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রবীন্দ্রনাথ টেগোর অ্যাডভান্সড রিসার্চ সেন্টার

প্রধান পৃষ্ঠপোষক

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সম্পাদক

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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।

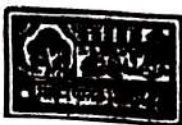
সকালে চা খবরের কাগজের সঙ্গে আর একটা বিষয় মানুষ জীবনে জুড়ে গিয়েছে সবার অলক্ষ্যে, তা হল চুটকি। খবরের মতো সারাদিন ধরে সেগুলি ঘুরতে থাকে নানা অ্যাপে, মুখে মুখে। আর মোবাইলের মজুতঘর ভরে ওঠে হাসির ইমোটিকন-এ। হিসেব নিলে দেখা যাবে, এই চুটকিগুলির অধিকাংশই মহিলাদের সম্পর্কে লিঙ্গবৈষম্যমূলক রসিকতা। স্টিরিওটাইপ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

# Values in Indian Culture

*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".<sup>1</sup>

# مولانا ابوالکلام آزاد

حیات و خدمات

ترتیب و مقدمہ  
ڈاکٹر فرزانہ شاہین



# مولانا ابوالکلام آزاد

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ناشر  
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مولانا ابوالکلام آزاد - حیات و خدمات | ڈاکٹر فرزانہ شاہین

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# تحریک آزادی میں مولانا ابوالکلام آزاد کی صحافت نگاری کا قائدانہ کردار

دور دنیا کا مرے دم سے اندھیرا ہو جائے  
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 امن نقوش چھوڑے ہیں۔ مولانا ایک ہمہ گیر شخصیت کے مالک تھے۔ آپ بیک وقت مفسر

**MAULANA ABUL KALAM AZAD -**  
**HAYAAT O KHIDMAAT**



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# Values in Indian Culture

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Smt. Aditi Mistri

Dr. Indrani Mukherjee



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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’<sup>1</sup>. 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,  
Victoria Institution (College)*

**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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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।

# Values in Indian Culture

*Edited By*

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- ধর্মনিরপেক্ষতাঃ বর্তমান ভারত ও তৃতীয় শ্রেণিত  
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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  
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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.



# 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**

# Contemporary Issues of Indian Economic Development Challenges and Policy Options

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

*Simanti Bandyopadhyay & Debasis Mithiya*

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## 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 ·  
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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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Sandipan Ghosh<sup>✉</sup>, Aznarul Islam<sup>✉</sup>, 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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# گرشن چندر کی ادبی خدمات



مرتب

ڈاکٹر شاہین پروین

# Krishan Chander Ki Adabi Khidmat

(A Collection of Seminar Papers)



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## تقسیم ہند کے پس منظر میں کرشن چندر کی فن کاری

عظیم فن کار کی احساسی قوت اسے اپنے عہد کی نبض شناسی کا ہنر عطا کرتی ہے وہ اپنے گرد و پیش کے ماحول و معاشرہ کی نامعقولیت اور غیر مقبولیت، بے اعتدالیوں اور بدعنوانیوں کے خلاف صدائے احتجاج بلند کرتا ہے اور فن کو زندگی کا آئینہ بنا کر پیش کرتا ہے۔ اس حوالے سے کرشن چندر کے فن اور ان کی تخلیقات پر نظر ڈالنے سے یہ حقیقت مترشح ہوتی ہے کہ وہ ہندوستانی عوام کے دکھ کو محسوس کرتے تھے، ان کے درد و اذیت پر کراہ اٹھتے ہیں، ان کے ساتھ روار کھے گئے مظالم پر چیخ اٹھتے ہیں، انسانی اقدار کے ٹوٹنے اور بکھرنے کے عمل پر آواز بلند کرتے ہیں۔ اپنے ناولوں اور افسانوں کے ذریعہ انہوں نے تقسیم کے دوران اور اس کے بعد بھی بہائی گئی خون کی ندیاں، انسانوں کی لاشیں، لوٹ مار اور کشت و خون کی گرم بازاری کی حقیقی تصویر کشی کی ہے۔

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



# 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*  
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# EMERGING TRENDS IN INDIAN EDUCATION & CULTURE

EDITED BY

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SILIGURI B.ED. COLLEGE

P.O. Kadamtala, Dist. Darjeeling, Pin 734011

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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 21<sup>st</sup> 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*

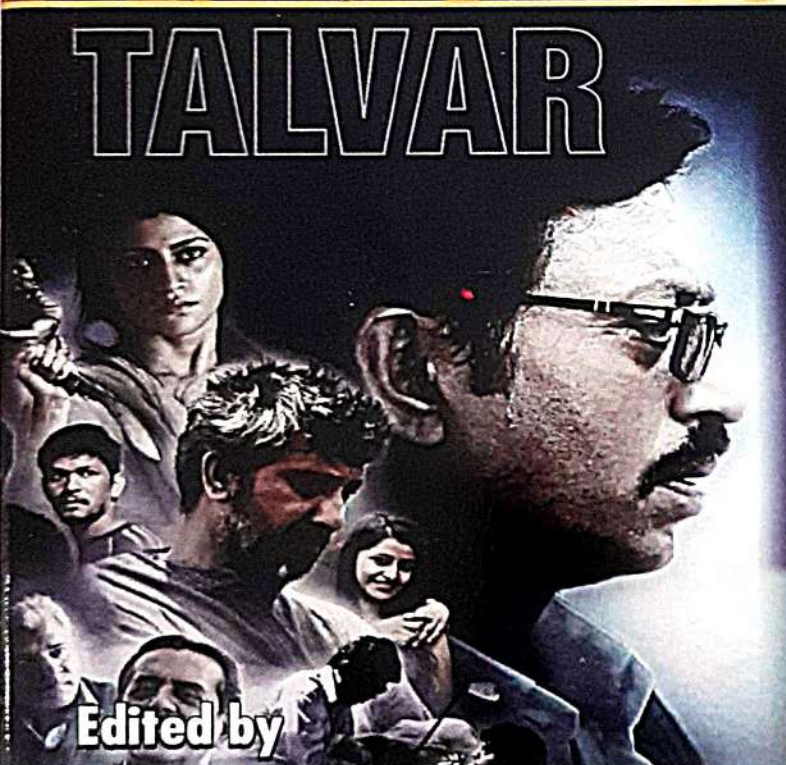
In the post-globalization period, pressures of social change and complexities have brought about a sense of loss and insecurity throughout the world. The concept of human diversity as a principle is now in the face of a severe challenge due to the homogenising tendency of globalisation in general and 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**

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**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  
ফিরে যাব  
সুছন্দা ঘোষ



# ফিরে যাব, ফিরে যাব

সুছন্দা ঘোষ



কবিতা আশ্রম

ফিরে যাব, ফিরে যাব  
একটি বাংলা কবিতা সংকলন  
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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।

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# Risks and Resilience of Emerging Economies

Essays in Honour of Professor Ajitava  
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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,

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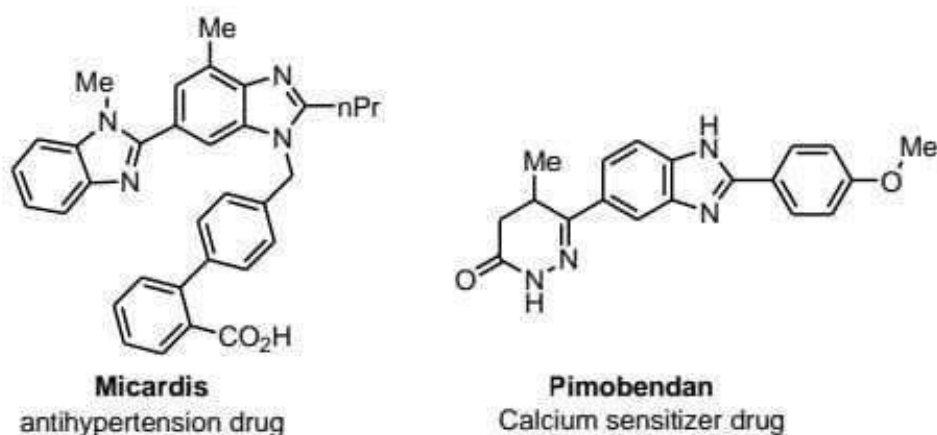
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## A green approach for synthesis of benzimidazole derivatives: synthesis and characterization of 2-(3-methoxy-4-hydroxyphenyl)-1-(p-tolyl)-benzimidazole

Priyabrata Roy

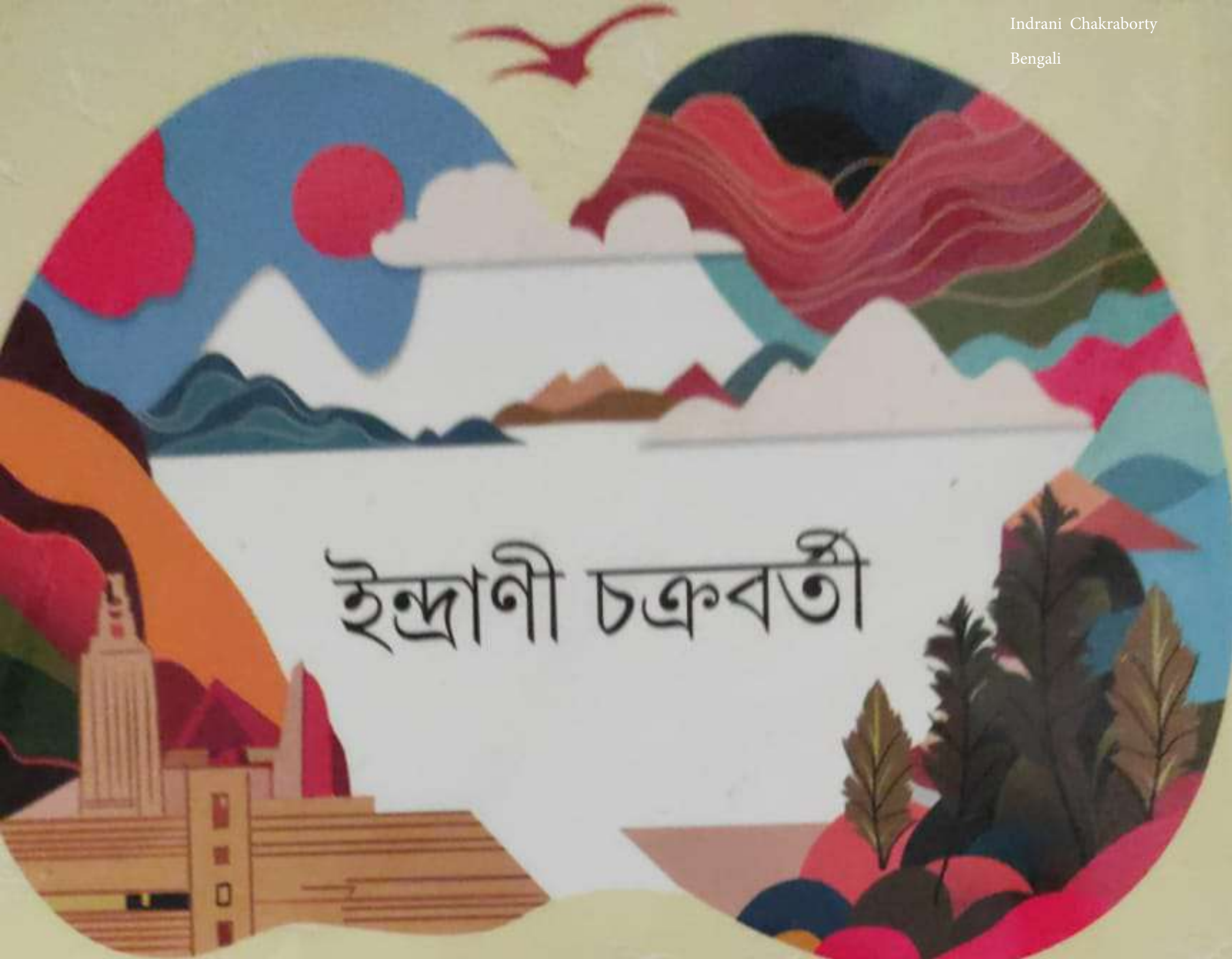
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Synthesis of various heterocycles has been a research objective for over a century, and a variety of well-established methods are available in the literature. Development of new approaches for their syntheses, employing efficient and economical routes, is currently a popular research area.<sup>1</sup> Substituted heterocycles are structural components of a vast number of biologically active natural and non-natural compounds. Benzimidazole derivatives are of particular interest as they possess a wide range of pharmacological activities and biological activities<sup>2</sup> such as anticancer, anxiolytic, anti-inflammatory and antimicrobial activities. Furthermore, benzimidazoles have attracted much attention for their wide applications<sup>3</sup> as enzyme inhibitors, dyes, polymers, chemosensors and fluorescence probes.

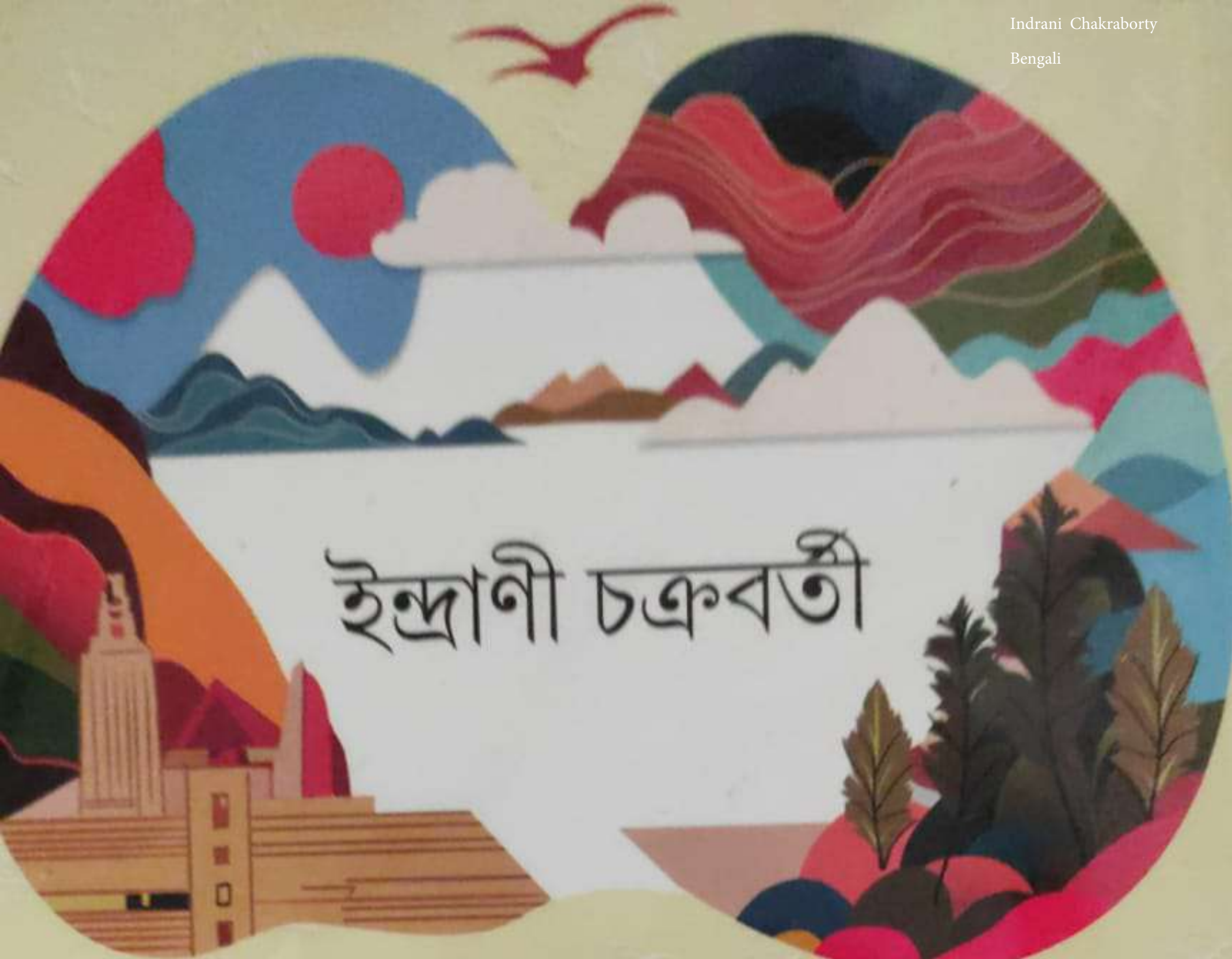


**Figure 1:** Examples of drug molecules containing benzimidazole structural motif

Here in, we wish to describe a green procedure to access benzimidazole ring system under metal free neutral conditions (Scheme 1)<sup>4,5</sup>. 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;  
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সব ত্যাগ করে বেরিয়ে পড়ার অদ্ভুত ভ্রমণ-কথা,  
যে ভ্রমণ-পথের হাল-হদিশ আজও খুঁজে চলে বহু  
মানুষ।

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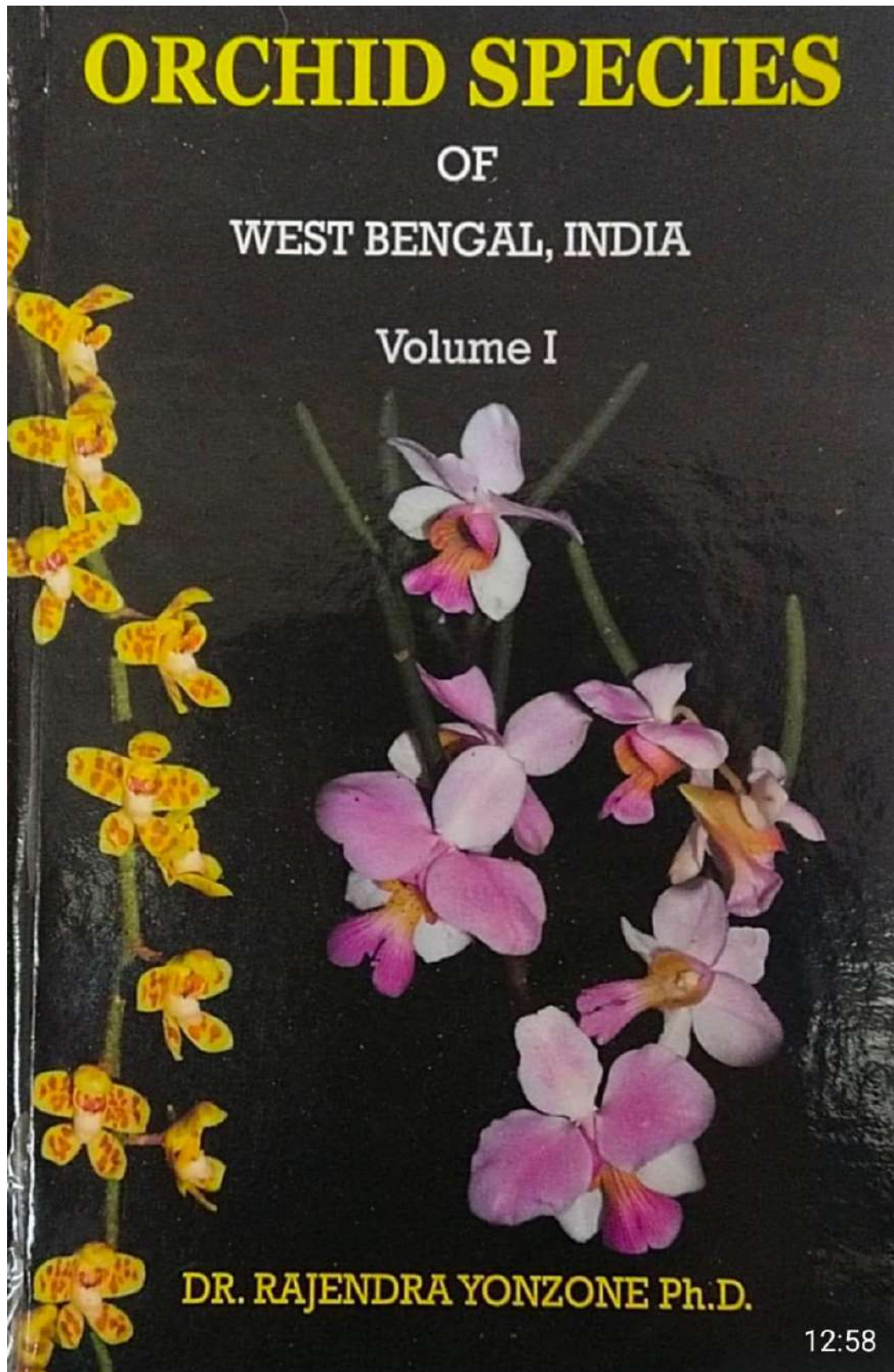
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**Volume I**

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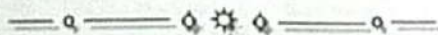
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Front cover page Photographs of Orchid taxa

*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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# WOMEN IN INDIAN SOCIETY

Edited by  
Dr. Seema Agrawal  
Dr. Ranjana Shringarpure  
Surajit Mandal  
Dr. Vasudha N



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**Title:** Women in Indian Society

**Editors:** Dr. Seema Agrawal, Dr. Ranjana Shringarpure, Surajit Mandal and Dr. Vasudha N

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*Dr. Madhumita Basu*

## Resisting Invisibility: A Study of Kumud Pawade's *Antahsphot*

Dr. Madhumita Basu

Assistant Professor in English  
Victoria Institution (College), Kolkata

Dalit women have been subjected to decades of silence and invisibility. Throughout history Dalit women have struggled against oppression that have stereotyped their identities, scrutinized their character and ultimately labelled their bodies inferior. They have suffered from both gender and caste based violence. Systemic and unrelenting oppression of Dalit women is seldom highlighted in mainstream discourses. In this paper I intend to study an autobiography written by a Dalit woman, Kumud Pawade. Her autobiography, *Antahsphot* narrates the relentless discrimination faced by Dalit women. Her narrative reveals the intersection of patriarchies, gender ideologies and caste and demonstrates how the Dalit woman is seen as a site where these multiple structures perform their domination. This paper intend to explore how this autobiography is a testimony of a Dalit woman's will power to fight all odds in order to gain education and liberation.

Antonio Gramsci first used the term "subaltern" in Prison Notebooks (1929-1935) synonymous with "subordinate." However, in the South Asian context, the subaltern studies collective redefined the term, and Ranajit Guha argued: "The historiography of [...] the making of the Indian nation and the development of the consciousness—nationalism—which confirmed this process were exclusively or



# Borderless

*boundaries of the minds*

REVISITING THE PARTITIONED SELVES



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**Shweta Singh**

**Silpi Maitra**

**Shreya Chakrabarty**

Foreword by :

**Dr. Santanu Ganguly**

Associate Professor of English

Netaji Nagar Day College, Kolkata

**Borderless Boundaries of the Minds: Revisiting the Partitioned Selves**

**Editors: Shweta Singh, Silpi Maitra, Shreya Chakrabarty**

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## Chapter – 1

# Broken Selves: Re-visiting Documentaries on Partition

Dr. Madhumita Basu

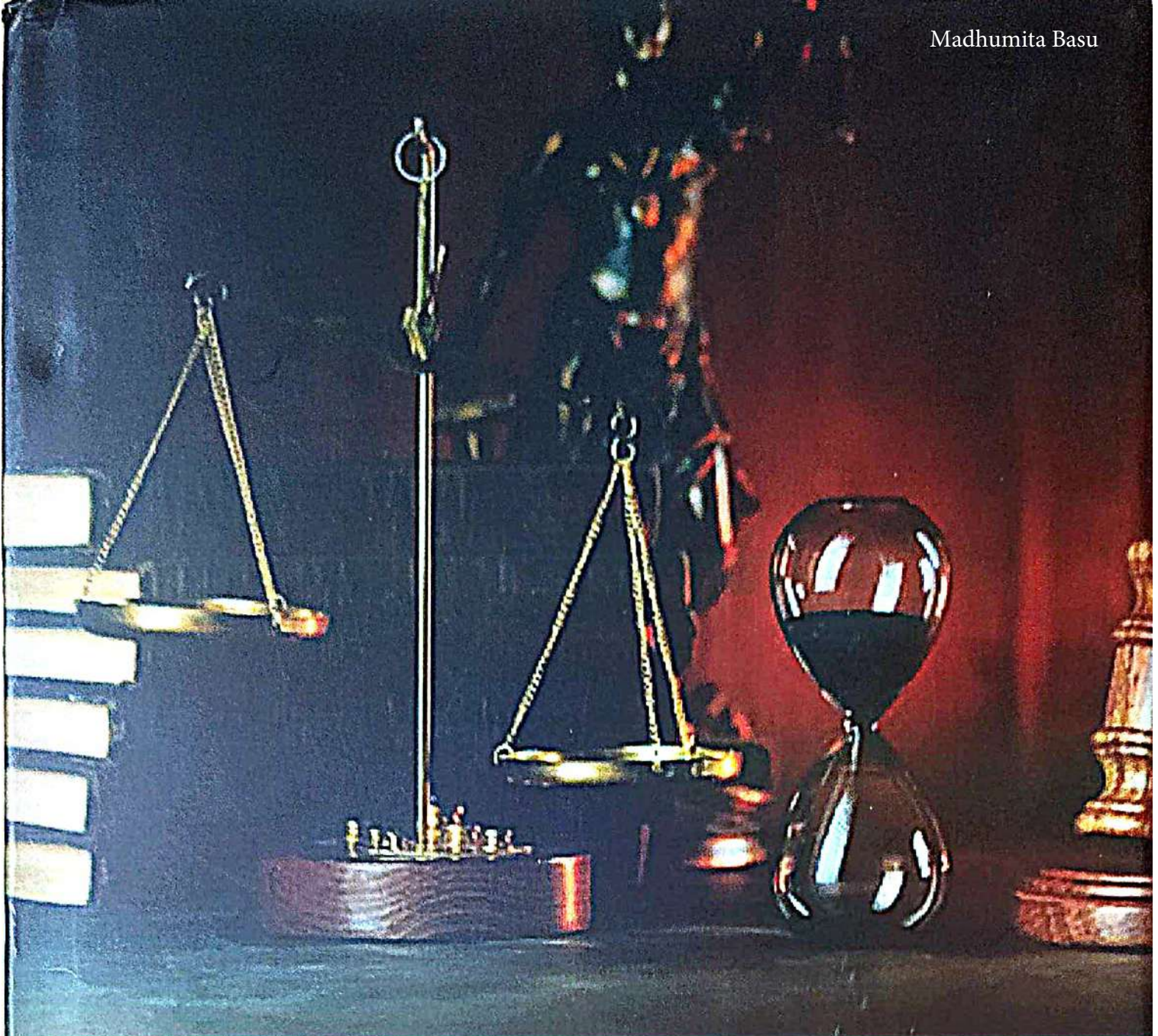
Partition remains a traumatic event within South Asian popular imagination, reinforced by family and personal memories of violence, exile, movement and resettlement. The refugee, uprooted from their homeland, is muted by official history. Their agonizing narratives did not belong to the Independence of the nation. The devastating memories of the event were incompatible with the newly formed nation-state celebrations. This paper attempts to explore a few documentaries based on Partition memories. These documentaries capture the testimonies of Partition victims and problematize the concept of home and identity. This paper argues that the oral narratives of these documentaries disrupt the homogenizing effects of dominant national historiography. The analytical approach of this paper stems from the social studies of Urvashi Butalia and Ranabir Samadhar.

Partition is an apocalyptic event which rendered a complete loss of fixity and irrevocably fractured both individual and collective identity. The historical discourses focus on the grand narrative of freedom and independence from British colonialism and mark the beginning of a sovereign nation, while the underlying narrative of trauma and oppression is seldom talked about. The national narratives failed to explore issues of territoriality, identity and citizenship and the psychological legacy Partition. This cataclysmic event created new nation-states of India and a spatially fragmented East and West Pakistan. The arbitrary division was accompanied by an aggressive, communal nationalism, and forced migrations. In her seminal work *The Other Side of Silence: Voices from the Partition of India*, Urvashi Butalia points out a serious gap in the historiography of Partition and emphasizes the importance of oral histories:

The oral narrative offers a different way of looking at history, a different perspective. For, because such narratives often flow into each other in terms of temporal time, they blur the somewhat rigid timeframes within which history situates itself. Because people locate their memories by different

---

\* Assistant Professor in English, Victoria Institution (College)



# Women in Indian Society:

## A Socio-Legal Perspective

*Edited by*

**Prof. (Dr.) C. B. Bhange**

**Mamta Jangir | Dr. Pravat Kumar Dash**

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**Tortured Bodies: A Study of Gender Based Domestic Violence in Shashi Deshpande's *The Dark Holds No Terrors* and Meena Kandasamy's *When I Hit You*****Dr. Madhumita Basu<sup>1</sup>****Abstract**

*Feminist critiques of the institution of family have unfolded disturbing aspects of vulnerability and violence that seem part of everyday lives of women across time and space. The most painful devaluation of women is the physical and psychological violence that stalks them from cradle to grave. Within the context of violence against women, I have chosen to focus on domestic violence because it is the most ubiquitous form of abuse for women, yet the most covert. Day in and day out, it negates for women the basic human right to life, liberty and security of person. In India, wife battering is a common phenomenon. It cuts across religion, community and rural-urban divide. The abused women are often projected as mentally ill or morally depraved. There is also a tendency to exonerate male offenders. The silent acceptance of violence by women undermines attempts to empower women and continue to be a barrier to the achievement of demographic and socioeconomic development goals. This paper attempts to explore Shashi Deshpande's novel, *The Dark Holds No Terror* and Meena Kandasamy's novel, *When I Hit You* or *A Portrait of the Writer as a Young Wife*. In these novels the narrator gives painful details of the violence women faced in the hands of their husbands. The texts graphically narrate the physical and mental tortures inflicted on women. The women in these novels are also victims of marital rape. It is ironic that the women in these narratives are educated yet they are victims of domestic abuse. These painful personal accounts of trauma problematize the position of women in Indian society. The accounts reflect the oppressive structures in society that makes women vulnerable to gender-based familial violence. Both texts unravel that violence against women has always been a tool for exercising domination and appropriating control in different spheres of life. In domestic sphere too, violence becomes means for domination and*

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<sup>1</sup> Assistant Professor in English, Victoria College Institution, Kolkata, West Bengal



# REVIVING HUMANITY DURING PANDEMIC IN INDIA

Editors

**Shreya Chakrabarty**

**T. Sathyakala**

**Sunil K. Mishra**



## **Reviving Humanity during Pandemic in India**

**Editors:** Shreya Chakrabarty  
T. Sathyakala  
Sunil K. Mishra

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### Covid-19 Scourge: Re-reading Albert Camus' *The Plague*

Dr. Madhumita Basu

The Covid-19 crisis has destabilized human existence. The mighty virus raged indiscriminately killing thousands and unveiled the fragility of our ramshackle health system. Initially, complacency and overconfidence made us feel that we can escape unscathed. The virus has disrupted the neoliberal capitalist paradigm leading to travel bans, widespread closures and social-distancing. The second wave of the pandemic has witnessed an erasure of identity, innumerable loss of lives, people gasping for need of oxygen and dead bodies piled all around. The pandemic has led to depression, anxiety and uncertainty about our existence. In such trying times, humanity is engulfed with a profound sense of nihilism. While history records the number of deaths caused due to disasters, literary texts provide an insight about individual tribulations. This paper is a study of the relevance of Albert Camus' novel, *The Plague* to our current times. Even though it was published in the first half of the twentieth century, the novel feels contemporary because it allows modern readers to reflect on the worldwide fear of infectious diseases and the unpredictability of human existence. It will give contemporary readers an insight on the archetypal pattern of contagion and help them to negotiate with these difficult times.

In a world threatened by anthropocene climate change it will be an arduous task for humanity to return to a stable healthy life. Avarice, desire for limitless growth and high consumption lifestyles have destroyed habitats of wild species and led to the outbreak of zoonotic diseases. Historically, human existence have been threatened with infectious diseases like Black Death, the Plague, the Spanish flu, Ebola, cholera epidemics, and so on. In the ancient world diseases were interpreted as divine retributions. With the advent of science, the medical world has made society cognizant of the presence of invisible germs. Creative writers like Boccaccio, Defoe and Camus, explore the human dimension of contagious diseases and underline the enormity of suffering and death. Albert Camus' *The Plague* published in 1947 is set in the Algerian town

\* Assistant Professor in English, Victoria Institution (College)

# GENDER EQUALITY AND TRANSGENDER RIGHTS IN INDIAN SOCIETY

*Edited by:*  
**Ashima Sahni | Dr. Gurdeep Singh  
Hardev Singh**



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**Title:** Gender Equality and Transgender Rights in Indian Society

**Editors:** Ashima Sahni, Dr. Gurdeep Singh & Hardev Singh

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**Gender, Performativity, and Agency  
in Manju Kapur's *A Married Woman*  
and Abha Daweswar's *Babyji***

**Dr. Madhumita Basu**

Assistant Professor in English, **Victoria Institution (College)**  
Kolkata, West Bengal

**Abstract**

This paper aims to explore the categories of sexuality and gender through an analysis of Manju Kapur's *A Married Woman* and Abha Daweswar's *Babyji* against the background of Butler's concept of performativity. In patriarchal families women are expected to play the role of chaste daughters, dutiful wives and sacrificial mothers. Their lives are circumscribed by the pressures of domesticity. They are typically excluded from the political and intellectual life. Manju Kapur's novel destabilizes the sex/gender relations and elucidates the rigidity of society which denies women selfhood. The central character, Astha is an educated woman who is completely oppressed by her traditional patriarchal family. She is exhausted with the monotonous domestic chores. Astha's acquaintance with Pippelika Trivedi a radical woman and a widow of the political activist Aijas Khan changes her life. She develops a strong emotional bond with Pippelika that eventually leads to a physical intimacy. Astha subverts the normative heterosexual roles imposed on her by society and embraces a gender-fluid identity. Abha Daweswar's *Babyji* is a bold exploration of modern lesbian desire and sexual agency. It is a coming-of-age story of the protagonist, Anamika, who realises her sexual awakening through her relationship with three women. The novel also looks at the intersections of caste, class, and same-sex desire. Both novels explore the tension between desire and socially sanctioned femininity and deconstruct the binaries created by the phallogocentric discourse.



# Issues and Challenges in Women Education in Contemporary India: an ODL initiative



*Editor*  
*Kasturi Sinha Ghosh*



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# Gender Justice and Education: An Intersectional Perspective

Dr. Madhumita Basu

Assistant Professor of English  
Victoria Institution (College), Kolkata

## Abstract

India is fractured along several fault lines of caste, class, religion, and gender becomes a cross-cutting issue. The women in India continue to remain as victims of a repressive, hegemonic male order. The ubiquity of gender violence and the lack of progressive laws is an endemic problem in Indian society. Sex-selective abortions and increase in the number of female infanticide cases have become a significant social phenomenon in India. It transcends all castes, class and communities. This paper explores two heart-rending documentaries: Suni Gurt Davis' *It's a Girl: The Three Deadliest Words in the World* and Madhusree Dasu's *Memories of Fear* and interrogates the nexus between dowry, infanticide and patriarchy that completely dehumanizes women. Davis' documentary explores the gruesome facts of gendercide and reflects how poverty and cultural norms lead to a

# Citizenship in India and Refugees Problem

*Edited by*  
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## Exclusion and Resistance: A Study of Migration and Identity

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**Dr. Madhumita Basu**

Assistant Professor in English, Victoria Institution (College),  
Kolkata

In *The Location of Culture*, Homi Bhabha contends that identity, is always subject to and constructed through a negotiation of difference in what he calls liminal spaces, or the spaces in-between, so that only a semblance of verisimilitude can be achieved at any point in time. According to Bhabha, a "third space" (14) emerges when two cultures encounter and translate each other, setting in motion the process of transformation in the subject, a kind of consciousness which is an interface between the cultures. Also known as hybridity, this interface allows us to view culture not as a transparent and static category but rather a dynamic and open-ended package that is always evolving and subject to change. At the core of Bhabha's argument is the fact that identity is a product of enunciation, that it is formed contingently and indeterminately at the border line between cultures. The analytical approach of this paper stems from the anthropological studies of Geertz.

For Bhabha, as well as theorists who draw upon his work to read literary texts, the concept of hybridity is important because it challenges the notion of an essentialized or sovereign subject and, therefore, the foundational categories upon which various discourses of racism and ethno-nationalism are founded. To the symbolic anthropologists like Geertz, what counts is not so much culture as 'system', but culture as 'context', where all acts and events are potentially meaningful but also always inherently ambiguous. To Geertz, culture is not a cause to which happenings or actions may be



# *Global Environmental Justice*

**Institutions, Policies and Implementations**

**Dr. Aruna Kumari Nakkella**

**Dr. Surendra Kumar Yadav**



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## Disquieting Predicament: A Study of Climate Change

**Dr. Madhumita Basu**

Assistant Professor in English, Victoria Institution (College),  
Kolkata

Climate change is a systemic crisis that will gradually transform the geopolitical landscape. Climate hazards would adversely affect the world's fastest growing populations and economies and geopolitical rivalries, will be profound. Climate change will accelerate the loss of biodiversity leading to more extinctions of plants and animals that can no longer survive in their traditional habitats and risking ecosystems that global populations rely on for food and medicine. Climate change could result in new forms of dependencies, domination and militarised 'climate security' which could affect billions of people. Contemporary literary imagination primarily explores existential crisis of bourgeois modernity. The crisis of climate change which threatens both nature and human, has hardly been addressed in these fictional texts. In this article I intend to explore how Amitav Ghosh's non fictional text, *The Great Derangement: Climate Change and the Unthinkable* addresses the intersection of climate crisis with science, pedagogy, sociology, philosophy, history, politics, and economics. Both texts examine the limitations of human thoughts in the context of environmental catastrophe.

Amitav Ghosh is a highly acclaimed Indian writer in English, whose literary fiction is deeply grounded in historical and geographical research. Born in Kolkata, Ghosh grew up in India, Bangladesh, and Sri Lanka. He is the author of more than a dozen books, including the award-winning novels *The Circle of Reason*, *The Calcutta Chromosome*, *The Hungry Tide*, *Sea of*

# Issues of Gender Equality and Sustainable Development



**Swagata Biswas  
Paromita Ghosh  
Susmita Neogi**

# **Issues of Gender Equality and Sustainable Development**

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Swagata Biswas  
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## CHAPTER 17

### Ecofeminism: Sharing Experience Around the Globe

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—*Simanti Bandyopadhyay\**

[Ecofeminism is a term that links feminism with ecology. Its advocates believe that there is a critical connection between the domination of nature and the exploitation of women. The philosophy of ecofeminism emphasizes that both nature and women are treated in an oppressive manner by patriarchal society. Since women have been “naturalised” and nature has been “feminised”, it is difficult to know where the oppression of one ends and the other begins. All ecofeminists therefore agree that women’s and nature’s liberation are a joint project. There can be no liberation for women and no solution to the ecological aims within a society whose fundamental model of relationships continues to be one of domination. So the demands of women’s movement and those of ecological movement must be united. This paper has discussed the works of various ecofeminist thinkers attempting to link feminist and environmental ideas. Moreover, evidences from different parts of the world have been presented showing how nature’s liberation from exploitation can successfully be done by women.]

**Keywords:** *Ecofeminism, Patriarchy, Ecology, Exploitation, Movement.*

#### Introduction

Ecofeminism is a term that links feminism with ecology. Its advocates believe that there is a critical connection between the domination of nature and the exploitation of women. The term ecofeminism was coined by French feminist Françoise d'Eaubonne in 1974.

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# THEORIES SOCIETY POLITICS

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# Post-Behaviouralism: An Overview

Arpita Mukherji

Post-behaviouralism, also known as neo-behaviouralism, was a reaction against the dominance of behaviouralist methods in the study of politics. David Easton, a key figure in post-behaviouralist thinking, was also one of the leading advocates of the original “behavioral revolution.” The major aspects of post-behavioural challenge to behaviouralism included, first, the latter’s bias towards observable and measurable phenomena, implying too much emphasis on easily studied trivial issues at the expense of more important topics; second, despite the alleged value-neutrality of behaviouralist research it was biased towards the status quo and social preservation rather than social change; third, academic research could not be value-neutral and hence, values should not be neglected; and finally, research should be more relevant to society and intellectuals should have a positive role to play in society.

Post-behaviouralism as a new trend in Political Science research is to be situated in its proper historical context. The efforts to understand an ever-changing phenomenal world is accomplished by analytic tools provided by empirical theory. The broad theoretical orientations not only guide the researcher but also seek to bring order, economy and stability to the understanding of the issue under consideration. The purpose is “to obtain greater theoretical self-awareness and tighter logical coherence” (Easton



বিবেক-দ্যুতিতে উদ্ভাসিত  
সুভাষচন্দ্র



# বিবেক-দ্যুতিতে উদ্ভাসিত সুভাষচন্দ্র

সঙ্কলক ও সম্পাদক  
স্বামী চৈতন্যানন্দ



রামকৃষ্ণ মিশন ইনস্টিটিউট অব কালচার

গোলপার্ক, কলকাতা ৭০০ ০২৯

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কৃষি ও শ্রমজীবী শ্রেণির সমুন্নতি : স্বামীজীর ভাবসংযোগে নেতাজীর কর্মযোগ ৫৫৩  
রাধারমণ চক্রবর্তী

প্রাক্তন উপাচার্য, নেতাজী সুভাষ মুক্ত বিশ্ববিদ্যালয়, কলকাতা;  
অধ্যাপক, বর্ধমান ও রবীন্দ্রভারতী বিশ্ববিদ্যালয়  
ও আমৃত্যু এশিয়াটিক সোসাইটির গবেষণা-নির্দেশক

বিবেকানন্দ ও সুভাষচন্দ্রের দৃষ্টিতে শ্রেণি-বৈষম্যহীন সমাজভাবনা ৫৬৮  
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ভিক্টোরিয়া ইনস্টিটিউশন (কলেজ), কলকাতা

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সন্দীপন সেন

অধ্যাপক, রাষ্ট্রবিজ্ঞান বিভাগ, রামকৃষ্ণ মিশন বিদ্যামন্দির, বেলুড় মঠ

স্বামী বিবেকানন্দ ও সুভাষচন্দ্র বসুর সমাজদর্শন ৬০৪  
রীতা ব্যানার্জী

সাহিত্যে সমাজতত্ত্বের গবেষণা ও সমাজতত্ত্বের  
সাময়িক পত্রিকার সহকারী সম্পাদিকা

বিবেকানন্দ ও সুভাষচন্দ্রের ভাবনায় ভারতীয় অর্থনীতি ৬২৭  
স্বামী কৃষ্ণনাথানন্দ

সম্পাদক, উদ্বোধন পত্রিকা, কলকাতা

বিবেকানন্দ ও সুভাষচন্দ্রের দৃষ্টিতে ভারতের শ্রমজীবী মানুষ ৬৫১  
বিষ্ণুপদ নন্দ

অধ্যাপক এবং প্রাক্তন বিভাগীয় প্রধান, শিক্ষাবিভাগ,  
যাদবপুর বিশ্ববিদ্যালয়, কলকাতা

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সুমিত মুখোপাধ্যায়

প্রধান, রাষ্ট্রবিজ্ঞান বিভাগ, কল্যাণী বিশ্ববিদ্যালয়

স্বামীজীর আলোকে ন্যাশনাল প্ল্যানিং-এর স্রষ্টা নেতাজী ৬৮৪  
গৌতমকুমার পাল

সভাপতি, স্বামীজী-নেতাজীর আদর্শে যুবসমাজ সংস্থা এবং  
সম্পাদক, সাপ্তাহিক পত্রিকা-নতুনের সন্ধান, শান্তিপুর, নদীয়া

## বিবেকানন্দ ও সুভাষচন্দ্রের দৃষ্টিতে শ্রেণি-বৈষম্যহীন সমাজভাবনা

অর্পিতা মুখার্জী

‘শুন হে মানুষ ভাই,  
সবার উপরে মানুষ বড়  
তাহার উপরে নাই।’<sup>১</sup>

কবি চণ্ডীদাসের এই পদ যুগে-যুগে ভারতীয় সংস্কৃতিতে বৈষম্যহীনতার বার্তা বহন করে চলেছে। এই ধারণা সুপ্রাচীনকাল থেকে বুদ্ধ, চৈতন্যের স্পর্শে ধন্য হয়ে প্রবাহিত হয়েছে আধুনিক যুগেও। সেই ধারার দুই সার্থক চিন্তাবিদ স্বামী বিবেকানন্দ ও সুভাষচন্দ্র বসু। তাঁদের চিন্তার সার্বিক বোধের মাধ্যমে পৌঁছানো যায় তাঁদের চিন্তিত ভবিষ্যতের ভারতের শ্রেণি-বৈষম্যহীন সমাজে। আজকের যুগে এই প্রশ্নের গুরুত্ব বোঝার জন্য শরণ নেওয়া যায় রবীন্দ্রনাথের ভাষায়—‘বর্ণে-বর্ণে, জাতিতে-জাতিতে, অপবিত্র ভেদবুদ্ধির নিষ্ঠুর মূঢ়তা ধর্মের নামে আজ রক্তে পঙ্কিল করে তুলেছে এই ধরাতল; পরস্পর হিংসার চেয়ে সাংঘাতিক পরস্পর ঘৃণায় মানুষ এখানে পদে-পদে অপমানিত। ...আজ ভারতবর্ষে ধর্মবিধির প্রণালীযোগে মানুষের প্রতি অশ্রদ্ধার পথ চারিদিকে প্রসারিত হয়েছে।’<sup>২</sup>

এখানে বিবেকানন্দের ভাবনাও তাঁর কণ্ঠে ধ্বনিত হয়েছে—‘জগতের সমুদয় ধনরাশির চেয়ে মানুষ বেশি মূল্যবান।’<sup>৩</sup> এই ভাবনার সূচনা শুল্ক যজুর্বেদে ঋষির কণ্ঠে—

‘দূতে দৃহং মা মিত্রস্য মা চক্ষুষা সর্বাণি ভূতানি সমীক্ষন্তাম।  
মিত্রস্যাহং চক্ষুষা সর্বাণি ভূতানি সমীক্ষে।  
মিত্রস্য চক্ষুষা সমীখীমহো।’<sup>৪</sup>

—হে পরমেশ্বর আমাকে দৃঢ় কর, যেন সকল প্রাণী আমাকে মিত্রের দৃষ্টিতে দর্শন করে, আমিও যেন সকল প্রাণীকে মিত্রের দৃষ্টিতে দর্শন করি, আমরা যেন পরস্পরকে মিত্রভাবে দর্শন করি।

এখানে আত্মদর্শনের পাশাপাশি সকল প্রাণীর মধ্যে সমদৃষ্টি লাভ হলো অন্যতম উদ্দেশ্য। সুপ্রাচীনকালে বুদ্ধের মধ্যেও দেখা গেছে—মানুষের মুক্তির জন্য তিনি সর্বজীবে মৈত্রীর কথা বলেছিলেন। বুদ্ধের এই মুক্তি কর্মত্যাগে নয়, সাধুকর্মের মধ্যে আত্মত্যাগে ও আত্মশক্তির বিকাশে। বিবেকানন্দের মতে—‘বৌদ্ধধর্মই পৃথিবীতে প্রথম...মানুষে-মানুষে বিভেদ-সৃষ্টিকারী আভিজাত্য-প্রথাকে ভাঙিয়া দেয়।’<sup>৫</sup> বুদ্ধ বংশ ও জাতিগত বিশেষ সুবিধার বিরোধী ছিলেন, যার প্রতিফলন দেখা যায় বিবেকানন্দের মধ্যে। রবীন্দ্রনাথের মতে, বৌদ্ধধর্ম ভারতে বৈদিক ও হিন্দুযুগের

# রাষ্ট্রতত্ত্ব দৃষ্টিভঙ্গি ও বিতর্ক

জয়প্রকাশ মণ্ডল • সুবীর গায়েন



এভেনেল প্রেস

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—নির্বীর মুখার্জী

## আইনি-প্রাতিষ্ঠানিক দৃষ্টিভঙ্গি : রাষ্ট্র ও রাজনীতির প্রাতিষ্ঠানিক অনুশীলন

নন্দন সাহা

সমাজবিজ্ঞান নামক বৃহৎ পরিবারে রাষ্ট্রবিজ্ঞান নামক শাস্ত্রটি কেন্দ্রীয় স্থান জুড়ে আছে। আজ থেকে প্রায় আড়াই হাজার বছর আগে প্রাচীন গ্রিক নগর রাষ্ট্রের মাধ্যমে যে আধুনিক রাষ্ট্রের যাত্রা শুরু হয় তা একইসাথে রাষ্ট্রনীতির চর্চার পরিসর গড়ে তোলে। সমকালীন গ্রিসের পণ্ডিতগণ যথা প্লেটো, অ্যারিস্টটল, সিসেরো, পলিবিয়াস সহ সমাসাময়িক সকল চিন্তাবিদদের বৌদ্ধিক অবদান এই ধারাকে পুষ্ট করে। গ্রিক পণ্ডিত অ্যারিস্টটলের লেখা *Politics* কে তাই আজও রাষ্ট্রবিজ্ঞানের আঁকর গ্রন্থ ধরা হয়। তবে গ্রিক নগর রাষ্ট্র বা পোলিসের হাত ধরে রাষ্ট্রবিজ্ঞানের ছোটো ছোটো পায়ে চলা শুরু হয়েছিল তা ধারাবাহিক ভাবে এগোতে পারেনি। দেশে দেশে, কালে কালে সাম্রাজ্যের উত্থান পতনের সাথে সাথে তার গতি কোথাও স্তব্ধ, কোথাও দুষ্ট হইয়াছে। পরবর্তীকালে প্রাচীন মিশর, আরব উপদ্বীপ, ভারতবর্ষ ও চৈনিক সভ্যতায় রাজন্যনীতির মধ্যে রাজনীতি শাস্ত্রের অসংগঠিত বিকাশ লক্ষ্য করা যায়। অনেকটা সময় পেরিয়ে অবশেষে সেই ইউরোপেই নিকোলো মেকিয়াভেলির হাতে রাজনীতি শাস্ত্রের পুনরুত্থান শুরু হয়। নবজাগ্রত চেতনার রাজপুত্র মেকিয়াভেলি তাই আক্ষরিক অর্থেই রাজনীতি শাস্ত্রের নবজন্মদাতা। অনিবার্যভাবেই এইসব চিন্তাবিদদের চেতনা রাষ্ট্র ও রাজনীতির ভিন্ন ভিন্ন আঙ্গিক আমাদের সামনে তুলে ধরে, কিন্তু যদি পরিছন্ন নজরে পর্যবেক্ষণ করা যায় তবে দেখা যাবে এঁরা সকলেই একটি দৃষ্টিভঙ্গি থেকে রাষ্ট্র ও রাজনীতির অনুশীলন করেছেন। এই দৃষ্টিভঙ্গি প্রতিষ্ঠানকেন্দ্রিক ও আইনি কাঠামো মাত্রিক। অর্থাৎ রাজনীতি চর্চার আদিপথটি আসলে প্রাতিষ্ঠানিক রাজনীতি চর্চার পথ ছিল।

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## Impact of Pandemic and Lockdown on Indian Corporate Sector – A Study on Atmanirbhar Bharat Project

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Dr. Chhotelal Chouhan

### Abstract

Covid-19 pandemic situation and subsequent lockdown in India put a tremendous impact on Indian economy as well as on Indian corporate sectors. Most of the industrial sectors like automobile, tourism, e-commerce, food and restaurant, real-estate facing huge problems due to several lockdowns in the country. Due to covid problems near about twelve crores people lost their jobs. Most of the Indian Corporate Sectors have been postponed their expansion programme as well as fund raising programme for a period of six to twelve months. Indian businesses are facing a big challenge under this covid scenario. Now in this situation government announced 'Atmanirbhar Bharat Abhiyan' to protect MSMEs and other industrial units with the overall package of twenty lakh crores. Now this paper highlighted several issues and aspects of Indian corporate sectors post covid scenario and focused on the challenges behind implementation of the 'Atmanirbhar Bharat Abhiyan' to protect MSME's in India.

*Keywords- Micro, Small & Medium Enterprises (MSME), GDP, Small and Medium Scale Enterprises (SME).*

# **Democracy and Indian Politics**

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## Caste System: A Malediction to Democracy

Joyeeta Das\*

### INTRODUCTION

Caste system is a bane to democracy. While India has adopted the democratic principles of equality, freedom, and justice and emphasizes on equal opportunities for all categories irrespective of their social status, caste is the longest surviving social institution in India which is based on a system of graded inequality where the status and position of a person is determined by the caste into which he is born. The system is hierarchical in order with one standing above the other. It is an ascending scale of hatred and descending scale of contempt. Therefore it is a malediction to democracy. There is a close relationship between caste and politics in India. How the political parties are formed along caste lines and how they appeal to caste-based sentiments of people to strengthen their vote banks is mainly highlighted in the paper. Democracy is based on principles of equality. It cannot be just confined to electoral exercise and a mere political alliance of communities to capture political power cannot be the only objective of a democratic exercise. Caste system obstructs democracy in India.

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# FARMER AND LABOUR MOVEMENT AND RIGHTS : A SOCIO-POLITICAL NARRATIVE

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## Insurgency and Counter-Insurgency: A Brief History of Naxalism in India

Joyeeta Das\*

### Abstract:

Despite being one of the largest democracies in the world, the Indian government fails to hold the support and faith of people, the outcome of which is the Maoist insurgency. In fact it is the single biggest internal security challenge the country has ever faced. The paper outlines the trajectory of Maoist insurgency in different states right from the time of its inception. It also throws light on the various counter insurgency measures and development schemes adopted by the government to smash the movement. Today the movement no longer possesses the same amount of strength it used to in the 1970s and 80s.

India is one of the fastest growing democracies in the world and it is due to widespread popular support it is possible to maintain democratic modes of governance. But sometimes the legal system fails to hold the support and faith of people and the popular government becomes a puppet in the hands of the bourgeoisie. The Naxalite movement is an outcome of the dissatisfaction of marginalized section of society on government. It is one of the biggest threats to India's internal security. The term Naxalism is derived from the name of a village in West Bengal 'Naxalbari'. Initially originated as a rebellion against local landlords for bashing a peasant over a land dispute, it gave birth to what would be called the Naxalite movement led by Charu Majumdar and his close associates, Kanu Sanyal and Jagan Santhal

\* Assistant Professor, Dept. of Political Science, Victoria Institution (College)



# *Various Dimensions of* **Women Empowerment in India**

*Edited by*

Prof. (Dr.) C. B. Bhange  
Miss. Mamta Jangir, Dr. Niyaz Ahmed Ansari  
Mymoonah Baig



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**Abstract**

*Across the globe, women are more likely to be employed in the informal sector and hold less secure jobs. The pandemic is deepening pre-existing inequalities and women are more vulnerable to COVID-19 related socio-economic effects because of existing gender inequalities. COVID-19 measures and the subsequent lockdown associated with it diminishes their access to paid work, women face an increase in their unpaid labour. One of the consequences of COVID-19 has been an increment in the non-remunerated care work for women and girls within their homes. As they are more engaged in unpaid care work, their vulnerability towards sexual violence increases. Restricted movement and close contact with the abusive partners for long period of time exacerbate intimate partner violence. Simultaneously limited access to healthcare centres and social services leads to sharp rise in maternal and neonatal mortality. Today, there is more acceptance than ever before that women bring different experiences as they take a central role in the fight against the COVID-19 crisis, as health care frontline workers, caregivers, innovators, community organisers given their exemplary and leadership role in combating the pandemic. The crisis has highlighted both the centrality of their contributions and the disproportionate burdens that women and girls carry.*

**Keywords:** Gender Inequalities, Violence, Frontline Workers, Care Work, Unpaid Labour, Mortality.

The impacts of crises are never gender-neutral, and COVID-19 is no exception. The violence against women tends to increase in any emergency, including epidemics. Mental Stress, increased economic instability, financial insecurity and limited access to health and social services can exacerbate the risk of women suffering violence. In case of COVID-19, isolation, restricted movement and home quarantine measures to prevent the spread of the virus have adversely affected

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# India's Internal Security

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## Insurgency in North-East: A Massive Threat to India's Internal Security

Joyeeta Das\*

North-East India has witnessed the worst form of violence than any other part of the country. The growth of several insurgent groups has created uncertainty, instability and terror in the region resulting in heavy loss of life. And these further contributed to large scale migration and displacements. Frequent ethnic clashes in the region is due to various issues like regional and racial discrimination, discrimination in the availability of resources and opportunity of development, which leads to unstable development and regional imbalance. Thus, protest rallies, demonstrations, public curfews under the instigation and assistance of insurgents were a regular affair.

The states of Northeast India which have continuously challenged India's internal security are—the contiguous seven Sister States (Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, and Tripura).

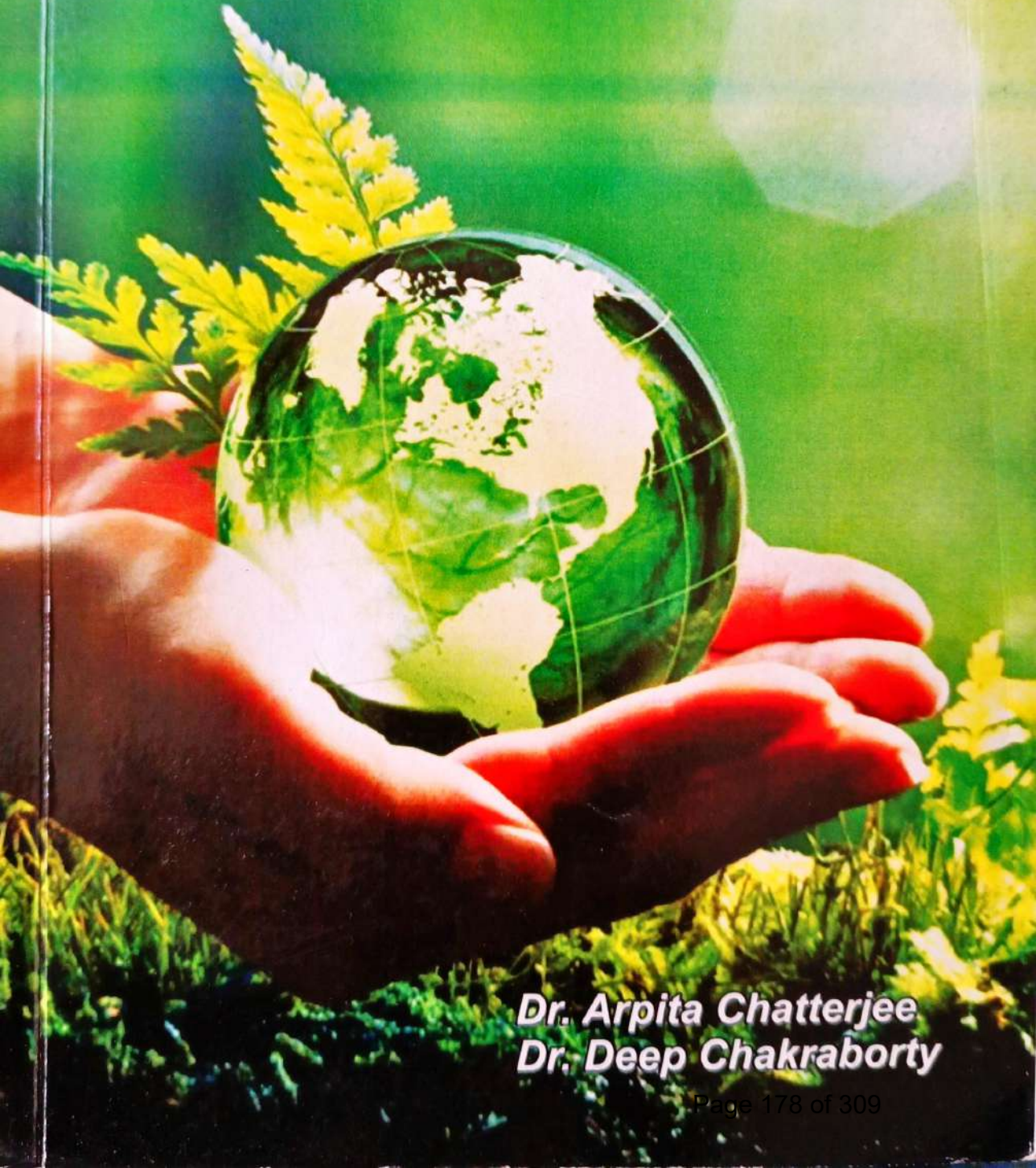
Since the region is highly diverse and strategically sensitive, the reasons for the ethnic conflicts and insurgencies are different in different states. While some seek secession from the Indian Union, others seek separate states and yet others greater autonomy within the existing state. The Nagas under the leadership of Z.A. Phizo had challenged their integration into the Indian Union even before India became independent in 1947. Naga insurgency started way back in the early 1950s and in no time it had spread to other areas of the region. The number of such insurgent groups has already reached three-digit figures. In Manipur alone, more than twenty-five groups are operating. New groups are growing every single day in Assam. Thousands have

\* Assistant Professor, Dept. of Political Science, Victoria Institution (College), Kolkata, West Bengal

Sudip Kumar Sinha  
Botany

# **ENVIRONMENTAL PARADIGM**

**RECENT RESEARCHES & REVIEWS**



*Dr. Arpita Chatterjee*  
*Dr. Deep Chakraborty*

# **ENVIRONMENTAL PARADIGM: RECENT RESEARCHES & REVIEWS**

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**A comprehensive review on bryophyte as biomonitor and bioindicator**

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**Abstract**

Bryophytes in comparison to vascular plant, simple in construction, lack of a well-developed vascular system, they generally absorb both nutrients and pollutants directly from the atmosphere. Bryophytes are the most simple and cheapest indicator for monitoring pollutants in the atmosphere. Among the different groups in bryophytes, epiphytic mosses are used as indicator species more frequently. Toxicosensitive species show inhibition in growth upon exposure to pollutants whereas toxicotolerant species are resistant, some of them are even act as hyperaccumulator. Most popular use of bryophytes as biomonitors are in detecting heavy metals, radionuclides and toxic organic compounds. Method of biomonitoring include either in situ survey or transplantation through moss bag or bryo-meter.

**Keywords:** Biomonitor, bioindicator, heavy metal, epiphytic moss, radionuclides, bryo-meter.

---

**Introduction**

Bryophytes are green, photosynthetic, non-vascular land plants and are simple both morphologically and anatomically. The plant body is represented by the gametophytic generation as because it is conspicuous, independent and with greater life span (Zechmeister, 2003a). The germination of spore in bryophyte as well as its growth is very sensitive to all kinds of natural and human influences. Therefore, in many cases the resistance of the protonema against

# 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**



# Contemporary Issues of Indian Economic Development Challenges and Policy Options

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

*Simanti Bandyopadhyay & Debasis Mithiya*

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## 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

# সমসাময়িক বিশ্বে ভারতবর্ষ:

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## নয়ের দশক থেকে পশ্চিমবঙ্গের রাজনীতির গতি প্রকৃতি নির্ণয়ে দলত্যাগ

নন্দন সাহা

স্বাধীনতার পর ভারতবর্ষে সংসদীয় গণতন্ত্র প্রণীত হয় যার অবিচ্ছেদ্য অঙ্গ হল দলব্যবস্থা। কিন্তু মজার বিষয় হল মূল সংবিধানের কোথাও এই দলব্যবস্থার উল্লেখ নেই। আসলে সংবিধানে দলব্যবস্থার অন্তর্ভুক্তি ঘটে একটি নেতিবাচক প্রবণতাকে নিয়ন্ত্রণ করার স্বার্থে। বস্তুতঃ দলত্যাগের প্রবণতা নিয়ন্ত্রণ করার স্বার্থে ১৯৮৫ সালে ৫২ তম সংবিধান সংশোধনের মাধ্যমে সংবিধানে রাজনৈতিক দলের একরকম স্বীকৃতি জুটে যায়। ভারতে বহুদলীয় সংসদীয় গণতন্ত্রের দল ব্যবস্থার সবচেয়ে নেতিবাচক দিক হল এই দলত্যাগ প্রবণতা। এদেশে সাংবিধানিক গণতন্ত্রের শুরু থেকে এই প্রবণতার প্রকাশ লক্ষ্য করা যায় যা সাতের দশকের পর একরকম চরমে ওঠে। এইসময় হরিয়ানায় গয়া লাল নামক জনৈক জনপ্রতিনিধির এক পক্ষকালে তিনবার দলত্যাগের পর দেশের সংসদীয় ব্যবস্থার মর্যাদা ভূলুণ্ঠিত হয়। এই পরিস্থিতির সংশোধনকল্পে কেন্দ্রে রাজীব গান্ধী সরকার দলত্যাগ বিরোধী আইনটি পাশ করে। কিন্তু দুর্ভাগ্যজনক ভাবে সাময়িক বিরতি দিলেও এই আইন অনৈতিক দলত্যাগ রোধ করতে পারেনি, তাই আজও এদেশে আকছার দলবদলের মাধ্যমে জনমতকে বুড়ো আঙ্গুল দেখিয়ে সরকার ফেলা সরকার গড়ার খেলা চলছে।

সংসদীয় রাজনীতির নীতিহীনতার এই প্রবণতা থেকে দীর্ঘদিন নিজেকে সরিয়ে রাখতে পারলেও বিগত আড়াই দশক থেকে পশ্চিমবঙ্গও তাতে তাল মিলিয়েছে। সম্প্রতি পশ্চিমবঙ্গে দলবদল একটি শিল্পে পরিণত হয়েছে। নির্দিষ্ট স্বার্থের ভিত্তিতে ক্রমাগত একদল থেকে অন্যদলে যাতায়াত চলছে। প্রাথমিকভাবে বামদলগুলিতে এই প্রবণতা না থাকলেও, সেখান থেকে দক্ষিণপন্থী দলগুলিতে যাওয়ার প্রবণতাও ইদানীংকালে লক্ষ্য করা যাচ্ছে। বস্তুতঃ বিগত একটা বছর ধরে রাজ্যের সাধারণ নির্বাচকরা বিভ্রান্ত তাদের সমর্থিত জনপ্রতিনিধি এই মুহূর্তে কোন দলে অবস্থান করছে

নব আঙ্গিক ও  
যুগচেতনার আলোকে  
বঙ্কিমচন্দ্রের  
কমলাকান্তের  
দপ্তর

সম্পাদনা

ড. ইন্দ্রাণী চক্রবর্তী

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২০০ টাকা

সর্বস্বত্ব সংরক্ষিত

প্রকাশকের লিখিত অনুমতি ছাড়া এই বইয়ের কোনও অংশেরই কোনওরূপ 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 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।

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২০০ টাকা

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### ড. ইন্দাবী চক্রবর্তী

সাহিত্যে আলোচনার প্রয়োজনে যুগনির্ভাগ করতেই হয়; কখনও না কোনো যুগকে কোনো বিশেষ সাহিত্যপ্রকরণের জন্মকাল বলে চিহ্নিত করা হয়। কিন্তু সাহিত্যে যে-কোনো যুগের মূল গিরিশিয়ার মতো অতীতের অন্তরালে বসে দুই পর্বস্থ প্রলম্বিত। ধীরে, অতি ধীরে একটি যুগের বুকের গভীরে শুরু হয়ে যায় পরবর্তী যুগের প্রসঙ্গ। যুগবিভাগের সময় এই সত্যটি মনে রাখা যেমন জরুরি, তেমনি জরুরি কোনো প্রকরণের জন্মযুগ চিহ্নিতকরণের সময়।

এই কারণেই বাংলা ছোটগল্পের জন্মসূত্র খুঁজতে বিষ্ণুশর্মার পঞ্চতন্ত্র পর্বস্থ যেতে হয়। আবার সঞ্জীবচন্দ্রের 'মধুমতি'-র কথা মনে রেখেও স্বীকার করতেই হয় প্রথম সার্থক বাংলা ছোটগল্প রবীন্দ্রনাথের 'দেনাপাওনা'। রবীন্দ্রনাথের ঘাটের কথা, রাজপথের কথা বা ভিখারিনী আগে রচিত হলেও।

কিন্তু ছোটগল্পের বীজ যে-যুগের হাওয়ায় ভেসে বেড়াচ্ছিল, সে-যুগে রবীন্দ্রপ্রতিভার আধারে তার সার্থকতম প্রকাশ ঘটলেও এবং যুগটিকে রবীন্দ্রযুগ হিসেবে চিহ্নিত করলেও সেই যুগের আরও কয়েকজন লেখক অবশ্য-স্মরণীয় বাংলা ছোটগল্পের সলতে-পাকানো পর্যায়ের গুরুত্বপূর্ণ কারিগর হিসেবে। এ প্রবন্ধে তাঁরাই আলোচ্য।

এই আলোচনায় বোঝা যাবে রবীন্দ্রপ্রতিভার আলোকের পাশে তেমন উজ্জ্বল হয়ে না উঠলেও, আপন আপন প্রতিভার দর্পণে তাঁরা কীভাবে ধরতে পেরেছিলেন ছোটগল্পের বৈশিষ্ট্য, কীভাবে প্রতিফলিত হয়েছিল ব্যক্তিস্বাতন্ত্র্যের বোধ, ভালোবাসার নতুন সংজ্ঞা।

রবীন্দ্রযুগের অন্তর্ভুক্ত তিনজন ছোটগল্পকারকে রবীন্দ্রপূর্ববর্তীর মর্যাদা দেওয়া উচিত। এঁরা হলেন— স্বর্ণকুমারী দেবী, নগেন্দ্রনাথ ওপ্ত ও ত্রৈলোক্যনাথ মুখোপাধ্যায়।

স্বর্ণকুমারী দেবী (১৮৫৫-১৯৩২) রবীন্দ্রনাথের আগেই ছোটগল্প রচনা করেন। ঊনবিংশ শতাব্দীর শেষ দিকের পত্রিকায় 'গল্প', 'সুন্দরগল্প', 'সুন্দরকথা'— এইসব অভিধায় বিভিন্ন গল্প প্রকাশিত হচ্ছিল। স্বর্ণকুমারী দেবী তাঁর গল্প সংকলনের নাম দিয়েছিলেন "নবকাহিনী বা ছোট ছোট গল্প"; অর্থাৎ ছোটগল্প সম্পর্কিত একটি ধারণা বাঙালি সাহিত্যিক ও পাঠকসমাজে ক্রমশ স্পষ্ট হয়ে উঠেছিল। "নব কাহিনী বা ছোট ছোট গল্প" প্রকাশিত হয় ১৮৯২-এর ১৭ আগস্ট। "গল্পস্বল্প" নামে আরেকটি সংকলন

Sukriti Lahari  
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# বঙ্গ রঙ্গমঞ্চে গিরিশ কারনাড

সম্পাদনা : প্রভাতকুমার দাস



বঙ্গরঙ্গমঞ্চে

গিরিশ কারনাড

সম্পাদনা

প্রভাতকুমার দাস



১৫ শ্যামাচরণ দে স্ট্রিট

কলকাতা-৭০০ ০৭৩



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## গিরিশ কারনাড আমরা ও ভাঙা ভাঙা ছবি সুকৃতি লহরী

এক একটা চরিত্র যেন একটা প্রদীপ। মঞ্চে অভিনয়ের সঙ্গে সঙ্গে জ্বলে ওঠে সেই প্রদীপ। আমরা যারা অভিনয় করি তাদের প্রত্যেকের জীবনভঙ্গি জীবনদর্শন আলাদা আলাদা। আমার নিজের ক্ষেত্রে মনে হয় অভিনয়ে চরিত্রটি আমার মনের অঙ্ককার কোণগুলোতে আলো জ্বালাতে জ্বালাতে চলে। যতক্ষণ এই চরিত্রের সঙ্গে বসবাস পথচলা ততক্ষণ সমস্ত যাত্রা পথ জুড়ে এই আলোবর্তিকার ইশারা। তারপর যখন দর্শক আসন জুড়ে উদ্গ্রীব মন, আকাঙ্ক্ষী সহৃদয় মানুষ তখন তো একটা প্রদীপ হাজার প্রদীপ হয়ে জ্বলতে থাকে। মঞ্চে তখন আমি আর আমার অভিনীত চরিত্রটি। অভিনয়হৃদয় বন্ধু। সখা। প্রিয়সখার সঙ্গে চলে মিলনপর্ব। অবস্থা তখন এমন যেন 'দুহ ক্রোড়ে দুহ কাঁদে বিচ্ছেদ ভাবিয়া'। এখন আমি মিলে যায় আর সে মিলে আয় আমাতে। মঞ্চে ঘটে চলে অভিসার অস্ত্রে মিলনপর্ব।

গিরিশ কারনাড রচিত *ব্রোকেন ইমেজেস*-এর মঞ্জুলার সঙ্গে আমার এমনই এক রসায়নের কথা এই লেখার প্রতিপাদ্য। ২০০৪ সাল তিনি লিখলেন *ওদাকুলু বিশ্ব*—যার ইংরেজি অনুবাদ *A heap of broken images*. লিখলেন কন্নড় ভাষায় এক বিশেষ অভিনেত্রীর জন্য। শুধু লিখলেন না পরিচালনাও করলেন—আর এই পরিচালনার সত্রে তিনি প্রায় ত্রিশ বছর পর ফিরে এলেন পরিচালনার ক্ষেত্রে। বেঙ্গালুরুর 'রঙ্গেশ্বর' মঞ্চে অভিনয় হলো। সময়টা ২০০৫। যিনি অভিনয় করলেন তিনি অরুণ্ধতী নাগ—একবিশ্বয় অভিনেত্রী! একই সঙ্গে কন্নড়, ইংরেজি, মারাঠি, হিন্দি... কত ভাষায় যে অভিনয় করার ক্ষমতা রাখেন! তাঁরই জন্য লেখা হয়েছিল একটি চরিত্রের একটি অঙ্কের এই মনোলগ। জনপ্রিয়তা তুঙ্গ ছুঁয়েছিল। তাই একে একে বিভিন্ন ভাষায় অনূদিত হলো এ নাটক। ইংরেজি—*The Broken Images* আলেক পদমসীর পরিচালনায় অভিনয় করলেন শাবানা আজমী। এ নাটক বিভিন্ন সময়ে বিভিন্ন ভাষায় অভিনীত হয়েছে। কখনও কন্নড়ে (*ওদাকুলু বিশ্ব*), কখনও (*বিখরে বিশ্ব*), কখনও ইংরেজিতে (*ব্রোকেন ইমেজেস*) বা অমৃত অন্য অন্য ভাষায়। বাংলায় এতোদিনে এ প্রযোজনার খবর আমরা পাইনি। বাংলায় এ নাটকের প্রথম অভিনয় হলো 'কলকাতা বহুস্বর'-এর প্রযোজনা। সময় ২০১৮-র মে মাসে পদাতিক স্টুডিও থিয়েটারে। এক উষ্ণ অন্তরঙ্গ পরিবেশে। নির্দেশনা দিলেন তুলিকা দাস। *নির্দেশক* ৩০ জি ৩০৯ মারফৎ যোগাযোগ করেছিলেন নাট্যকারের সঙ্গে। অত্যন্ত খুশি হয়েছিলেন তিনি। ক্রিন্টি



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আকাশ

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উপন্যাস

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সম্পাদনা

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আ মা দে র স্ব প্ন সী মা

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## সূ চি প ত্র

“বুনো হাঁস পাখা মেলে--সাঁইসাঁই শব্দ শুনি তার” ॥ সবর্না চট্টোপাধ্যায়	৫
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# নাস্তিক পণ্ডিতের ভিটা : পাঠ প্রতিক্রিয়া

## ইন্দ্রাণী চক্রবর্তী

উপন্যাসের নাম 'নাস্তিক পণ্ডিতের ভিটা অতীশ দীপঙ্করের পৃথিবী'। দুটি সংকেত এই নামে নিহিত। এক, বিক্রমপুর বজ্রযোগিনী গ্রামে অতীশ দীপঙ্করের ভিটা বলে পরিচিত যে ভগ্নস্তূপটি, তা থাকবে কাহিনির কেন্দ্রবিন্দুতে। অতীশকে কেন নাস্তিক পণ্ডিত বলা হচ্ছে, এই প্রশ্ন পাঠকের মনে জেগেও রইল।

নামের শেষ অর্ধাংশ 'অতীশ দীপঙ্করের পৃথিবী' অর্থাৎ যাকে কেন্দ্র করে এই উপন্যাস, তিনি শুধু পণ্ডিত নন, তিনি অতীশ নামে এক ব্যক্তি, যিনি গভীর অম্বেষণ নিজেকে খুঁজতে খুঁজতে হয়ে ওঠেন দীপঙ্কর; নামকরণে সেই মানব অতীশের রক্তমাংস, দেহ-মনের টানাপোড়েন, তাঁর যুগ ও পরিবার নিয়ে গড়ে ওঠা নিজস্ব পৃথিবী এবং 'আত্মদীপ' হয়ে ওঠার কাহিনিই যে এই উপন্যাসের উপজীব্য, নামকরণে তারও ইঙ্গিত।



উপন্যাসের আলোচনায় প্রবেশের আগে আরও দু'একটা কথা সেরে রাখি। উপন্যাসের বিষয় নির্বাচন অবশ্যই বাধ্য করে লেখকের দিকে উৎসুক দৃষ্টি ফেরাতে। লেখক সন্মাত্রানন্দ। গেরুয়া পরিহিত মানুষটির পরিচয় প্রসঙ্গে গ্রহু শেষে যা যা বলা হয়েছে তার মধ্যে দুটি বিষয় খুব জরুরি; এক 'জীবন নিয়ে নানা পর্যায়ে নিরন্তর পরীক্ষা করে চলেছেন সন্মাত্রানন্দ। ঘর নয়, পথই তার বন্ধু। অনিকেত ভ্রাম্যমাণ জীবন'।

দুই, "বর্তমান উপন্যাস 'নাস্তিক পণ্ডিতের ভিটা' তাঁর সুদীর্ঘ এক দশকব্যাপী চর্চা, চিন্তন ও গবেষণার ফসল।"

বোঝা গেল জীবন নিয়ে নানা পরীক্ষায় অভ্যস্ত সন্মাত্রানন্দ (অবশ্যই তাঁর সংসার নাম নয়) খুব স্বাভাবিকভাবেই আগ্রহী হয়েছেন অতীশের জীবন বিষয়ে যিনি দীর্ঘ পথ পাড়ি দিয়েছিলেন জীবন নিয়ে পরীক্ষা চালাবার জন্য।

এক জীবনজিঞ্জাসুর সুদীর্ঘ এক দশকব্যাপী চর্চা, চিন্তন ও গবেষণার ফসল এ উপন্যাস। অতএব পাঠকের অলস অবসরের বিনোদনমাত্র এ উপন্যাসের উদ্দেশ্য নয়।



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Emily Brontë's  
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Anuradha Basu



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Madhumita Basu  
English



# FRAGMENTED MIRRORS

CRITICAL ESSAYS ON WOMEN'S WRITING

DR. MADHUMITA BASU

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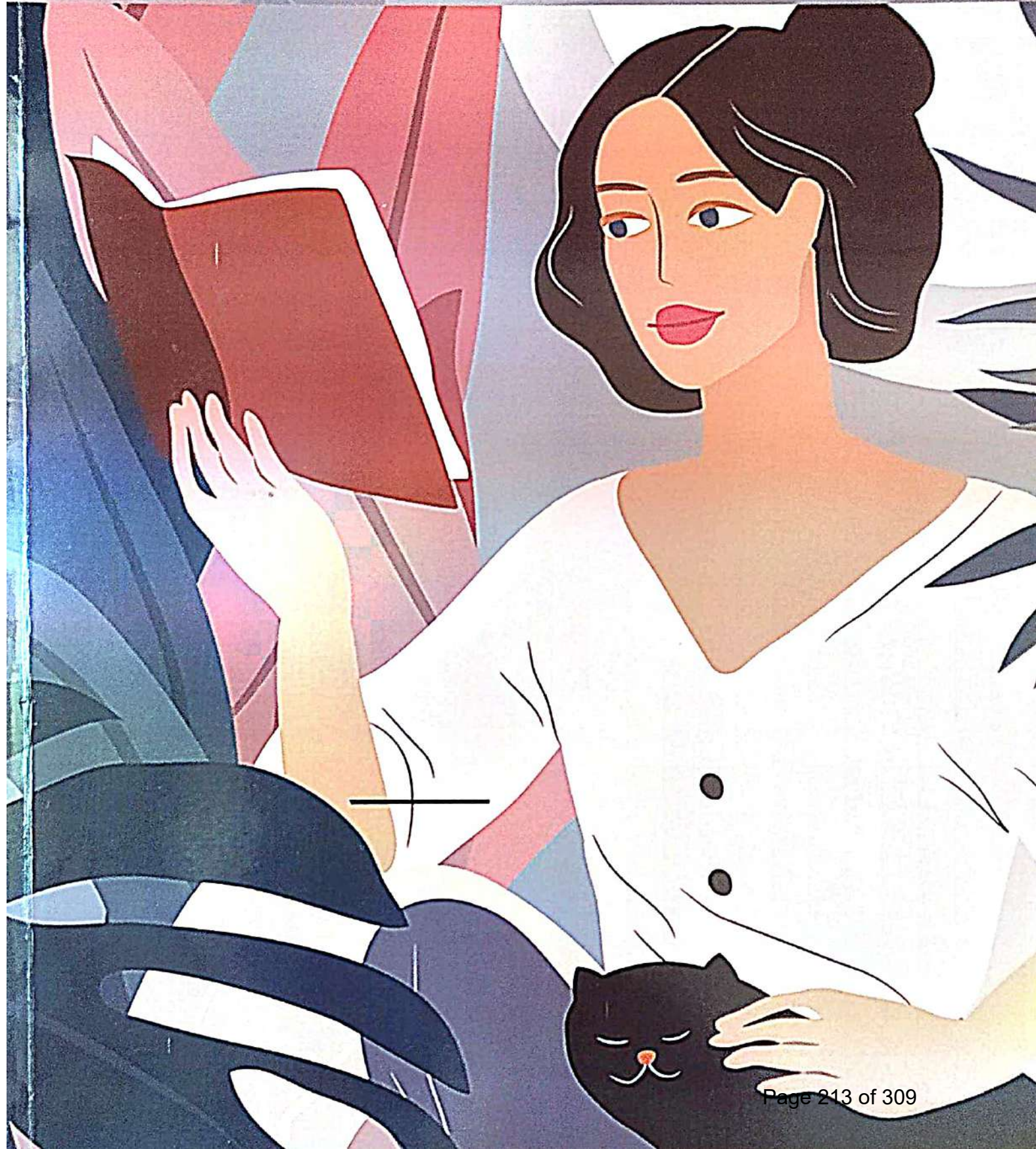
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# Novel Research Anthology on Literature, Feminism & Social Studies

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Dr. Ratnakar D B



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**RESISTING REPRESSION:  
A STUDY OF BAMA'S KARUKKU****Dr. Madhumita Basu**

**Introduction:** Dalit women are placed at the very bottom of India's caste, class and gender hierarchies. They are subjected to multiple forms of discrimination – as Dalits, as poor, and as women. The regressive practices of the caste system declares Dalit women to be intrinsically impure and 'untouchable', which sanctions social exclusion and exploitation. The vast majority of Dalit women are deprived of basic Human Rights. They are subjugated by patriarchal structures, both in the general community and within their own family. Gender based violence, such as sexual assault, rape, and naked parading, serve as a social mechanism to consolidate Dalit women's subordinate position. They are dehumanized by the dominant castes and constantly exposed to stigma and defilement. Violent abuses against Dalit women are mostly committed with impunity. In many cases, the judiciary fails to enforce the laws that protect Dalit women from discrimination. In her seminal work, *Writing Caste/Writing Gender: Reading Dalit Women's Testimonios*, Sharmila Rege writes that Dalit literature is simultaneously a literature of "anguish, waiting and sorrow" and "a historical necessity in promoting human freedom" (Rege 12). They are, as Rege opines, "one of the most direct and accessible ways in which the silence and the misrepresentation of dalits have been countered" (Rege 13).

Bama, originally called Faustina Mary Fathima Rani is a Paraiyar, Christian Dalit activist. Her novels focus on caste and gender discrimination. They portray caste-discrimination practised in Christianity and Hinduism. Bama's works are seen as embodying Dalit feminism and are known for celebrating the inner strength of the subaltern woman. In her autobiographical

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সম্পাদনা

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## কোভিড-১৯ ও দ্রুত রোগ সনাক্তকরণ যন্ত্র: বর্তমান সাহিত্য ও সংস্কৃতিতে এর প্রভাব

ড. শুভেন্দু চন্দ্র

ভূমিকাঃ- কোভিড-১৯ এই রোগ দ্বারা আজ সারা বিশ্ব আক্রান্ত। এই রোগ করোনা নামক অতিক্ষুদ্র ভাইরাস দ্বারা প্রভাবিত। এই ভাইরাস মানুষের শরীরের মাধ্যমে অতিদ্রুত ছড়িয়ে পড়ছে যা পৃথিবীর পরিবেশ ও পরিস্থিতিকে আজ বেসামাল করে তুলেছে। আর মৃত্যু মিছিল এই কোভিড-১৯ কে মহামারির রূপ দিয়েছে। এই মহামারি থেকে পরিত্রাণের অন্যতম উপায় হল দ্রুত রোগ সনাক্তকরণ। দ্রুত রোগ সনাক্তকরণ যেরকম রোগ ছড়ানোর হারকে কমাতে সক্ষম হবে সেরকম পরিবেশে ছড়িয়ে পড়া আতঙ্ক থেকেও মানুষকে রক্ষা করার সুযোগ করে দেবে। তাই, উপযুক্ত বৈজ্ঞানিক পদ্ধতি অবলম্বন করে মাইক্রো-রমনের মত যন্ত্রের সঠিক ব্যবহার অতি গুরুত্বপূর্ণ। বিশেষ করে ক্ষুদ্রাতিক্ষুদ্র অণুজীব সনাক্তকরণ ও চিকিৎসা শাস্ত্রে ২-৫ বিশুদ্ধ নমুনাতে অযাচিত ক্ষুদ্র কণার উপস্থিতি প্রমাণে এই যন্ত্রের ব্যবহার বহুল প্রচলিত। মাইক্রো-রমনের মত যন্ত্রকে ব্যবহার করে দ্রুত করোনা ভাইরাসকে সনাক্তকরণের মাধ্যমে বাংলা তথা ভারতকে কোভিড-১৯ এর মত মহামারির হাত থেকে রক্ষা করা সম্ভব হবে। কোভিড-১৯ এর মত মহামারি যেমন ভারতের মত উন্নয়নশীল ও জনবহুল দেশের অর্থনীতির উপর প্রভাব ফেলেছে তেমন প্রভাব ফেলেছে এখানকার বর্তমান শিক্ষা, সাহিত্য ও শিল্প-সংস্কৃতিতে।

করোনা ভাইরাস ও তার প্রকৃতিঃ- করোনা ভাইরাস তার চরিত্র দ্রুত বদলাচ্ছে। এই বদলে যাওয়া চরিত্র বিজ্ঞানীদের আরও চিন্তিত করে তুলেছে। এই চিন্তার ভাঁজ শুধু ভারতে নয়, সারা বিশ্বে এর প্রভাব প্রতিফলিত হচ্ছে। বিজ্ঞানীরা যে মুহূর্তে এই ভাইরাসের চরিত্র বিশ্লেষণ করে ঔষধ আবিষ্কারের চেষ্টা করছে, সে মুহূর্তেই এই ভাইরাস তার নতুন চরিত্র দিয়ে ওই ঔষধের কার্যকারিতা নষ্ট করে দিচ্ছে। ভাইরাসের এই অভিযোজন সারা বিশ্বের মানবজাতিকে এক অনিশ্চয়তার দিকে ঠেলে দিচ্ছে। তাই

Mousumi Dasgupta  
Political Das Gupta



# Cooperation and Conflict in Contemporary Southeast Asia Global Powers **ASEAN and INDIA**



*Edited by*  
Tridib Chakraborti  
Shibashis Chatterjee

 Bharti  
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## ASEAN's Myanmar Dilemma: Constructive Engagement and Beyond

Mousumi Das gupta

Whether South East Asia would be regarded as a consequential player in the 'emerging global order' would be subject to the kind of image the region portrays in front of the international community. Such portrayal would essentially be a combined outcome of its will to be regarded as a significant player of international politics and the policies it adopts vis-à-vis regional and international issues, reflective of the forum's overall stance. A region which desires to wield substantive clout in international politics is bound by the compulsion of the same to portray a fitting image. Not only is the region in question bound to exercise reasonable economic and political heft, it also becomes mandatory for it to show sensitivity towards values of democratic governance. It is here that a discussion on the Association of South East Asian Nations' Myanmar policy gains relevance. The rationale behind choosing to treat ASEAN's policy vis-à-vis Myanmar as the referral point can be attributed to the fact that Myanmar has presented itself as one of the most contentious issues in front of the regional body since 1990s. Military rule since 1962, abominable governance records, utter disregard for democratic institutions and processes, exhibition of highhandedness by the authorities while responding towards popular movements seeking democratization, mounting international pressure of economic sanctions attempting to bring about regime change in an incremental manner, an enviable bounty of natural resources and its resultant geopolitical significance juxtaposed against ASEAN's sanctimonious policy of non-intervention, compulsion of the region's strategic interests collectively impart a multifaceted character to any discussion on ASEAN's policy towards Myanmar. The whole issue has gained further traction because of the developments which have occurred in Myanmar's national politics during the last decade. Such is the magnitude of those events that we might as well be witnessing a watershed in not only Myanmar's democratization process but also in ASEAN's policies towards her. The paper argues that ASEAN's Myanmar policies since 1988 have revolved around the factor of *reciprocity*. While ASEAN's policies were an outcome of placing the region's economic and security interests above the kind of regime that was governing ideals of respect towards democracy and good governance, Myanmar in exchange was buying political legitimacy for her ruling elite. The paper sets to enquire and analyze whether ASEAN's present policy against Myanmar is a continuation of the same trend. The paper is



Subhendu Chandra  
Physics

# **Basic and Applied Sciences into Next Frontiers**

**The Aspects of Bio & Physical Sciences**

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# Enhancement mechanism in the phenomena of surface enhanced raman scattering (SERS) adsorbed on metal nanoparticles

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## Abstract

When light is scattered from the molecule most of the photons are scattered elastically. In elastic scattering, the energy of the incident photons have the same energy of the scattered photons. A small fraction of light (approximately 1 in  $10^7$  photons) is scattered other than the frequencies of the incident photons. The process of inelastic scattering is known as the Raman Effect and it is responsible for the change in vibrational, rotational or electronic energy of a molecule <sup>[1]</sup>. A discovery of huge enhancement of Raman bands by Fleischmann and coworkers <sup>[2]</sup> in 1974 unexpectedly from pyridine molecules on rough silver electrode made a great attention in the field of Raman spectroscopy. In early 1976, R. V. Duyne and D. Jeanmaire and in 1977, M. G. Albrecht and J. A. Creighton reported similar observation. The low sensitivity problem in Raman Spectroscopy has been solved by this discovery of the enhancement of Raman signals. SERS spectroscopy has now helps to understand the surface chemistry at the nano scale <sup>[3]</sup>. More than 2 decades after the first observation of enhanced Raman spectra of pyridine molecule, yet the exact mechanism of SERS is still under controversy. It is generally accepted that two enhancement mechanisms are responsible for the enhancement of the Raman bands- (a) a long-range electromagnetic (EM) effect and the other (b) a short-range chemical (CHEM) effect.

**Keywords:** SERS, Electromagnetic, Charge Transfer

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## The Sāmmanasya-Hymns of the Atharvaveda – An overview in Perspective of Humanity and Humanism in Vedic Education

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### Abstract:

'Humanity' and 'Humanism' are two important concepts in respect of the wellbeing of the entire human race. The word 'humanism', in general, means a rationalistic outlook or system of thought attaching prime importance to human rather than divine or supernatural matters. Again the word 'Humanity' denotes the noble qualities that can differentiate a human being from an animal. These two ideas are, however, inter-related and supplementary to each other. Education, as Swami Vivekananda defines, is actually nothing but the manifestation of the perfection already in man. Thus education is essentially related to the concept of humanism and moreover, the aim of true education is to enrich one's life with the ideal of humanity. In ancient India, education-system primarily revolved round Vedic studies. Vedic literature, the earliest literary document of mankind is often said to be the source of all 'dharma'. The concept of 'dharma', in our tradition, is not at all synonymous to religion. It, however, embraces the ideas like duty, ethics, morality and human values. Hence the essence of humanity is deep-rooted in the religious poetry of the Vedas. Moreover, the Vedas, though designated as religious poetry, however, are often found to advocate humanism. Hence not only the ideal of humanity, but also the essence of humanism is deep-rooted in the Vedas.

In the Atharvaveda, there is a particular class of hymns categorized as the Sāmmanasya-hymns. Here we come across the essence of humanism mingled with the ideals of humanity, since they promote the ideals of universal brotherhood, fraternity, unanimity, peace, harmony and concord as well as stand against disagreement and bloodshed. The present paper deals with the message and teachings of these Sāmmanasya-hymns and aims to highlight their importance in the perspective of humanity and humanism in Vedic education.

**Key-words:** Atharvaveda, Education, Humanism, Humanity, Sāmmanasya-hymns, Vedic literature.

### Introduction:

'Humanity' and 'Humanism' are two important concepts in respect of the wellbeing of the entire human race. The word 'humanism', in its technical sense, has a long history. However, in general, it means a rationalistic outlook or system of thought attaching prime importance to human rather than divine or supernatural matters. Again the meaning of the word 'Humanity' includes the noble qualities that can differentiate a human being from an

## **The Sāmmanasya-Hymns of the Atharvaveda – An overview in Perspective of Humanity and Humanism in Vedic Education**

animal. These two ideas are, however, inter-related and supplementary to each other. Again education, as Swami Vivekananda defines, is actually nothing but the manifestation of the perfection already in man. Thus education is essentially related to the concept of humanism and moreover, the aim of true education is to enrich one's life with the ideal of humanity.

In ancient India, the education-system primarily revolved round Vedic studies. Vedic literature, the earliest literary document of mankind is often said to be the source of all 'dharma'. The concept of 'dharma', in our tradition, is not at all synonymous to religion. It, however, embraces the ideas like duty, ethics, morality and off course human values. Hence the purest human values and the greatest human qualities like charity and generosity, brotherhood and fraternity, harmony and concord etc. are deep-rooted in the religious poetry of the Vedas. Moreover, the Vedas, though designated as religious poetry, however, are often found to advocate humanism. Hence not only the ideal of humanity, but also the essence of humanism is deep-rooted in the Vedas.

Vedic literature, as we all know, comprises four Vedas, i. e. the Ṛgveda, the Sāmaveda, the Yajurveda and the Atharvaveda with their respective Samhitās, Brāhmanas, Āraṇyakas and Upaniṣads. Amongst them the fourth Veda, the Atharvavedasamhitā represents a unique tradition of Vedic culture. This Veda is a 'strange collection of heterogeneous material'<sup>2</sup>, since it covers variety of themes like mystic magical spells, the highest philosophical speculations, the marvelous specimens of poetic masterpieces and also some noble ideals as well. Thus it played a pivotal role in the life of the Vedic man. This Veda is, in fact, much more attached to the earthly yearnings of regular human life and therefore, is often found to advocate humanism from different perspectives.

There is a particular class of hymns categorized as the Sāmmanasya-hymns in the Atharvaveda. The word sāmmanasya is derived from sam-manas, which means having one mind. The hymns under this category are said to be used in the rite for harmony ('sāmmanasyakarmaṇi viniyogaḥ'). Here we come across the essence of humanism mingled with humanity, since they promote the ideals of universal brotherhood, fraternity, unanimity, peace, harmony and concord as well as stand against disagreement and bloodshed. The present paper deals with the message and teachings of these Sāmmanasya-hymns and aims to highlight their importance in the perspective of humanism and humanity in Vedic education.

### **The Sāmmanasya-hymns of the AV – An Overview:**

Let us mention here a few such Sāmmanasya-hymns seeking harmony in the family as well as in community. All of them are attributed to seer Atharvā. Most of them are dedicated to the deity Sāmmanasya, i. e. concord in mind personified. Some of them are again dedicated to some other deities like Sarasvatī, Brahmanaspati etc. The first and the most famous hymn consisting of seven stanzas to mention in this regard is the 30<sup>th</sup> hymn

of the 3<sup>rd</sup> kāṇḍa of the Atharvaveda. Here the seer prays for concord and unanimity among the members of a family<sup>1</sup>. The prayer continues thus: "May the mother and the son, the brother and the sister, the husband and the wife be sweet in speech, be one-minded, one-intentioned and unanimous. May the share of their food and drinking be common" and so on.

The sixth kāṇḍa of the AV contains a number of hymns seeking harmony and concord. Most of them are, interestingly, prayers of kings for attaining harmony among his people. Thus in a hymn, consisting of three stanzas, the seer tries to promote agreement or unanimity in an assembly. The seer prays: "Agree and be united. Let your minds be all of one accord. The rede is common, common the assembly, common the law, so be their thoughts united. One and the same be your resolve, be all your hearts in harmony. One and the same be all your minds that all may happily consent."<sup>4</sup> Thus the hymn earnestly encourages the equal right of all human beings. And this is the essence of humanism. At the same time, the message of this hymn elevates us to a heavenly ideal of humanity. In this connection, it may be noted that the farewell stanza of this hymn is identical with the last stanza of the famous Saṃjñāna-hymn of the RV.

In the hymn AV 6/73, consisting of three stanzas, the deities like Varuna, Soma, Agni, Bṛhaspati etc. are invoked to bring about concord among people<sup>5</sup>. The next hymn (AV 6/74) is actually a charm propounded by a king to secure unanimity and fidelity of his people. This hymn is addressed to different deities like Brahmaṇaspati etc. mentioned in its three stanzas. However, this hymn is also endowed with the message of harmony and concord. Thus the seer prays for the unanimity of the subject of the king: "Close gathered be your bodies, be your minds and vows in union. Let there be union of your minds, let there be union of your hearts. All that troubled in your lot, with this (charm) mend and harmonize. So free from jealousy, Lord of Three Titles, cause thou these people here to be one-minded."

The hymn 6/94, attributed to the seer Atharvāṅgirāḥ and addressed to the deity Sarasvatī, is also similar in theme. With its three stanzas, it is also a charm to reconcile the discontented people of a king. The seer prays here to bind the mind of the discontented people of a king in union and their hopes and plans in harmony.<sup>6</sup>

In this connection, we may also mention another couple of hymns of the sixth kāṇḍa (6.42-43) of the AV. Both of them are attributed to seer Bhṛgvāṅgirāḥ. The former hymn is actually a charm to remove anger of a man towards a woman as well as that of a woman towards a man. With a marvelous simile the seer prays: "As the string from the bow, I do relax fury from thy heart. Becoming like-minded ("saṃmanasau"), we (two) may hold together like friends"<sup>7</sup>. Almost similarly the latter is a charm to assuage wrath in general. Interestingly, in this hymn (AV 6.43) the darbha-grass is mentioned as fury-removing



## The Sāmmanasya-Hymns of the Atharvaveda – An overview in Perspective of Humanity and Humanism in Vedic Education

and fury-appeaser. Though used as magic spells, these two hymns, each containing three stanzas, however, speak against uncontrolled speech of anger. These two hymns, generally, are not designated as the so-called Sāmmanasya-hymns. But their message of unanimity and harmony almost echo the Sāmmanasya-hymns.

Now let us move to the next kānda. The hymn 7.52, containing only two stanzas, is a prominent prayer for peace and concord. Here the deities addressed are Sāmmanasya and the Aśvins. Here the Aśvins have been invoked to harmonize man with his own ones as well as with the strangers and to bind all in sympathy and love<sup>1</sup>. The prayer continues thus: “May all agree in mind and purpose and may one not fight against the heavenly spirit”<sup>2</sup>. Earnest prayer for samjñāna, i. e. unanimity is the remarkable feature of this particular hymn<sup>3</sup>.

### Conclusion:

These Sāmmanasya-hymns of the AV remind us the final hymn of the RV, the Samjñāna-hymn. In fact, some of the stanzas<sup>4</sup> of the Sāmmanasya-hymns actually resemble the Samjñāna-hymn. In the farewell stanza of the Samjñāna-hymn, the seer Samvanana prays for a delightful union (‘susaha’): ‘yathā vah susahāsati’<sup>5</sup>. This is actually the message of the Sāmmanasya-hymns too. In this connection, we may also mention that the Atharvaveda, which is also commonly known as the Bhaisajyaveda, contains numerous hymns dealing with healthcare. However, the concept of health as reflected here includes both physical and mental wellbeing. And unanimity, peace, harmony and concord are the chief pillars of mental health. Hence in every aspect of human-life and on every platform of human-society, the seers of the Atharvaveda earnestly seek this mental proximity, unanimity, harmony and concord to make man’s life full of bliss. And only this very ideal can bring individual wellbeing as well as universal wellbeing. Thus from the above deliberation, we may now conclude that the Sāmmanasya-hymns of the Atharvaveda appear to be the embodiment of the ideals of humanity and humanism as well.

### Notes and References:

1. “vedo’khaladharmamūlam” - Manusamhitā 2.6
2. vide Griffith 1916: p. viii
3. “sahjdayam sāmmanasyamavidvesam kṛnomi vah” AV 3.30.1ab
4. AV 6.64
5. “cha yātu varatah somo agnurbṛhaspatirvasubhurecha yātu |  
anya stiyamupasamyāta sarva ugrasya cetub sāmmanasah sajātāh” AV 6.73.1
6. sam vo manāna sam vrata samākūtinamāmasi |  
amī ye vivrata sthan tān vah satp namayāmasi | AV 6.94.1
7. AV 6.42.1
8. samjñānam nah svētib samjñānamarocētib |  
samjñānamasā mā vavānūhāmāsu na yacchātām | AV 7.52.1

- 9 AV 7.52.2
- 10 'samjñānam samgatam jñānam aikamatyam - Sāyaṇa on AV 7.52.1
- 11 AV 6.64.1-3 etc.
- 12 RV 10.191.4

**Abbreviations:** AV – Atharvaveda, RV - Ṛgveda.

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# Ethnomedicinal Plants of Darjeeling Himalaya



Rajendra Yonzone

# Ethnomedicinal Plants of Darjeeling Himalaya

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Phooljani Ghosh  
Psychology

# COVID-19 PANDEMIC

*Online Learning-Mental Health-Self Care*



Edited by :  
Krishnendu Roy  
Sahin Sahari  
Jayanta Mete

Foreword by :  
Dr. Subires Bhattacharyya  
(Vice-Chancellor)

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## CHAPTER-25

# COVID-19 AND OUR CHILDREN: AN ACCOUNT OF MENTAL HEALTH CRISIS

**Dr. Phooljani Ghosh & Ms. Bithika Mondal**

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### ABSTRACT

*Influenza pandemic outbreaks are inevitable and unpredictable, creating an entirely unique disease environment for the general population. Hence, the pandemics are often marked with uncertainty, confusion and a sense of urgency, (WHO, 2020). A Pandemic is also followed by events like home isolation, lockdown in cities, shutting down of transports, schools, offices and other public facilities, with multiple health related instructions to be followed strictly. Families are forced to stay home with constant fear of contamination and worry. This constant fear, coupled with above mentioned factors exert negative effects on the mental health of not only the adults but also the children of the society. Though, as reported by University college London, children are 56% less likely to get infected by covid-19, (Hindustan Times 2020), but this pandemic can have the most dire effect on children's psyche. Presence of multiple psychological stressors is making the children vulnerable to various psychological problems.*

*The following chapter attempts to shed light on the variety of psychological issues in children which can be aggravated by the ongoing covid-19 pandemic and can pose a short term or long term threat to their overall well being.*

**Keywords:** Covid-19, Children, Mental health, Psychological issues

### INTRODUCTION

"The world is ill-prepared to respond to a severe influenza pandemic or to any similarly global, sustained and threatening public-health emergency."

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## GENDER COLLABORATION IN THE FIRST HALF OF THE 20<sup>TH</sup> CENTURY INDIA CASE STUDY OF SAYYID MUMTAZ ALI AND MUHAMMADI BEGAM

DR. SUCHANDRA GUHA

**Abstract:** Being a woman myself I always felt fascinated towards the study of women's history. Pains and sufferings, they endured throughout human civilization no doubt captured my attention like all others of my generation but at the same time I had a strong feeling that gender collaboration is the primary need for a better world. My personal experiences in life so far prevented me to put only men on trial as I have observed both men and women in their positive and negative shades. To understand man-woman relationship in a socially defined structure I chose to study marriage as an institution and the evolution of the role of women in this social system.

During the last decades of 19<sup>th</sup> century and the early decades of the 20<sup>th</sup> century girls were given in marriage at an incredibly early age. Co-operation of husband was needed to do anything outside the prescribed social norms. So, whenever we come across educated/enterprising women of that period, contributions of their life partners in most cases should be taken into consideration.

Sayyid Mumtaz Ali (1860 - 1935) was chiefly known for his pioneering role in Urdu journalism for women. He founded the weekly newspaper *Tahzib-un-Niswan* in Lahore in 1898 in partnership with his second wife **Muhammadi Begum**. It was the first Urdu periodical for women to enjoy a long and influential life, surviving into the 1950s. Mumtaz Ali emphasized that Muhammadi Begam was the editor, he was only the financial manager. She exercised full editorial control over the choice of articles and subjects covered. By emphasizing that woman was in charge, he hoped to encourage other women to contribute, and it worked.

Mumtaz Ali's argument in favor of women's rights go beyond the equality of souls and encompasses greater egalitarianism in gender relations as well. While admitting that men have greater physical strength than women, he states that this does not give man right to rule over women. Men and women are of the same species; any differentiation between the intellectual capacities of the two genders is only a social construct. He argued for a broad, humanistic education for women not a narrow household centered one. He not only wrote about women's rights but also practiced it in his own conjugal life. Not only Mumtaz Ali himself but his family in successive periods showed this trend of progressive attitude.

While going through the writings and actions of Mumtaz Ali one may assume that he was a western educated man of late 19<sup>th</sup> century but truly his education began at an Arabic *Maktab* in Deoband. He had an Islamic curriculum to follow in his education, which proves that to be aware of women's rights and to practice it in real life one does not necessarily need western ideas always.

\*\*\*

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# সম্ভয় সাধনা প্ৰেক্ষিত লোকসংস্কৃতি

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## লোকধর্ম : সমন্বয়বাদের অন্যধারা

আদিত্য সরকার

জাতিভেদ, বর্ণভেদ, বংশ কৌলিন্য, শিক্ষিত-অশিক্ষিত, নারী-পুরুষ, ভাষা ও সংস্কৃতিগত বৈচিত্রময়তার এক মিলনগাথা হল বাঙালি সংস্কৃতি। সাংস্কৃতিক স্রোতধারার বিভিন্ন দিক দিয়ে আলোচনা করতে গিয়ে বেরিয়ে আসে সামাজিক সমন্বয়তার নানা দিক। বাঙালির সংস্কৃতিকে মূলত নগর সংস্কৃতি, লোক সংস্কৃতি ও আদিম সংস্কৃতি—এই তিন শ্রেণিতে বিন্যস্ত করা চলে।<sup>১</sup> বাঙালির লোকসংস্কৃতির জগৎ বিচিত্র ও ব্যাপক। লোক-বিশ্বাস, লোক-সংস্কার আর লোকাচার, লোকসংস্কৃতির একটি বিশেষ গুরুত্বপূর্ণ ধারা হিসাবে ধীরে ধীরে প্রকাশ পেয়েছে। লোকধর্ম বাংলার সমন্বয়বাদী সমাজ গঠনের ক্ষেত্রে বিশেষ ভূমিকা নিয়ে থাকে। প্রাতিষ্ঠানিক ধর্মের বিরোধিতা করে অষ্টাদশ শতকের শেষের দিকে বাংলায় আত্মপ্রকাশ করে এক সমন্বয়বাদী লোকায়ত ধর্ম, যাকে ইংরেজিতে বলে ‘মইনর রিলিজিয়ান সেক্টস’। অক্ষয় কুমার দত্ত এগুলিকে বলেছেন ‘উপাসক সম্প্রদায়’। আবার সুধীর চক্রবর্তী মহাশয় এগুলির নাম দিয়েছেন ‘গৌণধর্ম’। শ্রীমতী সোমা শেঠ লোকধর্মের সংজ্ঞা নির্দেশ করতে গিয়ে বলেছেন, “স্জানলাভের পর থেকেই বিশেষ মানব গোষ্ঠীভুক্ত শিশু সেই গোষ্ঠী জীবনে যে সব ধর্মীয় রীতিনীতি, আচার-আচরণ ও সংস্কার প্রভৃতির মধ্যে বর্ধিত হয় এবং প্রতিনিয়ত তার চেতনা সেই বিশেষ ধর্মীয় বাতাবরণে গড়ে উঠতে থাকে, পরিণামে সেই ধর্মই লোকধর্ম হয়ে ওঠে”<sup>২</sup> প্রখ্যাত লোকধর্ম গবেষক সুধীর চক্রবর্তীর মতে, “লোকধর্ম অভিজাত ধর্মের পাশাপাশি গড়ে ওঠে। এর প্রাণবীজ থাকে লৌকিক জীবনে ও লোকায়ত যাপনে। আমাদের দেশে বেদব্রাহ্মণ্য ও শাস্ত্র অনুশাসিত যে অভিজাত ধর্ম তার সমান্তরালে কিন্না প্রতিবাদে নানা যুগেই নানা লৌকিক ধর্ম গড়ে উঠেছে”<sup>৩</sup> মূলত প্রচলিত ও প্রতিষ্ঠিত ধর্মগুলির বাইরে গিয়ে এবং উদার মানবতাকে সঙ্গী করে যে জীবনদর্শন—তাই ধারণ করে লৌকিক ধর্মগুলি।

এইসব লৌকিক ধর্মগুলির একটি প্রধান বৈশিষ্ট্য হল হিন্দু ও ইসলাম ধর্মের সমন্বয়, বাংলার প্রত্যন্ত গ্রামে গ্রামে আর গানে গানে গাথা সেই লোকায়ত যাপনের আখ্যান সমন্বয়ের বার্তাবাহক হিসাবে আমাদের সামনে প্রকাশ পায়। যার প্রমাণ লোকায়ত ধর্মগুলির নামগুলি থেকেই পাওয়া যায়। যেমন—কর্তাভজা, সাহেবধনী, ন্যাড়া, বাউল, খুসি বিশ্বাসী, দরবেশ, সাঁই, সহজিয়া, রাধাশ্যামী ইত্যাদি। লোকধর্মগুলির ইতিহাস পর্যালোচনা করলে দেখা যায়, বাংলায় গড়ে ওঠা লোকধর্ম সম্প্রদায়গুলির অধিকাংশেরই প্রবর্তক একজন মুসলমান। কিন্তু

# ***Visceral Leishmaniasis***

**Signalling Approaches** 

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**Dr. Debjani Das (Ghosh)**

Visceral Leishmaniasis: Signalling Approaches  
Dr. Debjani Das (Ghosh)



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# Visceral Leishmaniasis

Despite all efforts on chemotherapy till date, visceral Leishmaniasis caused by *Leishmania donovani* still remains fatal and widespread. As an intra-macrophage pathogen, the parasite is most successful in exploiting the host cell metabolism, targeting the host protein into phagolysosomal compartment and modulating its phagosome. Even today, because of the complexity of the disease antileishmanial therapy is an incomprehensible subject. The ground reality is that very few agents have adequately been assessed in clinical trials and the most effective agents have the most potential toxic effects and are difficult to administer. As an alternative approach, people are now trying to exploit several surface receptors of host cells, e.g., macrophages for activation purposes to fight against this deadly pathogen, *L. donovani*. We therefore, thought that attempt could be made to control leishmanial infection either by modulating the surface receptor of macrophage or by identifying the signalling molecules generated say, kinases during early phases of *L. donovani*-macrophage i.e., ligand-receptor interaction. Identification of these types of molecules would help one to design suitable inhibitors for blocking the infections.

Although interaction of *L. donovani* with macrophages is known to be a ligand-receptor interaction, various aspects of macrophage surface receptor biology including:

i] modulation of receptors and its effect on the interaction process and ii] receptor signalling involving cell-cell interaction at the surface remain totally untouched. Work in this area will help us to understand the mechanism of controlling the infections and of intracellular survival of this pathogen.



Author is presently Asst. Professor, Stage-III and Head, Dept. of Zoology, Victoria Institution (College), Kolkata. She did her Ph.D from INDIAN INSTITUTE OF CHEMICAL BIOLOGY (CSIR RESEARCH INSTITUTE) and under Jadavpur University. She was conferred Post-Doctoral Research Fellowship from University of Kentucky, USA, 2002-2005. She also enjoyed Senior Research fellowship from Lady Tata Memorial Trust.

The Author has her long working experience on Leishmania Biology and other aspects of Zoology.

  
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MEDICAL

FARHAT ARA KAHKASHAN

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FARIDA ANWAR

URDU

# سر سید احمد خان

(دوروزہ قومی سیمینار منعقدہ دسمبر ۲۰۱۷ء میں پڑھے گئے مقالات)



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سرسید احمد خان

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## سر سید احمد خاں اور اسباب بغاوت ہند

اس مقالے کا آغاز مولانا محمد علی جوہر کے اس شعر سے کرتی ہوں جو انہوں نے سر سید کی علمی و ادبی، قومی و ملی، مذہبی و معاشرتی، تہذیبی و ثقافتی اصلاحات اور خدمات کے اعتراف میں کہا تھا:

سکھایا تھا تمہیں نے قوم کو یہ شور و شر سارا  
جو اس کی انتہا ہم ہیں تو اس کی ابتدا تم ہو

مذہب، سیاست اور اخلاق وغیرہ کے وسیع تر تناظر میں جب ہم سر سید احمد خاں کی اصلاحات پر غور کرتے ہیں تو یہ محسوس ہوتا ہے کہ انہوں نے ہمارے معاشرے سے فکر و عمل کے طریقوں اور زاویوں کو یکسر بدل دینے کی کوشش کی ہے۔ اس حوالے سے انہیں ہندوستان میں اسلامی نشاۃ الثانیہ کا پیامبر کہا جاسکتا ہے۔

وہ انسان کی ذہنی نشوونما اور ارتقا کو مد نظر رکھتے ہوئے اس نتیجہ پر براہ راست پہنچتے ہیں کہ مغربی تہذیب و تمدن کی ترقی کا سبب ذہنی ارتقاء ہے اور اس کی کمی سے ہم



# **SIR SYED AHMED KHAN**

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## Exploring the structure of Xe isotopes in $A \sim 130$ region: Single particle and collective excitations

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**Abstract.** High and medium spin structures of  $^{130,131}\text{Xe}$  have been studied using  $\alpha$ -induced fusion-evaporation reaction and the Indian National Gamma Array (INGA) coupled with a digital data acquisition system. Various new band structures and near yrast levels of  $^{131}\text{Xe}$  have been established. The multipolarities of the observed transitions have been assigned on the basis of the DCO ratios and the polarization asymmetry measurements. Band structures based on 1-quasi-particle (qp), 3-qp configurations have been observed. A new Magnetic Rotational (MR) band based on 5-qp configuration has also been established in  $^{131}\text{Xe}$ . The MR band has been interpreted in terms of shears mechanism with principal axis cranking (SPAC) calculations. Shell Model calculations are carried out to describe the non yrast states of  $^{131}\text{Xe}$  above the  $11/2^-$  isomer. New excited states have also been identified in  $^{130}\text{Xe}$ , produced in the same reaction.

### 1 Introduction

The transitional nuclei in the  $A \sim 130$  region are of current interest to explore the variety of nuclear structures arising from interplay between the single particle and the collective degrees of freedom. The shape driving nature of the  $h_{11/2}$  orbital, available for both protons and neutrons, and the corresponding particle-hole interactions drag the nucleus towards various exotic shapes and structures. The role of the unique parity  $h_{11/2}$  orbital is thus important in inducing deformation to the system and having deformed band structures based on both one quasi-particle (qp) and multi qp configurations.

$^{131}\text{Xe}$  ( $Z = 54$ ,  $N = 77$ ) is one of the suitable candidate to study various band structures and interesting features of the nuclear shape in  $A \sim 130$ . Only one qp ( $\nu h_{11/2}$ ) band structure in  $^{131}\text{Xe}$  is known [1, 2], whereas, high spin band structures in  $^{125}\text{Xe}$  [3] and triaxial bands in  $^{129}\text{Xe}$  [4] have been reported. Availability of high- $j$   $h_{11/2}$  orbital for both proton particles and neutron holes makes  $^{131}\text{Xe}$  also a suitable candidate to exhibit Magnetic Rotation (MR) at high spin. Such MR band is reported in  $^{123}\text{Xe}$  [5] and described using the tilted axis configuration with  $\pi h_{11/2} \otimes \nu h_{11/2}$ . As one approaches the  $N = 82$  shell closure the MR band becomes favourable for its proximity to spherical shape. The lower spin states of  $^{131}\text{Xe}$  are generated from single par-

ticle excitations of four proton particles and five neutron holes (with respect to  $^{132}\text{Sn}$ ) in various available orbitals. The understanding of the configurations of these states helps us to explain the underlying nucleon-nucleon interactions. Thus  $^{131}\text{Xe}$  can be an interesting nuclei to study the various mechanisms of generation of angular momentum in a single nuclei. Population of  $^{131}\text{Xe}$  is difficult due to lack of stable target-projectile combinations. Previous spectroscopic studies on this nuclei were carried out from decay spectroscopy [6, 7], Coulomb excitations [8], ( $\alpha$ , 3n) [1] and ( $\alpha$ , n) [9] measurements. But these studies are limited by the detection system used. A recent study on  $^{131}\text{Xe}$  [2] reports only the extension of the yrast band to higher spin. But no detail information about the other high spin structures is available prior to the present study.

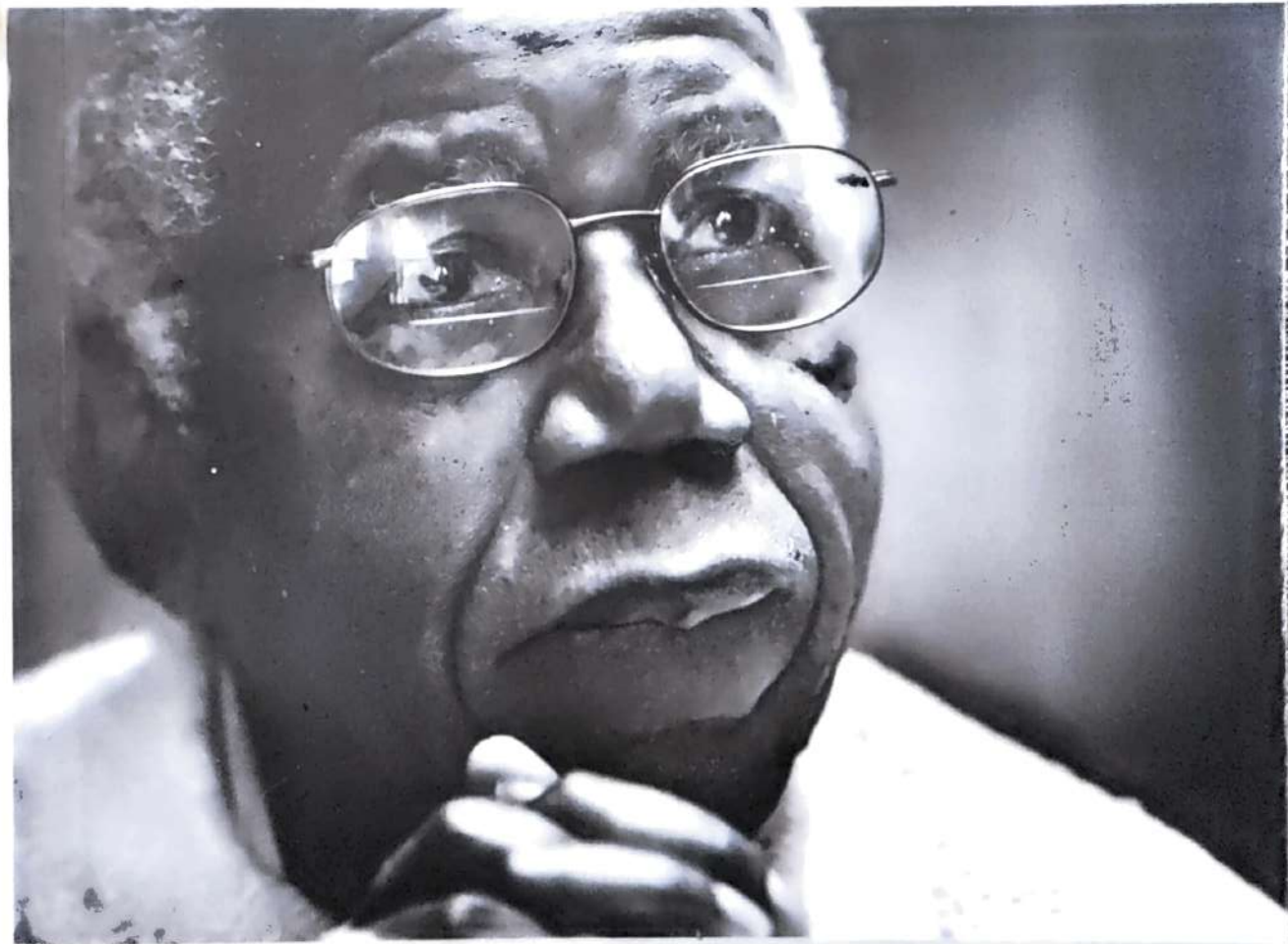
Xenon isotopic chain is also known for its shape change from  $\gamma$ -soft rotor to spherical one. The possible phase transition for the even- $A$  Xe isotopes can be described using E(5) symmetry, where the nucleus undergoes from spherical vibrator to  $\gamma$ -soft rotor. Clark *et al.* [10] has predicted that the E(5) symmetry can be investigated in  $^{128}\text{Xe}$ . The spectroscopic study on  $^{128}\text{Xe}$  [11] has indicated that  $^{130}\text{Xe}$  can possibly be a better candidate to look for such E(5) symmetry breaking. The structure of  $^{130}\text{Xe}$  was studied using Coulomb excitation in inverse kinematics [11] and (n, n') reaction [12], which concluded that this nucleus may not be the candidate for E(5) symmetry.

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Anuradha Basu  
English

Postcolonial Theory of  
Interdependence and Reflections  
in the Novels of  
**Chinua Achebe**



**Anuradha Basu**

# **Postcolonial Theory of Interdependence and Reflections in The Novels of Chinua Achebe**

Anuradha Basu



***Avenel Press***

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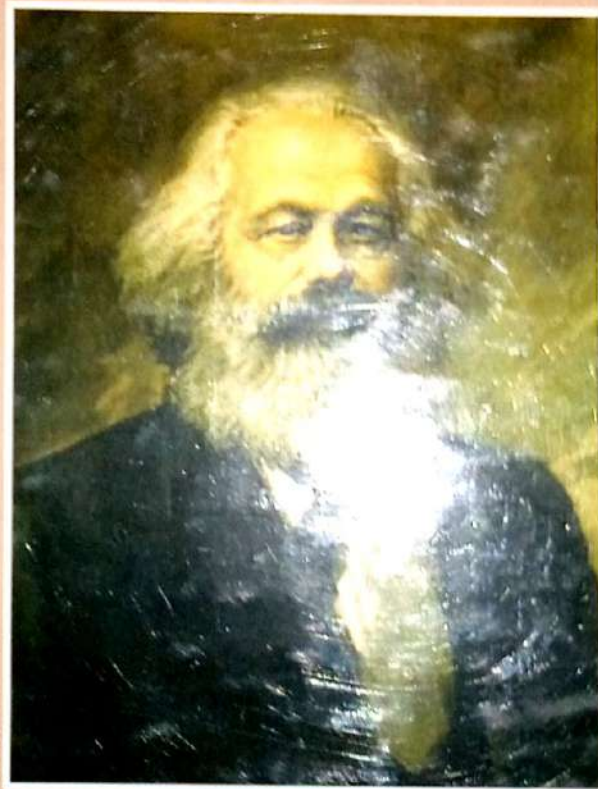
## Introduction

Post colonialism is generally taken to be a term associated with repression, subjugation, silencing, othering, reaction and revolt. But in this work I intend to argue that colonisation is not just a repressive term, nor colonial relationship a process of subjugation and reaction alone but a relation that involves interdependence and exchange of cultural and political ideologies between the colonizer and the colonized. It is a relationship that also requires a certain degree of willingness or consent on the part of the colonized to allow the overtaking of a dominant culture. There is strangely enough an element of glorification of the colonizer by the colonized. There is a reciprocity of desire between the two countries. The desire of the colonizer for the colonized is understandable because the colonized is generally a nation rich in natural resources. But there is a queer desire of the colonizer for the colonized that amounts to a gaze for the 'Imperial Other' which is the source of nurturance. The intention of the work thus is to light upon a new angle of postcolonial relationship where the colonizing nation becomes a 'Mother Nation' or 'Father Nation' and the colonized in spite of being rich in resources looks upon it for nurturance. In such circumstances there grows a dependence between the two nations. Even in the postcolonial era this dependence exists through a process of cultural exchange that results in the emergence of a hybrid state.

This leads to the idea of adaptation. The colonising power gradually infiltrates into the colony through such machineries as the church, the school, family and later through political institutions. It engages the colonized to adapt and appropriate these foreign tools like colonial education, religion, governmental control and effect a total changeover of the traditional indigenous system. In the field of politics specially for the unreachable tribal areas in the colonisers like England used the tribal chiefs to act as 'puppet chiefs' on their behalf. England for instance, ruled the tribal nations through

# KARL MARX

## A Bicentenary Tribute



Editor

Gargi Sengupta

# KARL MARX

A Bicentenary Tribute

*Editor*

Gargi Sengupta



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# **Karl Marx and the Theory of Surplus Value**

**Simanti Bandyopadhyay**

The everlasting contribution of Karl Marx to the theory of economics is that he drew attention to the problem of reproduction of the entire social capital. In the history of economics, two significant attempts have been made at an exact exposition of this problem: one by Quesnay—the father of physiocrats—at the beginning and at its final stage by Karl Marx. The bourgeois economists in the interim had never been able to formulate this problem precisely as they were not aware of this problem.

The literal meaning of the word reproduction is repetition or the renewal of the process of production. However reproduction is something more than mere repetition in so far it presupposes certain standard of labour productivity.

In a primitive communist agrarian community, reproduction is determined by the community of all workers and their democratic organs. The decision to re-engage in labour, the arrangement of reproduction and the determination of its volume are all results of a planned co-operation in which everybody within the community takes part.

In a slave society reproduction is enforced by personal relations of domination. In every society known to history, other than a capitalist one, reproduction recurs in a regular sequence as far as its preconditions, the existing means of production and labour power make it possible.

The capitalist methods, however, present a different picture. Reproduction here depends on purely social considerations. Only those goods are produced which can be expected to sell with certainty at a customary profit. Therefore, profit is the decisive factor which determines not only production but also reproduction.

## **The Capitalist Mode of Production**

The capitalist reproduction comprises not only production but also circulation or exchange. It is organized primarily by innumerable

हाओड़ा-संस्कृत-साहित्य-समाजेन  
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# The Concluding Hymn of the Vāmadeva-*maṇḍala*(RV IV.58)–A New Appraisal

Dr. Suchismita Khanra (Joardar)

## Introduction

The Ṛgveda, the oldest literary monument is divided into ten *maṇḍalas*. Amongst them the *mandals* ranging from II to VII are commonly designated as 'Ārṣamaṇḍalas' or 'Family Books', since each of them is ascribed by tradition to one particular seer or one particular family of seers. Thus, *mandala* IV, consisting of fifty eight hymns, is traditionally attributed to seer Vāmadeva and his family. Each of the Family Books has its own characteristics and peculiarities which clearly distinguish one from the other. Like the other Family Books *maṇḍala* IV also is endowed with its own charm and is characterised by its peculiarities. This paper presents a modest deliberation on the main theme of the concluding hymn of the Vāmadeva-*maṇḍala* (IV.58) and attempts also to reveal the philosophical spirit and mysticism involved therein.

## Conception of the Terms *deva* and *devatā*

The hymns of the Ṛgveda are all praises and prayers addressed to various gods, who, according to the Western scholars are mostly personifications of different powers of nature

# ***Modernistic Approaches in Mass Communication, Journalism & Social Sciences***

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**WOMEN & HEALTH- PRE AND  
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OF CHILD MARRIAGE AND SECLUSION**

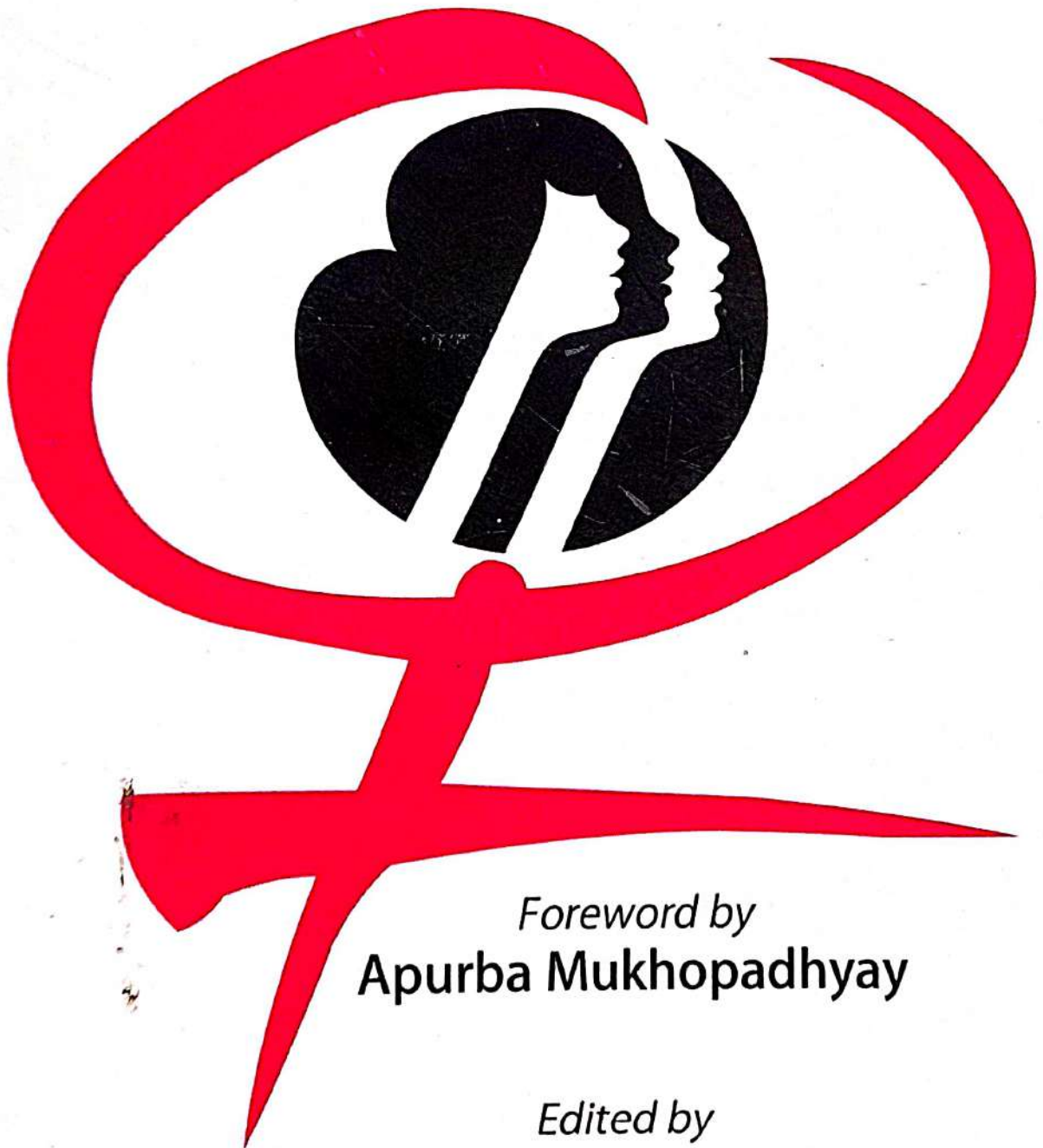
**Dr. Suchandra Guha**

**Introduction:** Through ages women took similar pains along with men in establishing human civilization throughout the world, but they remained largely dependent on men-folk. In recent times the question of inequality of genders and the exploitation of women have become a major topic of discussion before the society. This results in certain changes no doubt but in spite of wide spread social movements and measures to reduce the inequality and exploitation of women the situation is still far from satisfactory. The social customs, religious restrictions, the patriarchal structure of the family organization have contributed to the social degradation of women in Indian society.

Women's health is inextricably linked to their social status. In many parts of the world, particularly in South Asia, discrimination against women starts before birth and continues until death. In most regions of South Asia, women are denied the rights and privileges afforded to their male counter parts both within and beyond the domestic sphere. Throughout their lives women endure discrimination based on gender which includes basic necessities of life like food, clothing and education. Further; South Asian women suffer greatly from a lack of access to health care-particularly in rural areas. Women often face traditional taboos, based on cultural practice and religious belief against consulting doctors. This is one of the main reasons behind the high rate of morbidity and mortality of women in South Asia. In India the most common diseases for women are diarrheal diseases, respiratory infections and prenatal conditions (complications or diseases that occur at or after twenty eight weeks of gestation or within the first seven days after birth).<sup>[1]</sup>

# WOMEN, SOCIETY AND POLITICS

A Study of South Asia



*Foreword by*  
**Apurba Mukhopadhyay**

*Edited by*  
**Prasenjit Saha**

**First Edition : November, 2018**

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## ভারতীয় লোকধর্ম ও নারী জাগরণ

আদিত্য সরকার\*

সামাজিক ক্ষেত্রে নারীদের অধিকার প্রতিষ্ঠার লড়াই সুপ্রাচীন কাল থেকে চলে আসছে। সভ্যতা সৃষ্টির আদি পর্ব থেকেই সমাজ পরিচালনার ক্ষেত্রে পুরুষের একক প্রাধান্য বজায় থেকেছে, পাশাপাশি নারী থেকে গেছে পুরুষের সহযোগী হিসাবে। সৃষ্টির প্রথম পর্যায় থেকে পুরুষের এই কর্তৃত্ব কি প্রকৃতির বিধান? নাকি সমাজ নির্মিত তথাকথিত ভ্রান্তি? প্রাচীন হিন্দু শাস্ত্রে এ বিষয়ে কি ব্যাখ্যা দেওয়া আছে সে সম্পর্কে আলোকপাত করতে গিয়ে প্রথমেই হেঁচট খেতে হয়। কারণ প্রাচীনতম ভারতীয় বা হিন্দু সাহিত্য হল বেদ। যার রচনাকার হিসাবে বলা হয়, বেদ অপৌরুষেয় এবং ব্রহ্মার মুখ নিঃসৃত বাণী। তাহলেই কি প্রাচীনতম ভারতীয় সাহিত্যের সৃষ্টি নারীদের দ্বারাই নৃ ও ঋষিদের কাছে ধ্যানের মাধ্যমে প্রতিবাদ হয়েছিল। এই কারণে বেদ অপৌরুষেয় নামেও পরিচিত।<sup>১</sup> এই ব্যাখ্যাকে মান্যতা দিলে এটা পরিষ্কার হয় ‘মনুষ্য সৃষ্ট’ মানেই পুরুষ সৃষ্ট। অর্থাৎ নারীদের এখানে মানুষ বলেই গণ্য করা হয়নি। ভারতবর্ষের ইতিহাসে নারীত্ব শব্দটিকে সতীত্ব ও পরিব্রতের সাথে এমনভাবে মিশিয়ে দেওয়া হয়েছে যে, নারীত্বের পৃথক কোনো অস্তিত্বই বিলুপ্তির পথে। ত্যাগ, তিতিক্ষা, সন্তান-পালন, স্বামী সেবা ইত্যাদি শব্দগুলি নারী সমাজকে এমনভাবে গিলে ফেলেছে সেখান থেকে বের হওয়া বেশ কঠিন। পিতৃতান্ত্রিক সমাজে তাই নারী কেবল পুরুষের সম্পত্তি, ভোগের বস্তু আর দাসী হয়েই থেকে গেছে। তবে প্রথম থেকেই কিন্তু এই প্রচলিত অব্যবস্থার বিপরীত নারীদের অধিকার রক্ষার লড়াই চলে আসছে, যা ‘নারীবাদী আন্দোলন’ নামে পরিচিত।

সমাজ সভ্যতার একেবারে নিচের সারিতে অবস্থান করতে করতে সমানাধিকারের দিকে নারীর যে দীর্ঘ যাত্রা সুপ্রাচীন কালে শুরু হয়েছিল তা এক বিরাট ইতিহাস। যতদূর জানা যায় ইউরোপীয় সমাজতন্ত্রবাদে বিশ্বাসী দার্শনিক চার্লস ফুরিয়ের ১৮৩৭ সালে প্রথম ‘নারীবাদ’ শব্দটি ব্যবহার করেন। পাশ্চাত্য নারীবাদী ঐতিহাসিকদের মতে, যে সমস্ত আন্দোলন নারীর অধিকার অর্জনের লক্ষ্যে কাজ করছে, তাদের সবকটিকেই নারীবাদী হিসাবে গণ্য করা উচিত। তারা নিজেদের নারীবাদী না বললেও কিছু এসে যায় না এতে।<sup>২</sup> অষ্টাদশ শতাব্দীর শেষ থেকে ঊনবিংশ শতাব্দীর

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# مجاز کی شاعری

اور  
اس کی میراث: ایک بازوید



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## مجاز کی شاعری میں رجائی افکار و آہنگ کی بازگشت

پروفیسر احسان حسین نے مجاز کی شاعری پر تبصرہ کرتے ہوئے ایک جگہ لکھا ہے: "مجاز نے اس بات کو اچھی طرح سمجھ لیا تھا کہ شاعری میں تازگی، گرمی اور اثر محض تجربوں سے نہیں، خلوص، مقصد کی عظمت، الفاظ کے فنکارانہ اور فنی روایات کے تخلیقی استعمال سے پیدا ہوتی ہے۔ اس لیے مجاز کی شاعری چاہے عظیم نہ ہو، پُر اثر اور پُر سحر ضرور ہے۔" اور غالباً ان کی یہی سحر طرازی اور اثر آفرینی ان کی شاعری کو رجائی لب و لہجہ عطا کرتی ہے۔

یہ حقیقت ہے کہ مجاز بنیادی طور پر ایک رومانی شاعر تھے اور سیاسی و سماجی بیداری کے ساتھ جب ۱۹۳۶ء میں انجمن ترقی پسند مصنفین کی تشکیل ہوئی تب دیگر ادیبوں اور دانشوروں کے ساتھ مجاز بھی اس میں شامل ہو گئے، لیکن ان کے شعری ابلاغ اور اظہارِ رومان اور انقلاب کے نقیب ہوتے ہوئے بھی ترقی پسند تحریک کی جکڑ بند یوں سے ہمیشہ آزاد رہے۔ مختلف نقادوں نے ان کی شاعری کو رومان اور حقیقت کا حسین سنگم ٹھہرایا ہے۔ فیض احمد فیض نے مجاز کو انقلابی شاعر قرار دیا ہے۔ جبکہ آل احمد سرور نے انہیں رومانی شاعر کہا ہے۔ عزیز احمد کی رائے میں مجاز کی شاعری انقلاب اور تغزل کا حسین امتزاج ہے۔

مجاز کی انفرادیت یہ ہے کہ عشقیہ شاعری ہو یا انقلابی، سماجی ہو، سیاسی، احتجاجی ہو یا زندگی کے تلخ حقائق کا بیان۔ کم و بیش ہر مقام پر ان کے یہاں نشاط انگیزی اور طرب موجود ہے۔ بڑی خوبصورتی، فنکاری اور ہنرمندی سے انقلابی تصور میں رومان کا پہلو تو شامل کر ہی لیتے ہیں

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تعلیم

مقام

پتہ

موبائل نمبر

میل آئی ڈی

تصانیف

منظر اشاعت



# علامہ جمیل مظاہری

## حیات و فن



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## ڈاکٹر فرحت آرا کھکشان

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دکنور پی ایسٹی ٹیوشن (کالج)، کولکاتا

## جمیل مظہری کی مثنوی 'آب و سراب' : ایک جائزہ

علامہ جمیل مظہری کی فکری بصیرتوں اور قلمی رفعتوں نے اردو ادب کی شاہراہوں کو اپنی تخلیقی کرنوں سے بہ طریق احسن منور و مزین کیا ہے۔ وہ بلاشبہ بیسویں صدی کے ایک عظیم مفکر اور منفرد شاعر تھے، جن کے فن کے نادر نمونے اور تخلیقی حیثیت کے نقوش شعر و ادب کے مختلف و متنوع سانچوں میں ڈھلتے نظر آتے ہیں۔ انکار و احساس کو لفظوں کے پیرہن میں ڈھالنے اور عورت خیال و قلمی ہار کی کو اشعار کے قالب میں پیش کرنے کا سلیقہ جمیل مظہری کی شناخت بن گیا ہے۔

چونکہ یہاں موضوع جمیل صاحب کی مثنوی 'آب و سراب' کے جائزے کے حوالے سے ہے، اس لئے مثنوی کی صنف کے تعلق سے یہ بات کہی جا سکتی ہے کہ اصناف شاعری میں غزل کے بعد صنف مثنوی سب سے نمایاں، مقبول اور اہم صنف مانی جاتی ہے۔ مثنوی لفظ 'مثنیٰ' سے ماخوذ ہے۔ مثنوی کے لغوی معنی 'دو ہر'، 'جوڑا' یا 'دو جہتی' کے ہیں۔ مثنوی میں چونکہ ہر شعر کے دو مصرعے ہم قافیہ ہوتے ہیں، اس حوالے سے اسے مثنوی کہا جاتا ہے۔ اس مخصوص نوعیت



# ALLAMA JAMEEL MAZHARI

## Hayat-o-Funn

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## A Study upon lifestyle of an individual in the light of GST

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### Abstract

GST is an indirect tax reform which is formulated to stop the tax obstruction between States and thus create a single market. GST is a single tax on the supply of goods and services, right from manufacturer to the consumer. Credit of input taxes paid at each stage will be available in the subsequent stage of value addition which means GST is essentially a tax only on value addition at each stage. Due to the effect of GST, the lifestyles of an individual get affected. Some food item becomes the gainer and some are looser in this transformation. From the smallest entity of the economic food chain to multi – billion conglomerates, no one will stay untouched by the GST. In our study, we have segregated the household goods in five heads i.e. common consumer goods, beauty and personal care, home appliances, services and cars. Thus division has been done on the basis of priority of every individual. Here in our discussion we have shown that before GST system the tax is being levied on each stage of transferring the goods whereas in GST system the tax is being charged at the time of selling of goods to the consumer. So the overall system of GST is getting simple and as a result consumer will get more benefits in the bill of purchasing of households goods.

**Keywords:** GST, One Nation One Market One Tax, Lifestyle, Input Tax Credit, SGST, CGST, IGST, Rates of GST, Household Goods.

### Introduction

It is a fee charged by a government on income, product or activity. It is a mechanism through which governments finance their expenditure by imposing charges on citizens and corporate entities. The main reason for levying of taxes is to raise revenue to fund governing and/or to alter the prices to affect demand. One of the most important uses of taxes is to finance public goods and services. Since public goods and services do not allow a non-payer to be

excluded, or allow exclusion by a consumer, there cannot be a market in the good or service, and so they need to be provided by the government or a quasi-government agency, which tend to finance themselves largely through taxes. Now if tax is levied directly on personal or corporate income, then it is called a direct tax. If tax is levied on the price of a good or service, then it is called an indirect tax.

The various tax laws are levied and collected as follows:

Tax	Taxable Event	Levied by	Collected by
Central Excise Duty	Manufacture of Goods in India (excluding goods manufactured in SEZ in India)	CG	CG
Service Tax	Provision of Service in Taxable Territory	CG	CG
Sales Tax/ VAT	Sale of goods within the State	SG	SG
Customs Duty	Import into India from a place outside India or Export from India to a place outside India	CG	CG
Central Sales Tax (CST)	Sale of goods Inter-State (i.e. from one State to another State)	CG	SG
Local Body Tax (Entry Tax/Octroi)	Entry of goods to a State from a place outside the State	SG	SG



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It is my pleasure to state that the School of Professional Studies (SPS), Netaji Subhas Open University has taken initiative to publish a scholarly interdisciplinary online journal – NSOU OPEN JOURNAL. It marks the

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In India, open and distance learning has become a formidable force in increasing access and equity in higher education of the country. The mission and vision of distance education like reaching the unreached actually conveys the message of inclusive

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## Green Marketing: A Key Approach towards the World of Sustainability

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### Abstract

*In the recent times, uphill struggle and the constant urge to achieve sustainable development can be highly observed among the marketers and the consumers as a whole. The sustainable-oriented strategies and concerns can provide a way to revitalize the tormented environment whose resources are being continuously depleted due to the unlimited human demands. Green marketing is one such approach which aims to achieve sustainable development through the use of eco-friendly products without compromising the ability of the future generations to meet their own needs. It can be seen that the customers of today's generation are on the lookout for eco-friendly and high quality products for which they are even ready to pay more. Though the concept of green marketing is highly appreciated, the marketers need to adopt the strategies keeping in mind the various pros and cons of it. In this paper we are trying to focus on the mind-set of the consumers and the various approaches that are being adopted by the marketers for a greener world.*

**Keywords:** Eco- Friendly Products, Green Marketing, Sustainable Development

### Introduction

Over the years our environment has been tormented to a large extent owing to the scientific and technological innovations. The limitless and infinite human wants have led to the exhaustion of the natural resources of our mother earth. The dire consequences have compelled the people of the earth to change their perspectives for a better and sustainable life.

Nowadays, lots of studies have proved that the concerns of the people are growing regarding the usage of eco-friendly products. The changing behaviors of the customers have given the opportunity to the producers and the marketers to enter into the world of green marketing by adopting safe and environment friendly techniques of producing the products. The companies have started imbibing the spirit of green energy discarding every production procedures that hamper the beauty of nature.

According to the American Marketing Association, green marketing is the marketing of products which are assumed to be environmentally safe. Green marketing is a concept in which the production, packaging, advertising and marketing procedures are adopted in such an approach where the environment is not damaged.

The basic characteristics of green marketing can be summarized as follows:

- Protection of the environment
- Promotion of the eco-friendly products



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## Demonetization: An Enemy for Real Estate

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### Abstract

On 8<sup>th</sup> November, 2016 the present government has taken an initiative to remove the black money, fake currency circulation and terror financing movement from the Indian Economy by withdrawing currency notes having denominations of Rs. 500 and Rs.1000. It is considered to be one of the most debatable issues of the Indian Economy in recent times. Due to this demonetization policy Indian Economy got hurt with RBI itself as growth forecast for the fiscal has come down from 7.6% to 7.1%. It is to be believed that for this slow growth; few sectors got affected on which real estate sector is the huge one. Some people have welcomed this move and expressed their concern for real estate market.

The Indian Real Estate sector is one of the most challenging sectors when it comes to sale and overall growth. So, in this paper an attempt has been made to understand the impact of demonetization on sales and growth of this most watched and sensitive sector of the Indian Economy i.e. real estate. Moreover, we have also tried to show the long-term effect of 'Notebandi' policy on this particular business.

**Keywords:** Black Money, Demonetization, RBI, Real Estate, Gross Domestic Product (GDP), Growth, Sale

### Introduction

Real Estate sector can be described in business terms as buying and selling of Properties (Residential and Commercial) consists of Land and Buildings and other resources attached to it. This sector went through various ups and downs from Post-Independence era to Post – Recession era (The 2000s), but still be the second largest employment generator and leading GDP contributor in the Economy.

Government of India announced demonetization of the high value currencies of 500 and 1000 with an objective to remove the black money and to curb the corruption, counterfeit currency as well as terror funding. This decision is claimed to be most important step towards removal of black money from Indian economy whose benefits expected to be enjoyed in the long run. However, the impact of this sudden move is causing major cash crunch in the economy affecting daily transactions of the common man and businesses. According to the views of various analysts, experts and scholars the impact of demonetization estimated 0.5% - 3% on the Gross Domestic Product (GDP) of the country in the current financial year 2016-17.

According to RBI, banks have received almost 13 lakh crores in old 500 and 1,000-rupee notes up to December 10, 2016. Meanwhile, the banks have issued new currency notes valued at 5, 92,613 Crore to the public over their counters and through their ATMs (between 10th November – 19th December 2016). In this period, the RBI has issued to the public through the banks and their branches a total of 22.6 billion

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# ***Visceral Leishmaniasis***

**Signalling Approaches** 

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**Dr. Debjani Das (Ghosh)**

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## **Chapter 4**

### ***Leishmania Donovanii- Murine Peritoneal Macrophage Attachment Induces Parasite Specific Protein Kinase C (PKC)–Mediated Phosphorylated Proteins***

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# Leishmania Donovanii-Murine Peritoneal Macrophage Attachment Induces Parasite Specific Protein Kinase C (PKC) –Mediated Phosphorylated Proteins

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## Abstract

*Leishmania donovani* infects and enters macrophages by receptor-mediated endocytosis. Incorporation of exogenously added [<sup>32</sup>P] orthophosphate into murine peritoneal macrophage during attachment with *L. donovani* promastigotes induced phosphorylation of certain proteins. Addition of Phorbol 12 myristate 13 acetate (PMA) activator of PKC, induced the phosphorylations. Staurosporine, an inhibitor of PKC blocked phosphorylations of these proteins. However, infection of macrophages with *L. donovani*, significantly attenuated phosphorylations of these proteins. Phosphorylations of these proteins were absent during attachment with other intra-macrophage pathogen, *E. coli* or *Shigella flexneri* indicating that *L. donovani* specific signals were induced in phosphorylation. These suggest that induced PKC-mediated phosphorylations signals were *L. donovani* attachment specific and signal differ significantly with intracellular replication of the parasites.

**Keywords:** *Leishmania donovani*, Macrophage, Attachment, PKC, Phosphorylation

## Introduction

*Leishmania donovani* parasite binding to macrophage and its interaction with these cells efficiently occurs with parasite binding on the surface of the host cell to mannosylfucosyl receptors and CR1 and CR3 integrin receptors.<sup>1-3</sup> Following binding of ligands, integrin and other receptors on the host cell surface have been demonstrated to generate Tyrosine or serine and threonine specific phosphorylation signals necessary for the uptake of various particles.<sup>4-6</sup> Bacterial entry in many cells were shown to occur through tyrosine specific phosphorylation signals,<sup>7-11</sup> however, establishment of PKC-specific phosphorylation in bacterial strains as well as during leishmanial entry has not been demonstrated. Although, reports of PKC-specific phosphorylation in phagocytosis by macrophages<sup>12</sup> and Fc

receptor-mediated phagocytosis by monocytes was noted.<sup>13</sup> The present study was therefore undertaken to investigate the protein phosphorylation pattern of murine peritoneal macrophages during attachment with *L. donovani* promastigotes. And demonstrated that PKC mediated specific proteins were phosphorylated with exogenous orthophosphate when murine peritoneal macrophages were stimulated with *L. donovani* attachment. Phosphorylations of these specific proteins were compared with the macrophages after established infection. Comparison of these specific proteins were also done to investigate whether attachment of *L. donovani* associated phosphorylation signals occur in other intramacrophage pathogens such as *Shigella flexneri* and *E. coli*. The role of

Visceral Leishmaniasis: Signalling Approaches  
Dr. Debjani Das (Ghosh)



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# Visceral Leishmaniasis

Despite all efforts on chemotherapy till date, visceral Leishmaniasis caused by *Leishmania donovani* still remains fatal and widespread. As an intra-macrophage pathogen, the parasite is most successful in exploiting the host cell metabolism, targeting the host protein into phagolysosomal compartment and modulating its phagosome. Even today, because of the complexity of the disease antileishmanial therapy is an incomprehensible subject. The ground reality is that very few agents have adequately been assessed in clinical trials and the most effective agents have the most potential toxic effects and are difficult to administer. As an alternative approach, people are now trying to exploit several surface receptors of host cells, e.g., macrophages for activation purposes to fight against this deadly pathogen, *L. donovani*. We therefore, thought that attempt could be made to control leishmanial infection either by modulating the surface receptor of macrophage or by identifying the signalling molecules generated say, kinases during early phases of *L. donovani*-macrophage i.e., ligand-receptor interaction. Identification of these types of molecules would help one to design suitable inhibitors for blocking the infections.

Although interaction of *L. donovani* with macrophages is known to be a ligand-receptor interaction, various aspects of macrophage surface receptor biology including:

i) modulation of receptors and its effect on the interaction process and ii) receptor signalling involving cell-cell interaction at the surface remain totally untouched. Work in this area will help us to understand the mechanism of controlling the infections and of intracellular survival of this pathogen.



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The Author has her long working experience on Leishmania Biology and other aspects of Zoology.

  
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পশ্চিমবঙ্গ রাজ্য পুস্তক পর্ষৎ

BHARATIYA ABHILEKHA O PRATNALIPI  
EKTI SAMKSHIPTA SAMIKSHA

Debarchana Sarkar, Arpita Tripathy and Sulagna Pradhan

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ভারত সরকারের মানবসম্পদ উন্নয়ন মন্ত্রক (শিক্ষা বিভাগ), নতুন দিল্লি কর্তৃক আঞ্চলিক ভাষায় বিশ্ববিদ্যালয় স্তরের গ্রন্থ রচনা প্রকল্পে পশ্চিমবঙ্গ সরকারের অর্থানুকূলে পশ্চিমবঙ্গ রাজ্য পুস্তক পর্ষৎ-এর মুখ্য নির্বাহী আধিকারিক ড: অপরাজিতা সেনগুপ্ত কর্তৃক প্রকাশিত।

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