ-ছাত্ৰীসকলে সভাৰ সদস্যসকলেও প্ৰেৰণিত প্ৰস্তুত কৰি প্ৰদৰ্শন কৰাৰ লগতে শিক্ষক-শিক্ষকী আৰু ছাত্ৰ-ছাত্ৰীসকলক বজা বেজ পৰিধান কৰোৱাই এইড্ছৰ ওপৰত সজাগতা সৃষ্টিৰ প্ৰয়াস কৰে। কাৰ্ণেচটল ছিতীয় দিনা জনসাধাৰণৰ সজাগতাবলৈ বাবে দুলীয়াজান মহাবিদ্যালয়ৰ উপাধ্যক্ষ জ্যোতি সিং পাঠক আৰু ইংৰাজী বিভাগৰ সহকাৰী অধ্যাপক গৌৰৱ সেনগুপ্তৰ পৰিচালনাত ছাত্ৰ-ছাত্ৰীসকলে দুলীয়াজানৰ বিবিয়াল বজাৰত গৈ জনসাধাৰণৰ মাজত সজাগতামূলক বাৰ্তা প্ৰদান কৰে। দুদিনীয়া এই এইড্ছ সজাগতা কাৰ্যসূচীত দুলীয়াজান মহাবিদ্যালয়ৰ ইংৰাজী বিভাগৰ সহকাৰী অধ্যাপক পিত্তী শৰ্মা শইকীয়া, নিকপমা দে' আৰু বাকীৰ বহুবিধ বিশেষ ভূমিকা গ্ৰহণ কৰে।

দুলীয়াজান মহাবিদ্যালয়ত বিশ্ব এইড্ছ দিৱসৰ অনুষ্ঠানত জ্যোতি সিং পাঠক

সমাজে অস্পৃশ্য কৰিব নালাগে এইড্ছ সংক্ৰমিতক

নিয়মীয়া বাৰ্তা, দুলীয়াজান, ২ ডিচেম্বৰ : দুলীয়াজান মহাবিদ্যালয়ৰ উদ্যোগত যোৱা ৩০ নৱেম্বৰ আৰু ১ ডিচেম্বৰত দুদিনীয়া কাৰ্যসূচীৰে দুলীয়াজান মহাবিদ্যালয়ৰ অধ্যাপক মান দিশতকৰণ কোৱা, ইংৰাজী বিভাগ আৰু আৰ্টি এণ্ড লিটাৰেচী ক্লাবৰ সহযোগত বিশ্ব এইড্ছ দিৱস উপলক্ষে সজাগতামূলক অনুষ্ঠান প্ৰদান কৰা হয়। প্ৰথম দিনটোৰ অনুষ্ঠানত অধ্যাপক তেওঁলোকৰ পৰা অনুষ্ঠানৰ আৰম্ভণি কৰাৰ লগতে তেওঁলোকৰ দ্বাৰা উৎপাদিত বস্তুৰ প্ৰদৰ্শনী তথা বিক্ৰী মেলাৰ অনুষ্ঠিত হয়। মহাবিদ্যালয়খনৰ এই পদক্ষেপে উদ্যোগীকৰণ বিকাশৰ বাবে সামগ্ৰিক শিক্ষণ আৰু দক্ষতাক লাভবান কৰাৰ দিশত প্ৰতিষ্ঠানটোৰ দায়বদ্ধতাক প্ৰতিফলিত কৰে।

সজাগতামূলক বক্তৃতা প্ৰদান কৰে। তেওঁ কয় যে কিলমে এইচ আই ভি ভাইৰাছৰ পৰা আঁতৰত থাকি আমি এইড্ছ প্ৰতিৰোধ কৰিব পাৰোঁ আৰু এইড্ছৰ দ্বাৰা সংক্ৰামিত ব্যক্তিক অস্পৃশ্য বুলি নাভাবি মানৱীয়তাৰ দৃষ্টিভঙ্গীৰে চোৱা সন্দৰ্ভত তেওঁ নিজৰ বক্তব্যত বিশ্লেষণ আগবঢ়ায়। আনহাতে, এই অনুষ্ঠানত



ACHIEVEMENTS

Achievements 2024-2025

1. Kritika Dutta

3rd Prize in Pitha Pona Competition,
Annual College Week, 2025



2. Puja Panchapati Sharma

1st Position in Arm wrestling
1st Position in Powerlifting
2nd Position in Drama
2nd Position in Mobile photography
Annual College Week, 2025



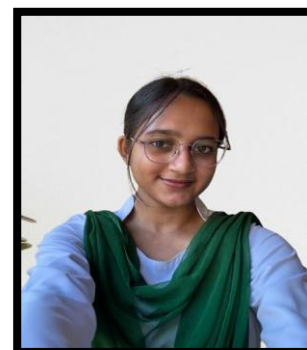
3. Nandini Borthakur

3rd Prize in Film Review Competition
Annual College Week, 2025



4. Isha Das

2nd Prize in Relay Race
Annual College Week, 2025



5. Arti Kumari Singh

2nd Prize in Book Review,
Annual College Week, 2025



6. Anisha Bhumij

1st Prize in English Film Review Competition
Annual College Week, 2025



7. Priyanka Khanikar

1st in Assamese Story Writing Competition
1st in Assamese Poem Writing Competition
1st in Assamese News Reading Competition
1st in Assamese Film Review Competition
1st in Assamese Letter Writing Competition
Annual College Week, 2025



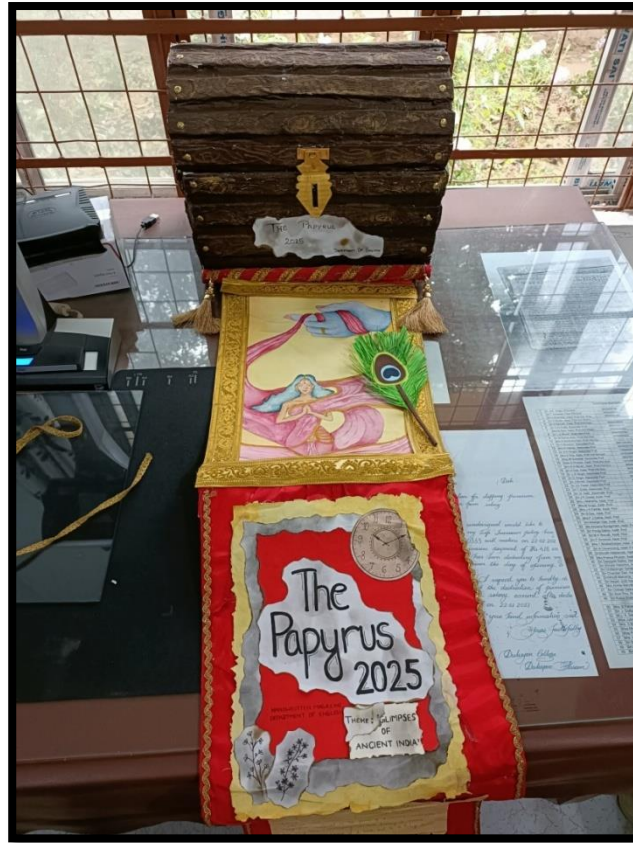
8. Roshmi Rekha Phukan

1st Prize in Solo Creative Dance Competition
1st Prize in Solo Instrument (Gogona Badan)
Annual College Week, 2025
1st Prize in Solo Creative Dance Competition on Rabha Divas,
held at Duliajan Club.





Wall Magazine Competition: 3rd Prize in Annual College Week, 2025

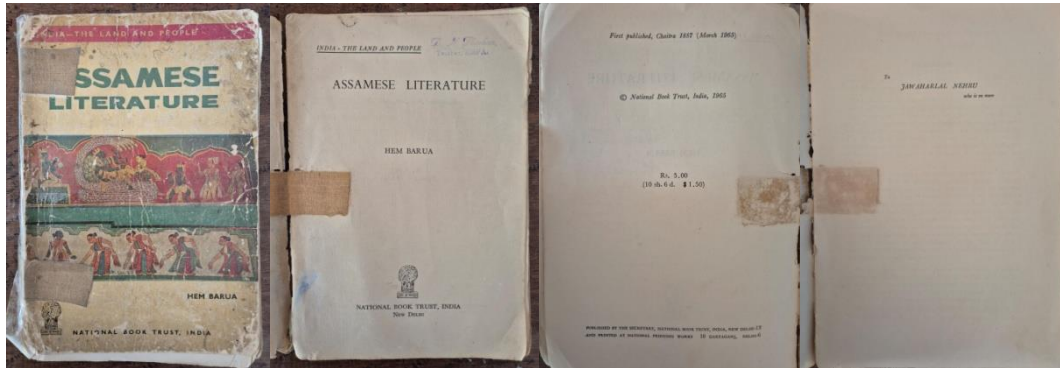


**Hand-Written Magazine Competition: 1st Prize
in Annual College Week, 2025**

PAGES FROM HISTORY

Hem Barua's Assamese Literature: A Literary Treasure Revisited

Priyanka Khanikar
BA 2nd Semester
Department of English



In the vast and vibrant literary landscape of India, Hem Barua's *Assamese Literature* (1965) stands as a rare and invaluable gem, published by the National Book Trust of India under the distinguished series 'India-The Land And People', this book which is dedicated to Jawaharlal Nehru, is an extraordinary scholarly endeavour that offers a lucid and comprehensive exploration of Assamese literature, spanning from its early origins to its more recent expressions.

The thing which makes this book particularly significant is the English language in which it is written. At a time when regional literatures often remained confined to their linguistic domains, Barua's choice to write in English ensured a broader readership and recognition beyond Assam's geographical and linguistic boundaries. His work became a bridge, allowing the rich literary tradition of Assamese to converse with the world. He traces the genesis of Assamese literature from its Sanskrit and Prakrit influences, through golden era of mediaeval Bhakti Poetry led by saints like Srimanta Sankardev and Madhavdev to the colonial and Post-colonial modernism that shaped contemporary Assamese writing.

Hem Barua's *Assamese Literature* is not just a book - it is a historical and cultural landmark that encapsulates the evolution of Assamese literary tradition from its oral roots to the written word. Given its rarity and the difficulty in finding physical copies today, the digitization of this invaluable work is not merely a technical necessity but a cultural and intellectual imperative. By digitalizing *Assamese Literature*, we can ensure that the literary contributions of Assam are not overshadowed or lost amidst the rapid digitization of global literary heritage.

DEPARTMENTAL ACTIVITIES

**An Awareness Programme on account of World Environment Day 2024
organized by The North-East India Forum of Green Studies
under the aegis of the Department of English
Duliajan College**

Brief Report:

The North-East India Forum of Green Studies, under the aegis of the Department of English, Duliajan College, organized an awareness programme on account of World Environment Day 2024 with the primary objective of raising awareness about the harmful effects of single use plastic. The first phase of the campaign began with a memorandum seeking declaration of Oil India Market a plastic free zone. In continuation with the program, the second phase, a bicycle rally was also organized on 5th June with the message “Beat Plastic Pollution: Restore Ecosystem”. The rally was supported by WIPS OIL Cell, Duliajan, Zaloni Ladies Club, College Students’ Union, NSS Unit Duliajan College and Duliajan College Alumni.

Broad Objectives:

- To educate participants and the broader community about the severe impacts of plastic pollution on our ecosystems.
- To emphasize the need for reducing plastic use and choose eco-friendly alternatives, thereby contribute to long-term environmental sustainability.

Specific Objectives:

- To submit a memorandum to the administrative officials of the Oil India Limited seeking declaration of Oil India Market a plastic free zone.
- To build a sense of community and collective responsibility towards environmental conservation by bringing people together for a common cause, strengthen local networks and encourage ongoing collaboration on environmental initiatives.

Total number of Participants: 50

Programme Co-Ordinators:

- **Ms. Jyoti Singh Pathak:** Associate Professor and Head, English
- **Mr. Gaurab Sengupta:** Assistant Professor, English

World Environment Day 2024



Induction Programme cum Parent Teacher Meet

Date: 08-08-2024

Time: 01:00 PM

Venue: Seminar Hall 01

Objectives/Agenda of the programme:

1. Welcome address.
2. Self introduction by the faculty members.
3. Orientation on FYUGP (By Mr. Gaurab Sengupta).
4. Orientation with Departmental and College Co-Curricular activities (By Mr. Nayan Jyoti Hazarika).
5. Orientation with the Library Facilities (By Ms. Pinky Sharma Saikia).
6. Self introduction by the students (2 minutes) followed by student-teacher-old students interaction.
7. Interaction with parents.
8. Interaction among the three stakeholders of the department- parents, teachers and students.
9. Vote of thanks.

Induction Program cum Parent Teacher Meet 2024



Workshop on Baking Skills
27th August to 31st August, 2024

Report:

A five-day workshop on Baking Skills as part of Skill Development Programme was organized at Duliajan College. The workshop, which was inaugurated on August 27th in the presence of the Principal Dr. Lok Bikash Gogoi and Vice-Principal Ms. Jyoti Singh Pathak, was meticulously coordinated by Ms. Jyoti Singh Pathak, Mr. Gaurab Sengupta and Ms. Nirupama Dey, faculty members of the Department of English. The workshop which attracted students from various disciplines, faculty members of the College and participants from neighboring areas was conducted by Ms. Kritika Dutta. This initiative reflected the institution's commitment to fostering holistic learning and skills for entrepreneurship development. Participants were introduced to a range of baking techniques, from basic bread-making to the creation of elaborate pastries. Hands-on learning was emphasized, allowing participants to gain practical experience in the art of baking. The event culminated on 02nd September with a certificate distribution ceremony followed by an exhibition cum sale put up by the participants. The workshop was lauded as a significant step towards integrating skill-based education with traditional academic program, in line with the NEP 2020's emphasis on experiential learning vocational skill development.

Total Participants: 30

Specific Objectives:

- Learn baking skills.
- Get hands on experience in baking.
- Explore entrepreneurial opportunities in baking using indigenous/low-cost practices.
- Explore entrepreneurial opportunities in conducting baking classes.

Broad Objectives:

- Developing Interpersonal skills/team skills.
- Learning networking skills for future collaborations.
- Conducting workshops/classes.
- Exploring career opportunities in food industry.
- Develop self-confidence in baking.

Programme Co-ordinators:

- **Ms. Jyoti Singh Pathak:** Associate Professor and Head, English
- **Mr. Gaurab Sengupta:** Assistant Professor, English
- **Ms. Nirupama Dey:** Assistant Professor, English

Workshop on Baking Skills





SKILLS THAT PAY THE BILLS


Why not start your own business?

Learn Baking Skills for Self-Employment


Workshop on Baking Skills
Date: 27th to 31st August, 2024
Venue: Duliajan College

Hurry Up! Limited Seats (20 Seats Only)
First Come First Serve Basis
OPEN FOR ALL

Ms. Jyoti Singh Pathak Vice-Principal Contact No.: 9830722599	:Contact: Mr. Gaurab Sengupta Assistant Professor Contact No.: 8402926696	Ms. Nirupama Dey Assistant Professor Contact No.: 7002439956
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Skill Development under Peer Learning Programme (Initiated by the Department of English, Duliajan College)



Workshop on Baking Skills

Date: 27th to 31st August, 2024
Duliajan College

Resource Person:
Ms. Kritika Dutta
B.A 3rd Semester-FYUGP
Department of English
Duliajan College

Workshop coordination and facilitation:

Ms. Jyoti Singh Pathak Vice-Principal, Associate Professor and Head	Mr. Gaurab Sengupta Assistant Professor
Ms. Nirupama Dey Assistant Professor	





Department of English observes *Agomoni* and *Navratri*

08th October, 2024

Report:

In alignment with the Indian cultural ethos and the Indian Knowledge Systems (IKS), the Department of English held a short event on 8th October 2024, celebrating the strength of women through the lens of Indian traditions. The event which was inaugurated by Dr. Lok Bikash Gogoi-Principal of Duliajan College focused on Agomoni and Navratri, which have been long-standing celebrations of feminine power in India, as compared to the relatively modern and Western concept of International Women's Day. The highlight of the event was a talk by Ms. Jyoti Singh Pathak-the Vice-Principal of Duliajan College and Head, Department of English-titled *Decoding Durga: The Spiritual Metaphor*. As part of the event, an Agomoni song was performed by faculty members

Specific Objectives :

1. Create awareness regarding Indian Knowledge Systems.
2. Inculcate respect for Cultural heritage of India.
3. Provide information regarding recognition of Durga Puja and Navratri as intangible cultural heritage of humanity by UNESCO.
4. Understand the role of Mythology in literature.
5. Understand mythological allusions in the following papers of the FYUGP syllabus:
 - a. Indian Classical literature.
 - b. Indian Writing in English.
 - c. Women's Writing.

Broad Objectives :

1. Develop presentation skills.
2. Develop ideas on allotted topic.
3. Information sharing.

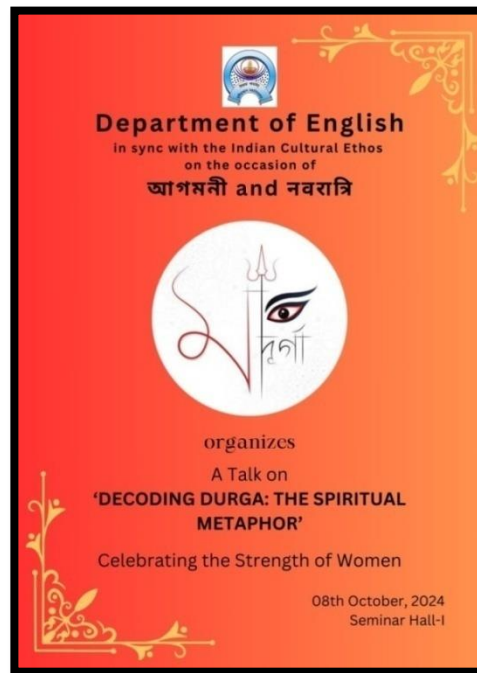
No. of Students Present: 45

Programme Co-Ordinators:

- **Ms. Jyoti Singh Pathak:** Associate Professor and Head, English
- **Mr. Gaurab Sengupta:** Assistant Professor, English

Resource Person: Ms. Jyoti Singh Pathak: Associate Professor and Head: Department of English.

Observing Agomoni and Navratri 2024



Teachers' Day 2024



Observance of World Aids Day, 2024
30th November and 1st December, 2024

In alignment with the global efforts to raise awareness about HIV/AIDS, the Department of English, Duliajan College observed World AIDS Day on 30th November and 1st December, 2024. The event focused mainly on promoting awareness, empathy and community engagement among the students and faculty.

Broad Objectives:

- To promote the importance of breaking myths and misconceptions about HIV/AIDS.
- To encourage for regular health check-ups and safe practices.
- To promote empathy and respect for individuals affected by HIV/AIDS.

Specific Objectives:

- Promote effective communication.
- Creative expression through poster making.
- Engage in community social service and social extension programme.

No. of Students Present: 45

Programme Co-Ordinators:

- **Ms. Jyoti Singh Pathak:** Associate Professor and Head, English
- **Mr. Gaurab Sengupta:** Assistant Professor, English

Observance of World Aids Day 2024



Foothold: A Mentorship Program for Progression to Higher Education

20th December, 2024

Venue: Seminar Hall-I

Time: 11:00 AM

The Department of English successfully organized a programme titled '*Foothold: A Mentorship Program for Progression to Higher Education*' on 20th December, 2024. This initiative aimed to guide students in their preparation for the CUET: Common University Entrance Test for University Masters Entrance Examination and B.Ed Entrance Examinations. The program organized under the guidance of Ms. Jyoti Singh Pathak (Associate Professor and Head: Department of English) and Mr. Gaurab Sengupta (Assistant professor: Department of English), brought together alumni of the department to share their expertise, strategies and insights for cracking the exams.

Objectives of the Programme:

1. To provide a clear understanding of the CUET and B.Ed entrance exam patterns.
2. To guide students on effective preparation strategies.
3. To inspire and motivate students through interactions with successful alumni.
4. Encourage Goal Setting.

Programme Co-Ordinators:

- **Ms. Jyoti Singh Pathak:** Associate Professor and Head, English
- **Mr. Gaurab Sengupta:** Assistant Professor, English

Foothold: A Mentorship Program for Progression to Higher Education



FOOTHOLD: A MENTORSHIP PROGRAM FOR PROGRESSION TO HIGHER EDUCATION

Guiding students for CUET/University Level MA
Entrance and B.Ed Examinations

Organized by
The Department of English, Duliajan College



20TH DECEMBER: 2024



10:00 AM



SEMINAR HALL-I



Alumni Speakers:



DIKSHYA BORDOLOI

2019 Batch
M.A., B.Ed. under Dibrugarh
University



BARBITA GHOSH

2021 Batch
M.A.,
from Dibrugarh University



KRISHNA PRIYA DEKA

2023 Batch
M.A.,
from Tezpur University
(Pursuing)



AKRISTHA DUTTA

2024 Batch
M.A.,
from Dibrugarh University
(Pursuing)

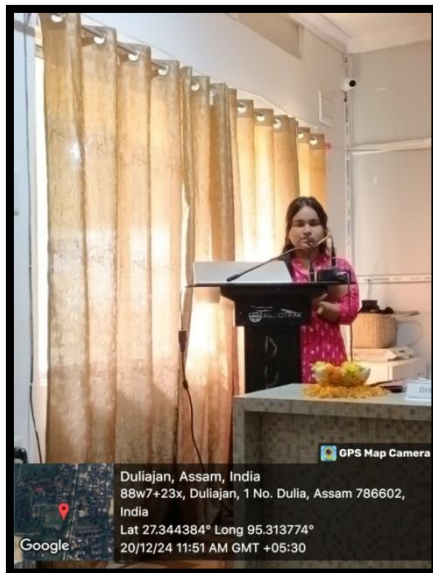
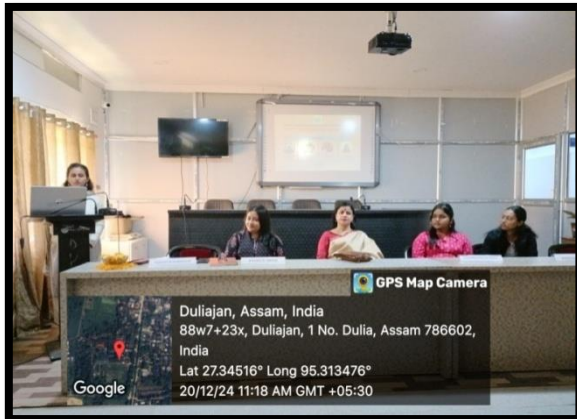
Event Coordinators:



Ms. Jyoti Singh Pathak
Associate Professor and Head
Department of English



Mr. Gaurab Sengupta
Assistant Professor
Department of English



**HS 1st Year (Arts, Commerce and Science): General English Viva for Internal
Assessment cum Counseling Session
Date: 23rd and 24th January, 2025
Venue: Department of English
Time: 10 AM onwards**

The viva examination for HS 1st Year-Arts, Commerce and Science- General English (10 marks) along with a counseling session for the students was organized in the Department of English on 23rd and 24th January, 2025 from 10 AM onwards.

A total number of 400 students appeared for the viva examination and their evaluation was done on the basis of English language communication and ‘Reading with Understanding’ skills. Counseling for measures to be adopted for improvisation of English Communication and Reading Skills was provided to the students along with advice related to career planning and goal setting.

All teachers of the department were involved in conducting the viva examination and counseling session.



Workshop on Sewing Skills 18th February, 2025 Onwards

A three-month Certificate Course on Sewing Skills, organized by the Department of English under the aegis of the North-East India Forum of Green Studies, is conducted at Duliajan College as part of its Skill Development Programme. The initiative aims at fostering self-reliance and entrepreneurship, particularly among students and individuals from economically weaker sections, including those from Below Poverty Line (BPL) categories.

The course commenced on 18th February 2025 and was inaugurated in the presence of Principal Dr. Lok Bikash Gogoi and Vice-Principal Ms. Jyoti Singh Pathak. It is coordinated by Ms. Jyoti Singh Pathak, Mr. Gaurab Sengupta and Ms. Nirupama Dey, faculty members of the Department of English. The sessions are led by expert trainer Mr. Pabitra Baruah, who is providing comprehensive instruction on both basic tailoring techniques and sustainable fashion practices. Participants, including students from various disciplines, faculty members and community members, are engaged in hands-on learning, gaining practical experience to develop their entrepreneurial and self-employment skills.

Specific Objectives:

- Learn to set up sewing machine/know part names, etc.
- Learn drafting, cutting, stitching/sewing on fabric, adjust thread tension for even stitching, etc.
- Learn how to hem, attach zippers, sew buttonholes, darning, etc.
- Learn to stitch basic garments for men/women/children.
- Create different types of embroidery stitches using sew machine.
- Recycle old clothes for stitching shopping bags, tote bags, sling bags, etc- a sustainable practice initiative.

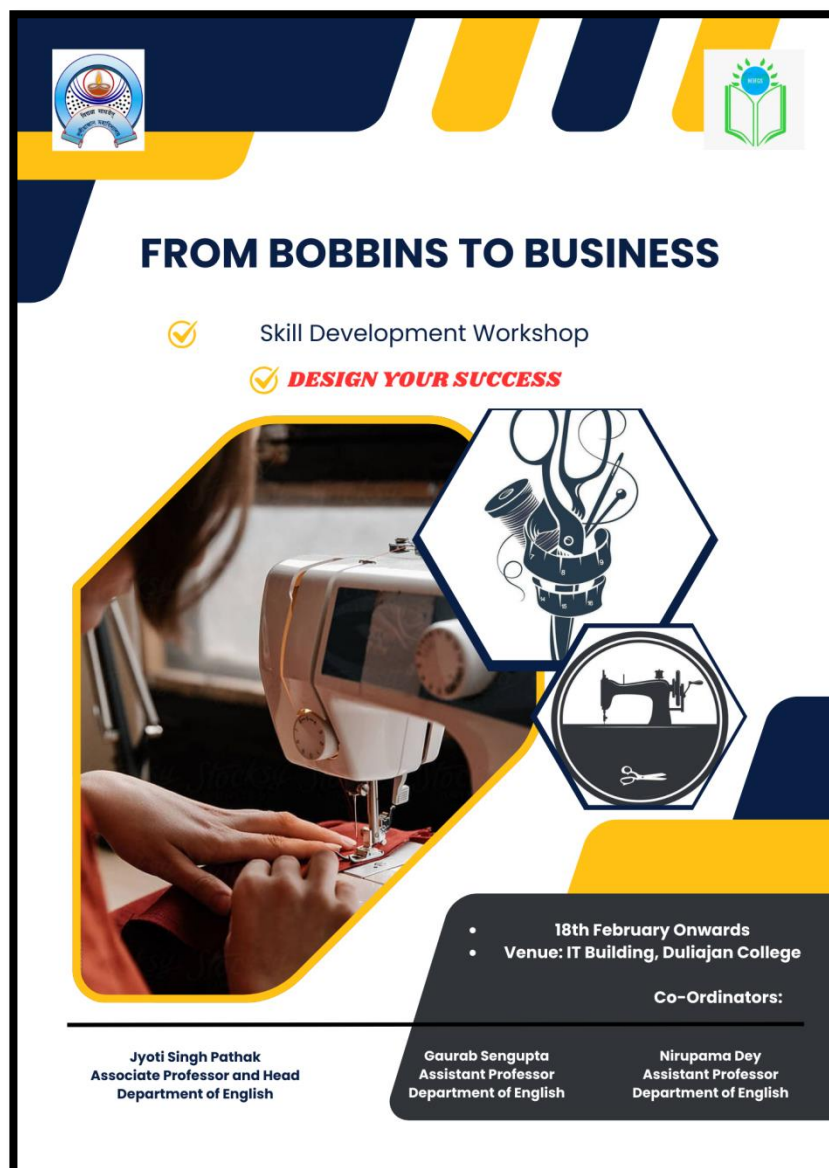
Broad Objectives:

- How to deal with stress.
- How to manage challenging situations.
- How to optimize opportunities/business opportunities.
- How to live healthy lives/eye care, etc.

Total Participants: 15

Programme Co-Ordinators:

- **Ms. Jyoti Singh Pathak:** Associate Professor and Head, English
- **Mr. Gaurab Sengupta:** Assistant Professor, English
- **Ms. Nirupama Dey:** Assistant Professor, English



The poster is titled "FROM BOBBINS TO BUSINESS" in bold, dark blue capital letters. Above the title, there are two logos: a circular emblem on the left and a green book icon with a sun on the right. Below the title, there are two checkmarks, each followed by text: "Skill Development Workshop" and "DESIGN YOUR SUCCESS" in red. The central image shows a person's hands operating a white sewing machine, with a hexagonal inset showing a close-up of sewing tools like a spool of thread, a needle, and scissors. Below the main image, there is a dark grey box containing the date "18th February Onwards" and the venue "Venue: IT Building, Duliajan College". Below this box, the names and titles of the co-ordinators are listed: Jyoti Singh Pathak, Associate Professor and Head, Department of English; Gaurab Sengupta, Assistant Professor, Department of English; and Nirupama Dey, Assistant Professor, Department of English.

FROM BOBBINS TO BUSINESS

✓ Skill Development Workshop
✓ **DESIGN YOUR SUCCESS**

• 18th February Onwards
• Venue: IT Building, Duliajan College

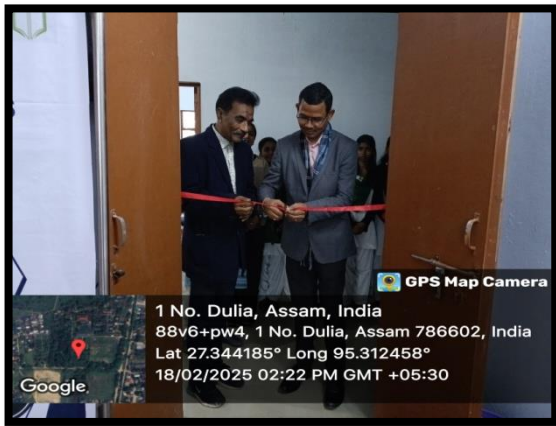
Co-Ordinators:

Jyoti Singh Pathak
Associate Professor and Head
Department of English

Gaurab Sengupta
Assistant Professor
Department of English

Nirupama Dey
Assistant Professor
Department of English

Workshop on Sewing Skills



BA 2ND SEMESTER: FYUGP: ENGLISH MAJOR



Standing (From the Left): Radha Sonar, Beedisha Baruah, Parismita Dutta, Akrishtha Dutta, Daisy Rani Borah, Ankur Pathak, Risa Rajbonshi, Neha Chetry, Priyanka Khanikar, Mofsina Begum, Sijan Limbu.
Sitting (From the Left): Kalpi Gogoi, Manashree Gogoi, Isha Das, Satabdi Borah, Jurali Gogoi.

BA 4TH SEMESTER: FYUGP: ENGLISH MAJOR



Standing (From the Left): Suhani Deb, Nandini Borthakur, Sneha Mazumder, Chandne Debnath, Roshmirekha Phukan, Bornali Das, Puja Panchapati Sharma, Kabita Dutta, irumoni Sonowal, Leena Borah.
Middle Row (From the Left): Arti Kumari Singh, Baishali Debnath, Kritika Dutta, Anisha Bhumij, Shikha Rani Basumatary, Jyotimoyee Talukdar, Pahi Gogoi, Parishmita Dutta, Peerty Gurung.
Front Row (From the Left): Deepak Balmiki, Sujit Gogoi, Priyangshu Nath, Debojeet Gogoi.

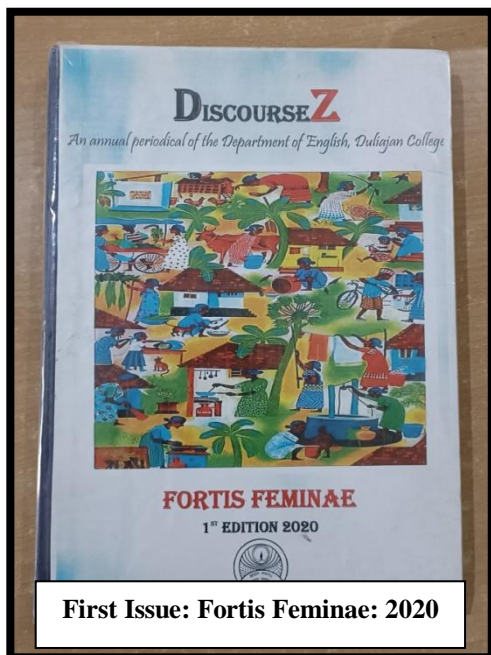
BA 6TH SEMESTER: ENGLISH HONOURS



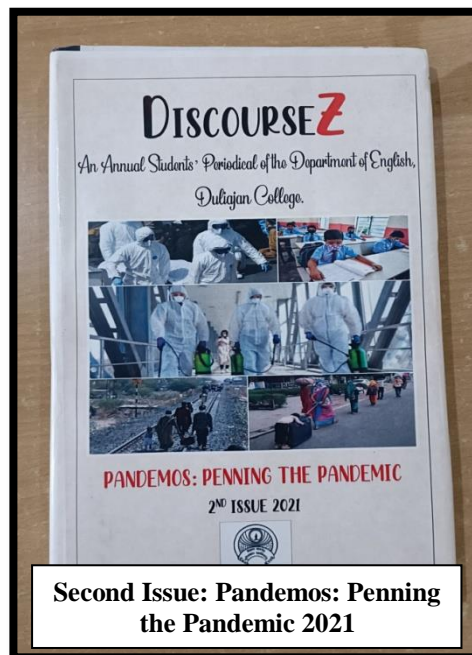
Standing (From the Left): Khurenjit Saikia, Nihal Das, Gautam Dutta, Sunaina Gogoi, Ankita Chakraborty, Harsha Jyoti Saikia, Akashdeep Borah, Purakh Jyoti Upadhyay.

Sitting (From the Left): Kritika Baruah, Ankita Phukan, Ritisha Sonowal, Monalisha Baruah, Nikita Baruah, Puja Chetry, Chitralekha Sharma, Nisha Sharma, Jahnabi Baruah.

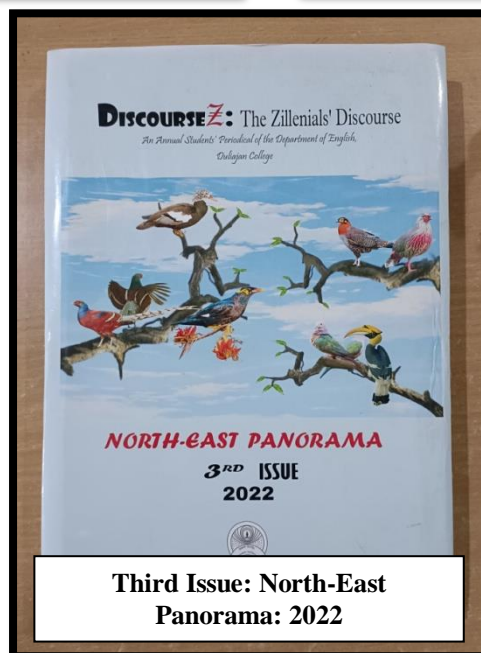
DISCOURSE^Z: JOURNEY DOWN THE YEARS



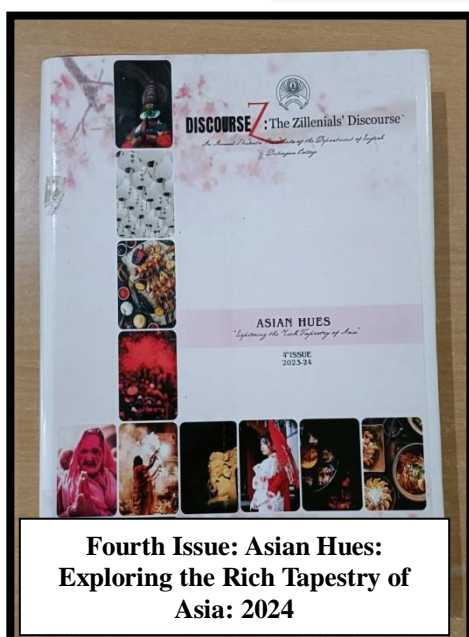
First Issue: Fortis Feminae: 2020



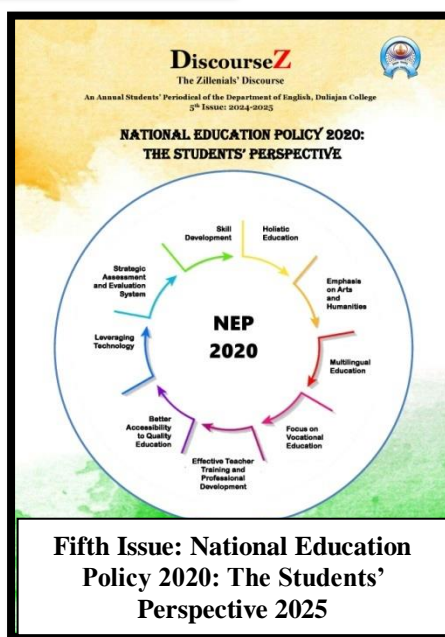
Second Issue: Pandemos: Penning the Pandemic 2021



Third Issue: North-East Panorama: 2022



Fourth Issue: Asian Hues: Exploring the Rich Tapestry of Asia: 2024



Fifth Issue: National Education Policy 2020: The Students' Perspective 2025

