

Dr. Akashitara's *Nisiddha*: A Review

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Dr. Akashitara popularly known as a Actor, cotemporary writer, poet, Novelist and content writer from Assam. She has written many novels in Assamese language. Her first novel was '*SeiPrem*'.

'Nishiddha' was the second and most famous and controversial novel of Assamese literary history. A part from this she writes many books like "*Mur PriyoPurukhburAaruItyadi*", "*MoiAaru Mur Prem*" (Book of poems), "*KaparukhPrithibitMelaAruJatra*" (Novel), "*Juddha*" (book of poems) etc.

If we look at the title of the novel we must say that the little and the cover page gives a hint about the theme of the book. Dr. Akashitara's '*Nishiddha*' is a prudent book that critically analyze the gender spec trump of the society.

Novelist tried an extraordinary skill in filling up different characters in three different plots of villages and town. Writer unveiled the faces of people who put on covers on the face unwillingly in the name of traditional society and negative forces. With the chain of words writer portrayed the extreme truth of LGBTQ community's life successfully. Heart rendering grief, happiness, betrayal of the rejected community of society has been perfectly exposed by the novelist. The story of the novel is pictured in three different stories in different plots. The story achieves dynamism with the characters. First story of '*Nixiddho*' started with life of Abhimanyu Chaliha. He is a practical, creative, sensitive and ambitious person. But he loves to identify himself as a man; he loves to attire as woman and feels attracted towards man. He carries a woman inside himself. But society forces him to marry a woman. He clarified all his secrets to his wife. The guilt of putting a woman's life into pain he arranged marriage of his wife to another man. He unburdened himself. But after wife Rasna's marriage he became lonely. Abhimanyu is a successful painter.

He is welcomed everywhere and a renowned person. But he is lonely in a crowd and Surujlochan Baruah took advantage of this loneliness. Abhimanyu a man carrying a woman inside gets looses everything. Surujlochan exposed his famine identity. He was happy with the person he desired for. As Surujlochan treated him exactly the way Abhimanyu wanted to be treated by society. But Surujlochan used Abhimanyu to fulfill his own desire and left him with other people. It canbe said novelist portrait the character Surujlochan as bisexual. Because Surujlochan is a married person and living with his wife and children proving as heterosexual. He shows affection towards men behind the closed doors. But he not only denies his truth to outside world but also lives shadowed by wearing a mask of common man. Some bisexual characteristics can be observed in the character novelist portrayed. For example it can be seen that normally bisexual people try to lead a normal life like heterosexual people in the fear of society. Most of the bisexual people live like heterosexual people with their partner from opposite gender. The character Surujlochan Baruah follows the same trend.

After the betrayal of Surujlochan Baruah, Abhimanyu came out for light breaking the conspiracy. Abhimanyu Chaliha became an inspiration for the society. Novelist proposed motto "Live and let live" for those people who feel disconnected from the society through the character of Abhimanyu Chaliha.

The second story of the novel started with two ladies Jharna and Rubi Borah's life. Jharna is an engineer by profession. 47 years aged lead a not much happening life. On the other hand mother of two and 45 years aged Rubi Borah leads luxurious life and partner to husband's all wealth. Both of them lead a simple life. But author explained the twist and turns to these lives with any hesitation. Bondage of two souls can be discovered behind the comfy lives. Both of them are having void among everything. Both of them are suffering mental conflict. In a so called patriarchal society full of male ego and with a foible husband Rubi's devastated life surrounded by physical and mental torture took a turn when she met Jharna.

In the second innings of Rubi she falls in love with a lady. But will the society accept the relation? Marriage with same gender is till now not valid in India. Love that has life, security, trust, freedom, love that Rubi deserves from a male found in Jharna. Love has no gender; love only has soul but that love is restricted. Torture, affairs, marital rape is far better than being separated from you partner and this is a so called tradition for a society like us. It is a woman's duty to protect family's honor. But husband's unethical relations, mental and physical tortures don't cause harm to society's pride. It will be harmful if women strive for freedom. In that scenario it can never be thought of that homosexual marriage will be accepted. Especially not in the period of when the novel was written. But through

these characters who are criminal for in the eyes of society novelist created a revolution swimming against the current. Jharna put cinnamon in Rubi's forehead in presence of the only hill, brook and Shiviling. Jharna said "No court can sentence love in the world" ("*Prihivir kunkhan adalotey bondi koribo paribo prem?*") Jharna took out her laptop and with the Sador she had she tied Rubi's Sador and the laptop started Vedic mantras. They move around the Shiviling promising to live together for rest of their lives. Neglecting the thing that homosexual marriage is not legalized they accepted themselves above all. They prepared to leave the country, where homosexual marriage is legal.

The characters of Rubi and Jharna are expressed boldly by the novelist. Both the characters of novelist break the traditional mindset of society and create a revolution. In this case Rubi proved to a brave character. Because as a wife of an established husband and a lady who crossed the number 40 living as a mother of two suffered torture who has destroyed most of the time of her life she finds a way to break the chain, she learnt to love herself, she learnt to live the eternal feeling of love.

In the third story of '' we can find how these homosexual people are keeping themselves differently from society, how they have to run away from themselves. Two main characters Bumba or Nirab Hatimuria age 15 and Kawoi or Nibir Hatimuria hide from society and they are leading their life in Guwahati leaving their own village Joktoli in Biswanath Chariali. These characters are mainly examples of those people who face humiliation, ill-words, exploitation, mental torture and countless eyes filled with hate. Bumba and Kawoi are not different. Villagers discovered both relative brothers in intimate scene and they left the village bluffing them and started living in Guwahati, this can be called as the turning point their lives. Bumba is humble and hardworking and Kawoi is completely opposite.

He is indolent but extremely clever and brave. They started living without parents. In one sense it can be said that they started living this way as they did not have any other option. Both were engaged under same owner. Kawoi started working in garage and followed developed deteriorating habits on the other hand Bumba started living with the owner and got training innakeup and also became skilled in household work. In this way Bumba achieved success and company of activist and models;everyone from fashion world Mou, Him (Himen), Nagen etc, every gay. Through every character novelist tried to express the ban over homosexual love, recognition of homosexual love, grief of homosexual life, betrayal, sacrifice, insecurities clearly through every character. Moreover novelist exposed the difference between gay and transgender. Because people with habits like women are often humiliated as transgender.

Bumba engaged jail returned Kawoi in fashion world. He could not leave his own brother. But Kawoi was stubborn, he remained same. But HIV positive result was horror for his life. These were the result of his own deeds. Bumba was shocked from the suicide news of his model friend Jhumpa and Kawoi's deeds. He started leaving everything. He thought of starting a new life.

The characters of the novels are bold. After losing once in life they again stood up with hope of life. The fearful hearts became fearless to claim independence. They stood strongly against the stream. Homosexuality was prayer for Abhimanyu, revolution for Jharna and Rubi and experience and learning for Bumba-Kawoi. Through the stories novelist makes one thing clear that homosexuality is not a disease, not a crime; it is a creation of God just like men and women. Among the different structures of people it is also a structure. People should understand these things through the characters. People should understand homosexuality, transsexual nothing is illegal.

At last it must be conveyed that '' is a very relevant and necessary novel for present time. The efforts that have been made to change the perspective for LGBTQ community through the forbidden words must be appreciated. Novelist also introduced some terms like Sex reassignment surgery, Hormone replacement therapy, And Cognitive Behavioral Therapy; inter personal therapy, Gender affirmative therapy, and civil partnership to the readers. Though it contents of the book is about the concept, information, culture, problems of life (mental, physical, social) of LGBTQ community, this book can be treated as resource book. Therefore the novel can be crowned as successful.