

Status of Women of Assam with Special Reference to the Islamic Society

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Abstract

In this paper I have tried to figure out the differences that exist among the status of the women of the various society group of Assam. Here special reference is given to the status of women found in the Islamic society of Assam. In this paper, I have tried to analyse the reasons behind some of the restrictions, like inequal teachings put in case of the woman in the society & too have tried to give my view points for removing such restrictions. Any thought on society, culture, customs, biology, politics and so on, inherently takes upon the issue of woman within it. As woman being a part and parcel of the society and also of the humanity. Thus, Feminism is that wave which proves and thereby established the very notion that the importance of woman was already there is the human regime, what we need is a much just introspection to revive its very existence.

Keywords: Feminist, Assamese Society, Woman, Veiling or Purdah, Status, Patriarchal, Society, Equality.

Introduction

In the general notion of mankind, the common philosophy of life that circulates in the society is visibly male biased. Whenever a male child is born, during his phase of growth, what has been taught to him is "be strong & never cry". Whereas, in case of a female born, what has been taught is that "do not hurt others, love and respect them." With such a teaching what we come to see in most of the cases, with some exception being there, is that if at a certain point of time a difference of opinion surges between a male & a female partners it is the female who generally gets hurt, not out of the trait of male, but of the teachings i.e. "be strong and do not cry". But in my eyes what should be taught to them is "be strong & never make others cry." Both the female and the male should get this teaching, right from their childhood. It is the lesson that like without air one cannot survive, so do man without woman. Both should respect, care & love one another, equal teaching for all without any distinctions. A society of men alone cannot grow, neither that of the women. Both result to be the equal contributors for any society to build up. In this article, we lead to argue about the problems that are generally faced by women of our society, giving here special touch to the inequal aged old, hard and fast customs faced by the woman of the Islamic society with reference to Assam. Here it is also tried to give our thoughts on the reflected fields, as a path or solution for our women folk, among many a ways.

Aim of the Study

Here we have made topics to show how from the earlier findings of some writers, have invoked us to write this article. Being a woman and sharing the same woman folk, we are keenly interested, thinking about the problems that might arise and in the present society which we also witness day-to-day in our society. Aiming this, we have given our view points, under the respective topics, penned down in our article.

Methodology

Here, the methodology that I have used are the theory study in books, journals, articles and took a field study of the place called Tilapara in the Dhubri district of Assam, for the purpose of a general study upon the position of women found here, with other places. Too my day-to-day experience & advertisement knowledge is also implied here.

What exactly the word "Feminism" or "Femaleness" stand for?

Now to understand what the term "Feminism" or "Femaleness" is and what does it convey we need a brief discussion to go through. The encyclopedic meaning of "Feminism" is a "Feminist women movement to support the rights & equality of women in all aspects of life. It is against the gender distinction and seeks active participation of women not only in

the domestic, but too in the social realm"¹ In other words, it is the philosophy which holds the issues of women's society with a "hallmark"² of cross questioning the age-old biased statements of philosophers, and thereby securing the female flame of true, fully fledged existence.

Feminism is any thinking that a person takes up in relation to the welfare of the woman race. Moreover, there is no difference in the two sentences- "Thinking Philosophically" and "being a Feminist" - for the two marks the same feminine, which thinks logically and hence is a philosopher. Any thought on society, culture, customs, biology, politics and so on, inherently takes upon the issue of woman within it. As woman being a part and parcel of the society and also of the humanity. Thus, Feminism is that wave which proves and thereby established the very notion that the importance of woman was already there is the human regime, what we need is a much just introspection to revive its very existence.

This discussion of Feminisms and the status of woman in reference to the societies of Assam, will be more precise with the upcoming discussion of what the traditional & the modern view of woman holds regarding their status in the society.

The Status of women in the early society

Normally, logical and just thinking is regarded as something born in Ancient Greece, like in the minds of the great philosophers Thales, Socrates, Plato, Aristotle and so on, it is too believed that the breath taking theories of the universe, world & the human regimes & the likes are too the evolution of such great minds. But if we are in a true intellectual manner observe, then we find that no one knows where and when exactly such thought first took place. But to our great regret, it is to be mentioned that in the philosophy of human life, in the traditional time, whatever verdict and statement was passed, was totally male biased. Right from the time of Plato, the philosophical outlook was so. For them, it was 'man' the judge & maker of all knowledge. In his "Republic", Plato regarded man as the 'Rational' one and woman the "Emotional". Woman thus is not allowed to participate in election or cast votes or sit in the councils or in any decision making panels, unlike the man. The reason behind this that Plato gave was that for making common welfare decisions, what is needed is a firm, strong will & intellect, which according to him, woman is devoid of. Again, similar felt evidences are found in Aristotle's "Generation of Animals", in which an argument was offered. That was - 'heat is the fundamental character of perfection in animals; it reflects superiority'. For Aristotle, man possesses this heat of perfection is them, whereas women are cooler in nature and hence, imperfect & inferior.

Thus, is distinctly visible what the position of women was held during the early times. But not only in the early era, but in the latter era too, such an unconsciousness or better say the non-essence of the feminine class was too observed in the works of the philosophers & thinkers like Locke, Kant & so on. John Locke, though a supporter of the idea of democracy, was personally engaged in the Royal African slave trading company, which truly was & is a

mark of disgrace for woman. Another significant figure of the German philosophy, Immanuel Kant is a noteworthy that is to be mentioned at this point. Kant is regarded as the progenitor of Ethics, Reason & Existence. But in another sense, very properly he can be called as the propounder of Racism, for his contribution of the comments on women & non-whites in his book, "Observation on the Feeling of the Beauty & the Sublime" (1764). Here, for Kant, woman had the inborn tendency to know & judge beauty which, according to him, catches their eyes very soon & hence were deflected of the intellectual. On this basis, he remarks that woman knew no geometry, physics, mathematics or science. Putting more intense on this, he commented that like a woman, a Negro too (non-white) cannot be better than a stupid, just because he/she is "Black"³

This narrow thinking which pushed the status of woman somewhere in the backseat of the bus of humanity, is not just available in the past but also in the very existential period, when fight was on for the establishment of the prominence of the existence of 'Man'. Of those fighters of the "existential movement"⁴, Schopenhauer is worth mentioned here. Schopenhauer "On Women" held that women had no sense of justice because of their irrational, emotional & defective power of reasoning & deliberation. They have no power or will to think rationally, or to distinguish the true from that of the false, the good from the evil. Rather, they depend on crafts than on strength. Again, Jean Paul Sartre in his iconic work "Being & Nothingness" opined that what is perfect tries to fill up (here life) & what is imperfect creates gap.⁴ For him, the source of such a "gapes open"⁵ is woman. It is something negative to more negate the so called life.

In this moment of discussion, we can also hold up the psycho analysis or the psychological era that kept the status of woman at a much lower level as compared to that of the man, in the society. The symbol of such a viewpoint was Sigmund Freud. The Freudian psychology⁶ was that- in a family horde, the boy child born, after growing up gets separated from the mother, out of the fear of catastrophe of the family leader of the horde, the Father; who wanted to dominate on the family women, even on the children of the family. Whereas, the girl child is unthreatened by such catastrophe do not face such situation of separation. As a result, the male child gets independent & starts forming reason easily, because to meet and face such loneliness, whereas, the girl child does not. This symbolizes that the women in such family, society remain by the grace & dictatorship of the male. The views, thus found in that time were truly women-opposed one, where her status is lowered and is no better than a mere puppet.

The Modern View of the Status of Women with special Reference to the Society of Assam

As time moved by, the situations and the outlook of humans have changed, due to the broadening of the education & modifying its systems of thinking as compared to the early days. In contrast to the western country & its early scenario on the status woman, the scenario of women of the present

day is remarkably different. People's notion towards woman & their role & position in the society is deeply touched by the feminist wave of the 18th century. Though the discussion of such feminist era will indeed be a very vast one, so in my paper, here, I will get more concentrated on the discussion of the woman & their status in reference to the North-Eastern state of Assam. A brief analysis of the women of North East, specially in the society of Assam is described here, as follows:-

The analysis made here is based on the research information found in the article "General description of the position of women with reference to the study areas"⁷ & others. Here we will go through the scenario of the status of women during some specific phases of Assam.

In the period of pre-Aryans, the Vedic, the Dravidian, the age of revolt, the Buddhist era, the modern period & so on, the status of women varied from time to time. Women faced the most bad phase of their existence, where they were measured with the status of animals & slaves, as found in the Hindu code book "*Manusmriti*." Again, there were times where they were the equals with their counterparts- the man, male or the husbands, where they used to take decisions or even sit on the ritual ceremonies or in other discussions. But contrary to these specific times which scaled the lows & ebbs of the tide of women's status, the status of woman found a different outlook in the Assamese society. The reason behind this is the conservative tradition that was observed in other parts of India with hard and fast rule. The women of Assam were nor so much subservient to the male sex. The Assamese women enjoy the aroma of freedom with a sound social status in comparison to the other parts of India. The position of women in the Assamese society was not under the total subjugation of the patriarchal system.

The general outlook that is visible in the societies of India is the system of *Varnashrama*, according to which, the society is divided into 4 hierarchical classes of the *Brahmins*, the *Kshatriyas*, the *Vaishyas* and the *Sudras*, with respect to the 4 stages of life *Brahmacharya*, *Grishastha*, *Vanaprastha* and *Sanayasa*. Brahmins are treated as the higher class & the *Sudras* as the lower class. This creates not only the division of classes, but also a division of outlook of the man for the society & its beings. But to our great surprise, such a situation & its evidence is not found in the Assamese society. The cause behind this is the emergence of the Neo-Vaishnavism cult in Assam. According to this cult, all castes are equal in the eyes of GOD. But being a part of India, the early Assamese society was not free from the clutches of the graded class systems. Though so, it was not in a rigid form, like the other regions of India. It was only after the upsurge of such a culture (Vaishnavism) that marks a fundamental striking feature among the Assamese, the sole tribute of which goes to the Vaishnava Guru Srimanta Sankardeva.

Another reason why the women of Assamese society enjoy a socially different status from that of the other societies of India is because of the absence of the Dowry system. Again customs of

child marriage, *Sati-dah* did not affect the women of Assam. Here there was the freedom of divorce, marriage & other related matters that were observed in other parts of the societies in India. Though of the prevalence of such an air of freedom in Assam's societies, yet in some aspects & in some areas, the patriarchal system followed. For e.g., the bridegroom's family was given much superior respect than the bride's family. Again, women were allowed to maintain water supplies, reaping but not ploughing & the likes. But all these did not do any major harm to the societies, if we due compare it with the rest of Indian societies. But as it is said freedom is freedom without any hindrances. So, according to me such minor hindrances occur due to the practices and aged-old rules that somehow lowered the status of women in the Assamese society. Like, if a woman of higher class marries a man of lower class, or if a man of lower class status marries a woman having higher class status, then such a marriage is disregarded. It is nothing but superstitious system. Marriage is done of the two souls, not of the classes or castes, which is wrongly interpreted in the early times. Then the next is with the tasks. The tasks that are assigned to a woman are something domestic like as mentioned earlier- reaping, water supplies, in the state which is known for its agriculture. But including it, women should also get assigned to the social spheres tasks too. Again, during the issues of time related with pregnancy, delivery or menstrual courses, which are totally attached with the women circle, the women were allowed to remain a bit aloof from the other members of the house. But the fact that is burning here is that all men too are related with these issues & without all these there would be no generation growth or the progress of human existence. Where these things should have been regarded as the pious & most pure essence of the human generation, these are treated with the traditional ritualistic manner, which are outdated and demeaning. But as women are after all women & belonging to the ritualistic nation of India and not alienated from it, they have to face and follow all these, without questioning, though not with hard & fast rule. But for me it is not all logical and rational.

The status of women in the minority SC society of Assam

Now we will move to the position of women of the scheduled castes in Assam. The scheduled caste ordinance was passed by the making of the constitution in 1950, where 16 castes were declared as the scheduled caste. Of that in Assam, the *Hira* caste & the *Kumar* caste falls. They are usually the pot makers. They generally dwell in the Brahmaputra valley of the districts of Barpeta, Nalbari, Goalpara, Kamrup, Darrang & Nagaon. The forms of livelihood they under took other than pot-making are the rickshaw pulling, driving, shop keeping & so on. Here the significant point is that, in these families the pot making is done only by the hands of the females. In this caste the role of the female cannot be denied though they don't compete with the males.

Hiras are the traditional pot makers of Assam, & where the task is female confined. In these

societies the woman irrespective of age, i.e. married, old, widowed- all remained busy in the occupation of pot making. The techniques applied for making such pots are done by the female by hands & no wheels are used. It is said that it goes as a hereditary attribute from generation to generation among the female class here. In the society of *Hira & Kumars*, there is enough freedom for the female to go to the *Kirtan* houses & listen the recitations of *Bhagavata Purana*. They also act in the works during the time of sickness. Even the girls of theirs go to the schools & colleges for pursuing education like other society girls. But even though in the case of economic sphere, the profit earned by the women is kept with the male head of the home & too the female don't go out to sell the earthen pots. Though in some family the woman keeps the money, but she uses it in accordance with the plan of her husband. In short, the *Hira* women do works for the welfare of the entire family. Women, here, have no words to say in regard with money, but they just do & enjoy their work of making it. Such a picture shows the patriarchal domination over the families. The *Hiras* and *Kumars* as belonging to the lower community, their standard of living is also low, though the Government of India has given them facilities. But in cases of freedom it is not much ritualistic. They indeed belonged to the low caste but enjoy equal freedom as that of the other communities in Assam, in the others spheres of life.

The status of women in the Islamic Assamese society (with concern)

After this, we now step on to the other part of the Assamese society - the Islamic society, or in other words the Muslim society. As we have been through what the Hindu Code Law book "*Manusmriti*" says about the status of women. According to it, women are no better than the destiny, storms, hell, death or even a poisonous snake. Again, Biblical sermon of the Old Testament too puts a narrower view regarding the status of women. According to which, women are more bitter than death. Anyone who wanted to proof himself dearer to God must save himself from women. In striking contrast to all such statements, in Islam the status of women find a high place. According to the Islamic ideology of *Sariah & Hadith*, women are advantaged with the daily activities of life; too they are allowed to take education and move freely. They are prescribed to do work which fits their physical strength and ability. Also Islam recognized the method of polygamy, divorce, inheritance, property owning, which shows the adherence of equal status of female with the male part in the public life. Women here are allowed to enter in the social life activities & participations.⁸

The Muslims invaded Assam several times starting from 12th century onwards & started settling here. In the courses of time, the majority of the inhabitants dwelling in Assam showcased to be the Muslims. The Muslim population of Assam flourished in all the districts of Assam. With a population rate of 70.45% in Dhubri district & a low rate of 1.48% in Dhemaji, according to the 1991 census report .

. Too there are types of Muslims as found in the societies of Assam, like the Assamese Muslims,

the Neo-Assamese Muslims, the Muslims of Cachar or the Barak valley & the Bihari or North Indian Muslims. Again, there are Bengali Muslims too in the Darrang district of Assam.

The *Sariah* played a vital role is determining the practices and customs among the Muslim women. But a society is that which consists of both the richest of the rich & the poorest of the poor. What we will take into count is the average of them, because the richest of them are those who have all the jewels-freedom of rights of life & the poor the none of it. In the Assamese Islamic society, the women are allowed to do domestic works & take up jobs for their livelihood. Some of them are even much qualified to make a mark in the society. As found, Prophet Mohammad, himself said that women must have the knowledge of weaving, tailoring, embroidery. This signifies that the Islamic society accepts the passion of working of women. Though among the Bengali Muslims⁹, many found to be illiterate, but now-a days, schemes like the *Aanganwadi*, *Asha Karmi* & other NGO's working for women, help them to get the required educational knowledge, as their rights of life, so as to retain away or abstain from getting abused, or dominated by the male power or being confined to the large manual tasks or less access to income & so on.

Though, some rules and customs followed in the Muslim society, gives it the appearance of being a strict, restricted culture, concerning the women class. The Veiling is one of the significant in it.¹⁰ or *Purdah* system is regarded as one of the systems or customs that is given a vivid view by the people. In some communities it finds a liberal outlook & in among some people a derogatory one, a dominating one. *Purdah* in basic is nothing but a dress code, better say attire among the various dress codes of women. According to me, it is reasoned so, so that the body gets protected from the abiotic impurities & pollutants of the atmosphere. Too in regards to the human nature, it is a kind of self safe-guarding of the chastity of women, so that the counterpart does not get any provocational message by seeing the woman.¹¹

But it should not turn into a matter of force. Rather should be kept as a dress only, with its usage by the woman figure, as they like it. On the contrary, what is seen in the present day is that when the issue of the "*Burkha*" (veiling) comes, people's psychology took a negative outlook of something as a demeaning or low leveled one. In most of the Muslim societies in Assam, & not only in Assam but India too, the veiling is a must, not only as a regular outfit but for marriage ceremonies too to take place. Examples of which are found in the village areas & some other interiormost places of districts. Such resembling example is found in the village areas of Dhubri district & also in the village of Tilapara of the Bilasipara sub-division of the Dhubri district. Not only In India, but too in countries like Afghanistan, Israel, Pakistan & other Islamic countries, veiling is a kind of hard & fast rule. Though it varies from family to family. Like in the highly qualified Muslim families of Guwahati, Nalbari & even Dhubri also, it is not a mandatory one. Again some of the families reject such a concept of veiling, as for them it being a narrow thought imposed on women. But what

the *Quranic* ideals say is that the *Burkha* system is not something a selfish ideology, but a selfless way for the protection of women from the day by day degrading society of human culture. Cases like raping, abusement, kidnapping, murder, harassment - all these proves to be the result of provoking attitudes and other issues relating women. But again, implying here the same condition that veiling should not turn into a forcible one, as now-a-days it being interpreted so.

Another aspect that somewhere proves women as inferior to the male is the place of performing the Islamic prayer, that is, "*Namaaz*". What happens in the case of *Namaaz* performance is that, women are asked to do such prayers in a separate aloof room. But why such a distinction, that man can do it in open & women within the four walls? The reason behind it is that, as said, in doing so, distraction will not occur.¹²

For me, if this is regarding the distraction of man, then it is better that the males should purify themselves from within, than to put restriction on women. *Namaaz* is something that calls for one-minded attention, purification and perfection, not only of the body but of the soul too. This goes with what the Holy Quran holds. So, before raising or pointing questions on women, it is better to question oneself "Am I purer & perfect enough to question the purity & perfection of others?"

Another matter that catches and strikes my eyes is the free movement issue of the women in the roads of any society, being it in Assam, India or any part of the world. I myself belonging to the Assamese Muslim society felt such restrictions of movement sometimes. Thus I feel that the girls of other communities are lot more free to move. No doubt that the restrictions put by our parents, specially for the girls, of our society is for their own safety issue only. Moving 7 p.m or 8 p.m of night is not preferable & safe for anybody, not even in my eyes. But what the question raise here is that, "why such an atmosphere in the 21st century?" "What is the reason behind it?" Obviously the answer is 'the male'. Normally, if not a psychopath, women will 99.9% or say 100% will not cause any harm to other women, even if they are provocative or so. But what threatens the female is the male power outside, questions arise, if any guy follows me, stalk me, misbehaves with me, what will happen? It thus, clearly points the prevailing dominance & power of the patriarchal system in the society. What does the opening lines of the pledge of our country says, which we the citizens of India, repeatedly used to take as a vow in our regular school going days –

"India is my country. All Indians are my brothers & sisters".....

"I shall give respect to my parents, teachers & elders & treat everyone with courtesy.....to my country & its people, I pledge my devotion, In their well being & prosperity alone, lies my happiness"¹³. Now where the seeing of our fellow beings as brothers and sisters exist ? Where is the vow to devote our respect to others in which lies our happiness? It is true that being human the female attract the male & vice versa.

But such a love should not be something a forceful love, which makes or compels a person to abuse or harass others. But love should be both sided & is a mark of respect. Love is sacrificing. Love is self-suffering, as Gandhi says it to be "*tapasya*"¹⁴. For me if every people realizes the true meaning of love, such social atrocities and rigid customs would wash away. People before calling themselves as educated, must first educate their inner person, the self so that they know the worth of protection, respect and wisely "Love". We are living in a world where a few number of peoples know what love is, others just artificialise the real meaning of Love. I myself would not regard the life, in such a cheap society to be a worth living one. It is no better than being a dead - a plastic being, in such a society.

Merits & Demerits on the Prospect and Progress of Muslim Women

If we analyze all these rules and customs that make the Islam religion a rigid one & hard to go through for the women in their society, then we will find that such customs will wash away if the outlook of the man is changed towards the woman. The main arms to make such a transformation are a healthy education. Evil persists where there prevails ignorance. So, if each and every person is availed with the basic education of our human evolution & their worth existence, then the so called male biased society look could change. Else it too will degrade like the other societies and will be no better than them. The life of Muslim women in our society seems to be harder as compared to other societies. Although I have due respect for every culture to be of equal respect & worth, & not regarding anyone superior or inferior, as for me every culture have their own qualities & flaws.

But, if the knowledge of proper humanistic education is advanced among the fellow being of the society, the patriarchal dominance which is a power matter, truly as compared to that of the women, will humbly turn as the power of women for protecting them from all the evils of the society. Instead of being dominant, males should be democratic, so as to sooth & truly love their female counter part.

It is not a matter of revolting, as the Marxian ideology supports, and re-establishing of matriarchal system in place of patriarchy, but should be a matter of equality. Now-a-days in the present modern society of Assam, it is seen that many a significant Assamese Muslim women figures glazes, like Umme Fardina Adil, the first lady IAS of Assam, which in the term of 66 years of India Independence did not happen in Assam. The other significant figure is Jerifa Wahid, the style icon & a successful actress in the screen of Assamese film. Also Wahida Rahman, the successful jewellery/ornament designer of Assam, who owed glory not only in this region but nationally too. Another figure is Anawara Timur, who was the Chief Minister of Assam in 1980-1981, the Leader of Indian National Congress & AICC. She is the only female Chief Minister that Assam possessed during its present tenure of political history. And many more are there. Such dignitary figures who fly with the glorifying colours of success, competing man in the pathways of

life. All these are the result of broad mindedness, good education and above all a good-healthy guide which is void of superstitious beliefs, rules, rituals which does not hold any logical ground, but proves to be just myths. Every one of us has heard the tales of fairies & ghosts, which our great grand parents had told us & as such fascinated us. Though I am not disregarding or disrespecting them, they may or may not exist, but it our duty, that being a human of 21st century's rational society, we must take the taboos & customs rationally. We must listen, but should act logically. Rules are not something out of the human society.

It is the humans who established & made the society & too its customs. So, as all these are our creations, so do too we are the modifiers of it. We must accept those rules which are healthy, unbiased and not one-sided & reject those which devalued the human reason. God has gifted us with the supreme power of reasoning, which is not found in others. So, let us use it & it is the high time to see what is right, & if wrong should mend them, change them and create a society again, in which both men & women can dwell with safety in security, respect, freedom & bonding a great relation of understanding & not of dominance or complexities. Emphasis is given here on good guide and healthy home atmosphere more than education, because of the unhealthy atmosphere of educated class in metros, which can only be guided & retrieved well by means of an inbuilt good, spiritual home atmosphere, which is of the utmost importance here.

Thus not only the Muslim Assamese society's women, but the women of every other society, it is the due duty of all to co-operate their better half or partner or fellow being or brother or friend to reach the access of such a mentality of respect. As the famous proverb say's "A bird cannot fly on its one wing", so does the human. Again, like no one has built the Rome in a day, so does too man cannot reach to such a zenith in a single day, but needs a determined workout of time, with the mutual support of other beings of the society, their equals, the woman. If so happens, then the question of veiling, free movement no matter what time it is, or even where the prayer is done, there will occur no conflicts in the human minds so as to oppose all these.¹⁵

Conclusion

Human civilization came through to the present stage only with the contribution of both male & female, where generation formation or generation progress is impossible by any class of male or female single handedly. But the times of the historic interpretations show the dominance & prominence of the male members of the society only. Women, throughout the history have been kept as a matter of rejection. Their talents, skills & qualities have always been neglected. Even if history says, they say of two or three examples or better say ¼ of the women-man ratio-proportion of it. Women are always looked down upon with a low level of status in a male oriented society. So, a new kind of interpretation is required, where one can set oneself free from the chained patriarchal outlook of the society. And being an educated and

rationaly forwarded human of the modern time, it is our duty towards the Mothers of us, who gave us birth, to make justice in the writings of the pages of history. To make a new history, where everybody is equal, no society can & has ever moved forward, being it the Hindu, the Christian, the Muslim, the Zoroastrian or even the Sikhs being that of Assam, India or outside of it, or even stepped ahead without the active participation of women. Not even the Independence of India, by virtue of which we live no longer under the British Raj, would have been possible without the active participation of women mass. The significant of which are Birbala & Shaheed KanakLata Baruah, Nalinibala Devi, Parbati Giri, Usha Mehta, Matangini Hazra & their women mass followers. The women thus are equally responsible for the freedom of our present India, as men do. At present, where we lie back, relax & switch on a TV and enjoy reality shows & soaps, holding a bucket of popcorns, or move with our so-called lovers/boyfriends to malls, parties, discos or visit to temples, churches or masjids - all these would not have been possible if the women folks would not have sacrificed their precious life for us. All these have thus become real and not reel if such sacrifices would not have been made by our Mothers of India. So, the role of women must not be obliterated from the pages of history. Rather, such instances of pages make history itself glorified. And it is our owed duty to not allow to wash the pages, with the mere dominant shore tides of male view, but to protect our Motherland India and its daughters by encouraging peoples, especially women to fight for their aged-old unrealized rights, not violently but by the loving way of feminine, which at time is tuft too, like the dual face of Goddess *Parvati* & Goddess *Kali*; here it means that by the sharpness of pen, which is mightier than a sword, and pen down their heart's words in the pieces of papers and bring and awareness among the common masses to achieve freedom, *Swaraj* once again, but this time not of the nation India, but of the Motherland India, as was once done in 1947. Hence I like to say the following lines--

Let us first adore and tribute a respect to the root of our very existence, the Pious carrier who bore us enduring all pains with the warmth of love, giving us a chance to live in the beautiful Earth and nurtured with Her caring and blessings, with restrictions only for our welfare. The figure of love, care, friend, guide, partner in all pains and happiness and beauties of life.

The Mother

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