

Mukta Karo Bhay**Narir Unish O Bish Shataker Path Chola**

Edited by

Prof. Gopa Duttabhawmik



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আগস্ট ২০২২

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সূচক শব্দ

লিঙ্গবৈষম্যমূলক চুটকি, পিতৃতন্ত্র, পিতৃয়ার্কি, অনৈক্যের তত্ত্ব, অবমাননাকর রসিকতার তত্ত্ব, মনোবিশ্লেষণমূলক তত্ত্ব, শ্রেষ্ঠত্বের তত্ত্ব, চুটকির গঠন

সারাংশ

মুখে মুখে মোবাইলের নানা অ্যাপে সারাদিন ধরে ঘুরে বেড়ানো লিঙ্গবৈষম্যমূলক চুটকিগুলি পুরুষ-মহিলা নির্বিশেষে যে হাস্যরসের যোগান দিয়ে চলেছে, সেই সব রসিকতার আপাত-নিরীহ চেহারার আড়ালে পুরুষতান্ত্রিক সমাজের যে বহুস্তরীয়, জটিল ভাষ্য লুকিয়ে থাকে, তা আলোচনা করা এই প্রবন্ধের উদ্দেশ্য। মূলত অনৈক্যের তত্ত্ব, অবমাননাকর রসিকতার তত্ত্ব, ফ্রয়েড কথিত মনোবিশ্লেষণমূলক তত্ত্বের সাহায্যে পিতৃয়ার্কির অন্তরমহলের খোঁজ নেওয়া। রসিকতাগুলিকে প্রধানত চারটি ধরনে ভাগ করে অনৈক্য তৈরি হবার কারণ বিশ্লেষণ করা হয়েছে। মহিলারা কেন এই রসিকতাগুলি পড়ে হাসে সেই কারণও আলোচিত হয়েছে। চুটকির বিশিষ্ট গঠন কীভাবে যুগ যুগ ধরে পিতৃতন্ত্রের মজ্জায় মিশে থাকা মহিলাদের সম্পর্কে ধারণাকে আড়াল থেকে বাইরে নিয়ে আসে, সেই বিষয়টিও প্রবন্ধে বসেছে। শেষে এই ধরনের চুটকিগুলি পড়ে হাসার ঔচিত্য সম্পর্কেও প্রশ্ন তোলা হয়েছে।

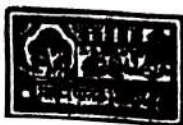
সকালে চা খবরের কাগজের সঙ্গে আর একটা বিষয় মানুষ জীবনে জুড়ে গিয়েছে সবার অলক্ষ্যে, তা হল চুটকি। খবরের মতো সারাদিন ধরে সেগুলি ঘুরতে থাকে নানা অ্যাপে, মুখে মুখে। আর মোবাইলের মজুতঘর ভরে ওঠে হাসির ইমোজিকন-এ। হিসেব নিলে দেখা যাবে, এই চুটকিগুলির অধিকাংশই মহিলাদের সম্পর্কে লিঙ্গবৈষম্যমূলক রসিকতা। স্টিরিওটাইপ মহিলাদের নিয়ে রসিকতা, স্টিরিওটাইপ ভাঙলে রসিকতা—অর্থাৎ, যে কোনওভাবেই পিতৃতন্ত্রের ইয়ার্কির লক্ষ্য মহিলারা। আরও আশ্চর্য, এই রসিকতাগুলি কেবল পুরুষরাই নয়, যাদের লক্ষ্য করে বানানো

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Edited By

Smt. Aditi Mistri

Dr. Indrani Mukherjee



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VOICE OF THE 'MARGINALISED' AGAINST
CASTE DISCRIMINATION- A STIGMA IN
INDIAN VALUE SYSTEM

Sri Saroj Das

Assistant professor, Department of English, Victoria Institution (College)

Values and moral outlook are integral parts of a community. It is desirable that every member of the community abides by these values and moral outlook. The values and outlook are also to distinguish one community from the other. In our Indian context, caste identity dominates, and the other identities such as religion, language, class and territory play their own crucial role. The values and the moral outlook of any caste is determined by dominant groups and sections. The beneficiaries are normally those who determine these values and moral outlook. In a patriarchal society, men are the real beneficiaries and women are the victims. Similarly in a caste society, the upper and Dominant castes are the beneficiaries and Dalits the victims. The victims have the tendency to break the norms and values and moral outlook. In the Indian caste context, Dalits are the real critics of the caste system and have developed and practiced their own

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SPIRITUAL VALUES AND NATURE IN WILLIAM
WORDSWORTH'S TINTERN ABBEY

Smt. Anuradha Basu

*Assistant Professor, Department of English,
Victoria Institution (College)*

In The Preface to *The Lyrical Ballads* published in 1798 William Wordsworth had explained the reason behind his writing the poems of *The Lyrical Ballads* : “The principal object, then, proposed in these Poems was to choose incidents and situations from common life, and to relate or describe throughout, as far as possible in a selection of language really used by men, and, at the same time, to throw over them a certain colouring of imagination, whereby ordinary things should be presented to the mind in an unusual aspect; and further, to make these incidents and situations interesting by tracing in them truly though not ostentatiously, the primary laws of our nature: chiefly, as far as regards the manner in which we associate ideas in a state of excitement. Humble and rustic life was generally chosen, because in that condition, the essential passions of the heart find a better soil in which they can attain their maturity, are less under restraint, and speak a plainer and more emphatic language because in that condition of life our elementary

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AŚOKA'S *DHAMMA* AS CODES OF ETHICS: AN OBJECTIVE TO PEACE AND HARMONY

Smt. SULAGNA PRADHAN

*Assistant Professor, Department of Sanskrit,
Victoria Institution (College)*

The Mauryan king Aśoka (C.272-232 BCE) is perceived as a unique ruler among the greatest rulers of our history. The turning point in Aśoka's way of life, career and politics was the Kalinga campaign (C.261 BCE) which was successful and victorious, but it led to him into the sincere remorse and change of heart as its cruel consequences. He turned completely towards *ahimsā*(non-violence) and adopted Buddhism. It is a very well-known fact that Aśoka attributes his own interest in *dhamma* to repentance for the violence and cruelty of the Kalinga war. He propagated his ideas of *dhamma* through his large number of edicts which were written in Prākṛt and also in Greek-Aramaic languages from the north-western frontier region throughout his whole kingdom. He revealed himself as a moral philosopher and found a substitute for conquests by arms in conquest by *dhamma*, by righteousness and morality. H.C. Roychowdhury mentioned that "the era of military conquest or *digvijaya* was over, the era of spiritual conquest or *dharmavijaya* was about to begin".¹

مولانا ابوالکلام آزاد

حیات و خدمات

ترتیب و مقدمہ

ڈاکٹر فرزانہ شاہین



مولانا ابوالکلام آزاد

حیات و خدمات

ترتیب و مقدمہ
ڈاکٹر فرزانہ شاہین

ناشر

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ہر جگہ میرے چکنے سے اجالا ہو جائے

(علامہ اقبال)

مجاہد آزادی اور بے باک صحافی مولانا ابوالکلام آزاد کی شخصیت کا شمار ان عظیم ہستیوں میں ہوتا ہے جنہیں قدرت نے بے پناہ صلاحیتوں اور اعلیٰ اوصاف سے نوازا تھا۔ ذہانت، مہمانت، صلاحیت، روایت، جدت، تحریر، تقریر، منطق۔ فلسفہ، غرض علوم پر مکمل دسترس حاصل تھی۔ اردو، عربی اور فارسی تینوں زبانوں کے تبحر عالم تھے۔ انگریزی زبان سے بھی خاصی واقفیت تھی۔ بنگال کی اردو صحافتی تاریخ میں آپ سے زیادہ قد آور شخصیت نظر نہیں آتی۔ آپ نے سیر صغیر کی تہذیب سیاست اور صحافت پر اپنے انٹ نقوش چھوڑے ہیں۔ مولانا ایک ہمہ گیر شخصیت کے مالک تھے۔ آپ بیک وقت مفسر

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MUNDANE NATURE OF *AMṚTATVA*

Dr. Indrani Mukherjee

Assistant Professor, Dept. of Philosophy, Victoria Institution College

The etymological meaning of the term *amṛtatva* is 'na mṛtatva' i.e. non-mortal. Sometimes it would be seen that the word 'death' has been taken in a metaphorical sense. When we have heard that someone is died, we show a kind of honour to that very person. In this context the meaning of the term 'death' is taken as physical decay. When someone perceives death, he feels that this material world is going much far away, he is not associated with this world. Through these signs soul can realize his own nature that he is not inseparably connected with this world. This sort of realization is made possible in the light of 'death'. This is one aspect of death. But another meaning of 'death' is found when we utter such sentence like 'coward dies many times before their death' or 'do not dies in suffering'. It carries a different sense of death having no physical decay. In this sentence, a question naturally comes in our mind that whose death we are talking about? That means there is another aspect in an individual which do not have any relation to his physical devastation. This things hint the

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শ্রীমতী অদিতি মিস্ত্রি

Assistant professor; Dept. of Philosophy, Victoria Institution (College)

সংক্ষিপ্তসার:

আম্বেদকরের দর্শনের তাৎপর্য বোঝার জন্য, হিন্দুধর্ম সম্পর্কে আম্বেদকরের দৃষ্টিভঙ্গির দিকে বিশেষ নজর দেওয়া প্রয়োজন। আম্বেদকর বুঝতে পেরেছিলেন যে অস্পৃশ্যতার মূলে রয়েছে হিন্দুধর্ম। তাঁর মতে, হিন্দুধর্ম সর্বদাই মানুষকে এক শ্রেণীর বা অন্য শ্রেণীর অন্তর্ভুক্ত বলে বিচার করেছে। শুধু মানুষ হিসেবে মানুষকে মর্যাদা দেওয়ার কোনো চেষ্টা আমরা কখনো দেখিনি। আম্বেদকরের মতে, একটি ধর্ম শুধুমাত্র একজন ব্যক্তিকে পূর্ণ মর্যাদা দিতে পারে যদি তার মধ্যে সমবেদনা, স্বাধীনতা এবং সমতার তিনটি ধারণা থাকে। কিন্তু দুর্ভাগ্যবশত আমরা হিন্দু ধর্মে এর কোনোটিই পাই না। এক শ্রেণীর অস্পৃশ্যতার মত অভিশাপ বয়ে বেড়াতে বাধ্য করা হচ্ছে। তাই বর্তমান প্রবন্ধে আমি দেখানোর চেষ্টা করব কেন আম্বেদকর মনে করেন বৌদ্ধ ধর্মই দলিত সম্প্রদায়ের এই অভিশাপ থেকে মুক্তির একমাত্র উপায়।

‘Unfortunately, I was born a hindu. It was beyond my power to prevent that, but I solemnly assure you that I will not die a hindu’¹. মহারাষ্ট্রের নাসিকে একটি সম্মেলনে নিজের সম্বন্ধে বলতে গিয়ে আম্বেদকর এই উক্তিটি করেন। আম্বেদকরের মত চিন্তাবিদদের

1 Keer, Dhananjay, Dr. Ambedkar: Life and Mission, p.138

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GENDER DISCRIMINATION IN EDUCATION; WITH
REFERENCE TO SWAMI VIVEKANANDA;

Dr. Kasturi Datta (Majumdar)

Associate Professor Dept. of Philosophy, Victoria Institution College

Philosophy nowadays introduces new areas which discuss many social issues from ethical perspective. Gender discrimination is one of such issues which can be discussed from different aspects. In this article I like to discuss gender discrimination in the field of education in our country. Although one may wonder, is there any necessity of such discussion? Or is this relevant in our present society as we all know the advantageous position of women in society and they are no more lag behind men/ boys in most of the fields.

The problem of discrimination is deep-rooted in the society which cannot be conceived by the overall progress of our society. In this context, I dare to take the reference of Swami Vivekananda who realized the problem of discrimination and perceived the necessity of equality between men and women of our country. A western admirer once described Swami Vivekananda as being 'young in years but eternal in wisdom'. Swamiji's relevance depends not on the nature of the problems we face but on the spirit

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TOLERANCE: THE GANDHIAN PERSPECTIVE

Smt. Suchhanda Ghosh

*Associate Professor, Department of Political Science,
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Abstract: Tolerance seems to be one of the most pertinent and necessary virtues in today's world, fragmented and torn by the scourges of violence, fundamentalism and global inequalities. Tolerance can be instrumental to establish human dignity by preserving human diversity. India has evolved the distinctive culture of tolerance for ages. In this context, this paper attempts to analyse the Gandhian paradigm of tolerance, associated with his political career, both in South Africa and India. Gandhiji's perspective manifests the virtue of tolerance as a positive political action, beyond being a sublime philosophical ideal. The Gandhian model of tolerance becomes universally relevant at this juncture, when the pressures of social change throughout the world are resulting in a sense of loss and insecurity.

Ideally, the concept of tolerance can be the most pertinent pillar to withstand the onslaughts of the turbulent lifestyle of the modern world, characterised by complexities and contradictions. In spite of large scale modernization programmes throughout the world, issues like global

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শ্রী নন্দন সাহা

*Assistant Professor, Department of Political Science, Victoria
Institution (College)*

ধর্ম এমন একটি বিষয় যা নিয়ে এই মানবসভ্যতা বিগত তিন হাজার বছরে বারবার উদ্বেলিত হয়েছে। এই সভ্যতার প্রায় প্রতিটি ইটে ধর্মের হানাহানির রক্ত লেগে আছে। তবে মোটের উপর যতটুকু প্রতিভাত হয়েছে এই সমস্যা থেকে মুক্তির পথ হল ধর্মনিরপেক্ষতা। ‘ধর্মনিরপেক্ষতা’র ধারণাটি সংগঠিত বিশ্বাস অনুযায়ী পশ্চিমী, ইউরোপের পরিবর্তনের ইতিহাস এবং উদারবাদের উত্থানের সাথে সাথে সংগঠিত হয়। সরাসরি ধর্মনিরপেক্ষতার উৎস খুঁজতে গেলে রেনেসাঁ উত্তর ইউরোপের পথে পাড়ি দিতে হয়। যেখানে দেখা যায় চার্চ ও রাজনের মধ্যে ক্ষমতার দ্বন্দ্ব ধর্মের বৃহত্তর ভূমিকা। এই সময় ইউরোপে ধর্মসংস্কার আন্দোলনের মাধ্যমে রাষ্ট্রকর্মে ধর্মের পরিধি সীমিত করে দেওয়া হয়। পরবর্তী ক্ষেত্রে ধর্মকে কেন্দ্র করে ইউরোপে ত্রিশ বর্ষব্যাপী যুদ্ধের সূত্রপাত হয়। এই যুদ্ধের সমাপ্তিতে সাক্ষরিত হয় ওয়েস্টফেলিয়া চুক্তি(১৬৪৮)। এই চুক্তির মাধ্যমে ইউরোপে আধুনিক রাষ্ট্রব্যবস্থার সূত্রপাত হয় যেখানে ধর্মনিরপেক্ষতাও গুরুত্বপূর্ণ জায়গা করে নেয়। কারণ নেতৃত্বগণ উপলব্ধি করেন রাষ্ট্রসমূহের মধ্যে দ্বন্দ্বের অন্যতম কারণ ধর্ম এবং তার প্রাধিকার বোধ। অষ্টাদশ শতকে এসে জন লক নিশ্চিত করে দেন রাষ্ট্রকে ধর্ম সম্পর্কে সতর্ক থাকতে হবে কারণ রাষ্ট্রের অস্থিতির পিছনে দায়ী ধর্ম।

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DECLINE OF ETHICS AND VALUES AMONG INDIAN YOUTH: A GROWING CONCERN

Smt. Joyeeta Das

*Assistant Professor, Department of Political Science, Victoria
Institution (College)*

India is known for its great cultural heritage, highly enriched values and ethics. And it is this cultural value which distinguished India and the Indians from the rest of the world. Almost every aspect of our life is guided by these moral values and which are honesty, kindness, humility, generosity, transparency, truth, patience, satisfaction, self-esteem which direct our social behaviour such as obeying, giving respect, tolerance, modesty, harmony, cooperation, brotherhood, patriotism, mutual respect and respect for all religious groups and sects. But in the modern era with the wake of modernization, urbanization and industrialization, the moral values are somewhere losing their significance. The youth of the nation seem to pay no respect to the age-old moral values and culture. They have engrossed themselves completely into the western values and customs. They lack any kind of sentiment towards their own culture. Their westernized mind-sets and fascination towards the foreign values have primarily led to the degradation of Indian values in recent times.

Simanti Bandopadhyay
Economics

Contemporary Issues of Indian Economic Development

Challenges and Policy Options



Edited by
Dr. Subrata Kumar Ray
Dr. Purna Chandra Maity
Dr. Asim Kumar Karmakar

Foreword by
Biswajit Chatterjee

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Foreword by

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Impact of COVID -19 on Indian Agriculture with Special Reference to Farmers' Income

Simanti Bandyopadhyay & Debasis Mithiya

ABSTRACT

COVID-19 pandemic has created havoc throughout the world. The economic shock of the pandemic has affected India even more severely as the economy was already going slow since the pre-COVID -19 period. The lockdown consequent upon the pandemic hit the informal workers including the agricultural labourers, migrant workers most. The paper has discussed the effect of COVID-19 on agricultural activities in the country putting emphasis on the supply chains of agriculture. It also attempts to discuss the effect of COVID-19 on farmers' income in terms of cost of cultivation. The study observed that the cost of cultivation in West Bengal has increased by 21.05 – 41.46 percent against the previous year due to input price rise during the pandemic situation. The cost of cultivation has gone up at every stage of production for all crops. The study also noticed that the output prices of all agricultural commodities have decreased except ginger. Since the input prices have increased with declining output price, the Indian farmers have incurred loss during the ongoing pandemic situation.

Keywords: *Agricultural Labour, COVID-19, Farmers' Income, Supply Chain, Migrant Worker*

Introduction

The ongoing health crisis due to COVID-19 has affected human lives and living throughout the world. The pandemic has stopped the normal economic activities globally. It has also affected the economic growth of different

Aznarul Islam · Prakriti Das · Sandipan Ghosh ·
Abarna Mukhopadhyay · Ayan Das Gupta ·
Arun Kumar Singh

Editors

Fluvial Systems in the Anthropocene

Process, Response and Modelling

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Rivers in Distress: A Geo-Ecological Consideration

Arun Kumar Singh, Prakriti Das, Shatarupa Dey Neogi, Tanushree Ghosh, Abarna Mukhopadhyay, and Atanu Sarkar

Abstract Rivers are considered as major resources of our country. Beside the geo-ecological aspects, rivers have also become social entities that reflect considerable influence on the life of the people from the beginning of civilization. But man, driven by their developmental needs, have over-exploited the rivers to such an extent that has caused irreparable damage to the ecosystem of the rivers. Many rivers are at the verge of dying affected by pollution, erratic flow and even dropping level of water in the river system in various seasons specially during the summer session. Construction of river embankments negatively impacts the river as well as the agricultural productivity. This paper deals with factors which have been responsible for the deterioration of our country's rivers by taking example of three rivers: The Ganga, The Narmada and The Cauvery by taking six parameters: deforestation in the catchment area, planting of exotic tree along the river banks, dumping of residential and industrial waste, obstructions, diversions of river flow, sand mining and pebbles collection from river beds, unbridled constructions and lastly climate change. The selection of these three rivers are not based on any serious statistical exercise but is based on author's convenience and the availability of data.

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Fluvial Systems in the Anthropocene: Important Concepts, Issues and Research Needs

Sandipan Ghosh[✉], Aznarul Islam[✉], Prakriti Das, Abarna Mukhopadhyay,
Ayan Das Gupta, and Arun Kumar Singh

Abstract In the Anthropocene, humans exert a geomorphic force that now rivals that of the natural Earth. Human disturbance of different types at different scales in river systems is a consequence of the perceived needs of human populations; however, these needs have to be in consonance with the needs of the river itself. For instance, the river requires its own space to perform such functions as flooding and floodplain development. Channel flow and forms are deliberately modified with the effect of increasing or decreasing stream power by dam building, embankment, in-channel agriculture, urbanization, gravel mining and dredging, roads, trails, ditches, channelization, and constriction by dikes. All rivers of the world respond to altered conditions of Anthropocene (as well as climate change), and the observed variability through time is important to know the adjustment, complexity and sensitivity against the threshold condition to save water resources. The key research questions are concentrated on the natural and anthropogenic factors and processes related to human modification of the rivers, and the future modelling of human-induced geomorphic changes. It is obvious that these research questions would require a multi-disciplinary approach involving geomorphologists, engineers, ecologists and social scientists.

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تقسیم ہند کی قتل و غارت گری اور زبردست تباہی و بربادی کا شدید احساس کرشن چندر کے دل و دماغ میں کچھ کے لگا رہا تھا۔ سیدہ جعفر اپنی کتاب 'تاریخ ادب اردو' جلد: چہارم میں کرشن چندر کے بارے میں یوں بیان کرتی ہیں:

”کرشن چندر نے اپنے عہد کے معاشرے کا بڑی گہری نظر سے مطالعہ کیا



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India is referred to as a nation of diversity and togetherness. India has created a great variety of art, architecture, painting, music, dance, festivals, and rituals over the years, and this diversity has made India's culture unparalleled, to which the rest of the world still looks up. India's cultural heritage continues to thrive, retaining its original features while adapting to changes, which is a key indicator of its strength. The theme of this book is primarily interdisciplinary in nature. Therefore, papers on related themes were invited from academicians, researchers, educators and experts in the fields of Social Science, Planning and Management, Languages, Mass Communication and Social Activism. Some of these have been selected for publication.

India's Glorious Cultural Heritage
Continuity and Changes

Dr. Subhrajit Chatterjee

India's Glorious Cultural Heritage

Continuity and Changes



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India's Glorious Cultural Heritage: Continuity and Changes

Selected Papers from
ICSSR SPONSORED TWO-DAY NATIONAL SEMINAR
Organized by
Department of Sociology
Kashipur Michael Madhusudan Mahavidyalaya
Kashipur, Purulia, West Bengal, India

Edited by
Dr. Subhrajit Chatterjee (M. A., B. Ed., Ph. D.)
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EMERGING TRENDS IN INDIAN EDUCATION & CULTURE

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Dr. Rituparna Basak (DasGupta), Sadar Shaikh & Dr. Sourav Das

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Importance of Technology in Education in Post-Covid Period and NEP-2020

Saroj Das

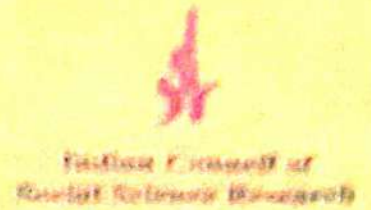
Assistant Professor, Victoria Institution (College)

Introduction

Technology becomes an integral part of our life. Since its initiation, it has been changing the way people live their lives. Earlier, people used technology only to communicate, but nowadays, technology has extended its impact in our daily life. It acts as an indispensable tool in the teaching and learning process. With the emergence of technology, the traditional mode of learning has changed. Now there is a strive for new and innovative methods. Technology helps to reduce the gap between learner and teachers. It has made learning more interactive and collaborative. In the Indian context, where access to quality education remains a challenge, technology has played a pivotal role in bridging the gaps and enabling a paradigm shift in the educational landscape.

Role of Teachers

The 21st century has brought about many changes, including how we learn. The concept – that teacher is the only source of knowledge, he/she knows everything– is irrelevant now. Students are no longer passive receptacles of knowledge. With the help of technology, they



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Composite Culture: A pillar of Nationhood in India

Suchhanda Ghosh

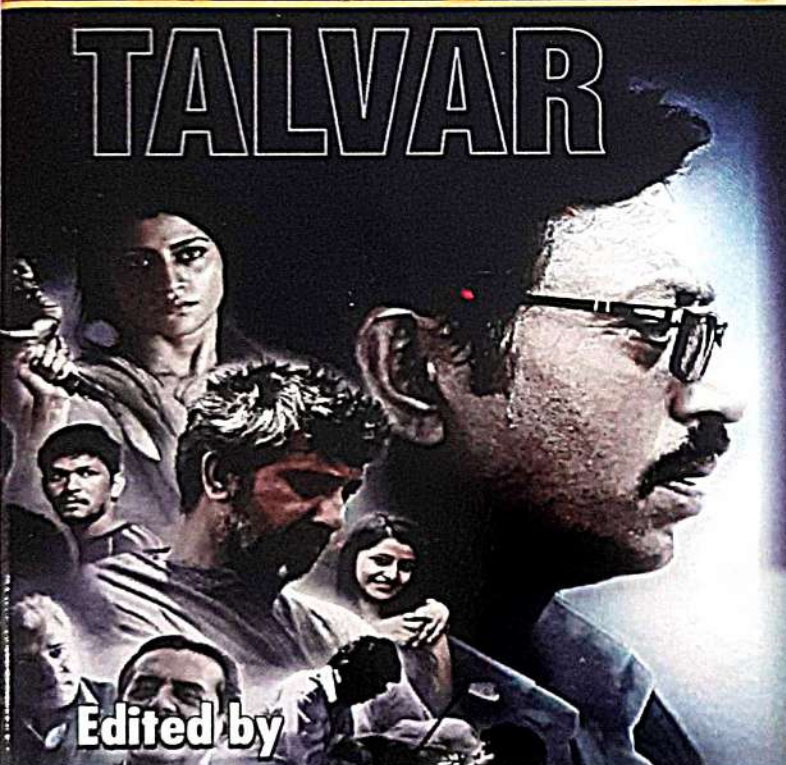
*Associate Professor
Department of Political Science
Victoria Institution (College)
Kolkata*

In the post-globalization period, pressures of social change and complexities have brought about a sense of loss and insecurity throughout the world. The concept of human diversity as a principle is now in the face of a severe challenge due to the homogenising tendency of globalisation in general and a slow but steady formation of an exclusivist cultural identity based on dominant religious lines, in particular. In this context, this paper shall try to analyze the relevance of the legendary heritage of Composite Culture in India, that has remained resilient for ages.

In general, culture refers to a shared system of meaning in terms of which people understand themselves and the world, thereby organising their individual and collective lives. It is through culture that we give expression to our humanity and gain authentic freedom of spirit, so necessary for all other freedoms. Culture includes views about the nature of self, its relations to others, the meaning and significance of human activities, moral values etc. A society's culture is embodied in its beliefs, practices, rituals, literature, body language and ways of organizing different areas of life. Guilford defines culture as the interactive aggregate of common characteristics that influence a human group's response to its environment. A similar definition given by Kluckholm says, culture consists of a patterned way of thinking, feeling, reacting, acquired and transmitted mainly by symbols. Culture, thus can be understood as the collective programming of the mind which distinguishes the members of one human group from another. In a way, culture, provides a framework in terms of which human beings navigate their way through life.

As a result of globalization, technological changes, migration and displacement, most societies have become multicultural today, consisting of people belonging to distinctive cultures, holding different

MOVIES - MIRROR OF POLITICS!



DR. NANDINI BASISTHA

Movies - Mirror of Politics!

DR. NANDINI BASISTHA

Interdisciplinary Institute of Human Security & Governance
New Delhi

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BOLLYWOOD: THE NEW FACE OF INDIAN DIPLOMACY IN THE ERA OF GLOBALISATION

SUCHHANDA GHOSH

*G*lobalisation, so far has been an all-encompassing phenomenon, having its sweeping effect on every aspect of our present lives. Such unprecedented expansion of Globalisation surely requires an ideological explanation of new sensibilities and culture of living within a globalized universe. Globalisation can be conveniently seen as an umbrella term, involving knowledge based economics and technological changes as two of its key parts. The realm of popular culture does not remain outside the purview of globalization and this study falls under the genre of culture studies which is still in a nascent stage in India. At least two aspects of globalization and their implications for popular culture concern us, i.e. – how global distances can be overcome by technologies and images can be relayed instantly, making us feel living in a borderless world and how a single form of economic system—the free market or global capitalism pervades most of the world now.

Since the reconfiguration of the Third world as a geo-political entity in the new world system, India as an archetype of non-Western state has renegotiated herself in this new system. India's socio-economic and political areas also underwent massive transformation ever since India experienced the high tide of globalization since the 1990s. The

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ফিরে যাব
সুছন্দা ঘোষ



ফিরে যাব, ফিরে যাব

সুছন্দা ঘোষ



কবিতা আশ্রম

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Fire Jabo, Fire Jabo

A Collection of Bengali Poems
By Suchhanda Ghosh

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প্রকাশক এবং স্বত্বাধিকারীর লিখিত অনুমতি ছাড়া এই বইয়ের কোনও অংশেরই কোনও রূপ পুনরুৎপাদন বা প্রতিলিপি করা যাবে না, কোনও যান্ত্রিক উপায়ের (গ্রাফিক, ইলেকট্রনিক বা অন্য কোনও মাধ্যম, যেমন ফোটোকপি, টেপ বা পুনরুদ্ধারের সুযোগ সংবলিত তথ্য-সঞ্চয় করে রাখার কোনও পদ্ধতি) মাধ্যমে প্রতিলিপি করা যাবে না বা কোনও ডিস্ক, টেপ, পারফোরেটেড মিডিয়া বা কোনও তথ্য সংরক্ষণের যান্ত্রিক পদ্ধতিতে পুনরুৎপাদন করা যাবে না। এই শর্ত লঙ্ঘিত হলে উপযুক্ত আইনি ব্যবস্থা গ্রহণ করা যাবে।

India Studies in Business and Economics

Paramita Roy Biswas
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Tanmoyee Banerjee Chatterjee
Arpita Ghose
Poulomi Roy *Editors*

Risks and Resilience of Emerging Economies

Essays in Honour of Professor Ajitava
Raychaudhuri

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Export Decision and Export Performance of Manufacturing Firms an Experience from Indian Organized Sector

Paramita Roy Biswas and Simontini Das

1 Introduction

In the era of globalization, export performance is considered to be one of the important factors in determining the long-run growth and sustainable development of an economy. Export growth helps to utilize the unemployed resources, increase the productivity, expand the market size, and helps to reap the benefits of scale economies. Gradually, the focus of international economics is shifted from country or industry to firm. Micro econometric analysis emphasizes on the study of firms' behavior in international market. Melitz (2003) provides a theoretical backdrop of international activities of heterogeneous firms. Two streams of literature evolve to understand the impact of firm-level heterogeneity on their trade behavior. Linkage between productivity and international activity of a firm is the main hypothesis of the first type of literature, whereas second type of literature discusses about the importance of sunk cost in determining the variation of firm-level export performances.

Productivity and efficiency are two indigenous characteristics of a firm that is important in determining the competitiveness of the firm in national and international market. There are two alternate hypotheses. The first hypothesis is based on self-selection theory of a behavioral firm and the second hypothesis is based on the "learning-by-exporting" theory. The first hypothesis states that a more productive and efficient firm chooses to enter the export markets. Exports involve various costs like transportation costs, cost of gathering information about foreign markets,

We are very much grateful to Prof. Arpita Ghosh, Dean, Faculty of Arts, and Professor, Department of Economics, Jadavpur University for her valuable suggestions and continuous encouragement.

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A green approach for synthesis of benzimidazole derivatives: synthesis and characterization of 2-(3-methoxy-4-hydroxyphenyl)-1-(p-tolyl)-benzoimidazole

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Synthesis of various heterocycles has been a research objective for over a century, and a variety of well-established methods are available in the literature. Development of new approaches for their syntheses, employing efficient and economical routes, is currently a popular research area.¹ Substituted heterocycles are structural components of a vast number of biologically active natural and non-natural compounds. Benzoimidazole derivatives are of particular interest as they possess a wide range of pharmacological activities and biological activities² such as anticancer, anxiolytic, anti-inflammatory and antimicrobial activities. Furthermore, benzimidazoles have attracted much attention for their wide applications³ as enzyme inhibitors, dyes, polymers, chemosensors and fluorescence probes.

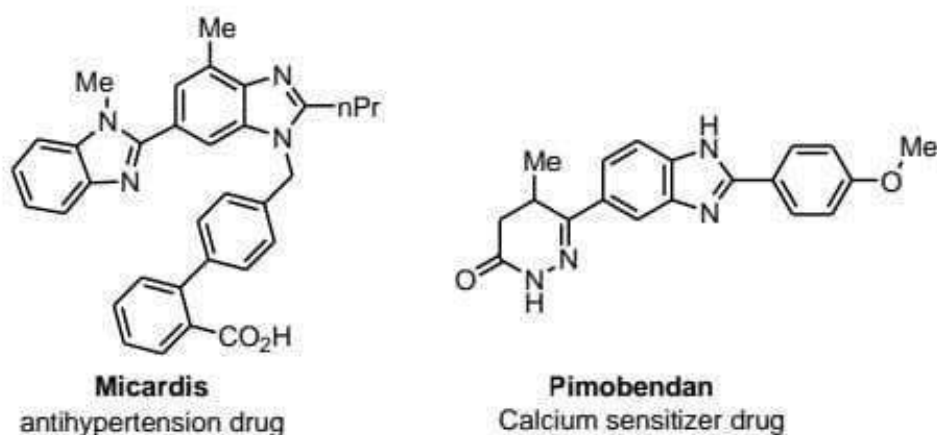
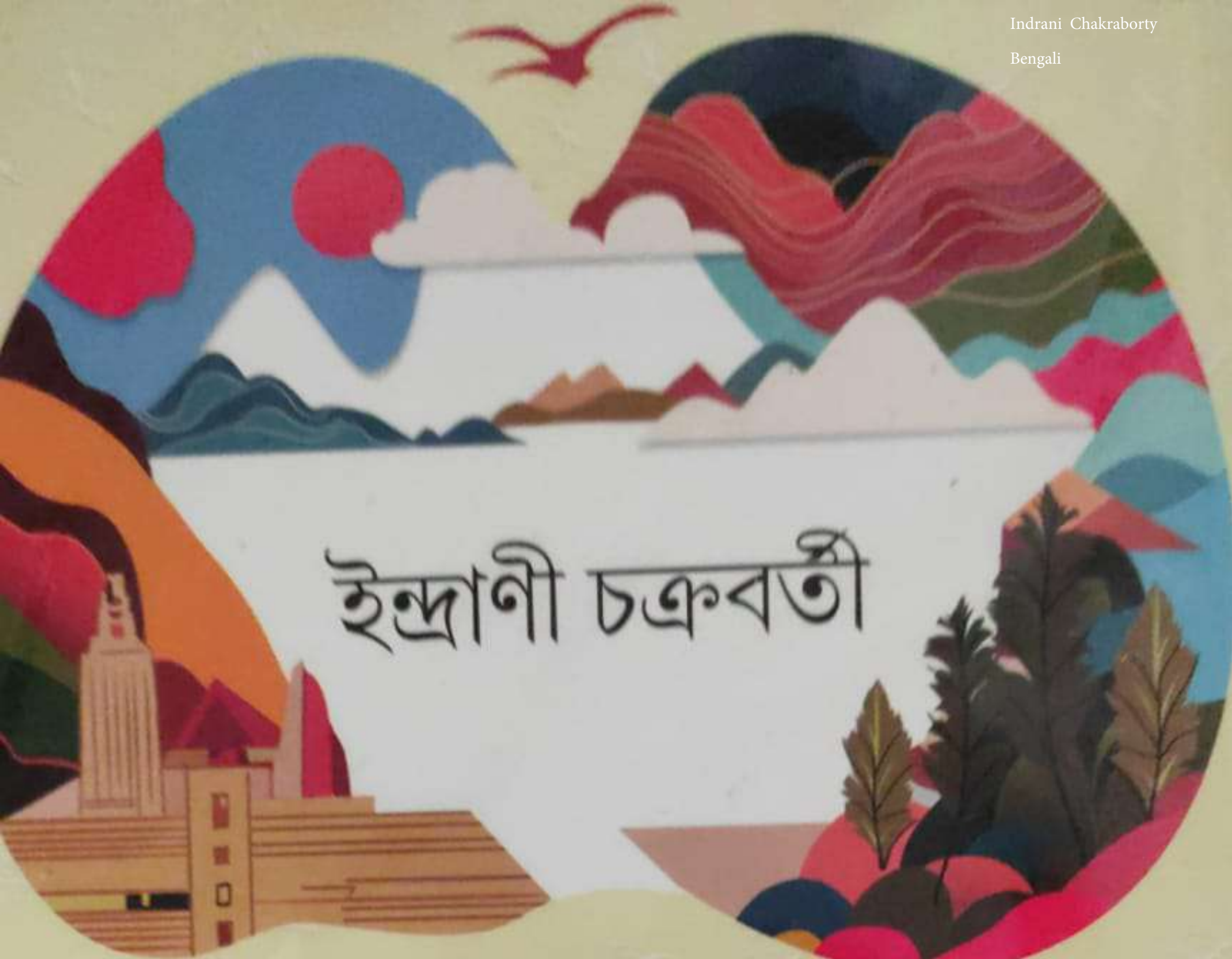
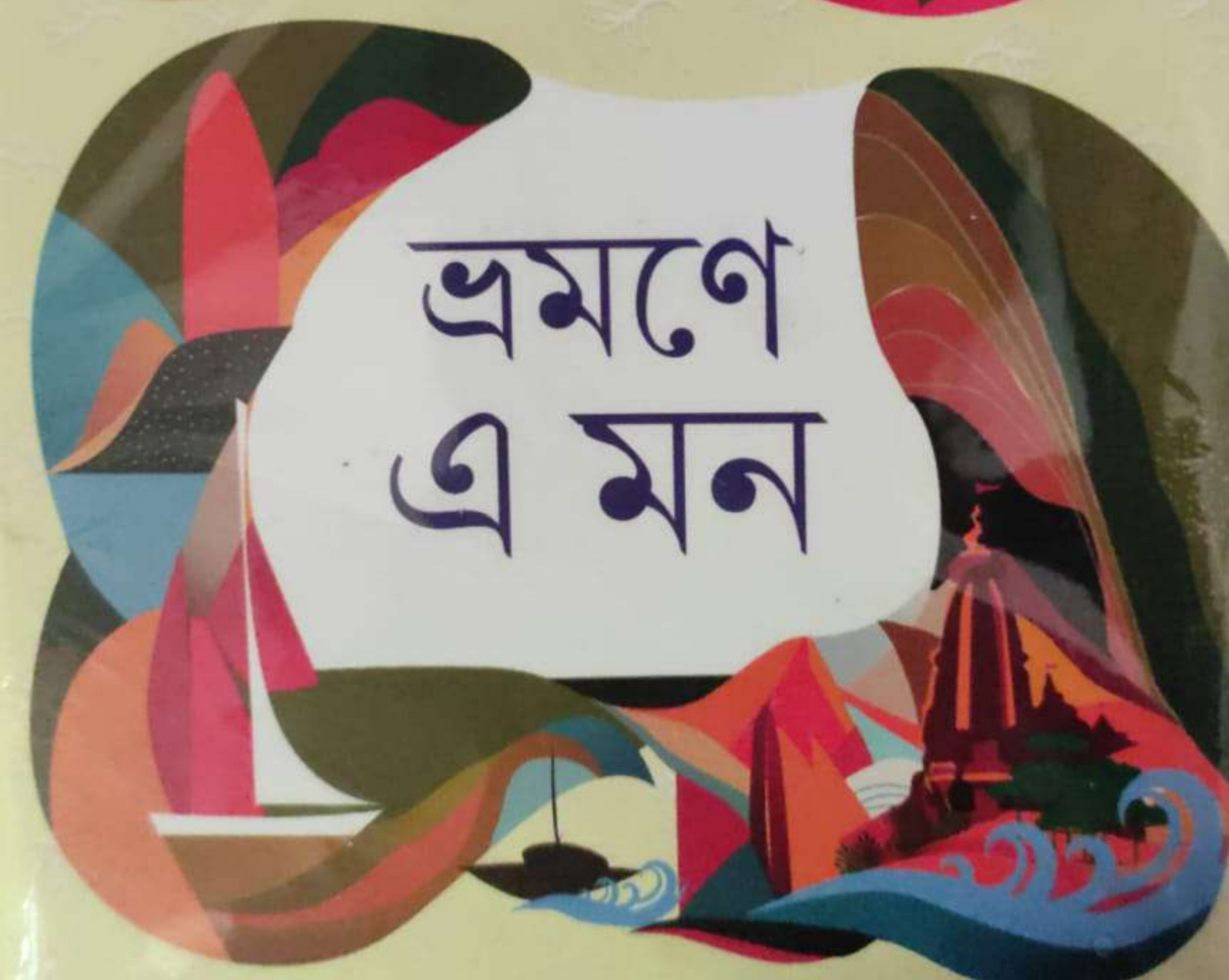


Figure 1: Examples of drug molecules containing benzimidazole structural motif

Here in, we wish to describe a green procedure to access benzimidazole ring system under metal free neutral conditions (Scheme 1)^{4,5}. The synthetic approach involves (i) coupling of a primary amine **2** with 1-fluoro-2-nitrobenzene **1**, by nucleophilic aromatic substitution, (ii) reduction of the coupled nitroarene **3** by sodium dithionite and (iii) cyclisation of the corresponding diamine **4** using an aldehyde **5**.



ইন্দ্রাণী চক্রবর্তী



ভ্রমণে
এ মন



এই বই তাঁদের জন্য যারা মনে বাঁচেন, মনে মরেন,
এ যুগেও। এই বই তাঁদের জন্যও, যারা এতকাল
ভ্রমণের সময় এত ছল্লাড় করেছেন যে মনের দিকে
তাকাবার সময় পাননি। মন কিন্তু তুলে রেখেছে
সেসব ভ্রমণের জলছবি। এই লেখা তাঁদের ফিরিয়ে
নিয়ে যাবে, ডাউন মেমারি লেনে।

শৈশব থেকে বার্ষিকের দিকে, জন্ম থেকে মৃত্যুর
দিকে। ভ্রমণ... কত মন ভাঙার, কত সম্পর্ক গড়ার
গল্প সেই ভ্রমণ পথের বাঁকে বাঁকে, কত গোপন
সুখময় প্রাপ্তি, কত হারাবার যন্ত্রণা।

একান্নবতী পরিবারে পরম আদরে লালিত এক
বালিকা থেকে পরিণত, নিঃসঙ্গ এক অধ্যাপিকার
ভ্রমণ-অভিজ্ঞতা এই গ্রন্থের প্রধান সম্পদ; আছে
এক বাঙালি নারীর একের পর এক চৌকাঠ ডিঙানোর
গল্প।

কখনও কখনও ভ্রমণ—পথ, বাহিরে নয়, উলটো
দিকে, মন-গহীনে। আছে তেমনি এক ভ্রমণ কথা;
এক রাজার ছেলের জ্যোৎস্নাময়ী রাতে সংসার সম্পদ
সব ত্যাগ করে বেরিয়ে পড়ার অদ্ভুত ভ্রমণ-কথা,
যে ভ্রমণ-পথের হাল-হদিশ আজও খুঁজে চলে বহু
মানুষ।

ভ্রমণের স্মৃতি

BHROMON E MON

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ORCHID SPECIES

OF
WEST BENGAL, INDIA

Volume I



DR. RAJENDRA YONZONE Ph.D.

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Front cover page Photographs of Orchid taxa

Chiloschista parishii Seidenfaden (Colour of flowers:
Yellow with brown spots) and
Papilionanthe teres (Roxburgh) Schlechter (White suffused
of pink or purple)

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