CHAPTER VI

ENCOUNTERING GENDER AND SOCIETY IN ASSAMESE FOLKSONGS

The distinction between sex and gender is that concept which distinguishes sex and gender clearly, the sex is a biological make up of an individual’s reproductive anatomy whereas the gender, is an individual’s lifestyle often learnt culturally. Thus, sex can be regarded as the biological and psychological characteristic where as, the gender is a euphemism for the sex of a human being, often intended to emphasize the social and cultural, as opposed to the biological differences between the male and female. The word “gender” in present era has been used as a conceptual category and the concept has been defined sociologically. The concept of gender has been accepted as a socio-cultutural concept as the society distinguish men and women into masculine and feminine and assign them different roles to perform in the society. It has been used as an analytical tool to understand social realities with regard to the women and men. The concept of sex and gender is totally different from each other. Everyone is born either as male or female and this difference can be determined simply by looking at their genitalia. But, every culture has its own way of valuing male and female and hence different, roles, responsibilities and attributes are assigned to them. Every society transforms a male or female into masculine and feminine, with different qualities, roles, responsibilities, behavior pattern and expectation. In a birthday of a boy, society gifts him plastic cars, pistols and guns but in case of a girl, the society gifts her doll, a kitchen set, a Barbie doll or teddy bear. Thus the society tries to teach them that boys are meant to perform all the masculine works like driving a car, to go to the battlefield and do other masculine works, whereas girl has to keep herself as pretty as a Barbie, has to manage home and the kitchen, give birth to the babies and to take care of them. Thus,
Unlike sex, gender is psychologically and socially determined. But sex is biological. Sex is natural too, but, gender is historically and culturally determined. Thus gender may be regarded as a socio-cultural concept and unlike sex, gender can be changed. Unlike sex, gender is variable as it changes from time to time, society to society, culture to culture and even family to family. Thus the gender inequality refers to the unequal treatment or perception of the individuals based on the concept of gender. This unequal treatment mainly arises from the differences in socially constructed gender roles as the society has divided the two sexes into masculine and feminine and different roles and responsibilities have been assigned to them. The biological differences of between these male and female can be recognized through the chromosome, brain structure and hormonal differences. Gender systems are often dichotomous and hierarchical. Patriarchal form of society has come into existence only because of this belief in hierarchical pattern where women have been assigned with the feminine responsibilities and men have taken the pride of performing those activities which have been regarded as the masculine. In such kind of a society, women are usually viewed as dowry burdens. The birth of a girl is still considered as a curse. People do not hesitate to go for female foeticide. Male children are preferred over the female children as they believe that, boys have the exclusive right to inherit the family name and properties. Boys are, thus viewed as an additional status to the family. The women are prohibited to pursue higher education and in some cases, not even the basic education. Ignorance does not allow the illiterate women to recognize their political, social and financial rights, which in the long run, creates the social and financial problems.

The concept of gender, the Patriarchal form of society and conservative traditional values of India believed that, the male-child have a higher economic utility. But the female children are none of economic utility but a huge amount of money runs out in their marriages in
the name of dowry. For this reason, the society is more concerned about spending money on the marriage of the daughter than that of her education. Many talented and brilliant girls cannot utilize her potentialities only because of this thinking. Moreover, expensive dowry of daughters further discourages parents from having daughters. Thus, a combination of factors has shaped the imbalanced view of sex. People believe that, after the death, the afterlife rituals and funeral ceremony can only be exercised by the sons. If the dead parent’s will not receive the rituals performed by the sons, they will not attain salvation. For all these reasons, sons are more attractive to the Indian parents. Though the concept and outlook has changed drastically, but, still, there are many factors which have represented the imbalanced shape of sex. Nowadays women are highly educated and ruling almost in every sphere of life---personal and professional. The roles and responsibilities assigned by the society in the name of gender discrimination to women have witnessed considerable change. In many rural areas, the concept has remained unchanged. But as a whole, the Indian society has taken a progressive outlook and women are no longer defined as inferior.

**POSITION OF WOMEN IN INDIA FROM VEDIC AGE TO MODERN AGE**

Rig Vedic society may be regarded as a egalitarian society as no any kind of class or caste basis hierarchy may be seen in that particular period. However, the *Rajan* or the king was at the top of the ladder of social system and *Dasī*(Slave or Servant) was at the bottom. In that sense a political hierarchy was present in the Rig-Vedic society. The Vedic household was patriarchal in nature where the father or the male member of the family was the head. The society was actually patrilineal. The institution of marriage was important and different types of marriages used to hold at that time, for example, monogamy, polygyny and polyandry are mentioned in the Rig Veda. The women sages as well as the female Gods i.e. Goddesses were
known to Vedic Aryans. However, hymns attributable to female sages are few and Female Gods were not as important as male ones. Women had the right to select the person with whom she thought her life will be comfortable for marriage, as her husband and could remarry if their husbands died or disappeared. Though the wife could enjoy a respectable position and was regarded as Ardhangini or better half, but, she was subordinate to her husband. But, as a whole, women had a very significant position in our ancient Indian society. In fact they have also been regarded as superior to men. There are many literal descriptions where it has been said that women had power to destroy many mighty rulers and their kingdoms and there are many proofs of such in ancient History of India. Veda Vyasa in Mahabharata writes how Kauravas fell because they humiliated Draupadi, the wife of Pandavas. The Kauravas won Draupadi in gambling game and humiliated her infront of all by trying to make her naked. This incidence broke the course of history and Pandava became determined to destroy the Karavas completely for insulting their wife and they fulfilled this determination too. The tale of Ramayana, written by Valmiki, describes how Ravana was killed for abducting Devi Sita in a cunning way. Along with that, Devi Sita represents the patience, strength; determination and rationality of womenhood. The main reason behind worshipping the Goddesses in Rig-Vedic society was to inspires public to respect women. In the Vedic society women participated in religious ceremonies, different types of Assemblies and other social functions. There is no any evidence of isolation of women as far as domestic and social affairs were concerened, but they were affectionately dependent on their male relations throughout their lives. There were women like Matreyi, Gargi, Lopamudra, Ghosha, and Indranni who were learned souls and have put forth there thought in Upanishads. The verses of the Rigvedic era disclose that women used to get married at a matured age and perhaps, she was free to choose her own life-partner or the
husband. Women were given a fair chance to choose her own life partner. This system of choosing husband is known as “Swayambara Pratha”. In this type of marriage, the eligible grooms assembled at the bride's place, and sometimes, they were given some particular tasks to crack and the winner was selected as the husband of the bride. There are many such incidences in epics the Ramayana and Mahabharata. Even Devi Sita and Draupadi became the bride with this Swayambar Pratha, where Rama, the husband of Sita won the game and Arjuna who won Draupadi. This continued even in the later period in royal families. Women were given more freedom as compared to now. Women were respected and women were treated as if they are worthy of worship. They were the mothers, daughters, sisters, wives and welwishers. They were regarded as the fate of the family. They were resembled with the lamps that remove ignorance and enlighten the household. She was the main person of the family who used to take care of all, sometimes as mother, sometimes as sister, sometimes as wife and sometimes as caring daughter. She was the adorable daughter, a loving sister, a caring wife and the best mother. Women were regarded as the most compulsory part of leading a Dharmic life. It was believed that, as women can destroy even the mighty kingdoms, so the heaven lies in her hand. It was believed that, the household, where women are not respected, such kind of households do not receive the blessings of Almighty. In Later Vedic period, the position that the women folk enjoyed in the early Vedic society, was not retained. The position enjoyed by women in Vedic period deteriorated in post-Vedic period.

In the Puranic and the Smriti Period, the degradation of the women can be noticed. Before 300 BC, the women used to enjoy a fairly higher status though not to the extent compared to the status she enjoyed in Vedic period. In the post- Vedic period, a daughter began to be regarded as curse. The right of inheritance or the right of property was clearly denied to the
daughters or the female child. Pre-puberty marriages, popularly known as Child-marriage, came into existence and people started practicing it. She was restricted to offer sacrifices, go out for pilgrimage or even to offer prayers. All the other important activities whatever were enjoyed by women during the Vedic Period was denied to the women of Puranic and Smriti period. The concept of polygyny came in to existence and people started practicing the method. The widow remarriage and the Niyogpratha were restricted through various types of Holy books. The widows were compelled to lead a ascetic life, where she had to wear white cloths, cut her tresses short, she was prohibited to wear jewelleries and have vegetarian food. The institution of marriage was made a irrevocable union. In this period, women were regarded just as a means to satisfy the physical desires of men. Husband and wife stood as equals before God. Still, up to this period, the veil system or the Purdah pratha was not observed by the womenfolk. But, the women were not given the chance or right to divorce her husband. But then, it was not permissible to men either. The status of women, in this period, cannot be regarded as the stage of women’s disability, but, they were not given total social justice and fairness which was enjoyed by the women of Vedic era. The male members of the family was assisted and helped by the women of the family in economic gains and income, even in agricultural pursuits as well as hunting. The invasion of the Mughal Emperor brought a severe chance in Indian social system as far as the status of women is concerned. The Islamic invasion to India added new flavor in lowering the status of women in India. Women faced severe restrictions as were confined at their own household. Though some religious movements like Jainism tried to bring women in religious order, but it was not of much help. The safest way to save daughters from invaders were to make them get married at an early age and hence it is believed that, child marriage has come into existance in the 6th century.
In the mediaval period, the position and status of women further deteriorated. The reason behind it is the systems like Sati-Pratha, child-marriage had started practiced widely and the system like widow remarriage was banned by some rigid communities of India and those systems were proved to be the greatest social evils. The birth of a female child began to be regarded as curse, a bad luck. Boys were preferred. In worst cases, the new born female children were brutally murdered. The daughter who got the chance to survive, were almost confined to the doors of their homes. Some added curtailments of freedom and Right of women were introduced. For example, Freedom Of Education, Freedom Of Life Partner Selection, Freedom Of Public Appearance In Social Gatherings, etc. In this critical phase, the purdah system came in to existence. Women education was banned almost. Feeling of conservatism grew among the people regarding women. Position of women got really lower. The Islamic invasion in the Indian subcontinent brought severe changes in the status of women, the prominent among which is the introduction of the Purdah system. But it is difficult to generalize the system, as at that same time, Queen of Kittur launched a armed rebellion against British Colonialist, against their policy of Doctrine of Lapse. At that same time, in 16th century, Queen Abbakka fought against both British and Portuguese. Rani Laxmibai of Jhansi is regarded as the national hero, who played one of the most prominent role in Sepoy Mutiny of 1857 and the story of her courage and bravery. The co-ruler of Awadh, Begum Hazrat Mahal, also played an important role in Sepoy Mutiny. These progressive women were well-trained in war tactics and they really did not bother to observe the Purdah system. Among the Rajput women, the Jauhar was practiced where women burnt themselves alive in the fire for saving themselves from molestation and rape. At that time, the Devdasi system was prominent. These Devdasis or the temple women used to lead a pathetic life where she was married to God but the men used to enjoy their bodies. Among the Hindu
Khatriya rulers, polygamy became popular. In many Muslim families, women were restricted to some particular areas of the house and that area was known as Zenana area.

In spite of living in such a social system, some women could show their excellence in education, religion and politics. Razia Sultana takes the pride of becoming the only female monarch of Delhi dynasty. Rani Durgavati of Gond Kingdom takes the pride of ruling her kingdom for long fifteen years. In 1564 she died in a war which was launched against her by the general of Akbar Asaf Khan. Noor Jahan, the wife of Emperor Jahangir is not only famous for her incredible beauty, but, she was the main decision making power behind the Mughal Throne. Jijabai, the mother of Shivaji was a great warrior as well as administrator. In south India, many women were the head of their villages and contributed towards the construction of many social and religious institutions. The position of women was questioned by the Bhakti Movement which in turn, tried to restore the status of women. Mirabai was a prominent figure of the Bhakti-movement and she is famous for her bhajans of Krishna as she happened to be a saint-poet. Other prominent supporters of Bhakti-movement were Akka-Mahadevi, and Lal-Ded. All were female saint-poets. Guru Nanak, the first Guru of Sikhs, also followed the Bhakti-movement and tried his best to establish equal social justice for male and female. He advocated various ways to bring the equal social justice for men and women. He said that women should be allowed to take part in religious assemblies to and sing Bhajan-Kirtans. He said, women should be allowed to take charge of religious task and lead Army in battlefields. She should have equal rights like that of men in marriage and Baptism. His concepts highly influenced the Sikh Gurus who came after Guru Nanak and they too advocated the equality of men and women. Systems like Sati, Purdah were tried to be ban by some progressive social reformers. But instances are still available regarding
the observance of such systems. Despite of law, childmarriage is still observed and Purdah system is still prevalent.

During the British rule, certain equality was established between men and women in terms of education, social and political justice. They ruled India almost for 200 years and social evils like Sati Pratha, Purdah Pratha, female, pre-puberty marriage of girls, slavery and etc got remarkably reduced. They took initiative to eradicate such kinds of social evils and also initiated to start widow-remarriage, right to property and inheritance of women.

The British Raj, initially did not want to touch the traditional social and cultural fabric of the Indian society and hence they did not give much try to change the social system and socially obeyed rules. But gradually, specially in the last part of 19th century and first phase of 20th century, they took initiative to eradicate the social menaces through some legislative measures. Prominent among those corrective measures were abolision of Sati Pratha, childmarriage and starting widow-remarriage. For these kind of social transformation, the British Raj got incentive from some well-educated Indian social reformers. Prominent among them were, Raja Rammohan Roy, Ishwar Chandra Bidyasagar, Swami Dayananda Saraswati, Swami Vivekananda, Mahatma Gandhi, Keshab Chandra Sen, Justice Ranade Maharshi Karve etc. the endless efforts by these social reformers along with the British Raj made many legislation passed on women equality and public opinion was mobilized regarding the reformation of the power and position of the Indian women.

These steps have paved the way in removing the obstacles in the progress of women. These kinds of activities did a lot in establishing the equal status of men and women. The famous legislation passed in this period were, The Abolition Of Sati Act, 1813, The Hindu Women Remarriage Act, 1856, Civil Marriage Act ,1872, Married Women Property Act, 1876, 1929
Sharda Act, Hindu Women’s Right To Property Act, 1939 Etc. Some provincial government also legislated some women related laws apart from these laws Imparting education to women in a formal manner was advocated by British Raj and they took initiative as well to educate the Indian women. Christian missioneries took great interest in educating the Indian women and all the possible initiative were taken by them to start women education. In 1824, in Bombay a girls’ school was opened. Women were allowed to pursue higher education in 1882. From that period women of India, started pursuing higher education. In that period, both men and women took the issue of educating themselves seriously and a positive change took place. Women started coming to do job of teachers, nurses, doctors and etc and men and women started thinking of employment in the same way. This changed outlook towards women’s education also helped in rising the age of marriage and enacting legislation to ban sati. When Indian women got enlightened with western studies, they got mentally prepared to fight against the social menaces. The outlook of the young male generation also changed drastically and they did not hesitate to accept a widow as his wife. Thus, the ground was prepared in 19th century paved the way for the all round development of Indian women.

European observers commented that Indian women are more virtuous than any other women of this world and hence, Indian women were highly praised by the Europeans. Social reformers like Raja Rammohan Roy, Swami Vivekananda, Ishwar Chandra Bidyasagar, Jyotiba Phule and the like, along with the British Raj fought a lot to establish social justice for the women and for the all round development and betterment of the Indian women. But the efforts of the social reformers, Christian missionaries and British Raj, initially faced tremendous hatred and criticism by the conservative Indians, as according to them, the expansion of education of
the women was destroying the tradition and cultural values of the nation. Hence, these social movements faced resistance as well.

The first women delegation met in 1917 and they demanded political rights for women along with National Congress. But now the scenario has changed. Women of modern India do participate in sports, media, art, culture, service and other fields. The well-educated women are in politics. Indira Gandhi served as a Prime Minister of India for an aggregate fifteen years and she has taken the pride of being the longest serving woman Prime Minister of the world. Even, the Constitution of India guarantees to all Indian women equality (Article 14), no discrimination by the State (Article 15(1)), equality of opportunity (Article 16), and equal pay for equal scenarioal work (Article 39(d)). In addition, it allows special provisions to be made by the State in favour of women and children (Article 15(3), renounces practices derogatory to the dignity of women (Article 51(A) (e)), and also allows for provisions to be made by the State for securing just and humane conditions of work and maternity relief. (Article 42).

The value and the worth of a civilization can be judged by the fact that, how much respect it gives to the women living in that particular society and India showed it’s greatness by granting women a honourable place which can be found in the scriptures of ancient culture of India. The study about Indian culture reveals that the arrival of the Muslims to India brought a considerable change in the position and status of women living in India. Their status no longer remained same as men and some social reformers like Raja Ram Mohan Roy fought against such kind of inequality between men and women and women subjugation. Raja Ram Mohan Roy has fought against the Social evils like Sati pratha which was prominent in the society at that time. He also advocated widow remarriage and abolishment of child marriage. The role of British Raj cannot be denied in this critical juncture and they have always supported the Indian Social
Reformers in eradicating the injustices going on against the Indian women. The influence of Mahatma Gandhi was great in this regard who taught women to take part in Indian Freedom Movement and hence, he allowed women to take part in politics. This political activeness of women developed consciousness among them regarding the equality of sexes and they got enough scope to realize the fact. As the result of this Indians realized that men and women should be treated equally. Since that period till now there is no looking back. Women have played exceptional role as teachers, doctors, nurses, clerks, receptionists, air-hostesses, police-officers, administrative officers and most importantly, as politicians. But, as far as the scenario of modern India can be noticed, it is important to eradicate certain social evils like illiteracy, dowry, female foeticide, deprivation of female child from receiving education and the like. Economic slavery has to be removed completely else, India can never get the opportunity of being called as Modern India. This is the only way of gaining the rightful place for Indian women. In Indian society, a female child is always treated as burden. Female foeticide may be regarded as the most dangerous menace in Indian society where an unborn daughter is brutally murdered in her mother’s womb. If somehow she is given a chance to take birth, she is made engaged in taking care of her younger siblings. She is often deprived of education. Indian society prefers to spend money on the marriage of a daughter than her education. She is given away in marriage at a very early age and in the name of her marriage lakhs of dowry is given to her in-laws. Dowry is one of the main causes of brideburning in India. Dowry system is also responsible for corruption. In order to enhance the social standards one man tries to give lots of dowry at the wedding of his daughter and this mentality makes him comfortable to indulge himself in corrupt practices. In some places of India, Sati is also practiced where they make a wife burnt alive along with her husband. If the husband is alive, wife-battering in some places is considered as a masculine
activity and if a husband dies, a widow is always considered inauspicious in society and deprived of all social ceremonies. Thus, the Indian women face a lot of domestic violences. Stepping out from the house is also very dangerous because, now-a-days “eve-teasing”, rape, gangrape, molestation has become a common phenomenon. Women donot have secured place to roam around alone.

Modern Indian women have played very successful role in various spheres of life as politicians, operators, lawyers, doctors, administrators, Police officers, corporate sector, teachers, banking, modeling, acting, singing, and diplomats. Women have become successful in every sphere of life just because she performs her work very honestly and sincerely. She understands the responsibility and worth of the work whatever has been assigned to her and there is hardly any sphere of life where Indian women have not taken part and failed to show their worth. Unlike the women of previous era, women of modern India exercise the right to vote, right to get elected in Parliament, seeks appointment in Public offices and also in corporate world. They have not only earned liberty and equality but earned the confidence to participate in all the affairs of the country. They have been given equality with men in shaping their future and sharing responsibilities for themselves, their family and their country. It is a fact that women are intelligent, hard-working, prompt, sincere, obedient and efficient in work. They put their heart, soul and brain together in every activity she does, may it be domestic matter or official. As a typist, computer operator or clerk, she is competing successfully with men. Women are managing the tasks of even the Central Parliament. Many Indian women are on top of International organizations and earning salary in crores because of their efficiency, intelligence and hardwork. Women are striving very hard to earn efficiency and perfection in every job including the Political affairs. This kind of integrity of character can be found only in women,
and, it has been found that, in government sector, women are less susceptible to corruption in form of bribery and favouritism. Women are very honest, sincere, obedient, punctual and responsible. For being sweet tongued, women have excelled in jobs of teachers, nurses, doctors, receptionists, air-hostesses, booking clerks in railway reservation counters and thus they are monopolizing the some jobs such as receptionists and air-hostesses. Another job in which Indian women are doing so well is that of teachers. The reason behind this is the feeling of motherhood. Women can treat the children as their biological child and treat them the way they would have been treated their biological children. The teachers are most important requirement of the nation like India where millions of children are groping in the darkness of illiteracy. By virtue of their love and affection for the children the women have proved the best teachers in play schools, kindergardens and primary schools. Montessori system of education is mainly conducted by the women teachers and the little children get motherly affection from the lady teachers in kindergarden schools. The women have monopolized the jobs in medical field as nurses in India. Lady Doctors have also proved themselves as brilliant surgeons. The lady doctors and nurses are occupied with motherly feeling and they are very prompt in empathizing and the power of empathizing reduces fifty percent of disease and worry of the patient and family respectively. The contribution of Indian women in Indian Politics is also mentionable and praiseworthy. Prime Minister of India Srimati Indira Gandhi holded the chair of the Prime-Minister more than a decade and she is the longest serving woman Prime-Minister of the world. Her contribution in Indian Politics is very brilliant and radiant. She was truly charismatic who encouraged the Indian women to take part in politics.

Though women of India have made considerable progress in last fifty years, but they have yet to struggle a lot to eradicate the social evils. The Hindu Marriage Act no longer regards
the women as a personal property of men. Marriage is now been regarded as a personal affair. The Marriage Act no longer and if a partner feels dissatisfied she or he has the right of divorce. Now days, that trend has almost gone where the families use to search life partners for the family kids, but now, the young boy and girl themselves decide with whom they want to get married with and spend the rest of life. As they have right to chose the life partner, they have given right to apply for divorce, if something unmatchable is going in between the couple. But, it is equally true that, passing a law is a different thing and acceptance of the society is a different story. The Indian Constitution has given them right to equality of status and for this reason, the Indian Society in turn, has to shake of the shackle of slavery and superstitions. They should help the government and the society in eradicating the evils of dowry, illiteracy and ignorance among the eves. The menace of dowry system should be abolished completely. The young girls should be bold enough in not marrying the boys who demand dowry through their parents. The boys should also refuse to marry if their parents demand dowry. But unfortunately the number of such bold and conscientious boys is very few. Even the doctors, engineers, teachers and the administrative officers do not hesitate in allowing themselves to be sold to the wealthy fathers of shy and timid girls. Such kinds of bridegrooms have really brought disgrace to the cadres of the particular society. The Government should implement some strict and stringent laws to afflict rigorous punishment on the dowry seekers and to those who burn the brides for the sake of dowry.

ASSAMESE SOCIETY AND WOMEN: A REFLECTION ON DAKAR VASAN

The position of Assamese women is clearly reflected in Assamese proverbs. In different parts of Assam some special proverbs have been made for women. For example, in Goalpara district, it is believed that, women should be reserved. If she looks crazy and light minded, people will dare to ask her for sexual favours and she will turn into a slut. The society considers a
reserve daughter or daughter-in-law a pious lady and has tried to make her character shining through this proverb: -

\[ \text{Mēēk Mūēk Nāārēē, Nāāpāāy Xāāri,} \]

\[ \text{Sōōk-Bōōk Nāārēē, Bōōd-Kēēlēṅkāārī Bhāārēē!} \]

The meaning of this proverb is, the women who are restless, never wakes up mentally and the women who are too fluctuating in nature, always destroys her reputation by themselves. Even, in Assamese society, it is believed that, if the mother is good, if she is a woman of character, her daughter will be unconditionally good. For example: -

\[ \text{Bāāp Bhāālāā Tāār Betāā Bhāāl,} \]

\[ \text{Māāō Bhāālāā Tāār Jēē,} \]

\[ \text{Gāāī Bhāālāā Tāār Bāāsūr Bhāālāā,} \]

\[ \text{Dōōdh Bhāālāā Tāār Ghēē!} \]

The meaning of this proverb is, if the father of the family is good, if he is the man of character and principle, his son will follow his footsteps and will become a nice man, like that, a daughter spends most of her time with her mother. The mother is her friend, philosopher and guide. She shares her secrets with her mother. So, if the mother is good, lady of character, religious, ritualistic, then definitely, her daughter will become good. If the cow is good, her calf will definitely be good, if the quality of milk is good, of course the milk will produce good butter.

Character of a lady is like white coloured cloth piece. If the white cloth becomes dirty somehow, it becomes impossible to remove the stains so easily and it becomes next to impossible to go back to its previous markless colour. Like the white cloth, if the character of a woman becomes perverted, it becomes tough to make her convert into a lady of character. Many proverbs have been created on this particular issue. For example:-
The meaning of this proverb is, if a lady becomes perverted and loses her reputation, no one can make it clean by pouring clean milk on her. Physical beauty has always been highly appreciated in marriages. If women have some special quality regarding her physique, she has been considered auspicious, the absence of which may bound the society to reject her as a daughter-in-law. Some criteria have been given for choosing a woman for marriage. For example:

Öti Lōmāā Alōkini Öthōbāā Rōgī,

Uchchōswōre Kōthāā Kōy,

Hāāshe Uchchō Hāāshi,

Sāāiyāābōrnō Briikhkhōnāāshinēē Kōmōr Mōtāā Nāārēē,

Hōilēō Rāājāār Bēētēē Tōbu O Grihō Bōīrēē

The meaning of this proverb is, the women whose whole body is covered with hair or the women, who fall sick every now and then, should be avoided. Again the women who speak and laughs loudly should be rejected. The women whose complexion is bit dark like shadows are often not good. Their arrival at house kills trees and plants. The society should avoid the women whose waist is broad. It is said that, the women, who have hair on body, or if she is sick, or if she laughs and talks loudly with a broad fat waist should be avoided. She may be a daughter of a king, but if she has such kind of demerits, she is always an enemy of the household.

In Goalpara district, the society had a very conservative outlook towards the women. it was believed that women are not at all trustworthy. In some proverbs, it is strictly prohibited to trust a lady. Otherwise, the men folk will invite their own trouble by their own.
For example:-

*Māāj Pōthāārōt Nedibī Kūrūwāār Bhāāshāā,*

*Tirēēr Aāgot Nōkōbi Bīswāākher Kōthāā!!*

The meaning of tis proverb is, you should not give the voice of a crow in the mid of the field, and hence, never trust a woman and do not share something personal.

*Tirēē Māātāā Tirēē Pāātāā,*

*Tirēēk Nōkōbi Hōsāā Kothāā.*

The meaning of this proverb is, you can call a woman near you, you can even make her your own woman but never tell her the truth.

*Tirēē Tirēē Nōkōbi,*

*Tirēē Nōhōy Bhāāl,*

*Tirēēr Kothāāt Mōrisē,*

*Rāwān Ghōrēr Pāāl!*

The meaning of this proverbs is, never say, woman, woman, woman. Because women are not good. In the name of women, after listening to the voice of women, even the kingdom of Ravana was destroyed.

*Nāārēē Jāāti Abiswāākhī,*

*Būdhēhī Bhāāl Jāānē!*

*Lāāgāāya Premer Dori,*

*Aāste Aāste Māārē!*

The meaning of this proverb is, the men folk shoud not trust women folk because the women folk is not trustworthy. They will bind the menfolk to fall in love with them with extreme cunningness and makes them die with lethal doses. If a lady takes her meal before her husband,
the household of such kind of a lady spoils automatically. In Assamese proverb, it has been written as follows:-

_Bhāāt Rāāndiyāā Jībāā Nāārēe,
Swāāmēēr Aāgot Khāāy,
Bhorāā Kolshēr Jōl,
Tōrōle Xukāāy._

The meaning of this proverb is, the lady who cooks but eats the food before her husband is an inauspicious lady. Because, in the household of such lady, the vessel full of water dries up in liquid form.

Apart from these proverbs, there are many proverbs which have been specified for women. The meaning of this proverb is, the husband of a lady of character is like the peak of the mountain unlike the husband of a loose character woman is like the root of a broken boat. Thus the Assamese proverbs have portrayed the character of a deserving lady. Apart from these proverbs, the proverbs written by Dak are highly appreciated and obeyed in Assam. It is believed that some proverbs have been written by a mysterious man called Dak. West Bengal, Bihar, Mithila, and Assam demands that Dak belongs to them respectively. The Assamese people firmly believe that Dak belongs to Assam and he is from “Lohi Dangora” village of Barpeta district. Amazingly, he started talking just after his birth and for this reason, he is known as Dak.

In some proverbs, Dak has tried to make the people understand the character and nature of women. For example:-

_Rāājāāk Sinibāā Dāānōt,
Ghōrāāk Sinibāā Kāānōt,
Khūrōk Sinibāā Xāānōt._

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Naāreek Sinibāā Snāānōt!!

The meaning of this proverb is a king should be recognized through the donations he makes. Like that, a horse can be recognized through the quality of the ears, the arrow can be recognized through the piercing power of it and a woman can be recognized in the way she takes bath.

The society always wants a lady to be honest, purified and full of character. The nature and behavior of a lady determines her character. The society always wants women to obey their husbands. For example:-

Swāāmēēr Sewāā Gōdhuli Rāātī,

Dāke Bōle Sehi Lākhimi Jāātī.

The meaning of the proverb is, according to Dak those women who take care of their husbands in the evening and night, those women may be regarded as auspicious. They belong to the same family of Goddess Laxmi.

Generally, a lady conducts the works of whole household, cooks, nurtures her children and even helps her husband in paddy fields. A lady may have a tiring and hectic schedule, still she has to speak softly and sweetly. If she speaks loud, it will be regarded as a sin. For example:-

Swāāmēēr Bāākyō Kīsu Nepāālōy,

Tēwē Sēi Nāārēēk Lākhimi Nerōy.

The meaning of this proverb is, the wife, who always obey her husband, and never denies the orders of her husband, from such households, Goddess Laxmi never moves away. She always remains in such kind of household. Dak has also described the quality of a good wife. According to him, a good wife must be like this:-

Nōmrō Huiwāā Thāāke Jēhēn Dāāshi!
Kōdāāpi Kōthāār Bāāni Nābhāāshi!

Jōtōne Swāāmēēr Gusāāyob Rōsh!

Dāke Bōle Aāmi Tāāit Sāntōkh!!

The meaning of this proverb is, a wife should be polite and obedient like a maidservant, she should not speak roughly and in case, if her husband is angry, she must abolish his anger with her love and care. The women who possess such qualities, according to Dak, such women only can satisfy him. The beloved women of Dak must have such qualities:-

Sāāhōōk Sōōdhi Kōre Aāy-Byāāy,

Sehi Nāārēēk Xodāā Lāāxi Nesāārōy.

The meaning is, the women who always ask their mother-in—laws before spending money, the Goddess Laxmi never leaves the house of such lady.

Gūrūdēū Sēwe Otiithi Pūje,

Sehi Nāārēē Sukh Bhāāgyot Bhūnje.

The meaning of this proverb is, the women, who takes care of the preacher of the family, worships the guests whoever come to their place, such women are always destined to enjoy happiness in their lives.

Aāpōōn Pōōt Sōōdāāy Mōōn,

Swāāmēēk Dekhitē Thāākē Mōōn.

According to Dak, the women, who always wants to see only her husband, whose mind always craves for her husband is obviously a good lady.

Swāāmēē Khāāy Jodi Kōre Ahāār,

Nekhāāle Swāāmi Bhunjōōy Bikāār!!
According to Dak, the women can be considered as good women who take food if only her husband takes food. If the husband does not take food, she falls sick. Thus, Dak has tried to mention the qualities of a good woman.

Dak has also observed the activities of a loose character woman and has given many remedies to rectify her.

For example:-

Grihinē Hūiwāā Bōle Kōtur,
Aāy Nesāāy ,Byāāy Kōre Prōchūr,
Ulāāi Goiyāā Nāāhe Sōkāāle,
Tāāik Dushtāā Bōle Sōkōle.

According to Dak, the woman who is a home-maker, must speak soft. She must be a soft-spoken woman. The housewife who speaks very rough is not good enough. If she expends more than the family income, ofcourse she is not good enough. Again, she is regarded as a loose character woman by all if she goes out and doesnot come back till morning.

Some women should be boycotted from the society who has such qualities mentioned bellow:

Kōndōl Xūnilē Bāāhirok Jāāy,
Nāās-Gāān Xūnile Shōttōre Dhāāy,
Sehi Nāārēē Sōnge Je Kōre Bāāsh,
Tāār Jibōnōt Kihōr Aāsh!!

According to Dak, some women are there who always goes out if she hears people quareling and fighting. If she hears the music, sounds of dance, she immediately reaches to the
place and starts enjoying. The men who lives with such kind of women, loses all the hopes from life. His life becomes hopeless like hell. So, the women who have above mentioned characteristics must be avoided as soon as possible. Even laughing loudly on the part of women has been regarded as crime.

According to Dak, those women who use to laugh are the holder of a lighter mind and hence the women who laugh loudly are considered as loose character women and they must be suspended from the society. According to Dak:-

Xōdāāy Hāāshi Mukhōt Nērē,

Dāke Bōle Tāāk Nāānibāā Ghōre!!

The meaning of this proverb is, the women, whose faces never stops smiling, those women are not prescribed for marriage.

Dak has observed the characteristics of bad women and has criticized them and sharply and has asked them to take strict action against them. He said:-

Bāārit Pukhūri,Nōdēēk Jāāy,

Shōgōne Tāāi Pōrōr Mukh Sāāy!!

It is said that those women who go to the river though they have ponds in their own households, those women are not good because they go out to see the other men. Again he has said:-

Ghōne Ghōne Jāāy Pōrer Ghōr,

Dāke Bōle Dushtāā Jāānibāā Nōr!!

The meaning of this proverb is, the women who go to the house of other people frequently, those women are not good and of loose character.
Even Dak has prescribed some physical criteria of bad women. Those women should be avoided in respect of marriage. For example:

*Kûkântö Süli,Sôkolâa Pîthi,*

*Dâke Bôle Sei Dushtâa Nāārēē!!*

It means that those women who have curly rough hair along with rashed back are loose character women according to Dak. Again he has said:-

*Sôru Dôntô,Pââtlâa Oth,*

*Tââir Dekhibâa Dôntôr Chôt!!*

The women who have slim lips with little tooths are generally fond of arguments and can hurt anyone through her sentences. Some women should be avoided because of their bad habits. For example:-

*Ji Nāārēē Prôvääte Nidrââ Jâây,*

*Bââhēē-Sarjyäät Suryēâ Pâây.*

The women who sleeps in the morning and who wake up after the sun rises should be strictly avoided.

*Udōy Kâālot Nilipe Ghōr,*

*Dâke Bôle Tââik Chhâaribââ Nôr!!*

The women, who do not wipe their house when the Sun rises, those women should be boycotted by the menfolk.

In some proverbs, Dak has given some women-centric knowledge and suggestions even. For example:-

*Mââk Subhâākhini JiyeK Kââzi,*
Situ Kōnyāā Bibāāhe Xūji.

It means that, the girl who is perfect for marriage can be determined by the character of her mother. If the mother is soft-spoken then definitely her daughter will be expert in household activities and hence, according to Dak she fulfils the criteria of being a good wife and a good daughter-in-law. Again, Dak has said:-

Jûboti Kanyāāk Nerāākhiba Ghorè,

Dwāār-Ghōr Sāāi Bibahāā De Durè!!

The meaning of this proverb is, when the girl becomes young, the parents should not keep her in house, inspite of it, they should search for her a good household at a far place and should solemnize her marriage. Thus, Dak has suggested the proverbs for women.

Women use to play a very important part in any society, Assamese society even. So, the role, functions, merits and demerits of women have been shown in various folksongs, ballads and proverbs. These proverbs have tried to represent male as the superior gender and have marginalized women. All the restrictions are meant for women only. Even her physical structure and ugliness has been considered as a crime.

PRESENT STATUS OF WOMEN OF ASSAM AND ENCOUNTERING GENDER THROUGH FOLKSONGS

The status of women in India has been subject to many great changes over the past few millennia and the efforts of social reformers have been successful in establishing equality between men and women. If the history of the evolution of Assamese is traced back, it will be found that the period, when women like Gargi, Atreyee, Maitreyee, Khona, Ghosha, Apala, Lotabati were intellectually so high that they could debate on Philosophical issues along with essaying the Strots of Veda an in that process was almost stopped at the mediaval period and
Assam is no exception. But in some aristocratic families of Assam, the women were blessed with the opportunity to learn Sanskrit and pen down literature. They were provided with limited chance and Padmapriya, the daughter of Sri Sri Gopaldev could manage the chance to write down some poems and hence introduced her intellectual capability. Apart from that, the other Assamese women introduced their creativity and inner feelings through Aainam, Biyanam, Nisukani Geet, Bihunam and the like. The colonial rule though indirectly responsible for enhancing the charm of education in Assam but in reality they did not think much about to educate women. Like the other places of India, the Baptist Missioneries were the first who tried to educate woman of Assam. They started to open separate schools for Assamese women. Apart from them, some Wellwishers of Assam tried to remove the superstitions by introducing education for women. Prominent among them are Haliram Dhekial Phukan, Jogyaram Khargboriya Phukan, Ananda Ram Phukan who tried to make the Assamese people to be strong enough to remove the curtain of superstition and conservatism. Another modern person was Gunabhiram Baruah who got married to a woman called Bishupriya and he educated her along with his daughter Swarnalata. Then a phase came when people of Assam started sending their daughters for higher studies at Kolkata. The prominent women who broke the conservatism and educated themselves highly were Rajabala Das, the first woman graduates Sudhalata Duwara and Sukhlata Duwara. The Missionaries opened many schools to educate women. But, after so much of progress even there were many families who did not support their daughters to go out of homes in the name of education. In those cases, English women did not hesitate to go to the houses of the students and she used to gather many girl students together and educated them together. Those kind of schools were called “Jenana Schools”. Thus the Assamese ladies started flourishing themselves intellectually.
After getting education, women learnt to express their inner feelings through creating poems and those poems were basically the folk-poems. Folk-poems may be resembled with a flowing river where all the feelings like love, affection, desire, sorrows, tears, fear etc floats. There was a time when women used to get married at an early age and occupied themselves in household phenomenon. So chances were there that if women had been given chance to educate themselves, like men they would have been come out in the world of literature much earlier and earned reputation. As they had no light of education, they preffered to keep themselves as the shadow of the men-folk and hence, they could not think out of letting their emotions out like men and develop their respective personalities. But women played an important role over Assam in reading the Assamese and Bengali literature, specially, novels and poems. There was still an unwritten rule that romanticism was made for men but not for women. So many women took a chance of expressing their feeling of melancholy through the poems addressing Alightly and fortunately, many literate and modern men encouraged them which made the women come out with strong writing skills and hence the journey of women in Assamese literatute captured it’s strong hold. Among the Assamese poetess Dharmeswari Devi Baruani, Nalinibala Devi, Jamuneswari Khataniyar, Nimalprabha Bordoloi, Lakhyaheera Das, Nilima Dutta, Prabeena Saikia, Alimunnisa Piyar, Chiralata Phukan, Sarifa Khatun Choudhuty, Karabi Deka Hazarika, Anupama Basumatary, Archana Pujari are the remarkable poetess. Apart from these prominent personalities, there are many other upcoming ladies whose writing is pregnant with opening up new demensions. In this process, Assamese women have taken a chance in tems of translating different literature in Assamese or Assamese in other languages. Because, the world is enriched with rich literature and if those will not be translated, many people will be deprived of get familiar with the literature of other language. A.K. Gani, an missionary takes the pride of being
the first woman translator of Assam who translated two books Phoolmoni and Karuna from Bengali to Assamese. After that the translation process started in a ful-l fledged way. Women translators who performed commendable works are Ajoli Tora Neog, Suprabha Goswami, Anu Baruah, Nirupama Phukan, Deepika Gogo, Rajbala Das, Pushpalata Das, Prabeena Saikia, Priti Baruah, Bimal Bhagaboti, Alimunnisa Piyar, Dolly Talukdar, Geeta Upadhay, Basanti Laskar, Renumala Duarah, Chandraprabha Devi, Toshopriya Kalita, Nirmalprabha Bordoloi, Nirupama Bargohain, Basundhara Saikia, Lakhyahera Das, Mamoni Roisom Goswami, Meera Borah, Bandita Phukan, Madhurima Baruah, Champa Upadhyay, Nishiprabha Bhuyan, Deepika Chakraborty, Girija Baruah, Sudakhina Das, Bindu Deka, Dr, Shanti Thapa, Zeenat Ahmad Das, Bonti Asha Kakoti, Manjumoni Kalita, Malabika Sarma, Hirabala Das, Dr. Bharati Dutta, Abha Borah, Rani Bordoloi, Arunima Dutta, Kamala Gohain Sengupta, Harapriya Barukiyal Bargohain, Sabitri Gogo, Neelima Medhi, Senehi Begum, Manju Dutta Baruah, Arupa Baruah, Meena Hazarika, Manju Majumdar Barman, Mridula Sarma, Beena Thakur Bezbaruah, Rosy Rani Sarma, Nayantora Borah, Niru Sarma Porajuli, Amrit Goswami, Rashmirekha Sarma, Bina Sarma are the good translators. Slowly and gradually, Assamese women dared to publish their auto boigraphy too and hence these women proved that they do not only live their lives but also takes the responsibility of whatever they are doing. Prominent among those are “T nikuri Doh Bosoror Smriti” by Rajabala Das, “Ari oha Dinbur” by Nalinibala Devi, “Adhalekha Dastabez” by Mamoni Roisonm Goswami, “Luitore Pani Boi jay oi boi jay” by Nilima Dutta, “Biswa aru Sankhyor Majedi” by Nirupama Bargohain, “Jibon Jibon Bor Anupom” by Nirmal prabha Bordoloi, “Moi aru NEFA” by Indira Mir amnd the like. In all the autobiographies, there are some common characteristics such as, status of women in the society, sharp sensitivity, emotions, poetic language, and description of lifestyle of domestic atmosphere.
These women have represented their lives in a bold way and hence they have encouraged other women to fight for self and suggested not to repeat the mistakes they have committed. Basically they are the educators who have taught the concept of life.

Another bold step on the part of the Assamese women was to coming into journalism. All over the world, the domination of women both in print and electronic media is remarkably noticed. The first Assamese woman journalist was Kalpana Gupta Baruah. Other remarkable Assamese woman reports are Monika Baruah, Sabita Goswami, Indrani RaiMedhi, Bobita Baruah, Swapna Bezbaruah, Malabika Pathak, Reena Choudhury, Sabita Lahakar, Anuradha Sarma Pujari, Arundhati Dutta, Geetimalika Neog, Maini Mahanta, Jimoni Choudhury, Tereja Rahman Sasiprabha Das, Tuna Goutam, Kunti Phukanani, Bharati Bezbaruah, Nibedita Borah, Juri Saikia, Bandana Dutta Hazarika, Runima Mahanta, Joyajyoti Gogoi, Kiran Goswami, Anima Devi, Runima Majumdar Baruah, Uttara Kalita, Monalisa Sarma, Krishna Das etc. Many women are actively participating in electronic media like Sayamoni Bhuyan, Sikha Saikia, Jenifa Burhagohain, and the like. These women are doing well and they have presented the facts of the society boldly without hiding anything from the civilians. Assamese women have participated in cinema and acting, dance, music, modeling, advertisement, medical science and etc. some women have been able to introduce Assam in national and international platform and hence they have been able to make Assam noticed and recognized. So Assam takes pride on these women.

Some Assamese women of recent time have contributed a lot in enhancing the status of Assam in national and international field. For example, three Assamese women from Assam participated in Femina Miss India contest, 2016. Rajkanya Baruah received the title of Miss beautiful body along with Miss healthy skin, Aradhana Buragohain earned the title of Miss Fashion Icon and Priyadarshini Chatterjee won the Miss India title. The 53rd edition of the
Femina Miss India beauty pageant was held in Mumbai on 9th April 2016 where Aditi Arya crowned her successor Priyadarshini Chatterjee as Miss India World 2016.

Manikangkana Dutta is an Assamese Indian Super-model who hails from Guwahati. She is an established model in the world fashion circuit. She has been a pin-up girl in Kingfisher Calender and she was featured as the cover girl of Vogue Magazine which is a dream of any model. Manikankana Dutta also debuted in the Hindi Film called “Guzarish” by Sanjay Leela Bhansali.

Dipannita Sharma is also an Indian supermodel and an actress. She was born in the Oil India Limited Colony town of Duliajan, Assam. Her father was a doctor in O.I.L. Hospital. She completed her schooling in Assam and graduated in History from Indraprastha College for Women, Delhi. She came in to lime light after making it to the final five of Miss India 1998 contest and earned the title of Miss Photogenic in the same contest. She has walked in ramp for many national and international brands. She had endorsed and been the face of several skin care brands in India and an International Face for Breguet watches and jewellery for 5 years. She also showed her acting skills by debuting in Hindi movie “16 December” in 2002. Her younger sister, Arunima Sharma is a Television actress and best known for her role as Rano in the soap opera “Kasam se”.

Seema Biswas is an Indian film and theater actress from Assam who shot into prominence with the film “Bandit Queen” by Shekhar Kapoor. In this film she portrayed the role of Dacoit Phulan Devi in 1994 and won National Film Award for best Actress. She has a reputation for performing strong character roles. She won Sangeet Natak Academy award in 2000 and Best Actress Genie award for her role as Shakuntala in Deepa Mehta’s Water in 2006.
She was born in Nalbari, Assam to parents Jagadish and Meera Biswas. Her mother, Meera Biswas was a History teacher and a pioneering figure for female theater. Artists in Assam and came into contact with artists like Bhupen Hazarika, Phani Sarma and Bishnuprasad Rabha in early life.

Parineeta Borthakur is an Indian Television actress from Assam who has featured in many Hindi films as well as Indian TV serials. She was born in Diphu and was brought up in Duliajan, Assam. She is a good singer too and released many music albums of her. The actress has currently gained popularity by potraying the role of Sharmishta in popular Soap Opera “Swaragini” and hence a she is a recognized face in India.

Devoleena Bhattacharjee is another actress from Assam who is a popular face in India. The Sivasagar born actress is famous for her role as Gopi Ahem Modi from the show “Sath Nibhana Saathiyaa”

Assamese origin Sanghamitra Kalita, Managing Editor, Los Angeles Times, has won Pulitzer Prize for journalism in 2016. Tanisha Kashyap becomes the first Assamese girl to represent India in under 14 Wimbledon. It is a rare achievement as she became the first Assamese girl to occupy the top spot in junior tennis in the country. These women have not only been able to make their names a brand but simultaneously they have made Assam popular in National and International atmosphere.

The Assamese society has changed drastically. Now most of all the women are highly qualified, independent, both mentally and socially. They earn their own bread of their own and respect themselves and their respective field of works. Now days women donot sing for her children, “Don’t you cry my son! Your father will reap a banana tree after coming back home, you will have bananas when it bears fruit” kind of lullaby. Now women are economically
independent and hence they are self-sufficing to provide themselves and their children whatever they deserve. Now days many single women, who are financially stable and who are able to support herself and her child or children are willing to adopt a child. Thus the social norms have modified a lot. In Biyāāāāms, the expert singers do sing songs which make her learn about dos and do nots after reaching her in-laws place. For example, they have been asked to write their parents if she is going through scarcity of food or cloth, but she has been prohibited to ask anything from her inlaws. She has been taught to take care of each member of her family members of her husband’s side at any cost. Some common marriage songs are those songs which have been transmitted from one generation to the other and some others have been inmstantly created by the expert singers. Though marriage songs are extempore songs but some songs related to the ceremonies are the part of the oral tradition. So, the prior made marriage songs reflect a society where women have been asked to remain calm, cool, noncomplaining, tolerant and very polite. It has been taught to them as they have always been taught to remain like this. The society and women of modern era has changed drastically.

Today, women are qualified, self-dependent and financially stable. In most of the cases women are seen to choose their life partner by their own and on the contrary their family plays the role of the strongest support system of hers. Now a day, no parents will suggest their daughter to tolerate any misconduct of her in-laws place. Specially, the mental and physical abuse. On the contrary, the families do understand the value of the mental capability of their daughter-in-law. There was a time when, after fixing up a marriage, people asked about the profession of the groom, but, now that phase has come when people are eager to learn about the profession of the bride. In this regard, it is mentionable that, whatever was seen in Goalpariyāā Lokgēēt that one young woman, how brutally, she was bound to get herself married with a kid,
or how her in-laws have abused her or how in her presence her husband has brought new woman in the household, those are now considered as crime and hence relevant laws have come into force to prevent such kind of illegal activities. But the voice of resistance is too prominent in those songs. When a young girl curses her parents or relatives to die an unnatural death it becomes prominent how brutally she is hurt emotionally. Each word of Gōālpāriyāā Lokgēēts described in this research paper represents the voices of resistance. She is fed up with the social customs, Zamindari System, poverty for which her parents became bound to sell her in marriage with unsuitable.

As a result, she got dissatisfied with herself. She doesnot know, whether to remain angry with herself, her parents or society. Sometimes she has found solace in cursing her parents to die; sometimes she has wished her own death. She has a feeling as if her death may result in bringing positive changes in the society. Perhaps, after seeing her condition, other parents will be scared of giving away their daughter in marriage to someone who doesnot suit her anyway. Same has happened with the JengBihu. In some Jeng bihu songs the women have found to be joking around one another and hence enjoying the festival fullest but in some songs they have mourned because, after performing such hard work for the livelihood of her family, she does not even have any permission to go out to the Bihu fields. She sometimes feels dissatisfied that her contemporary friends have become even a grandmother, but because of her stupid heart, she is still waiting for the person, once she loved hard. She even expects that she will be able to make a family with him in heaven after death. Though she is scolded badly by her family members still she could not settled down with her heart. These songs represent a strong conflict between the heart and brain.
Her brain understands everything but her heart rejects. Though she is scared of her future condition of her life still she is satisfied with the present condition of her heart. Again, if the ritualistic songs will be studied, it will be found that, women observe ritualistic fasts and sing as they want their families to be secured. They just want their male members to remain healthy and happy so that they remain happy. In some ritualistic occasions, women have been seen observing festivals in the wish of a male child. Though observing ritualistic functions or worshipping depend upon personal choice, but now female children are widely accepted in the families of Assam and they do not think much about male-female children. Now-a-days, Assamese women accept that selfacceptence is a form of love and self-love and acceptance brings positive changes in life and hence they attract circumstances and people that reflect her self-love. Now-a-days, modern women want to make themselves safe, happy and contained so that they can distribute, love, safety, guidance and protection to those she loves which includes her parents, her relatives, her husband, her children, her friends and welwishers.