EDITORIAL ADVISORY COMMITTEE

Prof. S. S. Khanka : Professor (HRM), National Institute of Financial Management, Ministry of Finance, Government of India, Faridabad, Haryana

Prof. Atul Sarma : Visiting Professor, Institute for Human Development, NIDM Building, IIPA Campus, Indraprastha Estate, New Delhi-110002

Prof. R. C. Parida : Dean, Faculty of Management Studies, Rajiv Gandhi University, Rono-Hills, Doimikh-791 112

Prof. Tomo Riba : Professor, Department of Geography, Rajiv Gandhi University Rono-Hills, Doimukh 791 112

Prof. Tana Showren : Head, Department of History, Rajiv Gandhi University, Rono- Hills, Doimukh, 791 112

Prof. Ranjit Tamuli : Controller of Examination, Rajiv Gandhi University, Rono- Hills, Doimukh, 791 112

Dr. M. Q. Khan : Principal, Government College Doimukh, Kola Camp Doimukh, Papum Pare District - 791 112

Dr. D. K. Padhi : Associate Professor, Department of Education, Dera Natung Government College, Itanagar - 791 113

Dr. R. K. Mandal : Associate Professor, Department of Economics, Dera Natung Government College, Itanagar - 791 113

Dr. Philip Mody : Sr. Assistant Professor, Department of Commerce, Rajiv Gandhi University, Rono-Hills, Doimukh - 791 112

Dr. Bipan Hazarika : Professor, Department of Mathematics, Gauhati University, Guwahati, Assam, 781 014

Dr. P. R. Gajurel : Associate Professor, Department of Forestry, North Eastern Regional Institute of Science and Technology Nirjuli-791109

Prof. Pramood Tandon : Former Vice Chancellor, North Eastern Hills University, Department of Biotechnology, NEHU

Prof. S. K. Borthakur : Professor, Department of Botany, Guwahati University, Guwahati, Assam

Dr. Joram Begi : Former Director, Higher & Technical Education, Government of Arunachal Pradesh, Itanagar-791 111

Prof. Nani Bath : Professor, Department of Political Science, Rajiv Gandhi University, Rono-Hills, Doimukh, Arunachal Pradesh, India
## CONTENTS

<table>
<thead>
<tr>
<th>S/N</th>
<th>Articles</th>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Origin of the Adis: A Polemical Discourse</td>
<td>Abang Pertin</td>
<td>1-9</td>
</tr>
<tr>
<td>2</td>
<td>Household Characteristic of Public Distribution System Beneficiaries and Per Capita Monthly Off-Take of Subsidized Rice in Arunachal Pradesh: With Reference to East and West Siang Districts</td>
<td>Lige Sora</td>
<td>10-24</td>
</tr>
<tr>
<td>3</td>
<td>Development Scenario of Education in Arunachal Pradesh and Comparative Study of Male Female Literacy</td>
<td>Liza Mihin</td>
<td>25-35</td>
</tr>
<tr>
<td>4</td>
<td>Emergence of Indian National Congress and Its Role in State Politics of Arunachal Pradesh</td>
<td>Dr. Nyajum Lollen</td>
<td>36-42</td>
</tr>
<tr>
<td>5</td>
<td>Urbanization in the Apatani Valley, Ziro of Arunachal Pradesh</td>
<td>Padi Hana</td>
<td>43-52</td>
</tr>
<tr>
<td>6</td>
<td>Pasighat: The Oldest Town of Arunachal Pradesh</td>
<td>Dr. Ratna Tayeng</td>
<td>53-59</td>
</tr>
<tr>
<td>7</td>
<td>Traditional Hunting Practices of the Bugun Tribe of Arunachal Pradesh</td>
<td>Ritter Basar</td>
<td>60-67</td>
</tr>
<tr>
<td>8</td>
<td>Voice of the Voiceless: An Analyses of the Poems of Nissim Ezekiel and Kamala Das</td>
<td>Shiny George</td>
<td>68-75</td>
</tr>
<tr>
<td>9</td>
<td>Anthropology in Arunachal Pradesh: Genesis, Establishments, and Contribution</td>
<td>Tame Ramya Bhaboklang Sohkhlet</td>
<td>76-95</td>
</tr>
<tr>
<td>10</td>
<td>Indigenous Healing and Treatment Practices among the Nyishis of Kurung Kumey and Kra Daadi Districts in Arunachal Pradesh</td>
<td>Dr. Toku Chokio</td>
<td>96-106</td>
</tr>
</tbody>
</table>
Voice of the Voiceless: An Analyses of the Poems of Nissim Ezekiel and Kamala Das

Shiny George
Assistant Professor
Department of English
Saint Claret College, Ziro
E-Mail: littlethereseshine@rediffmail.com

Abstract
Literature is a mirror of the mind and society. Poems, novels, short-stories, dramas and sketches would give an image of an individual, society, country and the world at large of a particular century and beyond. A profound investigation into poems or novels would reveal the unfathomable mystery of human life, expressions, emotions, feelings and struggles. Poems are a vehicle to transport the milk and honey, fire and fury of an illumined mind. Hence, the present paper is an attempt to explore the poetic stance of Nissim Ezekiel and Kamala Das and their endeavours in giving voices to their embittered experiences of marginalization, double-marginalization, exploitation and identity quest.

Keywords: Embittered, Marginalization, Double-Marginalization, Exploitation, Identity.

Introduction
‘Anglo-Indian’ to ‘Indo-Anglian’ or ‘Indian-English’ had to emerge; because early Indian English poets like Henry Derozio, Michael Madhusudan Dutt, Toru Dutt, Rabindranth Tagore, Sri Aurobindo, etc. were greatly influenced by the English Romantic and Neo-Classical schools of thought as well as Greek mythology. These poets were Indian of course in blood and colour but English in flavour, ideas and thoughts. The early English poetry in India had a wide range of themes and it adhered to the norms of prosody. They maintained great poise and their rhyme and rhythm. Hence, the Post-Independent poets had to make an ‘Exodus’ from ‘Anglo-Indian’ to ‘Indo-Anglian’ (Das, 2012).
The identity of any literature is derived from the idioms, flavours, thoughts, “a local habitation and a name.” Bearing the stamp of individuality is something inevitable for any literature. The Post-Independence poets are different from the Pre-Independence poets in ethos, values and sensibility, reflecting the change in perspective and milieu after Independence. Poets like A. K. Ramanujan, R. Parthasarathy, and Kamala Das turned inward to get at their roots and made an attempt to adapt an innate tradition to English. A. K. Ramanujan reveals “Indianness” and a complex psychological force kept underlinguistic and formal control in his poetry. Nissim Ezekiel’s poems attempts to recreate Indian characters in their situations (Kumar & Tayal, 2011).

Nissim Ezekiel (1924-2004) was born in Bombay present (Mumbai) of Jewish parents (Bene-Israel) both devoted to education. His parents influenced him greatly. Ezekiel has taught at school, college and at university. His poetry collection consists of A Time to Change (1952), Sixty Poems (1953), The Third (1959), The Unfinished Man (1960), The Exact Name (1965), Hymns in Darkness (1976) and Latter-Day Psalms. Ezekiel has been hailed as ‘the founding father’ of Modern Indian English Poetry and eulogized as a poet-critic, who gave a new direction to it in the Post-Independence era. Varied are the themes that can be drawn from the poems of Nissim Ezekiel. All his poems are a sign board which pin-points to the reality of life. Here I would like to focus on ‘marginalization’ and ‘identity quest’ in the light of his poems (Chindhade, 2011).

Marginalization

Dictionary defines marginalization is the process of making a group or class of people less important or relegated to a secondary position. Business dictionary defines marginalization as a process whereby something or someone is pushed to the edge of a group and accorded lesser importance. The condition of someone being ‘pushed to the edge of a group,’ to be ‘excluded’ and to be ‘ignored’ is being invisible though the physical body is visible. The discrimination shown to an individual or a society on the basis of caste, colour, creed, power, etc. cannot be expressed or explained in words as painful, terrible, horrible or as unbearable. It is greater than what words can express. Here Nissim Ezekiel tries to highlight this situation through his poems. He is pleading with the readers to read between the lines. He beliefs in humanism. His poems express his concern for humanity and try to find out the reason that pains mankind and the means to get rid of it. He uses irony and parody as a weapon to expose the injustice meted out to people at the various levels of the society. The agony of a railway clerk who lives in poverty and does not get promotion is presented in ‘The Railway Clerk’:
“I am never neglecting my responsibility,  
I am discharging in properly,  
I am doing my duty  
But who is appreciating?  
Nobody, I am telling you”.

(Das, 2012, p.58).

Nissim Ezekiel himself had an experience of being pushed to the edge by his own classmates ‘excluded’ and ‘ignored’. He narrates his own embittered and bitter experience. He becomes, thus, ‘A mugging Jew among the wolves.’ The Christian boys had no Christian or forgiveness of Christ. The Muslim and Hindu boys as well were inconsiderate and unkind and they terrorised Ezekiel. It is explicit in ‘Background casually’:

“I went to Roman Catholic school,  
A mugging Jew among the wolves,  
They told me I had killed the Christ,  
That year I won the scripture prize.  
A Muslim sportsman boxed my ears”.

(Chindhade, 2011, p.48).

Identity Quest

The quest for identity or a sense of belongingness never ends in an individual. There is an inner thirst and quest in everyone to belong to another, to a family, a peer group, society and country. A rootless existence, alienation, dissociation and disunion are terrible and unimaginable. “We may think that the quest for personal identity is confined to the delicate period of adolescence. But identity is something that shifts and grows throughout life as we confront new challenges and tackle different experiences” (Vassallo, 2015).

We are never complete even when we belong, still there is a spiritual quest down in our hearts, yearning and pining for God as the Psalmist prays “As the deer longs for flowing streams, so my soul longs for you God” (Psalm 42.1, Christian Community Bible).

Searching for the roots, being rooted in a family, society, country, to a tradition and custom seems to claim the identity of an individual. Nissim Ezekiel in his poems made an attempt to relate himself to India disregarding his past. Poems like “Background casually” and “Island” are obvious instances. Ezekiel’s desire to identify himself
with the soil of India is highlighted in the poem ‘Island’:

“Confiscate my passport, Lord’
I don’t want to go abroad;
Let me find my song
Where I belong”.

(Chindhade, 2011, p.50).

Nissim Ezekiel is a poet of modern era presenting the authentic crisis of existence of modern man. He treats life “As a journey where poetry is the source through which he could discover himself. The developing body of his poem expresses his lost self and his personal quest for a satisfactory way of living in the modern world” (Mahan, 2001, p. 193). Nissim Ezekiel’s poem ‘Encounter’ stresses the mechanical existence of the modern man;

“The city pressed upon me;
Shops, cinemas and
Business houses
Spoke in unambiguous
Accents. Only the people said
Nothing
They bought the evening
Papers, hurries to a tube
Station,
Ceasing to exist”.

(Mahan,2001, p.35).

The above lines point out the dehumanizing effect of the modern city. It is not about a specific city, but any place where an individual loses identity. The desire to belong is identified and to be recognized is certainly is a basic need similar to that of food and shelter. Hence, Ezekiel tries to establish his identity in ‘Hymns in Darkness.’

“The Indian landscape sears my eyes.
I have become a part of it.
To be observed by foreigners....
I have made my commitment now,
This is one: to stay where I am”.

(Chindhade, 2011, pp.32-33).
Further Ezekiel confesses with resolution and determination in the poem ‘Island’ in the following lines:

“I cannot leave this island
I was born here and belong”.

(Das, 2012, p.54).

**Kamala Das (1934-2009)** is one of the best known contemporary Indian women writers. Writing in two languages, English and Malayalam Das has authored many autobiographical works, novels, collection of poetry in English, short stories and essays. Das published six volumes of poetry between 1965 and 1985. Das provocative poems are known for their unflinchingly honest explorations of the self and female sexuality, urban life, and women’s roles in traditional Indian society, issues of postcolonial identity and the political and the personal struggles of marginalized people. She has received many awards and honours, including the P.E.N. (Poems, Essays, and Novels). In 1984, she was nominated for the Nobel Prize in Literature (Sen & Sharma, 1969).

**Double-Marginalization and Exploitation**

There occurs a second type of discrimination which can be termed as double marginalization or double jeopardy just because they are poor, black and female. Double-marginalization is a concept of marginalization of a particular group or an individual within marginalized group and society. Women are the main victims of Double-Marginalization, for instance; Indian women during the colonial period, when Britishers were ruling India; Indians were marginalized in every field. Although, they (Indians) were marginalized, the women flock were doubly dispossessed, whose dignity was snatched away, the subaltern among the subaltern though visible made invisible and silenced in the society and family. The proverb says, “The face is the index of the heart.” Kamala Das could read the varied expressions on the face of Indian women, their untold sages, struggles, terrifying experiences of domestic violence and exploitations. Her poems are the fire and fury of herself and the voiceless women of every age who suffers all forms of marginalization. Kamala’s poems are an outburst outcry and a cloudburst against exploitation, marginalization and identity crisis of being a woman. Why should women be suppressed, discriminated, rejected and ignored? Are they not human beings? When will women be free and equal with men? The present is not different from the past. A long way to tread to be illumined with experience and knowledge. Women should be convinced, bold, determined and free to involve and to express them. They should develop wings that make them fly high above all oppression and inferiority (Mittapalli & Piciucco, 2013).
“The Old Playhouse” is a poem of protest against patriarchy in which Kamala Das slashes out against the domination of the male and the consequential dwarfing of the female. She is considered a doll a subaltern an “invisible” and voiceless just because she is a woman. She is humiliated and exploited. The poetess expresses the common expectations of the male dominated Indian society. In the male dominated society, a woman is expected to play certain conventional roles and her own wishes and aspirations are not taken into account. The poem is written in the first-person point of view. The persona in this poem is a woman who is disappointed with her conjugal life. She compares herself to a swallow and her husband acaptor who wanted to tame the power of his love-making is presented in the poem ‘The Old Playhouse.’:

“You called me wife
I was called to break saccharine into your tea and,
To offer at the right moment the vitamins, cowering,
Beneath your monstrous ego I ate the magic loaf
Became a dwarf I lost my will and reason, to all your’
Questions I mumbled incoherent replies”.

(Sen & Sharma, 1969, p.118)

In the above stanza, the persona’s husband’s “monstrous ego” dwarfed her personality, which resulted in the loss of her freedom, will and reason. She felt suffocated in her husband’s home. She was denied the enjoyment of free and fresh air of the outside world. She lost all interest in life and living- “no more singing, no more dance, my mind is an old house with all its lights put out”. It is a clear expression the losing one’s identity and identity as a woman. “Incoherent replies” is a vivid proof of Kamala’s exploitation and double marginalization being with her husband. The Bible says, “And God said, ‘For this reason a man will leave his father and mother and unite with his wife, and the two will become one’ (Matthew 19:5, Christian Community Bible). But in these lines of the poem we see altogether a different reality. She becomes ‘a dwarf’ loses will, reason and unconnected in speech. Speech which is the most precious gift of mankind is lost just because of her marriage and psychological fear. Is it not something alarming and precautionary? The same can be attributed to all women in a male dominated society across the globe. They just become voiceless- to bring peace, avoid shame, uphold dignity and traditional values. It can be seen in the poems ‘An Introduction.’

My womanliness. Dress in sarees, be girl
Be wife, they said. Be embroiderer, be cook,
Be a quarreller with servants. Fit in, Oh,
Belong, cried the categorizers.

(Mittapalli & Piciucco, 2013, p.85)
The woman of the poem does not want to be a woman, because her womanhood is choking and suffocating her to a living death. The so called ‘categorizers’ defines how and what should make a woman, a wife and a girl. Should the world marginalize, exploit and take away the freedom of an individual because she is born a girl? It is a painful, sad flight of every woman even today. These few lines quoted vindicate the ‘voice ‘of the illumined for the voiceless.

Conclusion

Voiceless members of societies and countries are numerous. They have become voiceless on account of being poor, illiterate, low class, creed, dispersion, refugees, colour, female, power and position. If the voiceless are unnumbered, then the voice of a few should be heeded. It is just because everyone cannot speak and express the inner most feelings. Every form of literature, art and films are a mode to transport the milk and honey, fire and fury of a mind. Literature offers subjective and objective view of an individual and society. It presents the past, present and future. It also brings out the real and unreal. The poets and novelists can be compared to scientist, because the brain child of writer can be made real. Nissim Ezekiel and Kamala Das poems raise their voices as critique against the society for crushing the powerless and voiceless. The poems that are analysed here are vivid instances of their own experiences of being marginalized, exploited and the loss of identity. Marginalization, Double-Marginalization and Identity Quest has been there in all culture and world over affecting in big or small scales. It cannot be uprooted overnight but in the course of time it has to disappear from the face of the earth; to consider every individual with a unique dignity of their own or for being a human being. Here I would like to quote Rabindranath Tagore’s, Gitanjali.

“Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up fragments by narrow domestic walls;”

(Tagore, 2007, p.35).

References
Agra: Narain.
DERA NATUNG GOVERNMENT COLLEGE RESEARCH JOURNAL

The Dera Natung Government College Research Journal is an annual, refereed, peer-reviewed and scholarly journal published in December. It is dedicated to the publication of research papers/articles in the field of social sciences, general sciences, language and literature. The Journal also publishes research notes, comments, book reviews, and short communications.

Instructions to Paper Contributors

Full-length articles, short communications, or book reviews may be submitted for publication. Manuscripts are accepted with the understanding that they are not published elsewhere except as their abstracts. All manuscripts are subjected to peer-review by the editors or by other qualified reviewers.

1. All contributions should be submitted electronically, typed on A4 size paper in double space with adequate margin on the left side. The authors are requested to submit the manuscripts in MS Word 2007 or MS Word 2010 or PDF (For Scientific Areas) using Times New Roman 12 font size without any paragraph formatting.

2. The cover page of the manuscript should contain (i) Title of the paper which should be concise and informative, (ii) Name(s) of author(s), (iii) Professional affiliation (include postal address, e-mail, tel./mob. and fax numbers), (iv) An abstract of the paper in less than 250 words, and (v) Acknowledgement, if any. The first page of the article must also provide the title, but not the rest of the items of cover page. A short running title should also be suggested.

3. The research articles should be within 8000 words including tables, appendices, etc.

4. Tables should preferably be of such size that they could be composed in size not exceeding 15x22 cm. Each table should have a heading stating its contents clearly and concisely. The source should be given below each table. Places where tables are to be inserted should be indicated.

5. Figures and charts, if any, should be professionally drawn using black ink on transparent papers. Each figure/illustration must be specifically referred in the text. Letters, numbers, dots, lines, etc., in the drawing should be large enough to permit reduction. Text-figures are to be numbered in Arabic numerals in order to their reference. Captions and legends to figures must be typed on a separate sheet of paper and attached at the end of the paper.

6. There shall be an endnote to explain a point whose explanation in the text that will make the flow of discussion inconsistent. The end note shall consist of an explanation or related references to authenticate your point of argument. Indications of notes should be serially numbered in the text of the articles with superscripted numeral and the corresponding notes should be given at the end of the paper.

7. References: Author(s) are to take special care with regard to the accuracy of the references. Editors are not responsible for them. A reference list should appear after the list of notes. Cite unpublished data/references, personal communications, mimeograph respectively as unpub., pers. comm, mimeo., followed by the year if any.

8. List the references in alphabetical order at the end of the paper. Give titles of the books and names of journals in full. In case of journals provide first and last page numbers for all entries. Volume of the journal must be written in bold. The name of the book or the journal shall be italic.

9. The sources shall be cited on the body of the text as follows; Author, year, pages(s). For example (Mibang, 1993, p. 4). Non-English words should be italicized.


Author(s) name. Year of publication.

Title of the paper (in case of book or book chapter write Titles of the article and the book). Publication information (Name and place of publisher in case a book chapter), pages.

Single Author/ Editor:

More than One Author/Editor:

Journal Article:

Correspondence:
Any correspondence should be addressed to The Editor, Dera Natung Government College Research Journal, Itanagar - 791 113, Arunachal Pradesh at <editor@dngrj@gmail.com

SUBSCRIPTION RATE

<table>
<thead>
<tr>
<th>Category</th>
<th>India</th>
<th>Abroad</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individual</td>
<td>Rs. 150</td>
<td>US $ 25</td>
</tr>
<tr>
<td>Institutional</td>
<td>Rs. 500</td>
<td>US $ 75</td>
</tr>
</tbody>
</table>