



Ramakrishna Sarada Mission Vivekananda Vidyabhavan

33, SRI MAA SARADA SARANI, DUM DUM, KOLKATA- 700055
WEBSITE: www.rkmsvv.ac.in, Email: rksm.college@gmail.com, Phone: 033-2551 3452

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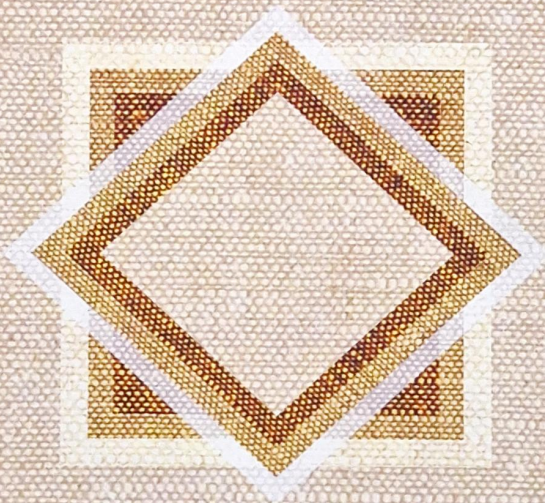
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প্রবহমান বাংলাচর্চা

নিবাচিত গবেষণাধর্মী প্রবন্ধ সংকলন

২



সম্পাদনা

অপর্ণা রায় ● আনোয়ারুল ইসলাম
মীর রেজাউল করিম
তপন মণ্ডল ● দীপঙ্কর মল্লিক

প্রবহমান বাংলাচর্চা

(২)

নির্বাচিত গবেষণাধর্মী প্রবন্ধ সংকলন

বাংলাচর্চার তৃতীয় আন্তর্জাতিক আলোচনাচক্রে উপস্থাপিত
বিশেষজ্ঞ শংসায়িত নিবন্ধাবলি

সম্পাদকমণ্ডলী

অধ্যাপিকা অপর্ণা রায়	অধ্যাপক সাইফুজ্জামা
অধ্যাপক আনোয়ারুল ইসলাম	দেবারতি মল্লিক
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অধ্যাপক দীপঙ্কর মল্লিক	বাম্মা প্রামাণিক



বারুইপুর, কলকাতা-৭০০১৪৪

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Women's Journey Towards Empowerment

A Myth or a Reality?

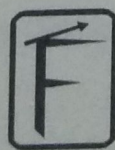


**Ramakrishna Sarada Mission
Vivekananda Vidyabhavan**

Women's Journey Towards Empowerment: A Myth or A Reality



**Ramakrishna Sarada Mission
Vivekananda Vidyabhavan**



TOWARDS FREEDOM

Women's Journey Towards Empowerment : A Myth or A Reality
Edited by Dr. Bidisha Chatterjee, Smt. Tanju Datta, Dr. Payal Bose Biswas

TOWARDS FREEDOM

AH-202, Sector II, Salt Lake

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Phone : 2321 2902, 9331030579

E-mail : towardsfreedom@gmail.com

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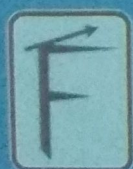
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Dr. Bidisha Chatterjee, M.A., M.Phil., Ph.D is an Associate Professor of Philosophy at Ramakrishna Sarada Mission Vivekananda Vidyabhavan, Kolkata. Her areas of specialisation are ethics, psychology and feminist philosophy. Apart from articles published in various journals, she has authored a research oriented book titled *Redefining Ethics as Care*.

Smt. Tanju Datta, M.A., is an Assistant Professor in the Department of Education at Ramakrishna Sarada Mission Vivekananda Vidyabhavan, Kolkata, teaching in UG level for the past 14 years. Her areas of interest are Educational Technology and Special Education. She has presented a number of papers in international and national seminars.

Dr. Payal Bose Biswas, M.A., M.Phil., Ph.D is an Assistant Professor in the Department of Political Science at Ramakrishna Sarada Mission Vivekananda Vidyabhavan, Kolkata. She has pursued her Ph.D. from Jadavpur University on unorganized women workers in India. She has published/presented many articles and papers in reputed Journals/edited books/conferences and co-authored a graduation level Bengali textbook entitled 'Rajnitik Tatwa – Pashchimi Chintadhara. Winner of National Scholarship, she has also been awarded P.C. Chandra Gold Medal for Excellence (2002), South East Asia Subsistence Fellowship (2003) and SRTT-SWS JU Fieldwork Fellowship (2009).



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ইতিহাস অনুসন্ধান

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দক্ষিণবঙ্গ ইতিহাস সংগ্রহ

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কলকাতা, ২৪ জানুয়ারি, ২০১৯

কপিরাইট

পশ্চিমবঙ্গ ইতিহাস সংসদ

প্রকাশক

আশীষ কুমার দাস

সম্পাদক

পশ্চিমবঙ্গ ইতিহাস সংসদ

১, উডবার্ন পার্ক

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EDITED BY
DR. UMA SHANKAR PANDEY

PERSPECTIVES ON
**MASS
COMMUNICATION
THEORY**



ALPANA

Perspectives on
Mass Communication Theory

Edited by
Dr. Uma Shankar Pandey

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01 INTRODUCTION TO COMMUNICATION

Aditi Das

Communication means the transfer of information from the sender to the receiver. It is a process of sharing or exchanging ideas, facts, thoughts etc. in such a way that the receiver on the other end can understand it easily. The origin of human communication can be found in Babylonian and Egyptian writings prior to the Fifth century BC. The initial contribution to communication study came from ancient Greek and Latin Rhetoricians scholars

Classical Rhetoric form of Communication :

Rhetoric is an art of discourse. It enquires how the language a man spoke could bring changes in the persons who heard it. The origin of Rhetoric can be traced back in Ancient Greece and Rome. During that time eminent Greek scholars like Plato (427-347 BC), Aristotle (384-322 BC), Isocrates (436-338 BC), Cicero (106-43BC) and many more noticed that a strong speech could leave a certain kind of influence in the listeners. This influence is actually called the Persuasion. It means the act of convincing a person by argument or inducement, to do something, or believe that something should be done. (Oxford Classical Dictionary, 2012). These scholars believed that a person could be a good leader or a good ruler if his spoken words could impress his audience to get more support than his opponents. They delivered their speeches at different public gatherings like the courtrooms, auditorium, ground, political meeting place etc. Their main motives were to convert the audience's beliefs and insert a particular idea or emotions etc. into them. In the later years many great leaders followed this Classical Rhetoric form of Communication to persuade upon their

ABOUT THE AUTHORS

- ADITI DAS**-Aditi Das is an Assistant Professor of Journalism and Mass Communication at Ramakrishna Sarada Mission Vivekananda Vidyabhavan. Her areas of Interest are Sports Journalism, Public Relation and Films. Apart from articles, papers and chapters published in different journals and edited books; she has also co-edited a book titled 'Celebrity and Media'. Currently, she is doing her Ph.D. from BWU.
2. **ANANYA SEN**-Ananya Sen is currently working with Surendranath College for Women as a faculty on contract since February 2016. She pursued her master's in Journalism and Mass Communication from the University of Calcutta in 2013. She is also associated with All India Radio, Kolkata as a casual English Announcer since 2015.
3. **ARIJIT GHOSH**-Arijit Ghosh is an Assistant Professor of Journalism and Mass Communication at Netaji Subhas Open University. He holds a Master's Degree in Journalism and Mass Communication from the University of Calcutta. He is also enrolled as a research scholar in the University of Calcutta.
4. **ATASHI BHATTACHARYA**- Atashi Bhattacharya is Faculty on Contract at Surendranath College for Women, Kolkata. She has worked in All India Radio Kolkata as English presenter. She is NET qualified, has several research publications and is pursuing her Ph.D. from Guru Jambheshwar University of Science and Technology, Hisar.
5. **BISWAJIT DAS**- Biswajit Das is the Head of the Department of Journalism and Mass Communication Maharaja Manindra Chandra College since the last 12 years. He is also a visiting faculty in the department of Journalism and Mass Communication, University of Calcutta. He is pursuing his Ph.D. from the University of Calcutta. He is also a Radio Jockey at All India Radio, Kolkata for the last 6 years.



National Development : Emerging Issues

Edited by :

Rajyasri Neogy
Arnab Kumar Banerjee
Santanu Banerjee

National Development : Emerging Issues

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Santanu Banerjee**

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Self Government in India

Sanju Lal

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Local Self Government in India

Sanju Lal

For Gandhi, the concepts of Gram Swaraj and Panchayati Raj were integral part of his political vision about the future of our nation. This vision was against the mechanical model of development that was introduced by the British in our country.

So, Gandhi through his social and political initiatives made the country to realize that the power of people which could be strengthen only through effective local self government. He thus opined "I shall work for an India in which the poorest shall feel that it is their country, in whose making they have an effective voice." Gandhi always advocated power in the hands of people through the Panchayat Raj. He said "The greater the power of the people, the better for the people".

It is the oldest system of local government in the Indian subcontinent. The word "Panchayat" literally means "assembly" (*ayat*) of five (*panch*) wise and respected elders chosen and accepted by the local community. Traditionally, these assemblies settled disputes between individuals and villages'. British established local self-government in 1869 when they made a District Local Fund in Bombay. This was a nominated body. In

Relocating Contemporary Politics : Issues and Challenges

*Edited by
Dr. Barnana Guha Thakurta (Banerjee)*



Relocating Contemporary Politics : Issues and Challenges

Edited by
Dr. Barnana Guha Thakurta (Banerjee)

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Words as Weapons : Patriotic Slogans in the Indian Freedom Struggle

Dr. Saheli Roychowdhury

Abstract

The present chapter has originated from the intellectual curiosity to examine the interface between language and politics in India. A slogan is one linguistic phenomenon which is distinctive of politics of mass society. It digs deep into the values and norms of human societies and is a product of a political moment. Obvious is the agency of its designers with linguistic skills, and also an aptitude for transcreations because the use of the colloquial is an imperative, particularly if the intended audience, and the potential activists, are political multitudes; more so in multi-lingual societies. Sometimes the words in use in a slogan have metaphoric association, which justifies the study of slogans and metaphors together. This article specifically traces the genealogies of slogans during the Indian freedom struggle for independence (1857- 1947). It also studies the different political, philosophical/ideological positions of nationalism, socialism, religious faith, caste and ethnicity through the select slogans.

Keywords: Slogan, political field, counter-discourse, contentious politics, inter-textual connections, critical discourse studies.

Introduction

It is one of the everyday experiences of urban individuals in contemporary India, where political issues and interests sometimes contend with each other and sometimes congregate in multiple political spaces, to encounter firstly, slogans and secondly, political metaphors both constructed and conveyed by politicians who need to structure cognition of their existing and potential subjects. Slogans are distinctive of politics of mass society. Fundamentally, a slogan is a linguistic phenomenon which digs deep into the values and norms of human societies. They are intended *prima facie* to catch the attention of 'the spectators' (Milbrath, 1965) to inculcate in

The background of the cover features a collage of stylized, flat-colored illustrations of women's faces and upper bodies. The women have various skin tones (purple, red, white, dark brown, yellow, black) and are wearing different types of clothing and headwear (choker, red shirt, white shirt, green headscarf, yellow patterned top, blue top, red turtleneck, black headscarf). They are arranged in a circular pattern around a central yellow circle.

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An Anthology

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Position of Unpaid Women Workers engaged in Traditional Family Occupations in Slums of India

Payal Bose Biswas

In the prevailing era of globalization, urban areas are undergoing a process of rapid growth following from macro-economic changes resulting in greater job opportunities. To meet the demands of increasing work opportunities, people in search of better livelihoods are congregating from adjoining areas in cities. Given the high costs of living in large metropolises, these job seekers often find shelter in marginalized areas of cities. They are officially called slum dwellers and the places they reside in are known as 'slums'. Initially at least, they are often engaged mainly in jobs pertaining to the informal sector. The women 'slum dwellers', act either as domestic help or in the construction, plumbing or an equivalent sector; some work as piece rate workers or as wage workers in factories, or some kind of newer job arising due to the opening up of the market.

However, there are some areas which are slum-like but were not originally slums. They were previously called villages. But with the passage of time, due to various socio-economic-political pressures, they degenerated into slums. The works the residents of these slums perform or are engaged in, also mainly belong to the informal sector. But these informal sector jobs are sometimes different from the ones mentioned earlier. They are traditional family based occupations which these people have been pursuing for ages. The workers are known by their occupations for instance potters, fisher folk etc. Such kinds of jobs are still surviving in the present scenario but face extreme challenges, especially from newer job opportunities in the economy. These jobs fall under the self-employment work category of the informal sector, both as home-based as well as non-home based types of work. Some of thes slums are occupied by the original inhabitants of these areas, whereas some others grew long before the advent of the present era of liberalization-privatization and globalization, through migration, so much so that the migrants became

**Position of Women Informal Sector Workers in
Three Slums of Bidhannagar 24 Parganas (N.),
West Bengal: A Comparative Study**

Dr. Payal Bose Biswas



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POSITION OF WOMEN INFORMAL SECTOR WORKERS

IN THREE SLUMS OF BIDHANNAGAR



DR. PAYAL BOSE BISWAS

ABOUT THE AUTHOR



Dr. Payal Bose Biswas is an Assistant Professor in the Department of Political Science, Ramakrishna Sarada Mission Vivekananda. A national scholar and receiver of many academic awards, fellowships and scholarships she pursued her doctoral degree from Jadavpur University on unorganised sector women workers in India. She has published many articles and papers in different journals and edited books and co-authored a graduation level Bengali textbook, **Rajnitik Tatwa - Paschimi Chintadhara**. Her areas of specialisation are Gender Studies and Social Science Research Methodology.



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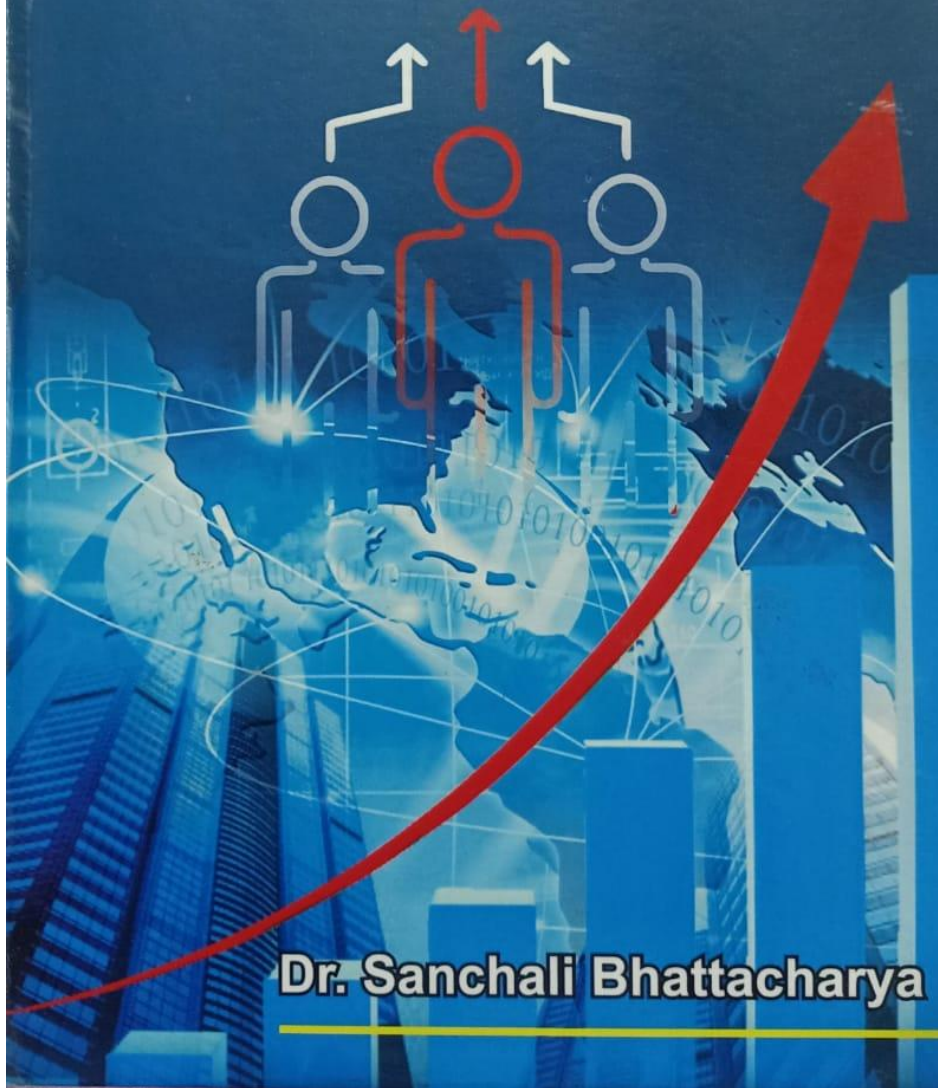
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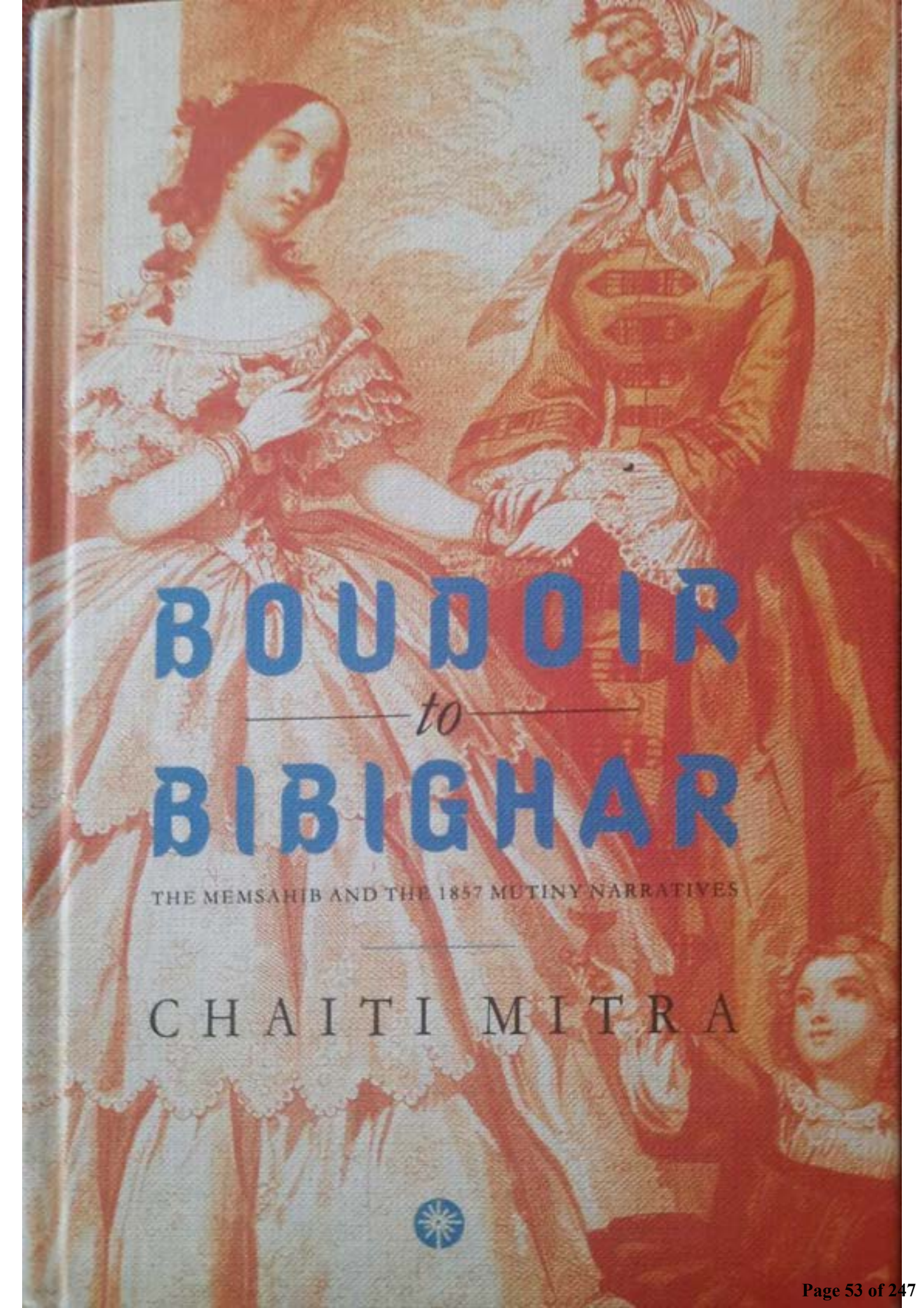
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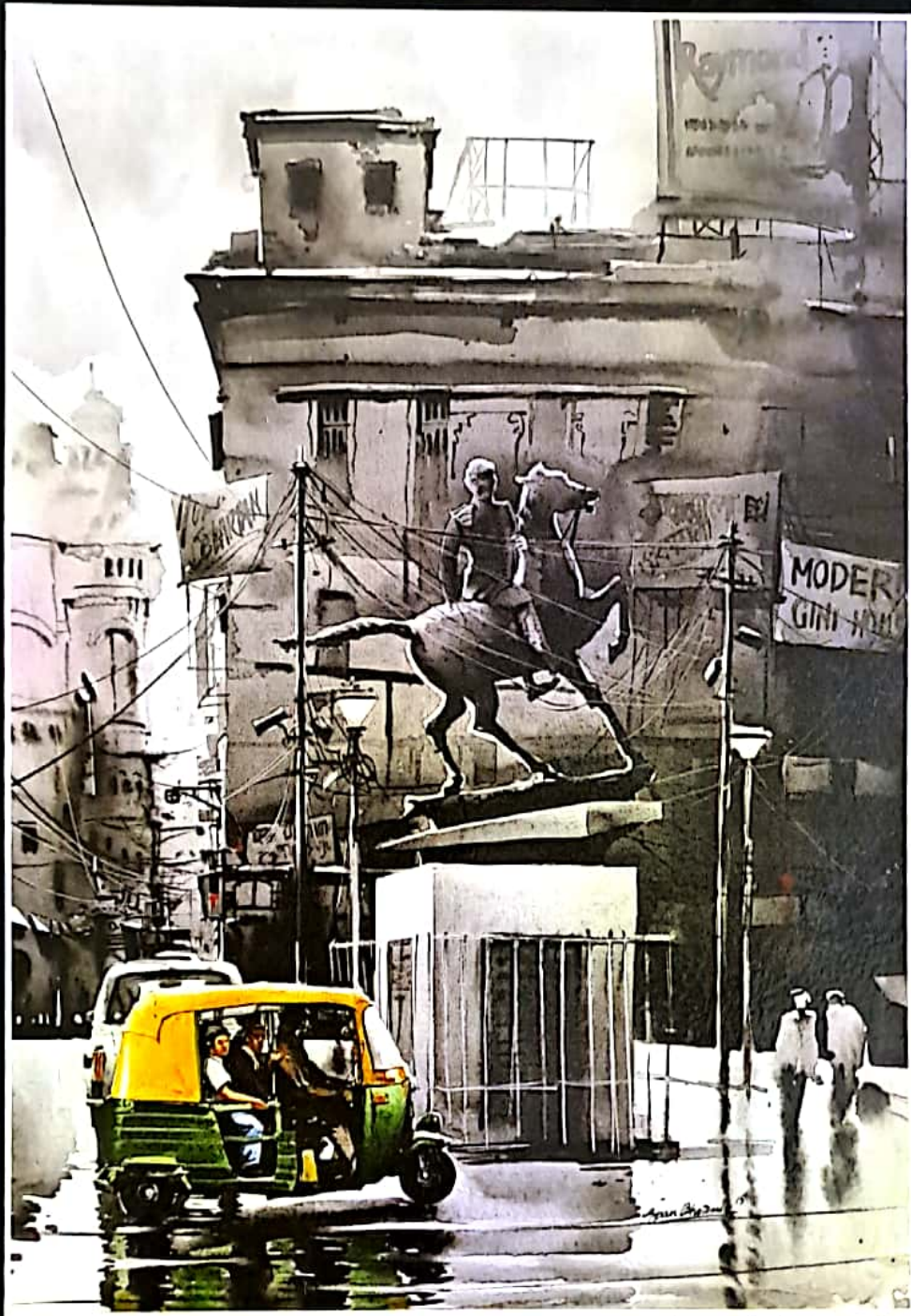
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THE SINGER AND THE SONGS

The Life and Times of Suman's Songs of Ordinary Life

SAHELI ROYCHOWDHURY

Songs of Ordinary Life

Reading the city—in this case, Calcutta/Kolkata—in its music, has to be a multi-focal engagement. With a range of players in the music field and changing rules of the game—conception, production, circulation and consumption—it cannot be otherwise. Increasing intermingling of musical practices and convergence of contexts both historical and institutional renders discovering a specific city in terms of some exclusive attributes impossible. Conceivably, lyrics offer some space where one may find representations of a particular city, its everyday lifeworlds as well as events. Even this aesthetic space must be treaded cautiously so that no *sui generis* kind of claim is foisted. Given the bewildering number of music practices in contemporary Kolkata, only one genre and one performer are at the centre of the narrative accounts that follow. The performer is Kabir Suman (Suman Chattopadhyay) (b. 1950) and the focus is on his lyrics. This is *Jeebonmukhi Gaan*, translated variously as 'Songs of Ordinary Life', 'Songs about Life', 'Songs about Everyday Life of Ordinary People', 'Songs Facing Life', or 'Life Affirming Songs'. It must be the translators' reading of the lyrics which guided their respective translations of the Bengali expression, *Jeebonmukhi Gaan*. Spontaneous formations—in this case, this variety of Bengali

LOCATING WOMEN IN TRADITIONAL FAMILY-BASED OCCUPATIONS IN URBAN INDIA

A Comparative Case Study of The Pottery
and Fishery Industries in Mumbai and Kolkata



Payal Bose Biswas

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অগ্রশ্রাবিকা উৎপলবর্ণা রোহিণী ধর্মপাল

যে রাতে উৎপলবর্ণা ধর্ষিতা হলেন, সেই রাতটি ছিল বড়োই শান্ত, বড়োই সুন্দর। হাঁসুলির বাঁকের মতো সরু হয়ে আকাশে উঠেছিল চতুর্থীর চাঁদ। বর্ষা আরম্ভের পূর্বে পরিষ্কার আকাশে জ্বলজ্বল করছিল নক্ষত্রপুঞ্জেরা। রাত তখন প্রথম প্রহর হবে। চারিদিক নিস্তন্ধ। উৎপলবর্ণা তাঁর পর্ণকুটিরে ধ্যানে বসেছিলেন। কিন্তু কেন যেন কিছুতেই মনঃসংযোগ করতে পারছিলেন না। বারবার তাঁর মনটা অতীতে ফিরে যাচ্ছিল। বারবার মনে ঘুরে ফিরে একটাই মুখের ছবি ভেসে উঠছিল। হাজার মানুষের মধ্যে যে মুখচ্ছবি দূর থেকে চোখে পড়লেই তাঁর মনে যেন জলতরঙ্গের বাস্কার ধ্বনিত হয়ে উঠত; অথচ যে মুখটি তিনি আর কিছুতেই মনে করতে চান না। সেই মুখ কেন যে তাঁর পিছু ছাড়াচ্ছে না!

উৎপলবর্ণা জন্মেছিলেন নীলচে আভার মতো উজ্জ্বল মাথা-ভর্তি চুল নিয়ে। গায়ের রঙও ছিল পদ্মের ভেতরকার কোমল নীলচে-গোলাপি মায়ায় মাখানো। বাবা-মা আদর করে নাম রেখেছিলেন উৎপলবর্ণা, নীল পদ্মের মতো অলৌকিক রূপ যে মেয়ের। মায়ের কথা মনে পড়তেই নরম একটা হাসি অজান্তেই চলে এল উৎপলবর্ণার ঠোঁটে। মা-ও ছিলেন অপূর্ব সুন্দরী। এমনিতে মা খুব বেশি সাজতেন না, কিন্তু কোনও উৎসবের দিনে দু-কূলে সোনার নকশা কাটা হরিদ্রাভ বসনটি পরতেন, কানে পরতেন বৈদূর্যমণি বসানো কর্ণাভরণটি, গলায় থাকত পাঁচলহরীর বড়ো বড়ো বৃষ্টির ফোঁটার মতো টলটলে মুক্তোর হারটি; দুই সরু, ধনুর মতো বাঁকানো কালো জ্বর মাঝে টুকটুকে লাল কুঙ্কুমের টিপটি; মাকে অবাক হয়ে চেয়ে দেখতে দেখতে উৎপলবর্ণার বুকটা কেমন দুরুদুরু করে উঠত! মানুষ এত সুন্দর হলে কি চলে! মনে পড়ত কোনও উৎসবের শেষে, কোনও নিমন্ত্রণ সেরে বাড়ি ফিরে এক-একদিন বাবার কণ্ঠস্বর কেমন রুক্ষ হয়ে থাকত। আবছা মনে পড়ে কিছু টুকরো টুকরো কথা; এখন বুঝতে পারেন উৎপলবর্ণা।

৬৬ মণিমঞ্জুয়া



আম্রপালী

রোহিণী ধর্মপাল

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ভারতীয় সাহিত্যের ইতিহাসে দুজন নারীকে পাওয়া যায় অযোনিসম্ভূতারূপে। সীতা, যাকে হলকর্ষণ করতে গিয়ে লাঙলের ডগায় পেয়েছিলেন রাজা জনক; বড়ো করে তুলেছিলেন পরম স্নেহে, বাৎসল্যে। আরেকজন যজ্ঞাগ্নিসম্ভূতা তেজস্বিনী দ্রৌপদী, যার প্রজ্ঞা ও সৌন্দর্য তাবৎ কৌরবদের (পাণ্ডবরাও আসলে কিন্তু কৌরবই) মস্তক বনবন করে ঘুরিয়ে দিয়েছিল। তবে এই দুই নারীরত্নই সাহিত্যের উপাদান, তৎকালীন সামাজিক প্রেক্ষাপটকে ভিত্তি করে কবির কল্পনার আশ্রয় আলেখ্য এবং সেই কল্পনার মাহাত্ম্য এমনই, যে তার ঐতিহাসিক সত্যতা নিয়ে মাথা ঘামায় না কেউ, বরং জানে এ কবিকল্পনা; তবু ভারতবর্ষের চিন্তনে-মননে এই দুই অসামান্য নারী চিরতরে প্রবেশ করে ফেলেছেন, নিজেদের রূপে গুণে এবং তেজে ও প্রত্যাখ্যানে।

তবে আজ যে মেয়েটির কথা বলতে বসেছি, সেও এমনই, হঠাৎ পাওয়া ধন। না, না, মেয়ে তো নয়, এক বৃদ্ধা ভিক্ষুণী। বৌদ্ধ ভিক্ষুণীর কাষায় বর্ণের কাপড়টি পড়া, মস্তকটি মুণ্ডিত। কেশহীন ওই মাথাটি দেখলে ভাবা দুঃসাধ্য যে এক সময় এই মাথাটি ঘনকৃষ্ণ সুগন্ধী জলপ্রপাতের মতো কেশরাশি দিয়ে সুসজ্জিত ছিল, যে কেশরাশির সৌরভে আকুল হয়ে তাতে মুখ ডুবিয়ে রাত কেটে গেছে কত লিচ্ছবি যুবকের! বৃদ্ধার কম্পিত হাতে ধরা একটি ভিক্ষার পাত্র, সেই পদ্মফুলের কুঁড়ির মতো আঙুলগুলি দিয়ে ধরা, যে আঙুলের হালকা স্পর্শ পর্যন্ত বৈশালীর পুরুষ-হৃদয়ে কম্পন ধরাত, কামের আঘাতে জর্জরিত হয়ে উঠত পুরো শরীর! বৃদ্ধার চোঁটটি অনবরত কম্পিত হচ্ছে, মৃদুস্বরে উচ্চারিত হচ্ছে জপমন্ত্র 'বুদ্ধং শরণং গচ্ছামি'। আহা, সেই ডালিমের দানার মতো রস-টুবটুবে চোঁট, যা দেখলেই লালসাসিক্ত হয়ে ওঠে মন, নিষ্ঠুরভাবে নিষ্পেষণের সাধ জাগে মনে, মনে হয় পৃথিবীর সমস্ত রস বুঝি ওই চোঁট দুটিকে আশ্রয় করেছে। আর

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Edited by
Bibhuti Bhusan Biswas

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Bibhuti Bhusan Biswas

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Cinema as a Major Bridge Maker between India and China

Payal Bose Biswas

Introduction

In the study of International Relations or State, the concept of power plays a vital role with more emphasis on the harder concept of power that comprises of military, police and other state's coercive elements. In the recent days another concept of power has cropped up which is known as the soft power and it has created a major and undeniable place in the study and practice of power practices in International Relations. Unlike the concept of hard power, soft power revolves around the intrinsic values of domestic political values, state institutions, and the political status quo. On saying this, it has to be mentioned also that the media and the public are considered to be the two main pillars of soft power. Many scholars are of the view that soft power has the ability to engage both state and non-state actors by exercising itself in the spheres of ideas, values, norms, and discourses.

Soft Power

In 1990 a scholar named Joseph Nye explored that besides the hard powers like economic and military, there are several other important elements which also contributes to the study of power and this is how the concept of soft power was coined by him. In his book *Soft Power: The Means to Success in World Politics* in 2004, Nye has well defined the concept by saying that soft power has an ability to get what one wants through attraction rather than coercion or payments. In the current dynamic world we could find the exchange of these soft powers among nations; emerging powers like India and China have been appraised for the right execution of the soft powers to achieve the desired outcomes. Besides the developing nations, we can also find instances where super power like the US has also executed soft powers during President Obama's regime unlike his predecessor President Bush, who emphasized more on unilateral approach.

As compared to Nye, Hans J. Morganthau however, in his book *Politics Among Nations* published in 1948, explained the realist approach to international relations and examines how relations among nations are determined only by the use of hard power. With the advent of globalization the importance of the concept of soft power has gained momentum. Another scholar, Thomas Friedman has extended a vivid explanation on Globalization and how it is affecting the current world. Moreover he elaborated on the

রোহিণী ধর্মপাল

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वह्निका

बोदेबेषनवद्युताग्विः। तनूरुहोधिप्रमतिश्चकारवेत्वं कल्याणवसुविश्चमविषत्वं
मग्नेप्रमतिस्त्वंपितासिनस्त्वं वयस्सुतवजामयो वयो। संतारायः श्रुतिनः संसृजः
सुवीर्यंतिघ्नतपामदाप्य ॥३३॥ त्वामग्नेप्रथममायुमायवेदेवा अकृण्वन्नेदुषस्यवि
श्रपति। इक्ष्मामकृण्वन्मनुषस्यशासनोपितुर्यत्पुत्रोममैकस्य जायते त्वनो अग्नेनर्वद
पायसिर्मद्यो नौरक्षतचश्चवद्य। गतातोकेस्युत नयुग वासस्यनिमेष रक्षमागदा वद्य
ने। त्वमग्नेयज्यवेपायकरंतरो निबं गायचतुरक्ष इध्यस योरान हव्यो वकायधायस की
रेश्विन्मंत्रमनसा वनोषितं। त्वमग्ने उरुशंसायवा घर्तस्या ह्यद्वेक्षः परमं वनोषित
तु। आध्रस्यचित्प्रमतिरुच्यसेपिताप्रपाकं शास्तिप्रदिशो विदुषः। त्वमग्ने प्रयतदधि

बोदेबेषनवद्युताग्विः।

मग्नेप्रमतिस्त्वंपितासिनस्त्वं

सुवीर्यंतिघ्नतपामदाप्य ॥३३॥

श्रपति। इक्ष्मामकृण्वन्मनुषस्यशासनो

पायसिर्मद्यो नौरक्षतचश्चवद्य। गतातोकेस्युत

ने। त्वमग्नेयज्यवेपायकरंतरो निबं गायचतुरक्ष इध्यस योरान

रेश्विन्मंत्रमनसा वनोषितं। त्वमग्ने उरुशंसायवा घर्तस्या ह्यद्वेक्षः

तु। आध्रस्यचित्प्रमतिरुच्यसेपिताप्रपाकं शास्तिप्रदिशो विदुषः।

संकलन ७ सम्पादना

रोहिणी धर्मपाल

ताग्विः। तनूरुहोधिप्रमतिश्चकारवेत्वं क

तासिनस्त्वं वयस्सुतवजामयो वयो। संतारायः श्रु

मदाप्य ॥३३॥ त्वामग्नेप्रथममायुमायवेदेवा अकृण्वन्नेदुषस्यवि

वन्मनुषस्यशासनोपितुर्यत्पुत्रोममैकस्य जायते त्वनो अ

क्षतचश्चवद्य। गतातोकेस्युत नयुग वासस्यनिमेष रक्षमागदा वद्य

करंतरो निबं गायचतुरक्ष इध्यस योरान हव्यो वकायधायस की

षितं। त्वमग्ने उरुशंसायवा घर्तस्या ह्यद्वेक्षः परमं वनोषित

BOIDIKI
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ইমেল: chakrabortyabhishek74@gmail.com

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

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সংঘমিত্রা মুখার্জী

“দ্যৌঃ শান্তিরন্তরিক্ষং শান্তিঃ পৃথিবী

শান্তি—

— রাপঃ শান্তিরোধয়ঃ শান্তিঃ।

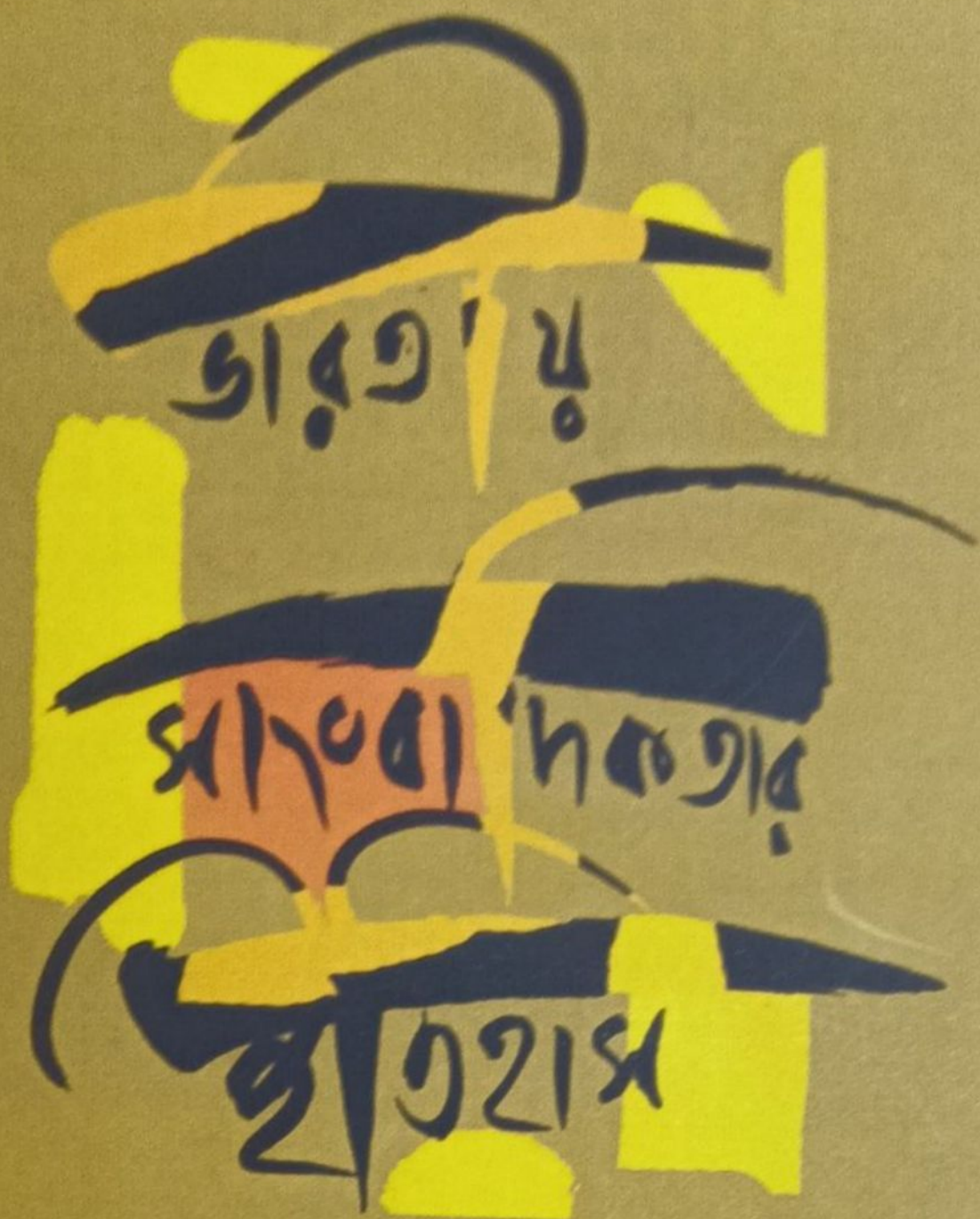
বনসূতয়ঃ শান্তির্বিশ্বে দেবাঃ শান্তির্ব্রহ্ম

শান্তিঃ সর্বং শান্তিঃ

শান্তিরেব শান্তিঃ সা মা শান্তিরোধ ॥”

(শুক্লযজুর্বেদ ৩৬.১৭)

সূর্য এবং সূর্যের চারদিকে নিজ নিজ কক্ষপথে নিয়ত আবর্তিত গ্রহরাজি, সাথে তাদের উপগ্রহসমূহ— এককথায় এই আমাদের সৌরমণ্ডল। এই সৌরমণ্ডলের প্রাণের স্পন্দন ধ্বনিত-অনুরণিত হয়েছে কেবলমাত্র পৃথিবীগ্রহে। স্থল-জল-অন্তরীক্ষ সম্বলিতা পৃথিবী অপরূপা, অতুল ঐশ্বর্যের অধিকারিণী। সুবিপুল এই পৃথিবীবক্ষেই জীবশ্রেষ্ঠ মানুষের আবির্ভাব। সুজলা সুফলা পৃথিবী ও তার প্রকৃতি-পরিবেশেই তিল তিল করে বৃদ্ধিপ্রাপ্ত হয় মানবশিশু। এখানেই তার কৈশোরকাল অতিবাহন, যৌবনযাপন, বার্ধক্যপ্রাপ্তি ও অন্তিমে চিরনিদ্রা। তাই প্রকৃতি ও মানবের এক আত্যন্তিক নাড়ির অবিচ্ছেদ্য বন্ধন গড়ে ওঠে জন্মমাত্রেরই। প্রকৃতির অপরূপ রূপবৈচিত্র্য দর্শনে মানব হয়ে ওঠে মুগ্ধ, বিহ্বল। সুবিস্তৃত বনরাজি, বৃক্ষসমূহ, সুনির্মল আকাশ, সুনীল সফেন সমুদ্র, মুক্ত বায়ু, উর্ধ্ব গগনে তেজোরশির পুঞ্জীভূত আধার সূর্য— এই সবকিছুই মানব মনকে আকৃষ্ট করে। তাই মানবমনীষার প্রথম ও প্রকৃষ্ট নিদর্শন বেদে সুস্পষ্টরূপে পরিদৃশ্যমান হয় মানবের প্রকৃতি ও পরিবেশচেতনার প্রতিফলন।



সম্পাদনা
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অর্ণব বন্দ্যোপাধ্যায়
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পরিমার্জিত পরিবর্ধিত তৃতীয় সংস্করণ
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নভেম্বর ২০২১

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মূল্য : ২৮০.০০ টাকা

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 জহরলাল নেহরুর সাংবাদিকতা
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 ভারতে টেলিভিশন
 অনলাইন সাংবাদিকতা
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 আজাদ হিন্দ রেডিও ও নেতাজি
 দ্য স্টেটসম্যান—এক ব্যতিক্রমী সংবাদপত্র
 দ্য টেলিগ্রাফ
 দিলীপ পডগাঁওকর : এক ব্যতিক্রমী সাংবাদিক
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	২৩৬

দ্য টেলিগ্রাফ

অদিতি দাস

ভারতীয় সাংবাদিকতার ইতিহাসে 'দ্য টেলিগ্রাফ' একটি উজ্জ্বল নাম। 1982 সালের 7ই জুলাই কলকাতা থেকে প্রথম আত্মপ্রকাশ করে। আজ থেকে প্রায় 37 বছর পূর্বে আনন্দবাজার পত্রিকা গ্রুপের (ABP Group) প্রকাশনায় এই ইংরেজী দৈনিক সংবাদপত্রটি প্রথম থেকেই আলোড়ন সৃষ্টি করে। বিখ্যাত সাংবাদিক M. J. Akbar (Mobasher Jawed Akbar) এর সম্পাদনায় 'দ্য টেলিগ্রাফ' আধুনিক ভারতের এক অন্যতম পরিচিত নাম হয়ে ওঠে।

দ্য স্টেটসম্যানের সঙ্গে প্রতিযোগিতা :

জন্ম লগ্ন থেকে 'দ্য টেলিগ্রাফ' তৎকালীন বহুল বিক্রিত এবং জনপ্রিয় 'দ্য স্টেটসম্যান'র সঙ্গে প্রতিযোগিতার সন্মুখীন হয়। সেই সময়ে সমগ্র পূর্ব ভারতে 'দ্য স্টেটসম্যান' ইংরেজী দৈনিক সংবাদপত্র হিসেবে খ্যাতির চূড়ায় ছিল। সেই সময়ে ঐতিহ্যশালী। কিছুটা রক্ষণশীল বাঙালী পাঠক 'দ্য স্টেটসম্যান'র গাভীর্যপূর্ণ তথ্য পরিবেশনকে সংবাদ প্রকাশনার ধারা হিসেবে মানতেন। ফলে তৎকালীন শিক্ষিত পাঠকদের মনে জায়গা করে নেওয়ার উদ্দেশ্যে সম্পাদক আকবর ও তার দল 'দ্য টেলিগ্রাফ' সংবাদপত্রটিকে নিয়ে অভিনব চিন্তাভাবনা শুরু করে দেন। আকবর সংবাদপত্রটিকে অভিনবত্ব প্রদানে এবং দ্য স্টেটসম্যানের সঙ্গে প্রতিযোগিতায় এগিয়ে রাখবার প্রয়াসে সম্পাদনার প্রথম থেকেই সক্রিয় ছিলেন। আধুনিকতার মোড়কে প্রথমে 'দ্য টেলিগ্রাফ'কে মুড়ে ফেলা হয়। পৃষ্ঠ সজ্জার বৈচিত্র্য। বিভিন্ন ধারার সংবাদের সংযোজন—বিশেষ করে রাজনীতিমূলক খবর ছাড়াও অন্যান্য ধরনের খবরগুলিকেও সমানভাবে গুরুত্ব দিয়ে প্রকাশ করা। নির্ভীক বলিষ্ঠ নিরপেক্ষ লেখনী। বৈচিত্র্যময় ফিচারধর্মী খবরে পরিবেশন ইত্যাদি সংবাদপত্রটিকে আলাদা মাত্রা এনে দিয়েছিল। সর্বাধিক আকর্ষক ছিল প্রথা বহির্ভূত অভিনব স্টাইলে সংবাদের হেডলাইন উপস্থাপন।

খুব অল্প সময়ের মধ্যেই 'দ্য টেলিগ্রাফ' একটি জনপ্রিয় ইংরেজী দৈনিক সংবাদপত্র হয়ে ওঠে। প্রচার সংখ্যা হ হ করে বাড়তে থাকে। সংবাদ পরিবেশনের বৈচিত্র্য এবং মার্কেটিং পন্থার অভিনবত্ব এই পত্রিকাকে 'দ্য স্টেটসম্যান'র প্রধান প্রতিদ্বন্দী করে তোলে। প্রথমে আকবর এবং পরে সম্পাদক অতীক সরকারের দূরদৃষ্টি এবং সঠিক কৌশল, প্রয়োগে মাত্র 10 বছরের মধ্যেই 1993 সালে কলকাতায় 'দ্য স্টেটসম্যান'কে পেছনে ফেলে দিয়ে 'দ্য টেলিগ্রাফ' সর্বোচ্চ শিখরে এসে পৌঁছায়।

শান্তনু বন্দ্যোপাধ্যায়—

বিদ্যাসাগর বিশ্ববিদ্যালয়ের গণজ্ঞাপন ও ভিডিওগ্রাফি
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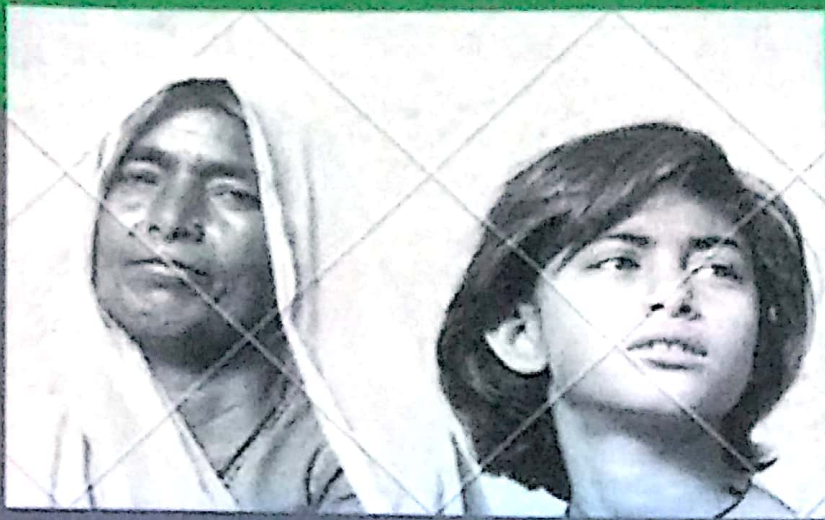
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WOMEN EDUCATION AND EMPOWERMENT

INDIAN PERSPECTIVE



Dr. Birajlakshmi Ghosh
Dr. Shyamsundar Bairagya
Prof. (Dr.) Jayanta Mete



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Dr. Birajlakshmi Ghosh, M.A.(Double) M.Ed., Ph.D. Principal at B.Ed. Department of Gholdigrui Sikshan Mandir, B.Ed and D.El.Ed College.

Dr. Shyamsundar Bairagya, M.A.(Triple) PGDCSA, B.Ed. and Ph.D. Vice Principal and Associate Professor, Department of Education, Vinaya Bhavana, Visva Bharati.

Prof. (Dr.) Jayanta Mete, M.Sc,M.Ed., Ph.D. Professor, Department of Education, Faculty of Education, University of Kalyani, Kalyani, Nadia, West Bengal, India.

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Chapter-10

Education and Empowerment of Women: With Reference to a District of West Bengal

Dr. Sanchali Bhattacharya

Assistant Professor

Department of Economics

Ramakrishna Sarada Mission Vivekananda Vidyabhavan

Abstract

This study aims to explore the role of education in the empowerment of women, with reference to the district of Uttar Dinajpur, West Bengal, India. Through a primary survey conducted in 2019, comprising of both rural and urban areas of Uttar Dinajpur district, the study tries to observe the relation between education levels and economic empowerment of women and also to find out the role of education in empowering women against dowries. The study also tries to analyse the difference between the more and less educated women both in rural and urban areas. Education has emerged as the only way to empower women through which gender disparity can be removed and development of the economy as a whole is possible.

Key Words: Education, Women Education, Empowerment of Women, Gender Disparity, Literacy Rate, School Dropout, Dowry

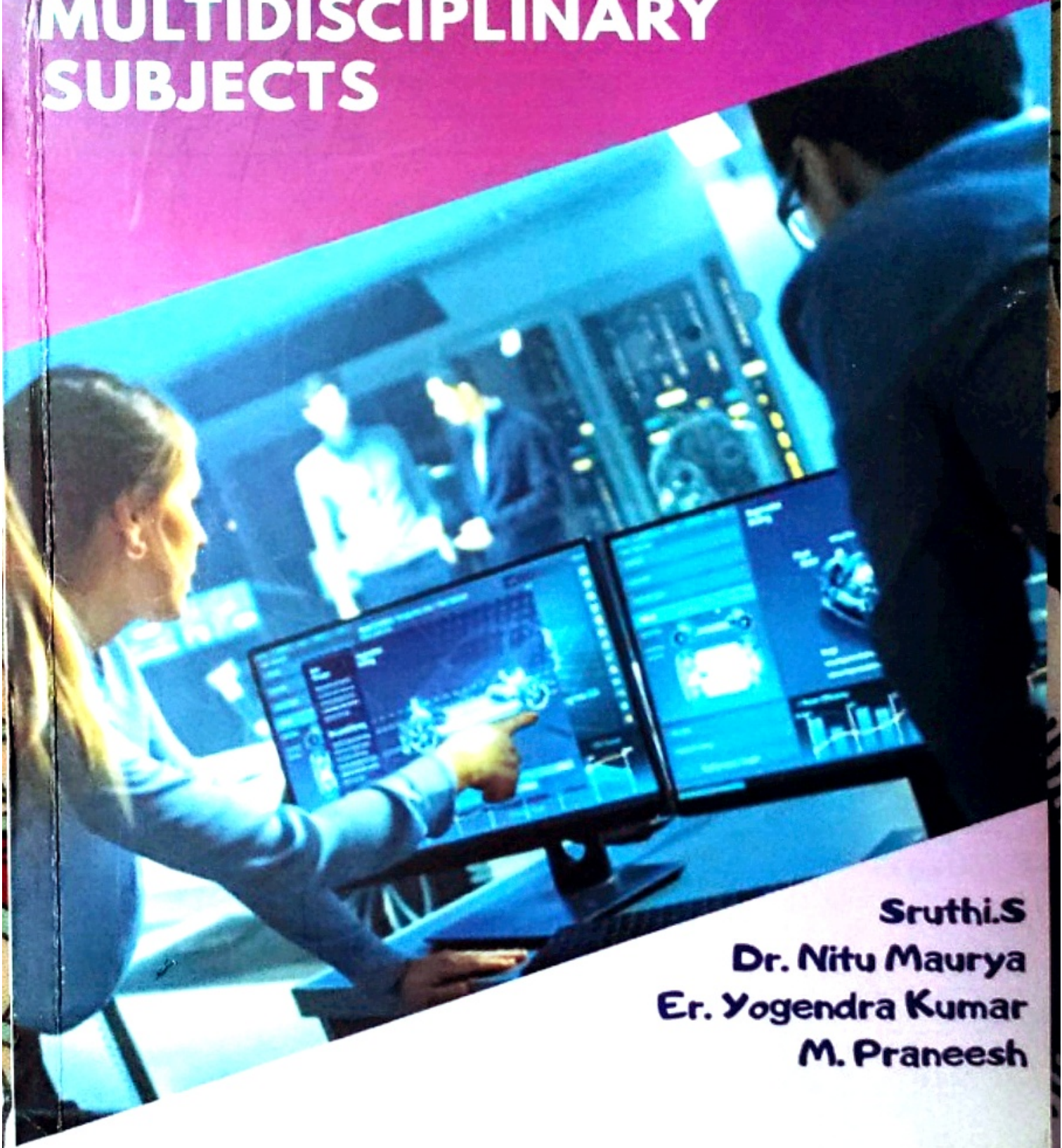
I. Introduction

Education facilitates knowledge, skills and abilities which enlightens the society in all spheres. Education helps a person to become more civilized, a responsible human being not only towards his family but the society as a whole. After food, clothing and shelter, Education can be considered as the most important basic needs for the people. Almost all the countries in the world make it compulsory to access the basic education for their entire citizen. According to Levin (2012), the UN's General Assembly adopted International Covenant on Economic, Social and Cultural Rights (ICESCR) on 16th December, 1966 (Article 13) which recognizes the right of everyone to an education. Education is landmark of women empowerment because education is the only weapon by which women can confront their traditional role in the society and change their life. According to Agrawal and Salve (2013), education, by giving knowledge about good health and long life, enables women to become physically strong, which in turn benefits their mental health. Knowledge gives power to women which are crucial for the growth of economy. Education is considered as a fundamental right for the citizens of many nations. As education empowers women, so it has the ability to make them independent and self-reliant in all spheres of life. Therefore education can be considered as a powerful tool for reducing gender inequality. A huge gender gap is experienced throughout the world in

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VOLUME-1

RESEARCH TRENDS IN MULTIDISCIPLINARY SUBJECTS

A photograph of a woman with long blonde hair, wearing a light blue shirt, pointing at a computer monitor. The monitor displays a complex interface with various charts and data. In the background, there are server racks and other people working in a dimly lit room with blue lighting.

Sruthi.S
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VOL-I

EMERGING TRENDS IN MULTIDISCIPLINARY SUBJECTS FOR RESEARCH

EDITED BY

Dr. Arup Kumar Sarkar
Dr V Nirmala Devi
Dr. Rajeev K. Shakya
Dr. Kakali Kundu
Dr. Suvarun Goswami
Dr. Pushpa Mamoria



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Editors

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Department of Sanskrit, Assam University, Silchar, Assam, India

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Raise Voice: Societal Stigma on Discriminating Disabled

Mousumi Mukherjee

Abstract

A disabled person should equal rights in all sphere of life, like other persons. But sometimes society deny this fact and neglect them, as a result this category of people suffers and become the victim of different torture and exploitations. There are lots of instances worldwide, where human rights of these people are violated frequently. To eradicate all the malpractices many international and national mechanisms have adopted. This paper tries to highlight different aspect of their life where generally they have to face many obstacles. Different system for the upliftment of this category of people have also been described shortly. This ensure the fact that disability is not about to discriminate or suppress, rather a little help and support make their life more beautiful indeed. Many organizations are there, which are working for them. Apart from this different Acts and laws are also always try to provide better service to them and make their lives beautiful.

Keywords: context of family & society, international mechanism, national mechanism, UNCRPD & rights of disabled person

Introduction

In every society, disabled persons are treated quiet differently. They are deprived of their basic rights. Which on the other hand, affect the society in other way, sometimes they are given less opportunities and are forced to face different obstacles in many sectors, such as education, occupation etc. Due to this discrimination in educational field, they are not able to receive proper guidance and sometimes not able to complete formal education, hence they suffer in a long term. Which hampered their personal as well as social life.

Context of family and society

It should be kept in mind that they too have different entity. They have equal right to live a proper life, like other persons. Each society should not neglect the fact, they are also eligible for respect and dignity. All the disables' persons should be carefully nurtured from the very first day after their birth

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Author / Editor

Dr. Akhilesh Kumar Mishra

Author / Chapter Contributors

- **Dr. Mohd Maqbool Bhat**
- **Fr. Baiju Thomas**
- **Ramshankar Varma**
- **Dr.R.Aruna Jayamani**
- **Yushmita Didwania**
- **Tejas H**
- **Kishor Kumar**
- **Sheetal Anand**
- **Moumita Banerjee**
- **Mousumi Mukherjee**
- **Dr. Anil M. Tirkar**
- **Harwinder Goyal**
- **Amanpreet Kaur**

Chapter -9

Impact of Covid on Psychological Well Being

By : MOUSUMI MUKHERJEE

M.A. (Human Rights) , M.A. (Psychology)

Ramakrishna Sarada Mission Vivekananda Vidyabhavan.

ABSTRACT

The impact of COVID has changed the meaning of human life. Along with lockdown and home isolation people have to experience a new bunch of fear, anxiety, panic, depression. Different ages of people can describe their psychological wellbeing differently. This paper tries to highlight that, COVID is the only responsible factor for contemporary changes of mental health of mankind. Apart from fear of losing, negative state of mental health and low mood, it also implied new aspects of life where people are getting the sudden opportunity to spend more time with family members and cherish their own hobbies. It also teaches that students can complete their degrees from home and virtual meetings are anyway can reduce the far miles away distance. Psychological wellbeing of human society has been affected irrespective of caste, sex, religion, etc. Fear of losing become a normal state of mental health which on the other hand will affect the large part of society definitely.

Introduction

The global phenomenon of COVID has affected the psychological well-being of different people to a large extent. Due to this pandemic situation the lifestyles of people have changed a lot. Personal life as well as professional life faced so many challenges. In this scenario anxiety, panic, loneliness, depression etc. Become very normal. But it must be mentioned that, the COVID situation has affected the psychological well-being of different classes of people differently. Because the definition of psychological wellbeing is varied from individual to individual. The concept of wellbeing is very much relative. Some people become happy only with friends and some become happy only with family. A person finds pleasure in the cinema hall or park. On the other hand, a person may find joy in indoor games. Where some people find extreme happiness in travelling the world and going to restaurants and some persons can be satisfied by cuisine at home and feeding and serving others. There are some people who always like to go to the market to buy anything and believe bargaining is the best policy. There are too people who always prefer for online shopping and avoid the concept of bargaining.

COVID and socialization-The pathetic condition of COVID has shown very prominently that nothing is permanent in this universe. Different context of human life such as personal, professional, social , even spiritual has changed their spontaneous motions and are forced to find a new way for survival. Terrace or drawing room has taken the place of playground or park, Offline class become online, official meeting changed to virtual one. Multiplex or movie hall to web series or home theatre, the form of entertainment also changed.

A human can't live without the society. The impact of COVID most importantly affected the social activities of human life. Yes, social networking, telephonic communication is there but to some extent physical contact and communication are also required, which is extremely essential for happiness.

Different social and religious festivals are also very much related to the happiness of human life. But all these are kept under strong restrictions so that limited people can gather for celebrating.

It's true that the uncertain phase of COVID has made people socially isolated as well as people getting more closure to their own family members. Many become jobless, whereas many people continue their work from home. As a result, depression and happiness are two faces of the same coin has been noticed.

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Sruthi.S
Dr.Harbans Lal Sharma
Dr.P.Rengarajan
Dr.S.Durga
Dr.Harshada Aurangabadkar

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ARCHERS & ELEVATORS PUBLISHING HOUSE

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BEHAVIORAL FINANCE**Mousumi Mukherjee**

State Aided College Teacher

Ramakrishna Sarada Mission Vivekananda Vidyabhavan

ABSTRACT

The concept of behavioral finance is very much relevant in the competition of global economy as well as national economy. Because it plays significant role to increase and decrease the market value of any product. This paper is trying to elaborate, how several psychological factors and key behavioral patterns can change the motion of finance. Because it is nature of human being to be complex and irrational. Hence, they easily make mistake some make wrong investment.

Keywords: Mental shortcuts, Finance and individual nature, Finance and Cognitive Biases

INTRODUCTION

Behavioral finance is the combination of concepts of two distinct pole, where

Behavior implies several mental processes and finance covers different areas of statistics, sales, marketing, numbers, retail price, etc. Hence, it can be said that,

Behavioral finance is nothing but the study of human behavior which control and manipulate different aspects of marketing and finance etc. This was first conceptualized by the work of Daniel Kahneman and Amos Tversky in 1974.

It is not the first time where the finance and mental health are discussed, long time ago in 1912

Seldon published the Psychology of the Stock and share Market. He asserted the book 'upon the belief that the movements of prices on the exchanges are dependent to a very considerable degree on the mental attitude of the investing and trading public'. After few decades in 1956

the US psychologist Leon Festinger introduced a distinct matter in the field of social psychology which was called as the theory of cognitive dissonance (Festinger, Riecken and Schachter 1956). During any inconsistent situation people tend to change their beliefs and attitudes towards the situation.

MENTAL SHORTCUTS

It is the common nature of human being to use mental shortcuts while making decision. So, whenever they are taking any decisions regarding financial investment, they usually take help of several mental shortcuts, which are also known as heuristics. Some of them are as follows;

Representativeness heuristic- This mental shortcut is used when people are making judgement regarding the probability of any event. Spontaneously they make wrong decision, while use this in the field of finance.

Availability heuristic - This is generally used when people try solve any issue within a short time, they use which is easy and can be recalled quickly. But sometimes in financial investment it never works at all.

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**RESEARCH TRENDS IN MULTIDISCIPLINARY SUBJECTS,
VOLUME-1**

**Sruthi.S
Dr. Nitu Maurya
Er. Yogendra Kumar
M. Praneesh**

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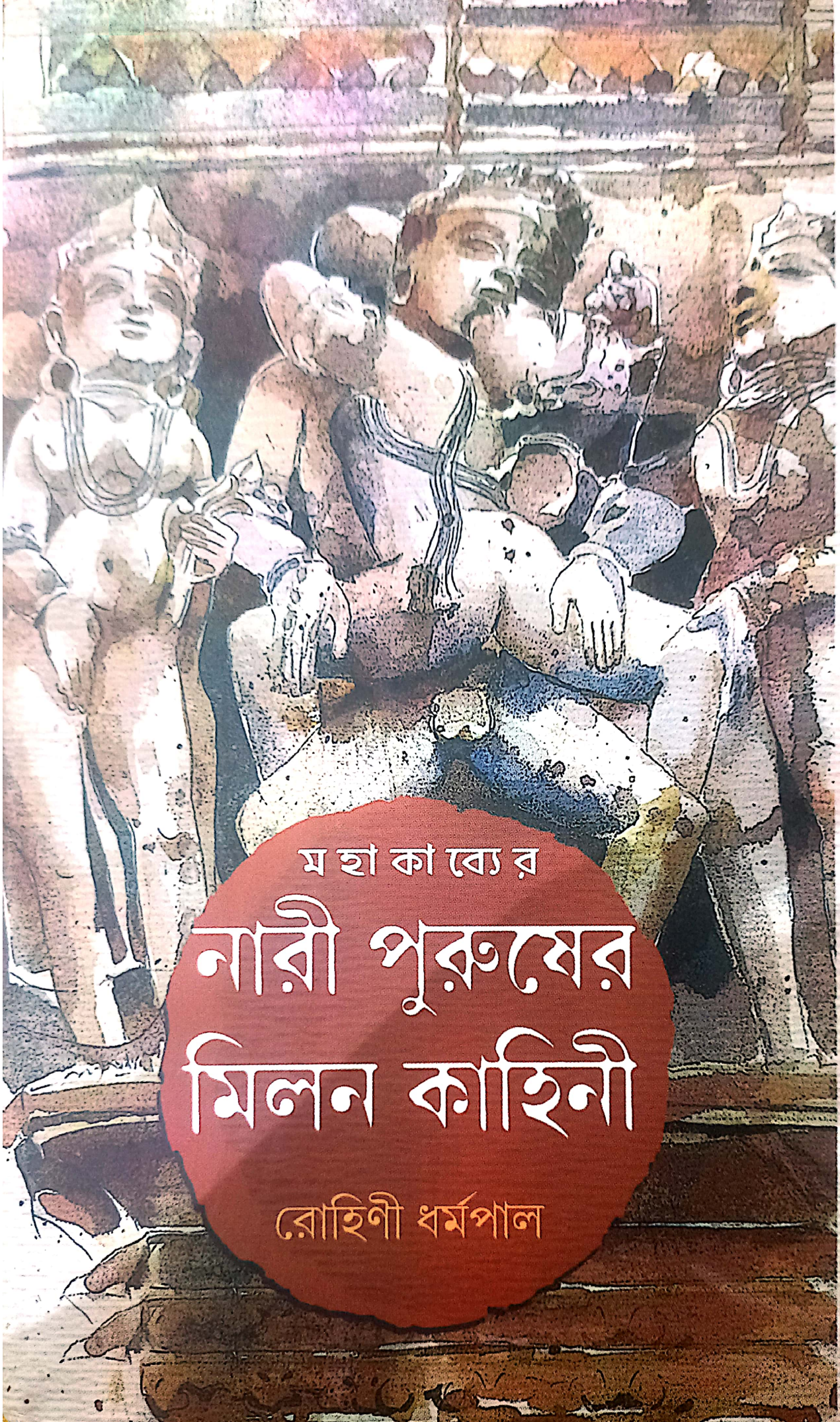
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সর্বস্বত্ত্ব সংরক্ষিত

প্রকাশকের লিখিত অনুমতি ছাড়া এই বইয়ের কোনও অংশেরই কোনওরূপ পুনরুৎপাদন বা প্রতিলিপি করা যাবে না, কোনও যান্ত্রিক উপায়ের (গ্রাফিক, ইলেকট্রনিক বা অন্য কোনও মাধ্যমে পুনরুৎপাদনের বা পারফরেটেড মিডিয়া বা কোনও তথ্য সংরক্ষণের পদ্ধতিতে পুনর্ব্যবহার বা পুনরুৎপাদন) করা যাবে না। এই শর্ত লঙ্ঘিত হলে উপযুক্ত আইনি ব্যবস্থা গ্রহণ করা হবে।

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IN SEARCH OF GENDER IDENTITIES
RELOCATING WOMEN IN THEORY AND PRACTICE
PROCEEDINGS OF WEBINAR

held in collaboration with

ICSSR



Ramakrishna Sarada Mission Vivekananda Vidyabhavan

In Search of Gender Identities : Relocating Women in Theory and Practice

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Associate Professor, Department of Philosophy
and
Dr. Payal Bose Biswas
Assistant Professor Department of Political Science

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From the desk of Editor✍

The International Webinar on "In Search of Gender Identities: Relocating Women in Theory and Practice" was jointly organized by Gender Resource Centre, Ramakrishna Sarada Mission Vivekananda Vidyabhavan in collaboration with ICSSR. The Webinar was designed with Special Invited Research Lectures delivered by three eminent resource persons specialized in the field of gender studies. The conference took place on 14th December, 2020 on Zoom Platform. The webinar was aired live on our college official YouTube channel attended by students, and faculty members of different academic institutions.

The prime focus and thrust of this day long international webinar were interdisciplinary discussions and sharing of experiences of different resource persons related to gender identity, sensitivity, mainstreaming, appropriation and dysphoria.

In this one-day webinar, we aimed at holding discussions from different disciplinary angles regarding the various predispositions we have in general about sex and gender, ascribed and attained attributes of human beings, both in theory and practice, so that we can get an overview of identifying gap (if any) between theory and practice.

Our IQAC coordinator, Dr. Chaiti Mitra delivered the welcome address, followed by an inaugural speech of our respected Principal Madam, Pravrajika Vedarupaprana.

All the three sessions were chaired by Dr. Soma Marik, who not only is our faculty member, teaches History, but also is an eminent women's studies researcher as well as an active feminist activist. She chaired the sessions and also delivered a thought-provoking lecture on Gender Issues.

The first lecture was delivered by Prof. Modhumita Roy, Associate Professor, Department of English, Tufts University. She started her discussion beautifully by quoting Marx and Engels' ideas of production and reproduction. She referred to the law of development of human history specially of Darwin and mentioned about the simple fact that mankind must first of all eat, drink, have shelter and clothing, before it can pursue politics, science, art, religion, etc. She also explained in her lecture how nowhere in the world women are considered equal to men or given equal protection. Considering this as a deeply disturbing issue she quoted the UNICEF's record from the past decade which notes that women can perform 66% of the world's work, produce 50% of the food but earn 10% of the income and own 1% of property. The general observation has been that the maintenance of the inequality is done through violence. She quoted Sangari's essay called 'Gendered Violence' and further stated different kinds of violence women faces in different areas and margins. According to her women is that group of people whose bodies are capable of or are expected to have the capacity for producing another human. She raised concerns about predetermined ideas regarding sexuality and tolerance, and confirms the idea stating marriage is a property relationship. Questions the concept of 'kanyadaan', the enforced monogamy etc. The discussion also included domestic violence and

how amidst Covid-19 crisis, domestic violence has seen sky touching limit. It has also led to an increased rate of 'survival sex' where women are selling themselves to give away the rent and buy food.

The second lecture was delivered by Prof. Indrani Mazumdar, who is a Retd. Senior Fellow at the Centre for Women's Development Studies, New Delhi. Her lecture focused on rethinking, relocating the different types of Identity. She discussed about framing the identity of women workers in our social and economic life. She also discussed about the mobilization of Muslim women and how recently the Muslim women are publicly protesting against CAA and NRC. She spoke of migrant women workers who are marginalized and also focused on women's trade unions in her discussion. The lecture touched on the questions of caste and community in relation to gender studies.

The third lecture was delivered by Prof. Rukmini Sen, Professor, Sociology, School of Liberal Studies, Director, Centre for Publishing, Ambedkar University Delhi. She beautifully initiated the discussion of understanding the position of women by tracing to the puranic times and moving on to Catholicism to Buddhism and Marxism. She rightfully linked the discussion to the post partition period and finally concluded the discussion with the present-day situation and the position of the women.

The overall discussion engulfing both the theory and the practice was quite fruitful, followed by enriched interactive discussions among the speakers, the presiding chairperson and the participants.

With a view to put on record the ideas that emerged through these sessions, we requested the speakers to develop their thoughts concerning the issue. Among three of them only one speaker has sent her paper and due to unavoidable reasons Professor Indrani Mazumdar and Professor Rukmini Sen could not send their paper but gave consent to publish their shared thoughts through transcription. We are indebted to Dr. Sanchali Bhattacharya (Assistant Professor, Department of Economics, RKSMVV), Smt. Moumita Dey (Lecturer, Human Rights), and Ria Bahadur (ex-student of English Honours) for helping us in transcription of lectures given by Professor Mazumdar and Professor Sen and reshape them into articles. Our special thanks to ICSSR for extending generous financial assistance towards publication of the present collection in a book form. The other literary contributors are Pravrajika Vedarupaprana, our Principal, Dr. Chaiti Mitra (Associate Professor, Department of English), our IQAC coordinator, Dr. Soma Marik, (Associate Professor, Department of History) the Chairperson of the Seminar, and the co-convenors of Gender Resource Centre of Ramakrishna Sarada Mission Vivekananda Vidyabhavan, Dr. Bidisha Chatterjee (Associate Professor, Department of Philosophy) and Dr. Payal Bose Biswas, (Assistant Professor Department of Political Science) who also happens to be the co-editors of the publication. We also extend our sincere thanks to all the members of Gender Resource Centre without whose contribution, this webinar would not have been possible to arrange. We would also like to give our special thanks to Dr. Sanghamitra Mukherjee, (Assistant Professor, Department of

Sanskrit), for in-house technical support along with our hired technical person, Mr. Akash Mondal. Our sincere thanks to Pravrajika Atmarupaprana, office-head of RKSMVV and other office staffs to extend their cooperation in making the webinar a great success. We are grateful to all those who have directly or indirectly helped in making our International Webinar a success amidst the constraints of Covid -19 outbreak. Lastly, we are thankful to the entire college administration for their encouragement and support. Also, we take the opportunity to apologize for being late in publishing the proceedings of the Webinar.

Dr. Bidisha Chatterjee

Dr. Payal Bose Biswas

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Juxtaposing Care and the New Normal -Is it Viable?

Dr. Bidisha Chatterjee

Introduction :

In the last few months, due to the outbreak of corona virus, the entire global community has witnessed a big shift in the map of social existence. Be it humans or the institutions or the states - all are fighting against the pandemic and are trying their best to cope up with the new situation. What we used to say a few months back - the normal situation - have now taken the back seat and the new norms of social existence are gradually getting prominence. Hence in the new mapping, the core has shifted to the margin and a totally new set of social dictates has positioned itself at the core. The outbreak of Covid - 19, and its gradual passage to the second wave, with no permanent way out to eradicate the disease in sight, we see that everyone from politicians to media persons, to friends and family, are living amidst frustration anxiety confusion and mental trauma. People has begun to welcome the rhetoric - 'the New Normal' situation as the accepted norm today. Almost all are imagining to settle into life again after this period of turmoil, under this new found comfort zone. However, the question is - do the people are really finding solace in the 'New Normal' ?

The problem :

Now why do we need to think that the term 'New Normal is problematic?

We may accept it just as we accept **a new brand of soap when it is launched by a company?**

No, apparently though it may seem that the new normal is a comfortable acceptable alternative amidst the pandemic, but a close look will make us understand the problem. In this lecture, I will try to identify the problem area and analyses whether the new normal is possible to accept through the care perspective. Now what is new normal? The expression 'new normal' is being perpetuated almost as a way to compromise with any uncertainty ushered by outbreak of the deadly virus. This framing 'the new normal' is very inviting - it holds that things will never be the same as they were before. So, welcome to a new world order - 'the New Normal' - a new set of rules to be obeyed by all. By using this linguistic jargon - a silent persuasion is going on within our society to make people re-imagine where we were previously relative to where we are now, appropriating our present as the standard. Everybody is welcoming the rhetoric 'new normal' (knowingly or unknowingly), with a view that life and existence will again become anxiety free and less threatening once we all embrace the new normal.

However, if we look deeply into the matter, we will find that in the pre-Covid society, the term "normal" has not worked for a majority of world's population, but has been perfect for a limited few. So, why should it start working now? The term normal is a cultural construct of patriarchy to universalize any of their power-centric dictates. Under the broader frame of 'the normal' patriarchy attempts to accommodate all. However, in such move they fail to cater the different needs of distinct individuals living in different social circumstances. The new normal

পঞ্চম বৈদিক পৌরাণিকা

প্রবন্ধ পর্ব





সূচিপত্র

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সংখ্যার আলোয় পুরাণ দেবলীনা রায়চৌধুরী ২৫৬
মুক্তির সন্ধানে সুভাষ নীলকণ্ঠ মুখার্জী ২৬৩
বৈদিক সমাজ ভূমিপুত্র না বহিরাগত শুভব্রত বসু ২৮৪
বিবাহ ও বিবাহ-বিচ্ছেদ রোহিণী ধর্মপাল ২৯৫
কলিকাল ও আমরা সুকন্যা দত্ত ৩০৩
দেবী রূপে ও কথায় ঝঞ্ঝু গাঙ্গুলী ৩১৪

রো হি নী ধর্মপাল

একম্



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বুদ্ধপূর্ণিমা

১লা জ্যৈষ্ঠ ১৪২৯ (১৬ মে ২০২২)

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 মাধ্যমে পুনরুদ্ধারের বা পারফোরেটেড মিডিয়া বা কোনও তথ্য সংরক্ষণের পদ্ধতিতে পুনর্ব্যবহার বা পুনরুৎপাদন) করা যাবে না। এই শর্ত লঙ্ঘিত হলে উপযুক্ত আইনি ব্যবস্থা গ্রহণ করা হবে।

দাম : ২৫০ টাকা

ইংলণ্ডে বঙ্গমহিলা বঙ্গরমণীর বিলেত 'দর্শন'

দে বা র তি চ ক্র ব তী



ইংলণ্ডে বঙ্গমহিলা : বঙ্গরমণীর বিলেত 'দর্শন'
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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 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 হবে।

সোম পাবলিশিং-এর পক্ষে ২১, কানাই ধর লেন, কলকাতা ৭০০ ০১২

থেকে সর্বানী কুশারী কর্তৃক প্রকাশিত এবং

গৌরাঙ্গ প্রেস, কানাই ধর লেন, কলকাতা ৭০০০১২

থেকে মুদ্রিত।

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প্রচ্ছদ অমিত মণ্ডল

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by

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প্রথম প্রকাশ

অক্টোবর, ২০২১

প্রকাশক

দেবাশিস ভট্টাচার্য

বঙ্গীয় সাহিত্য সংসদ

৬/২, রমানাথ মজুমদার স্ট্রিট

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প্রচ্ছদ

অতনু গাঙ্গুলী

বর্ণ সংস্থাপন

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ইছাপুর

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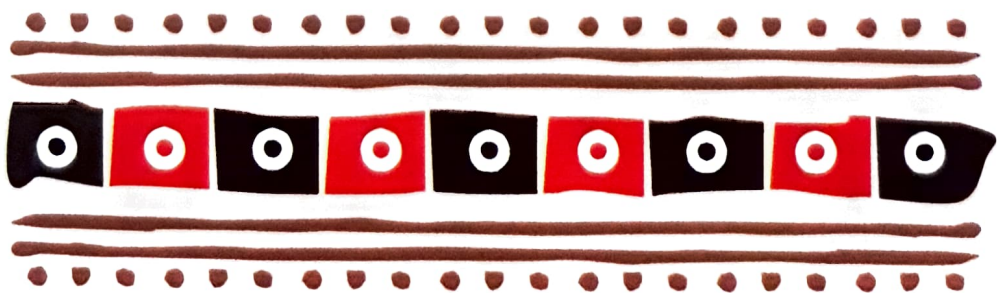
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শৈশবের রত্নকোষ

দেবারতি চক্রবর্তী



PADIPISIR BARMIBAKSA : SHAISHABER RATNAKOSH

A critical study of Lila Majumder's Padipisir Barmibaksa, by Dr. Debarati Chakraborty, Published by Debasis Bhattacharjee, Bangiya Sahitya Samsad, 6/2 Ramanath Majumder Street, Kolkata-700009. August, 2021 ₹ 130.00

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প্রথম প্রকাশ

স্বাধীনতা দিবস, ২০২১

প্রকাশক

দেবাশিস ভট্টাচার্য

বঙ্গীয় সাহিত্য সংসদ

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কলকাতা : ৭০০ ০০৯

প্রচ্ছদ

অতনু গাঙ্গুলী

বর্ণ সংস্থাপন

প্রিন্টম্যাক্স

ইছাপুর

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वह्निका

बोदेबेषनवद्युताग्विः। तनूरुहोधिप्रमतिश्चकारवेत्वं कल्याणवसुविश्ममविषत्वं
मग्नेप्रमतिस्त्वपितासिनस्त्वं वयस्त्वं तव जामयो वयो। संतारायः श्रुतिनः संतारायः
सुवीर्यं तिघ्नतपामदाप्य ॥३३॥ त्वामग्नेप्रथममायुमायवेदेवा अकृण्वन्नेदुषस्यवि
श्रपति। इक्ष्मामकृण्वन्मनुषस्यशासनं पितुर्यत्पुत्रोममैकस्य जायते त्वं नो अग्नेनर्वद
पापमिर्मघो नो रक्षत च श्रवद्य। गतातो केस्युते नयुग वासुस्य निमेष रक्ष मागदा वद्य
ने। त्वमग्नेयज्यवेपाकरंतरो निबं गायचतुरक्ष इध्यस योरात हव्यो वकाय धायस की
रे श्विन्मंत्रं मनसा वनोषितं। त्वमग्ने उरुशंसा यवा घर्तस्या ह्य देव्यः परमं वनोषित
तु। आध्रस्य चित्रमतिरुच्यसे पिताप्रपाकं शास्ति प्रीदिशो विदुषः। त्वमग्ने प्रयतदधि

बोदेबेषनवद्युताग्विः।

मग्नेप्रमतिस्त्वपितासिनस्त्वं

सुवीर्यं तिघ्नतपामदाप्य ॥३३॥

श्रपति। इक्ष्मामकृण्वन्मनुषस्यशासनं

पापमिर्मघो नो रक्षत च श्रवद्य। गतातो केस्युते

ने। त्वमग्नेयज्यवेपाकरंतरो निबं गायचतुरक्ष इध्यस योरात

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तु। आध्रस्य चित्रमतिरुच्यसे पिताप्रपाकं शास्ति प्रीदिशो विदुषः।

संकलन ७ सम्पादना

रोहिणी धर्मपाल

ताग्विः। तनूरुहोधिप्रमतिश्चकारवेत्वं क

तासिनस्त्वं वयस्त्वं तव जामयो वयो। संतारायः श्रु

मदाप्य ॥३३॥ त्वामग्नेप्रथममायुमायवेदेवा अकृण्वन्नेदुषस्यवि

वन्मनुषस्यशासनं पितुर्यत्पुत्रोममैकस्य जायते त्वं नो अ

रक्षत च श्रवद्य। गतातो केस्युते नयुग वासुस्य निमेष रक्ष मागदा वद्य

करंतरो निबं गायचतुरक्ष इध्यस योरात हव्यो वकाय धायस की

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প্রচ্ছদ: সৌরভ মিত্র

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बोदेबेषनवद्युताग्निः। तनूकहोधिप्रमतिश्चकारवेत्तकल्याणवसुविभवेविषस
मन्त्रेप्रमतिस्त्वपितासिनस्त्वव्यस्तुतवजामयोवयो। संतारायः। श्रुतिनः। संतारायः।
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श्रुति। इहामन्त्रेप्रथममायुमायवेदेवा अकृण्वन्नुषस्यवि
पायसिर्मन्त्रेनोरक्षतचश्चवद। गतातोकेस्युतनेयुगवाप्तस्यनिमेषरक्षमागद्वाव
ते। त्वमन्त्रेयज्यवेपायुरन्तरो निवगायचतुरक्षइध्यस। योरानहज्योवकायधायसेकी
रेश्विन्मन्त्रेमनसावनोषितं। त्वमन्त्रउरुशसायवाघनेस्याह्यदेव्याः परमंवनोषित
तु। आध्रस्यविभवेमन्त्रेयमेपिताप्रपाकं शस्तिप्रदिशोविदुर्धरः। त्वमन्त्रेप्रयतदधि

बोदेबेषनवद्युताग्निः।

मन्त्रेप्रमतिस्त्वपितासिनस्त्वव्यस्तु

सुवीर्यंतिधनपामदाय ॥३३॥

श्रुति। इहामन्त्रेप्रथममायुमायवेदेवा अकृण्वन्नुषस्यवि

पायसिर्मन्त्रेनोरक्षतचश्चवद। गतातोकेस्युतनेयुगवाप्तस्यनिमेषरक्षमागद्वाव

ते। त्वमन्त्रेयज्यवेपायुरन्तरो निवगायचतुरक्षइध्यस। योरानहज्योवकायधायसेकी

रेश्विन्मन्त्रेमनसावनोषितं। त्वमन्त्रउरुशसायवाघनेस्याह्यदेव्याः परमंवनोषित

तु। आध्रस्यविभवेमन्त्रेयमेपिताप्रपाकं शस्तिप्रदिशोविदुर्धरः। त्वमन्त्रेप्रयतदधि

संकलन ७ सम्पादना
रोहिणी धर्मपाल

ताग्निः। तनूकहोधिप्रमतिश्चकारवेत्तक

तासिनस्त्वव्यस्तुतवजामयोवयो। संतारायः। श्रुतिनः। संतारायः।

पामदाय ॥३३॥ त्वामन्त्रेप्रथममायुमायवेदेवा अकृण्वन्नुषस्यवि

श्रुति। इहामन्त्रेप्रथममायुमायवेदेवा अकृण्वन्नुषस्यवि

पायसिर्मन्त्रेनोरक्षतचश्चवद। गतातोकेस्युतनेयुगवाप्तस्यनिमेषरक्षमागद्वाव

ते। त्वमन्त्रेयज्यवेपायुरन्तरो निवगायचतुरक्षइध्यस। योरानहज्योवकायधायसेकी

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

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বিদ্যাঃ সমস্তাস্তব দেবি ভেদাঃ।
দ্বিয়ঃ সমস্তাঃ সকলা জগত্‌সু ॥
— শ্রীদুর্গাসপ্তশতী।

যত্র নার্যস্ত পূজ্যন্তে রমন্তে তত্র দেবতাঃ।
যত্রৈতাস্ত ন পূজ্যন্তে সর্বাস্তত্রাফলাঃ ক্রিয়াঃ ॥
— মনুসংহিতা। (৩/ ৫৬)

I think women are foolish to pretend they are equal to men.
They are far superior and always have been— William Golding.

এক নারী— তাকে ঘিরে তার সত্তাকে ঘিরে যুগান্তরের ভিন্ন ভিন্ন দৃষ্টিকোণ।
মজার বিষয়, অগ্রসরমান সভ্যতার গতিতে নারীর সত্তা মর্যাদার পরাকাষ্ঠায়
প্রতিষ্ঠা পেতে যুক্তি-তর্ক-প্রশ্ন-প্রতিপ্রশ্নের সন্মুখীন হয়ে চলেছে প্রতিনিয়ত। যা
চিরন্তন সত্য, যা প্রশ্নাতীতভাবে সৃষ্টিলগ্ন থেকেই প্রচলিত, তাকে ঘিরে, তার
অস্তিত্বকে সংশয়ের বৈতরণী পেরিয়ে ভিত খুঁজে পেতে যুঝতে হচ্ছে।

সুচারুভাবে সংসারলীলা প্রবর্তনের জন্য স্বয়ং বিধাতা নিজেকে স্ত্রী ও
পুরুষরূপে বিভাজিত করেছিলেন। জগতের সমস্ত স্ত্রী জগন্মাতার অংশরূপিণী—
দুর্গাসপ্তশতী-তে এই তথ্য পাই। মনুসংহিতায় যথেষ্ট উল্লেখ আছে নারীর পূজা
ব্যতিরেকে দেবতাদের অসন্তুষ্টির কথা এবং নারীর অবমাননায় সমাজের
উচ্ছন্নে যাবার কথা।

Book Chapter Publication of Sreejaya Chatterjee (Session 2021-2022)

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Prof. R.J. Rao
Vice Chancellor

प्रो. आर.जे. राव
कुलपति



BARKATULLAH UNIVERSITY
Bhopal-462 026, Madhya Pradesh (India)

बरकतुल्ला विश्वविद्यालय
भोपाल-462 026, मध्यप्रदेश (भारत)



Message

I am happy to know that Institute of Professional Education and Research (IPER), Bhopal is organizing its **5th National e-Conference** on the topic **"COVID-19: The Showcase of potential in Indian Economy"** on **31st July 2021.**

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COVID-19: A Catalyst for e-Commerce Following a Transition in Buyer Behaviour-A Study

Sreejaya Chatterjee

ABSTRACT

COVID-19 the global pandemic has changed nearly every sphere of the world's culture and had been the most expounding event in 2020. The rapid change in the situation has inflicted both negative and positive impact on humanity. Perspectives have been redefined. Many are facing new challenges in the work front while many have lost their jobs in restaurants, bars, movie theatres due to the sudden dwindle from thousands to ten. The entire world came to know about new term called 'lockdown' which in turn provided a push to our buying behaviour. Though the pandemic has been an adversity for most sections of the global economy, it has been a boon for few sectors such as digital finance and digital commerce. There is a significant rise in the number of internet users. Though endured out of necessity it would not be an overstatement to say that this pandemic has accomplished a height of digital adoption within few months that would otherwise have taken a couple of years. Those confined, staying indoors took to the internet. Lockdown injected fear amid Covid-19 spread and it yielded high online buying inclinations among people, many even indulging in 'panic buying'. Even after the dismissal of lockdown, people feared of venturing out and buying stuff which ascribed to higher indulgence in online buying. The remarkable growth in the e-commerce has created much research interest to dive deep into various factors for such a significant transition. This research paper makes an effort to explore various important aspects of the performance of the e-commerce industry along with certain patterns of purchasing behaviour and online shopping. It also stresses on the psychological causes of panic buying following a health crisis.

Keywords: E-commerce, Panic Buying, Covid-19, Buyer Behaviour, Customer Perception.

INTRODUCTION

Although COVID-19 has been a hard hit to the world and its economy with prolonged lockdowns and social distancing measures disrupting businesses from both the supply and demand side perspective, yet it provided a push to few sectors like digital payments, e-commerce and Facebook commerce (f-commerce) to expand. Amidst rising panic, confusion, increasing unemployment, a paradigm shift in consumer behaviour is noticed where people have embraced digital means

*Faculty, Ramakrishna Sarada Mission Vivekananda Vidyabhavan,
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'HER' STORY : THE BEACON OF LIGHT FOR GIRLS

Sabita Chaudhuri

"I've never regarded women as in any way less competent than men."

—Nelson Rolihlahla Mandela

Our country has completed the 75th anniversary of much desired Independence in the past year. The historic festival of the diamond jubilee of Indian Independence was also celebrated with a grand ceremony. Simultaneously the extensive and great efforts of our freedom fighters as well as the donations of our constitution framers were attributed rightly, to this very occasion. Nevertheless, it is not felt that the deeds of the enlightened thoughtful women personalities of the same turf are recalled as those of their male counterparts' feats.

The representation of women in the Constituent Assembly, we know was not ideal, rather meager. They were only fifteen in number (less than 4% here) out of three hundred and eighty nine members. But the scholarly and glorious contributions of these talented associates have left an outright and perpetual impact on the country and the world with their hard work in framing our constitutional provisions. Virtually the contributions of all these enthusiastic members associated with the national movements and their commitment to the cause of the mistreated constituent since pre-Independence days were also remarkable. Leela Roy (nee Nag) was one of those committed women luminaries who made resolutions to fight against almost all sorts of socio- economic hindrances caused by widespread illiteracy and subjugation of the marginals in the existing social order. It is very important to mention here that it was nearly infeasible for women to claim a political space in the prevailing societal structure. Still they accomplished. We are proud enough to be the descendants of such champions and the successors of late Leela Roy as well.

Leela Roy, the eminent proponent of women empowerment as well as the social reformer, was born on the 2nd of October, 1900 in Goalpara (now in Bangladesh), Assam. After completion of her schooling at Eden High School of Dhaka she obtained the Graduate degree in English from Bethune College, Calcutta in 1921 and was awarded the *Padmabati Gold Medal* for her academic excellence. She completed her Postgraduate programme in Arts from the *University of Dhaka* in 1923.

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RELOCATING WOMEN IN THEORY AND PRACTICE
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Editors : Dr. Bidisha Chatterjee
Associate Professor, Department of Philosophy
and
Dr. Payal Bose Biswas
Assistant Professor Department of Political Science

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RELOCATING WOMEN IN THEORY AND PRACTICE
PROCEEDINGS OF WEBINAR

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MATUA RELIGION AND SOCIETY



A SOCIO-
POLITICAL
ANALYSIS
AND SOME
RELATED
ESSAYS

Translations of the Writings of
MANOHAR MOULI BISWAS

EDITED BY

**Debi Chatterjee
Sipra Mukherjee**

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By Manohar Mouli Biswas and Ed. by Debi Chatterjee and
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Feminism and the Matuas/Matua Faith

Alice Walker is a well known name in the international Feminist movement. She was born in 1944 in a black family in Georgia, America. The blacks have always been lagging behind the whites in education, socially ostracized, and deprived of recognition or respect. They are victims of numerous forms of hatred, exploitation, deprivation, and betrayal. They have been forced to stay away from the areas marked for the whites. Their skin colour makes the blacks different from the whites. It's not difficult to recognize a different person when one sees one them. The difference is clearly visible. They have to live with the hatred, the hostility. Sometimes their black skin causes them to be victims of violence. A prominent voice against such racial discrimination is that of Alice Walker. She has always been a very well known author. She had fallen in love with, and later married, Mel Leventhal, a white Jew. Their union was not accepted by society, and a death warrant was issued in her name.

They were divorced. Alice wrote the book "The Color Purple". The book was published in 1982, and Alice was awarded the Pulitzer Prize the next year. Her fortunes changed overnight, she was released from the poverty-ridden existence destined for the blacks.

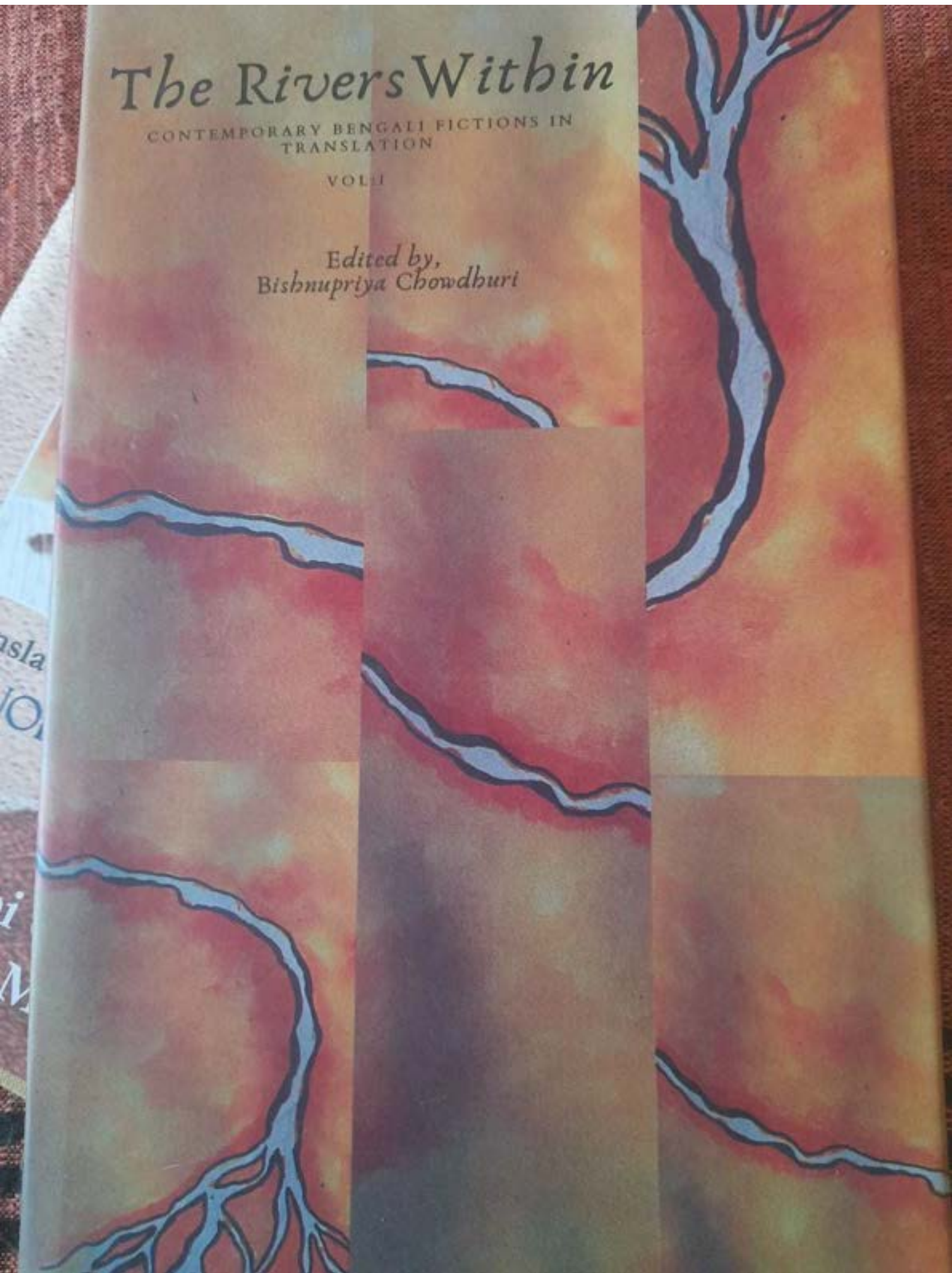
The position of the Sudras in India is similar to those of

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...who married a Namasudra girl, their offsprings chose to be known by their Namasudra identity over the Brahmin one. Their story is a glorious victory of matriarchy.

It should be emphasized here that gender equality has always existed among the marginalized communities of India, irrespective of race, caste or creed. A glorious example is the Matua faith and philosophy. However, the narrow-minded Hindu male chauvinists had never acknowledged this fact, nor embraced the practice. Hence the thought of acknowledging this aspect of the marginalized people had never occurred to them.

Another term to denote the marginalized Namasudra community is Chandal or Charal. The British conducted a census in 1871 which marked these people as Chandals or Charals. Thakur Guruchand, son of Harichand Thakur, led a movement to strike off the term Chandal and replace it with Namasudra. It took him 30 years, from 1881 to 1911, to make the change. The Chandals have a long and glorious history. There are numerous mentions of Chandals in the Manusamhita. Any child born of a Sudra man and a Brahmin woman is a Chandal. The Chandals of Manu's times are today known as Namasudra s.

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Understanding Feminism through the Lens of Post colonialism

Payal Bose Biswas

Introduction

The feminist thought encompasses a wide variety of concepts that provide the framework in the study of gendered behaviour in the society. The first concept that comes predominantly in this study is gender & how it is different from sex. The other concepts that fill up the domain are masculinity & femininity, patriarchy & stereotyping, nature & nurture, public & private sphere, gender equality & mainstreaming. All these form the backbone for gender & women's studies.

Sex and Gender

The term 'sex' and 'gender' are concepts used by different feminist writer's academicians, researchers scholars etc. to distinguish between the biologically- differently produced male and female and socially-differently constructed male & female. 'Sex' refers to the biological & physiological difference on the basis of genital organs. As infant is born, they are either labeled as boy, girl and third sex. Society uses 'sex' to construct the

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1

Empowering Women through ICT: A Critical Literature Review

Sreejaya Chatterjee

*State Aided College Teacher, Ramakrishna Sarada Mission
Vivekananda Vidyabhavan, Kolkata, West Bengal*

ABSTRACT

The ICT revolution has brought new dimensions of economic and social transformations which is advantageous for both developed and developing countries. Many communication experts address media's contribution as "lubricator" of the development process. In society women are still considered marginalized and hence face various inequalities. Despite of immense growth in many fields, women are still the inferior even after her adequate contribution to society. The world is growing with the advancement of technology and ICT is no lesser an important aspect in development process. This paper analyses the role of ICT in women empowerment. ICT has stretched its wings in various fields related to education, business, learning, activism from where women are getting employment, popularity, knowledge, awareness, security, identity. This paper summarises the relevant research on the use of ICT towards women empowerment. It reviews studies that have touched upon the role of ICT towards social change, enhanced awareness, economic development among women, building an identity, participation in social activism etc. This paper also discusses the importance of ICT towards development communication. This review addresses the need of future studies for the same.

Keywords: ICT, Social change, Online Activism, Women Empowerment.

INTRODUCTION

Information and communication technology (ICT) allow us to obtain information and communicate with others at a rate and over distances never before possible. The knowledge and resource gap might expand exponentially for individuals without access to ICT. The "digital divide," as it's known, is usually caused by poverty and a lack of infrastructure. Cultural expectations and prejudice, in the case of women, can worsen their lack of access to ICT. It is believed that when women and girls around the world are able to tap into ICT's potential, they can improve not only their own lives but also the lives of their communities through increased employment, participation in governance, and the application of better health, safety, financial information and social progress. Gender equality is not just a basic human right, but also a prerequisite for a world that is peaceful, affluent, and sustainable. Women's empowerment refers to developing and improving women's social, economic, political, and legal authority in order to ensure women's equality. Women's empowerment enables women to gain control

মৃত কবিতার নাম জন্মান্তর

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সংঘমিত্রা মুখার্জি

রামকৃষ্ণ-বিবেকানন্দ ভাবসমৃদ্ধ, শ্রীশ্রীমায়ের আশীর্বাদপুষ্ট, রামকৃষ্ণ মঠ ও মিশনের একমাত্র বাংলা মুখপত্র 'উদ্বোধন'। স্বামী বিবেকানন্দের মানস সন্তান এই পত্রিকা। উদ্বোধন = উৎ - বুধ্ + নিচ্ + অন্ 'সংসদ বাঙ্গালা অভিধান' অনুসারে উদ্বোধন শব্দের আক্ষরিক অর্থ, 'জ্ঞান বা বোধের উদ্রেক, চেতনা-সঞ্চারণ, জাগরণ, যাহা জানাইয়া দেয়'। 'বঙ্গীয় শব্দকোষ'-এ হরিচরণ বন্দ্যোপাধ্যায় 'উদ্বোধন' শব্দের অর্থ করেছেন, '১ উদ্দীপন, ২ জাগরণ, জাগান, ৩ স্মৃতিজনন'। উদ্বোধন পত্রিকা রামকৃষ্ণ-বিবেকানন্দ ভাবান্দোলনের স্মারক স্বরূপ। 'উৎ' অর্থাৎ উৎকৃষ্ট বিষয়ে বোধন—জাগরণ, এই অর্থেই স্বামীজি পত্রিকার এরূপ নামকরণ করেছিলেন।

বিগত ১০০ বছরেরও বেশি সময় ধরে 'উদ্বোধন' ঠাকুর-মা-স্বামীজির বিশ্বজনীন ভাব ও কালজয়ী বাণীকে প্রচার করে চলেছে দেশে এবং বিদেশে। ঊনবিংশ শতকের নবজাগরণের অগ্রদূত, এক কথায় ভারতের প্রথম আধ্যাত্মিক আচার্য স্বামীজি ভারতীয় সংস্কৃতি ও রামকৃষ্ণ ভাবাদর্শ প্রচারের জন্য একটি বাংলা পত্রিকার প্রভূত প্রয়োজনীয়তা উপলব্ধি করেন এবং তারই ফলশ্রুতি 'উদ্বোধন'। পত্রিকা প্রকাশের আগ্রহ অনেক কাল আগেই যে স্বামীজি মনে মনে পোষণ করছিলেন, তার প্রমাণ মেলে আলাসিঙ্গাকে লেখা তাঁর পত্রে। ১৮৯৫ সালের ৬ই মে স্বামীজি আলাসিঙ্গাকে লেখেন 'এখন একখানা কাগজ কোন রূপে বার করতে খুব ঝোঁক হয়েছে আমার'। ভাব প্রচারকে শক্তিশালী ও কার্যকর করার জন্য তিনি একইসঙ্গে বিভিন্ন পত্র-পত্রিকা প্রবর্তনের কথা ভেবেছিলেন। তাঁর 'পত্রাবলী' থেকে এ ব্যাপারে বোঝা যায় যে, পাশ্চাত্য থেকে তিনি তাঁর অনুরাগী ভক্তবৃন্দ এবং গুরুভাইদের বারংবার অনুপ্রাণিত ও উৎসাহিত করেছেন। তাঁর প্রত্যক্ষ প্রেরণায় পত্রিকা প্রকাশের এহেন স্বপ্ন ও সংকল্প বাস্তবায়িত হয়, প্রকাশিত হয় ১৮৯৫ সালের ১৪ সেপ্টেম্বর ইংরেজি ভাষায় 'ব্রহ্মবাদিন' পত্রিকা। এটি ছিল খুব উচ্চাঙ্গের দার্শনিক পত্রিকা। শিকাগোর ধর্ম মহাসম্মেলন তথা পাশ্চাত্যের বিভিন্ন দেশে বেদান্ত প্রচারের ফলে স্বদেশে ও বিদেশে বেদান্ত সম্বন্ধে যে ধারণার সৃষ্টি হয়, সেই ধারণাকে মূর্ত রূপ দিতে ও ব্যাপকভাবে প্রচার করতে বিদেশি ভক্ত ও স্বদেশি অনুরাগীদের কাছে একটি ইংরেজি মুখপত্র খুবই জরুরী ছিল। 'ব্রহ্মবাদিন' ছাড়াও অপর একটি অপেক্ষাকৃত সহজ ইংরাজি পত্রিকা প্রকাশের ইচ্ছা ছিল তাঁর এবং সেই ভাবনার ফলেই ১৮৯৬

Neighbourhoods and Neighbourliness in Urban South Asia

Subjectivities and Spatiality

Edited by

Sadan Jha and Dev Nath Pathak



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ROUTLEDGE

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This volume examines urban South Asia through the ideas of neighbourhood and neighbourliness. With a focus on the affective socio-spatial and sensorial experiences of non-metropolitan, small and intermediate cities, the chapters in the volume look at neighbourhoods as a key to exploring the textures of urban life. Bringing together scholars from a variety of disciplines including sociology, anthropology, urban studies, planning, and social history, the book highlights urban heterogeneity and contemporary transformations in South Asia. It discusses the linkages between urban lived spaces and social life; memory, migration, and exile; and the city and its society through practices of everyday life in neighbourhoods. With studies from Sri Lanka, Nepal, Afghanistan, Bangladesh, and India, the volume addresses a wide range of issues pertaining to urban experiences in their regional specificities and in a broader context of the Global South.

This book will be useful to scholars and researchers of urban sociology, anthropology, urban studies, planning and development, social history, political studies, cultural studies, geography, and South Asian studies. It will also interest practitioners and policymakers, architects, planners, civil society organisations, and thinktanks.

Sadan Jha is Associate Professor at the Centre for Social Studies, Surat, India.

Dev Nath Pathak is a founding faculty member of Sociology at South Asian University, New Delhi, India.

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The “Muslim” neighbourhoods of Kolkata

Anasua Chatterjee

In recent years, the “Muslim neighbourhood” has come to occupy an important place within the urban imaginary of most Indian cities. Various identified as *mohalla*, *para*, *ilaka*, and so on, these supposed “Muslim” spaces represent various points in a continuum between self-segregated, homogeneous ethnic enclaves, home to specific Muslim communities to more complex and heterogeneous socio-spatial formations displaying forced enclosure and deprivation, represented by the Muslim ghettos and slums (Gayer and Jaffrelot 2012). Despite their ubiquitous presence and differences in form, their immediate identification almost always occurs through the arc of religious community membership of their residents. While such identification often directly derives from mainstream perceptions around communalised Muslim identities in the country (Pandey 1999), a number of localised negative attributions further tend to attach themselves to these spaces (Subraminiam 1999, Tayob 2019). Often likened to “little Pakistan-s” (Kirmani 2013), they are viewed as zones inhabited by the “other” whose allegiances possibly lie elsewhere, outside the boundaries of local imaginings and sensibilities, finding expression in heightened assertions around religion and community.

In many Indian cities, “Muslim” neighbourhoods are viewed mainly as outcomes of communal violence which have resulted in the reorganisation of urban space along the lines of religious community (Chatterji and Mehta 2001; Gupta 2011). Partition (1947) and the communalisation of social relations around it had played a significant role in un-mixing Hindu and Muslim populations and pushing the latter into closed, segregated spaces set apart from Hindu residential quarters. Muslim persecution in the form of periodic outbreaks of communal disturbance, continued social discrimination, and prejudice has since worked to maintain and reinforce the boundaries that had come up immediately after Partition. Scholars working in the area have drawn attention to the

Neighbourhoods and Neighbourliness in Urban South Asia: The Case of Kolkata's 'Para-s'

Anasua Chatterjee^{1*}

¹ Department of Sociology, Ramakrishna Sarada Mission Vivekananda Vidyabhavan, Kolkata, India

*Corresponding author. Email: anasua.chatterjee@rksmvv.ac.in

ABSTRACT

Western urban theory has traditionally viewed neighbourhoods as historical or administrative conveniences that functioned to organize civic life of communities in urban space. However, little attention has been paid to the diverse forms of sociability that emerge and thrive within these spaces. Even in the cities of the Global South, neighbourhood patterns have been sought to be explained predominantly through the twin lens of social inequality and spatial segregation. As such, the affective potential of the neighbourhood has remained relatively unexplored. By focusing on everyday life in the para-s (traditional neighbourhoods) of Kolkata, this paper draws attention to the ways in which these socio-spatial units display agency of their own, actively shaping urban identities and urban dwellers' relationship to the city. The paper argues that institutions and practices characteristic of para-based socialities allows for such processes. The paper surmises that para life offers new insights towards understanding the everyday inhabitation of the urban in these contexts, processes which otherwise lie in the interstices of mainstream urban theory.

Keywords: Neighbourhood, Urban Space, South Asian City, Para.

1. INTRODUCTION

Neighbourhood has been a key category in the literature on urban space and been employed to understand various aspects of urban living, spanning from issues of governance and civic participation to those of community and territorial identity, zoning and socio-spatial segregation. While some concern for communal living has figured in anthropological studies of neighbourhoods of several North American cities (Foote Whyte 1955; Gans 1962), the neighbourhood as a unit has been largely imagined as a geographical unit, often a site for planning and community-oriented development (Mann 1970). As such, the affective potential of the neighbourhood tended to remain unexplored. Even while the scope of urban theory expanded to include societies of the Global South, the focus remained heavily on urban inequality and concerns of segregation, evident in studies on slums and their relationship to the city, and in certain contexts, such as those of South Asia, community-based neighbourhoods often kept at a distance from the rest of the city. In the case of India, literature on urban neighbourhoods display similar concerns and the two major axes along which neighbourhoods have been studied include the twin focus on deprivation and middle-classness in the burgeoning metropolises on the one hand (Sharma 2000; Srivastava 2015) and caste- and religion-based segregation on the other (Dupont

2004; Gayer et al. 2012). A few studies have thrown light on specific social aspects of urban neighbourhoods in India, such as fictive kinship, politics and, community bond (Vatuk 1969; de Neve and Donner 2006; Chandravarkar 2009), however they are few and far between and do not comprise the main tropes of scholarship on neighbourhoods. This chapter attempts to understand and further build on urban neighbourhoods as social entities, focusing on institutions and everyday activities that lends meaning to these lived spaces. It does so by presenting a situated account of the 'para', the traditional idiom of understanding neighbourhood in Kolkata, the erstwhile capital of British India. In the process, it also hopes to throw light on aspects of the emergent urban social, mapping the ways which individual and groups relate to urban space in Indian cities.

2. THE CITY AND ITS NEIGHBOURHOODS: A PERSPECTIVE

Calcutta developed rapidly during the 18th and 19th century drawing a large populace from its hinterland who arrived in search of livelihood promised by the expanding colonial capital. Historians of the colonial city have documented how in-migrating groups came and settled in, establishing residential spaces along affiliations of region, language, caste and occupation (Archer 2000; Chattopadhyay 2005). These socio-spatial arrangements typically afforded the bases of *para*-based socialities to emerge, and the *para* soon became the key unit of the spatial configuration of social life within the colonial city. At one level, the *para* represented a territoriality, extending a sense of place to its inhabitants; at another, it provided a site where affective bonds and a sense of common life and collective identity were fostered within an alien and potentially hostile urban space (Sengupta 2017). Indeed, within the *para* one experienced a sense of familiarity and ease of life beyond the limits of the immediate the family. However, once outside, one exercised caution in exchanges with the wider public, the realm of strangers, whose manners and ways of life remained, at the best, unfamiliar to the typical urban dweller (Hansen 2013). Even though the *para* appeared to recreate the traditional ways of life in the *palli*-s (localities of caste) of Bengal's villages, many institutions, such as the local library, gym and club emerged lending the *para* a peculiarly urban character. With changes in colonial urban policy, *thanas* (police-stations) and, eventually, wards became the predominant administrative identifiers over the *para* system; nonetheless, at the cognitive level, *para* remained a cornerstone of identity and belonging in the city.

The period after Partition and Independence in 1947 saw a series of spatial readjustments which emerged in response to the new categories of social difference that became relevant in the city. Besides the refugee colonies of in-migrating East-Bengali Hindus, Muslim predominant clusters emerged in several parts of the city, and the boundaries of existing Chinese and Anglo-Indian settlements became more defined than before. While often internally heterogeneous and socially complex, paras were readily identified as corporate units within the urban imaginary following the perceived social identities of groups that lived there. Thus, Calcutta had its '*musholman para*-s', '*chiney para*/*patti*'s' and '*shaheb paras*' which lent a peculiar segmented character to the city's social landscape. Similar cognitive practices of identification also led to the employment of the term to denote areas after their principal social activities evident in names such as *Boi-para*, *College para*, *Daptari-para* (neighbourhoods where book shops, colleges and offices clustered respectively) among others. Even though residential communities with active associational lives that had grown organically from the experiences of colonial modernity, continued to thrive in the early decades especially up to the late 1980s early 90s, the immediate 'street neighbourhood' (Jacobs 196, 118), epitomized in the traditional *para* and its institutions, tended to remain outside the purview of the wider practices and politics of designating space in the city. Literature on neighbourhoods in Kolkata have mainly reflected on spatial reconfigurations brought about by practices of socio-political othering yielding accounts ranging from the descriptive to the analytical (Bose 1968; Chatterji 2007; Gupta, Mukherjee and Banerjee 2009; Chatterjee 2017) without focusing adequate attention of socialities that emerged as a corollary of *para*-life. Nonetheless, the social significance of the *para* in the lives of urban dwellers has continued to find

representation in popular culture, in music, films and literature, and in the periodic efforts undertaken to reinvigorate aspects of *para*-life by urban conservationists. This chapter attempts to locate the *para* as socio-spatial configuration that derives from the specific trajectory of urbanism in Kolkata and understand the role it has played in shaping urban identities and experiences in the city. In the process, it also briefly engages with the transformations that have affected para-based life in the city.

3. FIELD AND METHOD

In studying the *para*, I borrow from perspectives of the 'urban social' (Suttles 1976; Prakash 2002) which focus on the ways in which, rather than providing a context for social action, urbanity itself actively produces it. I view the *para* as a socio-spatial unit embedded within the social and historical specificities of the South Asian City, in particular, its heterogeneity, open-endedness and inherent unknowability (Gandhi and Hoek 2012; Hansen 2013). The study draws from 20 in-depth interview narratives supplemented by field visits to understand the meanings and experiences that derive from the everyday practices of inhabiting the *para*. In doing so, the study puts particular emphasis on the ordinary, 'lived world' (Ortner 1995) of *para*-based socialities. Interviews for this phase of the ongoing study was conducted between December 2020 and July 2021. Respondents in the study were primarily Hindus¹, both male and female, aged between 30 and 45. Words and phrases originally used by respondents in Bengali have been translated into English by me, and names and addresses have been suitably altered for concerns of anonymity.

4. DECODING 'AMADER' (OUR) PARA

Beyond its usage to signify communities of kind (Hull 2011) or activities specific to particular parts of the city, the word 'para' tends to get employed mainly in relation to the 'self'. My respondents narrated para either as 'amader' (our) para, or as 'ami je paraye boro hoyechi' (the para I grew up in), in the event they currently resided in arrangements which did not correspond to para-based life in the city. Barring two respondents, who have spent their lives either in affluent, cosmopolitan localities or mixed neighbourhoods that are not completely residential, all the others subscribed to have lived either entirely or at least for a good part of their lives in various paras. Cognitively, the para appears to carry certain tropes within the imaginary of urban dwellers; it represents a territoriality, a sense of identity and most significantly a 'feel' – 'para-r ekta byapar ache' (para has a certain feel) that derives typically from ways of life within it.

In terms of its physicality, the para is fairly limited, and could be restricted to a single street with a few by-lanes branching off, a single lane culminating in a dead end, or even a group of houses which share a single entry and exit with respect to a thoroughfare. While physical boundaries of the kind displayed by gated communities in contemporary urban spaces are not the rule, mental maps work to set apart one para from the other. Such perceived demarcations can build on a number of indicators, and markers such a paved path, a thoroughfare, a grocery store frequented by the residents of the neighbouring houses, and even a rickshaw stand could delimit the boundaries of the para. However, on occasions, the limits of the para are entirely cognitively drawn and expresses itself in decisions over how far a family would allow children to go out on their own, unsupervised; or with whom one could form a team in the event of inter-neighbourhood games of cricket or football. The latter primarily draws from a sense of place-based identity the para affords. Para affiliation seems to almost immediately lend residents a particular socio-economic, and often cultural status in the city. For example, a middle-class youth from Dhakuria, South Kolkata, would be quickly classed as more suave and urbane than his counterpart from Hati Bagan, whose identity tends to get fixed by the fact that he resides in a more traditional, older and therefore less sophisticated part of the city. The para becomes a marker of identity in other ways as well. There is often great pride in the para among its dwellers. Respondents often evoked how 'amader' (their/our) para stood out from others in terms of *poribesh* (general milieu)

which, in turn, was a product of the refined sensibilities of those that lived there. The embargos on loud music during festivals, a relative absence of open squabbles between families, non-encouragement of gossip, among others, seem to pave way for a salubrious para-based life. A 'bhalo' (good) para indeed stands out by the active interest taken by its residents in maintaining and improving on the collective civic life in the area.

Beyond territoriality and identity, the factor that gives para its specific character is 'para-r jibon' or aspects of social life within the para. Even though contemporary para-s are a far cry from their colonial counterparts composed of groups sharing common affiliations of language and occupation, a number of practices give the para-r 'lok' (inhabitants) a sense of shared living within a pocket of wider urban space. The para remains a site of primary affective bonds, immediately outside of the family. My respondents recollected not only growing up with friends of their own age-sets from the para, but also with the members of the neighbouring families often identified by fictive-kin (Vatuk 1969) terms such as para-r 'bon', kakima' or jethu (sister, aunt or uncle). Respondents narrated 'porichiti' (a sense of familiarity) with the lived space of the para, based on social ties with neighbours which extended 'nishchinti' (an ease of life) hard to come by in the vast 'unknown' (Hansen 2013) urban. This, in turn, enabled residents to temporarily put their guards down and take a breather from the usual uncertainties of urban life.

The socio-spatial unit of the para thus appears to be co-produced by its physicality and set of social relations which makes it meaningful for those who reside in them. Such a sense of place (Cresswell 1996), as we will find, is further extended by a number of institutions and practices which lend everyday life within the para its unique flavour.

5. EVERYDAY LIFE IN THE PARA

In the literature on public spaces in Kolkata, streets and park spaces have received some critical attention as constitutive of the 'outside' vis-à-vis Hindu middle class constructions of 'home' or the 'private' (Kaviraj 1997). However, the para has been considered as more of a taken-for-granted category with an obvious presence in an individual's life in the city. Kaviraj, for example, writes of the para as a space where, '...families normally had stable, long-term residences and every household knew every other (ibid, 102). Thus, for Kaviraj, an evening stroll within the para would not afford the anonymity and indifference of the street which constituted a more authentic 'public' in the context of Bengali middle class framings of domesticity. Some scholars have, indeed, highlighted this in-betweenness of the para, categorising it as a 'liminal space' (de Neve and Donner 2006; Sengupta 2017) lying between the home and the vast, uncategorised urban, serving as a threshold for passing over from one to the other. None of these perspectives however, engage with the possibilities presented by the para as a specific socio-spatial arrangement capable of actively shaping an individual's relationship to the city. This section attempts to outline some of the preliminary features of para life which seem to play a substantial role in the everyday inhabitation of urban space in these contexts.

Neighbourliness and living up to neighbourly expectations forms the cornerstone of para-r jibon (life in the para). Being neighbourly here implies subscribing to a certain set of social relationships corresponding to collective life. There is a typical awareness of the lives of the 'protibeshi' (co-residents); a certain level of 'ghonisthota' (closeness) born out of shared experiences and frequent face-to-face contact and 'parashporik nirbhorota' (mutual dependencies) produced via a will to cooperate and extend support in times of need. Para-based sociabilities also express themselves in other ways; children form their first significant associations within the para, the para-r khela (neighbourhood games) figures centrally in the everyday itinerary of the local youth, neighbours routinely take an interest in the lives of co-residents, religious and civic festivals such as Durga Puja, Holi, and Independence Day are collectively celebrated, to name a few.

Certain institutions reinforce the overall collective life of the para. Significant in this regard is the para-r club which derives its membership exclusively from the para residents. While there are many age-sets which collectively constitute the club, it is usually the younger male members – ‘para-r chelera’ – who play the most proactive role. While they are usually known to be whiling away time at the ‘club ghor’ (club room) over tea and adda (impromptu conversations) they are usually the ones taking initiative for most local events. They are also the ones extending every kind of support in the event of a health, civic or any other crisis in the para.

The local ‘mudi’ (grocer) and cha-r dokan (tea-stall) also figure prominently in the everyday life of the para. Apart from dispensing business, the grocer is contextually the repositor of local news, a saviour who gives goods on credit when finances are tight, a vigilant who watches over the neighbourhood children, and with whom, the para residents forge a relationship beyond the boundaries of usual business. Again, the tea stall with its strategic position usually on the ‘para-r more’ (entrance/crossing) serves to bring together the local youth and is a site where news circulates and views get exchanged over heated debates. Together with the grocer, it serves the function of maintaining a watch over the going-on in the para, often reporting the presence of outsiders or truant children to the residents.

A figure who plays a key role in delimiting the cognitive boundary of the para is that of the ‘outsider’, the bey-para-r chele/lok. Respondents describe a typical anxiety over the proliferation of outsiders often brought about by new businesses such as a standalone café or boutique which attract customers from outside, a temporary traffic detour, or even new tenants whom para-dwellers have little acquaintance with. Parents routinely discourage children from mingling with children from other para-s since concomitant perceptions of familiarity and dependency no longer applies. Conversely, the cognitive imaginings of the para and the sense of collective life it fosters gives grain to the para-effect; the identification of para-r chele/meye generally ensures support in the context of encounters in the wider urban, even outside the physical limits of the para.

6. SITUATED MORALITIES: THE DEMANDS OF PARA-R JIBON

Apart from its institutions and practices, situated middle-class moralities seem to play a substantial role in giving shape to everyday life in the para. The peculiar circumstances of the origin of the Hindu Bengali middle-classes – the bhadralok – in nineteenth-century Kolkata defined their positioning within in the city’s social and political life (Chatterji 1995). Among others, bhadralok identity was premised on carving a sense of ‘self’ based on allegiances of ethnicity and religion over those of class and caste (Bandyopadhyay 1990) and stipulating a notion of domesticity built on a strategic division between the ‘private’ and the ‘public’, where women became the primary bearers of tradition which lay in the private. Bhadrlok privilege in terms of education and employment had meant that, along with the Bengali upper classes, they remained at the helm of developmental initiatives in the city in the decades immediately after Independence. At the level of the para, which displayed their propensity to set up ethnically homogeneous residential spaces (Bose 1968), the bhadralok were at the forefront ‘in providing social, cultural, and moral leadership’ (Chatterjee 2002, 132-33). They were also instrumental in setting up a number of networks and organizations where a sense of active and participatory urban community was nurtured. Even though such a positioning based on patronage waned with time, the para continued to be largely organized around the shared values, ideologies and educational strategies of the bhadralok over considerations of income and class (Donner 2006, 143). One finds that, many elements within the para, continue to reflect, to this day, bhadralok imaginings of acceptable spatial practice in the city.

Gendered expectations, for example, remain a significant factor shaping women’s access to public space within the para. Even though employment among women from Bengali middle-class households has steadily risen (Dutta 1999), this has not necessarily meant a freer access to public space where

gendered ideals of domesticity continue to assume precedence. Thus, young women loitering about in the streets are usually frowned upon and 'para-byarano' (wandering around in the para) is never a respectable enterprise. Many of my female respondents recounted how while growing up, they were expected to stop playing with the neighbourhood boys in the evenings after a certain age; rather meeting up friends at their homes became the proper thing to do. While the social space of the para did provide a sense of familiarity and comfort, beyond ritual participation around Pujo and similar celebrations; taking children to the local park in the evenings, and random visits to the grocer, middle-class women were generally expected to stay away from the public spaces of the para. These rules however did not apply to lower-class women who worked in various capacities as cooks, maids, vegetable-mongers and ayahs in the para. Middle-class considerations of respectability evidently did not apply in such circumstances.

Middle-class expectations around domesticity make themselves visible in other sites as well. The built space of the neighbourhood is a case in point. Even though houses often have two to three floors, internal spatial division does not necessarily correspond to modern urban notions of individuality and privacy of the kind upheld by the 'Bedroom-Hall-Kitchen' (BHK) system. Spaces are often shared among two or more generations of a family who subscribe to differing value systems and modes of life. Again, expectations around para-based socialities have implied that next-door neighbours are often akin to family members and have a considerable presence in an individual's life. Open windows and balconies provide a peep into the lives of others and sights and sounds circulate freely culminating in judgements and surmises on local goings-on. Gossip indeed functions as an effective tool for upholding place-based moralities of the para. This often makes for interesting compromises and strategies, especially on part of the younger generations, who try to keep trouble at bay by staying out of prying eyes of grandparents, inquisitive house-helps, curious next-door aunts and general neighbourhood busybodies.

Tropes of quintessential Bengali-middle-classness also get reproduced via the social ordering of sameness and difference within the para. Education or 'shikhhā' plays a significant role here, as do discourses on culture or 'shonshkriti'. A high premium is placed on education and any family harbouring a less-than-serious attitude towards education is viewed as an aberration. 'Children from *that* family don't study at all', '*they* either play or watch TV', '*they* are business-minded and don't bother with education' are some common phrases employed to identify otherness within the social world of the para. Culture also plays a central role in establishing normative boundaries within the para. One of my respondent recounted how she and her friends were barred from intermingling with a particular family which had recently moved into their para. The family in question had fourteen children within a nuclear setup and was evidently 'out-of-place' (Cresswell 1996) in a social milieu where two- or three-child families were the norm. Common wisdom suggested that they were non-Bengalis, possibly Biharis, or even Muslims, merely trying to pass as Bengali *bhadralok* who were anyhow much too urbane and informed to allow for such excesses. The Bengali middle classes have their own modes of negotiating difference within the overall space of the para which reiterates itself in the contextual othering of certain social groups, such as Muslims and 'awbangalis' (non-Bengalis), and accommodating certain others, mainly local service-providers such as the maids, cooks, shopkeepers and drivers by carving asymmetrical yet functional everyday relationships with them. Here, differences in social class tend to be overshadowed by concerns of dependence and familiarity which lends the latter a semblance of membership in the everyday life of the para.

The coordinates of para-life have, however, increasingly come under the attack of shifts in middle-class sensibilities in the city over the past few decades. Even though staggered urbanization under a Left regime meant that the real estate market had a slower pick-up as compared to other Indian metropolises such as Mumbai or Bangalore, state interventions in the housing market and neoliberal transformations in the 1990s (Sengupta and Tipple 2007) presented newer imaginaries of locality and

residence to the Bengali middle classes. The up-coming private and public housing societies, ranging from the affordable to the exclusive, offer modern modes of spatial allocation and ways of accommodating anonymity and privacy aspired by those inducted into the emerging middle-class professions. Transnational urban imaginaries (Anjaria and McFarlane 2011, 3) meant that elements of community-oriented associational life of the para posed inconveniences to the aspired lifestyle of the new middle classes. Modern residential real-estate has instead provided amenities and styles of life more suited to their requirements which were not always realizable within the para (Bose 2010). This has resulted in the ongoing movement of sections of the middle classes away from traditional para-based setups to the upcoming residential spaces in the southern and eastern fringes of the city contributing to its overall outward spatial expansion (Shaw 2015). However, the cumulative effects of these processes on the future of para-based sociabilities in Kolkata remains to be studied.

7. CONCLUSION

This paper has attempted to present an account of neighbourhoods as affective spaces by dwelling on everyday life in the para-s of Kolkata. In the process, it has outlined those social and spatial practices which lend the para its unique location within the urban landscape. The para is a product of both territorial as well as cognitive reckoning. It represents much more than mere residential space; it is a site where social bonds are created and nurtured, where urban subjectivities are forged and value regimes constituted. Through institutions and practices typical to it, the para exercises agency shaping urban experiences and residents' relationship to the wider city. This situated reading of the neighbourhood hopes to draw attention to the social potentials of the neighbourhood as a socio-spatial unit, and also highlight alternative modes of inhabiting urban space which otherwise lie in the interstices of mainstream urban theory. As Jennifer Robinson writes, 'research on cities need to be undertaken in a spirit of attentiveness to the possibility that cities elsewhere might perhaps be different' (Robinson 2006, 168). A look into the social processes at work in Kolkata para-s demonstrate ordinary lived realities of urban life in South Asian cities, not always graspable by the standardized understanding of the metropolization process or by the dichotomies between 'global' and 'third world' cities prevalent in the discourses on urban development. Para-based sociabilities show but one of the ways in which the urban is lived, produced and contested by groups whose experiences are embedded in a very specific trajectory of post-colonial urbanization in South Asia.

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ENDNOTES

- ¹ Socio-spatial segregation between Kolkata's Hindus and Muslims are rather stark, and there is very little inter-mixing at the neighbourhood-level (Bose 1968).

Her Story

Essays on Women's History in Honour of
Professor Geraldine Forbes

Edited by

Bhaswati Chatterjee and Aparna Bandyopadhyay

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Recognition and Denial: Bengali Actress Colonial Public Theatre

Sunetra Mitra

On August 16, 1873, the Bengal Theatre created a milestone in the history of Bengali theatre by introducing Jago Elokeshi, Golap and Shyama to stage. The present article is on the premise that the position of the professional actress is a creation of the new educated middle-class culture, seen as a need produced by the requirements of the new public theatre modelled on European lines. Yet it was a need that was difficult to fulfil within the norms of respectability laid down for women. The solution devised by the early generation of theatre practitioners was to recruit young women from among the city's poor and train them in modern techniques of dramatic arts. It was a remarkable educative process in itself, producing women who, in the language and sensibilities of modernist literati, were able to think of themselves as professional career artists and not excluded from respectable social life by the stigma of manual living.¹

The theatre in Calcutta, and elsewhere provided an important space for interdependence at different levels between the theatre directors and actors on one hand and the actresses from the rural areas on the other. It also offered scope for mutual understanding between members of two groups who, although divided by gender and caste lines, shared the public scorn and rejection of the Bengali middle class society. Like the actresses who were rejected by that society as pariahs, the *bhadralok* who worked

This volume is a festschrift for Professor Geraldine Forbes, a great scholar and pioneer of women's history in South Asia, who completed fifty years of her association with India in December 2019. Professor Forbes is Distinguished Teaching Professor Emerita, Department of History, State University of New York Oswego, and Executive Director, Women's Founder Collective. Professor Forbes has been working tirelessly for the last five decades to retrieve the lost voices of Indian women and visibilise those who have hitherto remained 'hidden from history'. In her forays into Indian women's unknown and ignored past, she has availed new and unconventional sources like oral history, diaries, memoirs and photographs, redefining the methods and canons of historical scholarship and challenging the androcentric bias of mainstream history in an unprecedented way. Professor Forbes has been an unflagging source of inspiration and guidance for generations of researchers who have been encouraged to traverse the path she has broken and carry forward her legacy of brilliant scholarship in this field.

The book is edited by Dr. Bhaswati Chatterjee, Associate Professor in History, Vidyasagar College, and Dr. Aparna Bandyopadhyay, Associate Professor in History, Diamond Harbour Women's University.

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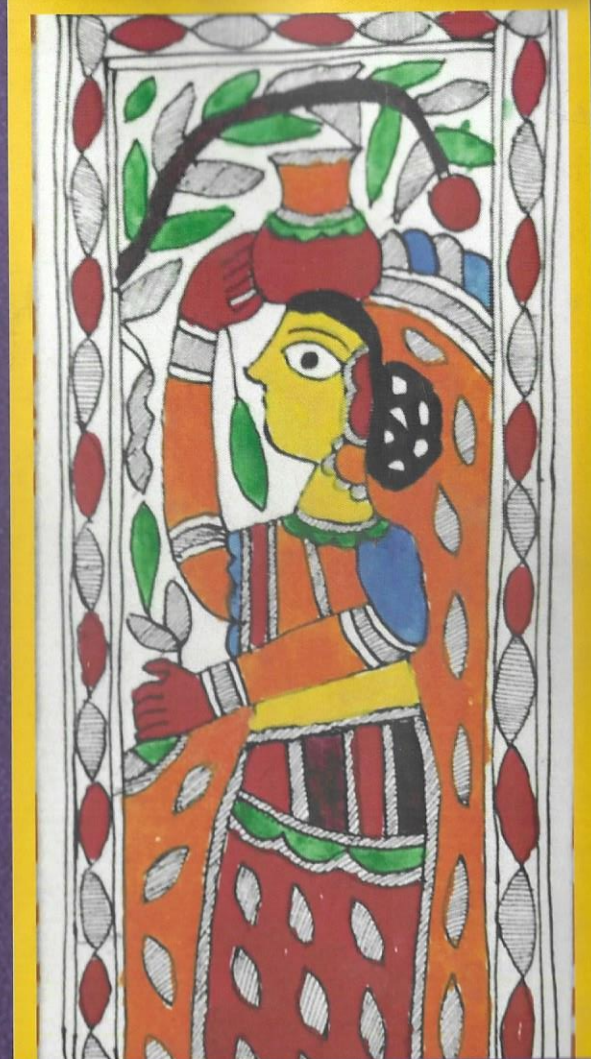
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দক্ষিণ-পূর্ব এশিয়ার ইতিহাস

(আধুনিক যুগ)

(দ্বিতীয় খণ্ড)



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ষষ্ঠ অধ্যায় মায়ানমার (বর্মা)

দক্ষিণ পূর্ব এশিয়ার একটি রাষ্ট্র হল বার্মা বা বর্মা বা ব্রহ্মদেশ। যার বর্তমান নাম মায়ানমার। মায়ানমারের আনুষ্ঠানিক নাম হল ‘প্রজাতান্ত্রিক ঐক্যতন্ত্রী মায়ানমার’।

বার্মার গণতান্ত্রিক সরকারের উৎখাতের পর ১৯৮৯ সালে সেখানকার সামরিক সরকার বার্মার নতুন নামকরণ করে মায়ানমার এবং প্রধান শহর ও তৎকালীন রাজধানী রেঙ্গুনের নতুন নাম হয় ‘ইয়াদুন’। দক্ষিণ পূর্ব এশিয়ার মূল ভূখন্ডের সবচেয়ে উত্তর পশ্চিম দেশ হল বার্মা। এটি হিমালয়ের দক্ষিণ পূর্বে, ভারতীয় এবং ইউরোপীয় পাতগুলো বরাবর অবস্থিত। যার পশ্চিমে বঙ্গোপসাগর এবং দক্ষিণে আন্দামান সাগর অবস্থিত। এর প্রতিবেশী দেশগুলি হল চীন, ভারত, বাংলাদেশ, থাইল্যান্ড এবং লাওস।

বৌদ্ধদেশ বার্মার ইতিহাস রচনার ক্ষেত্রে লিখিত ইতিহাস প্রায় নেই বললেই চলে। ঐতিহাসিকরা মনে করেন বৌদ্ধধর্মে যেহেতু জাগতিক সবকিছু অকিঞ্চিৎকর ও অস্থায়ী, এই তত্ত্বের ওপর ভিত্তি করেই বৌদ্ধ সন্ন্যাসীরা ও পণ্ডিতরা বার্মার আঞ্চলিক ইতিহাস রচনা করেছেন। এই রচনার ভিত্তি ছিল ‘মুখের কথা’। তাছাড়া বৌদ্ধ বিহারে সংরক্ষিত নথিপত্র থেকে তারা তথ্য পেয়েছেন, যা খ্রীষ্টপূর্ব প্রথম শতকে লেখা হয়েছে। আধুনিক ঐতিহাসিকরা মনে করেন বার্মার কাহিনীগুলির রচনাকাল অষ্টাদশ শতকের আগে নয় যেমন মহা ইয়াজাবিন (১৭২১ খ্রীঃ), হমাননাম (১৮২৯ খ্রীঃ)। এই প্রসঙ্গে উল্লেখ্য কেবলমাত্র বৌদ্ধ পণ্ডিতরাই নয় ব্রাহ্মণ পণ্ডিতরাও বার্মার স্থানীয় ইতিহাস লিখেছেন যেমন পাগান ইয়াজাবিন, পুন ইয়াজাবিন প্রভৃতি। এইসকল স্থানীয় কাহিনীগুলি ছাড়াও ঐতিহাসিকরা বার্মার ইতিহাস রচনার ক্ষেত্রে লেখ, প্রত্নতাত্ত্বিক উপাদানের ওপরও গুরুত্ব দিয়েছেন। জি.এইচ. লুসে ও পে. মাউঙ্গটিন সম্পাদিত ‘ইনসক্রিপসনস অব বার্মা’ গ্রন্থটি মায়ানমারের ইতিহাসের একটি মূল উপাদান। এছাড়া থান টুনের ‘হিস্ট্রি অব বার্মা ফ্রম ১০০০-১৩০০ খ্রীঃ’ গ্রন্থ লেখ থেকে পাওয়া সংগৃহীত তথ্যের উল্লেখযোগ্য উদাহরণ।

বার্মার সমাজব্যবস্থা ও বর্মী রাজতন্ত্রের উপর জাতিগোষ্ঠীর প্রভাব :

মূল বিষয় আলোচনার পূর্বে আমাদের বার্মার সমাজব্যবস্থা ও রাজতন্ত্র নিয়ে কিছু ধারণা থাকা প্রয়োজন। বর্মায় বিদ্যমান ছিল বহুজাতিভিত্তিক সমাজব্যবস্থা। বহু জাতি-উপজাতি দ্বন্দ্ব জর্জরিত ছিল এই দেশ। এদের উল্লেখযোগ্য দুটি জাতিগোষ্ঠী

ত্রয়োদশ অধ্যায় মায়ানমার (বর্মা)

বার্মায় জাতীয়তাবাদের বিকাশ দক্ষিণ-পূর্ব এশিয়ার একটি উল্লেখযোগ্য ঘটনা। এর পিছনে ত্রিযাশীল ছিল বার্মাবাসীর বহুদিনের আশা আকাঙ্ক্ষা, ব্যথা-বেদনা, হতাশা। সর্বোপরি বিদেশী বিধর্মী সাম্রাজ্যবাদী অশুভ শক্তির হাত থেকে নিজেদের শিক্ষা, সংস্কৃতি, ঐতিহ্য বজায় রাখার মধ্য দিয়েই জন্ম নেয় জাতীয়তাবাদ। অষ্টাদশ শতকের শেষে ও উনবিংশ শতকের প্রথমে বার্মায় ব্রিটিশ শক্তি আধিপত্য বিস্তার করে। বার্মা ব্রিটিশদের হাতে চলে যাওয়ায় বার্মার রাজনৈতিক, সামাজিক, প্রশাসনিক ও অর্থনৈতিক সকল ক্ষেত্রেই বিশেষ পরিবর্তন ঘটে। তাছাড়া জাতীয়তাবাদ প্রসূত ভাবধারার প্রথম বীজ বপন হয় অষ্টাদশ শতকের ইউরোপে, উনবিংশ শতকে তা বিকশিত হয় এবং বিংশ শতকে তা পরিপূর্ণতা লাভ করে সমগ্র বিশ্বে ছড়িয়ে পড়ে। এই ভাবধারায় পরবর্তীকালে সাম্যবাদ, আন্তর্জাতিক আন্দোলন এবং ঔপনিবেশিক স্বার্থের বিরুদ্ধে ঐক্যবদ্ধ সংগ্রামের প্রেরণা যোগায়।

ব্রিটিশ প্রশাসনিক সংস্কারে অসন্তোষ :

বার্মায় ব্রিটিশ শাসন প্রতিষ্ঠিত হবার পর ব্রিটিশ সরকার এমন কোনো যোগ্য ও দক্ষ লোক পায়নি বার্মার নাগরিকদের মধ্যে যাদের শাসনের কাজে নিযুক্ত করে নৈরাজ্য ও বিদ্রোহ থেকে দেশটিকে রক্ষা করা যায়। সরকারের কঠোর দমনমূলক নীতির ফলেই ব্রিটিশদের বিরুদ্ধে বর্মীদের মনে বিদ্রোহের সৃষ্টি হয়। নিরাপত্তাহীন গ্রামবাসীরা নিজেদের মধ্যে দল গঠন করে ব্রিটিশ বাহিনীকে বাধা দিতে থাকে। এই ব্রিটিশ বাহিনী তাদের রাজা ও রাজসভাকে উচ্ছেদ করেছিল। তাই মায়ানমার তথা বার্মা অধিকৃত হবার এক বছর পরে পরিস্থিতির আরো অবনতি ঘটতে থাকে। এই বিদ্রোহ নিম্ন ব্রহ্ম অঞ্চলে ছড়িয়ে পড়লে তা জাতীয় বিদ্রোহের রূপ নেয়। বহু দায়িত্বশীল বর্মি মান্দালয় চক্রের পতনকে নিয়ে যেমন হা হতাশ করেনি তেমনি তরুণ রাজা থিবোকে এই চক্রের সঙ্গে যুক্ত হতে দেয়নি। এইসব বিদ্রোহী গোষ্ঠীগুলির মধ্যে সমন্বয় না থাকায় তারা যেমন ব্রিটিশ বাহিনীর খুব একটা ক্ষতি করতে পারেনি অপরদিকে ব্রিটিশরাও সহজে এই বিদ্রোহ দমন করতে পারেনি। যার ফলস্বরূপ ৫ বছর ধরে বার্মা তথা মায়ানমারে এই বিদ্রোহ চলে।

এ বিষয়ে কারেন গোষ্ঠীগুলির ভূমিকা ছিল অনবদ্য। যারা ছিল বার্মার কারেন রাজ্যের অধিবাসী। তাদের মধ্যে জাতীয়তাবাদী স্ফুরন লক্ষ করা যায়। বর্মি দস্যু ও বিদ্রোহীদের দমনের কাজে তারা ব্রিটিশ সরকারকে বিশেষভাবে সহায়তা করেছিল।

দক্ষিণ পূর্ব এশিয়ার ইতিহাস ও সংস্কৃতি বিস্তৃত আলোচনার দাবি রাখে। ছাত্রছাত্রীদের প্রয়োজনের কথা ভেবে বর্তমান লেখকদের এই ক্ষুদ্র প্রয়াস। গ্রন্থের যাবতীয় অনিচ্ছাকৃত ত্রুটি মার্জনীয়।

উনিশ শতক প্রধানত ঔপনিবেশিক বিস্তার ও বিশ শতক দীর্ঘ রক্তক্ষয়ী আন্দোলনের পর স্বাধীনতা অর্জনের কাল। দেশ কাল ভেদে ইতিহাসের ধারা নানা গতিতে প্রবাহিত হয়। লেখকরা যথাক্রমে মিয়ানমার, ভিয়েতনাম, ইন্দোনেশিয়া, মালয়েশিয়া, ফিলিপাইন্স-এর ঔপনিবেশিক যুগের রাজনৈতিক ইতিহাস, ঔপনিবেশিক অধিকার প্রতিষ্ঠার বিভিন্ন পর্ব, জনগণের প্রতিক্রিয়া, জাতীয়তাবাদী আন্দোলনের নানা পর্যায় ও স্বাধীনতা অর্জনের উপর আলোকপাত করেছেন। 'ব্যতিক্রমী থাইল্যান্ড উপনিবেশ না হওয়া সত্ত্বেও চক্রী রাজবংশের আমলে আধুনিকতার অভিঘাত অনুভব করেছে এবং বিশ শতকে সাংবিধানিক রাজতন্ত্রে পরিণত হয়েছে। সেই সঙ্গে পশ্চিমী শক্তি পরিবৃত হয়েও কৌশলী নীতি অবলম্বন করে স্বাধীনতা রক্ষা করেছে। যদিও এক্ষেত্রে আন্তর্জাতিক রাজনীতির ভূমিকাও গুরুত্বপূর্ণ। পরিশেষে প্রাক-ঔপনিবেশিক ও ঔপনিবেশিক আর্থ সামাজিক তথা সাংস্কৃতিক পরিবর্তনের রূপরেখা সংক্ষেপে আলোচিত হয়েছে।

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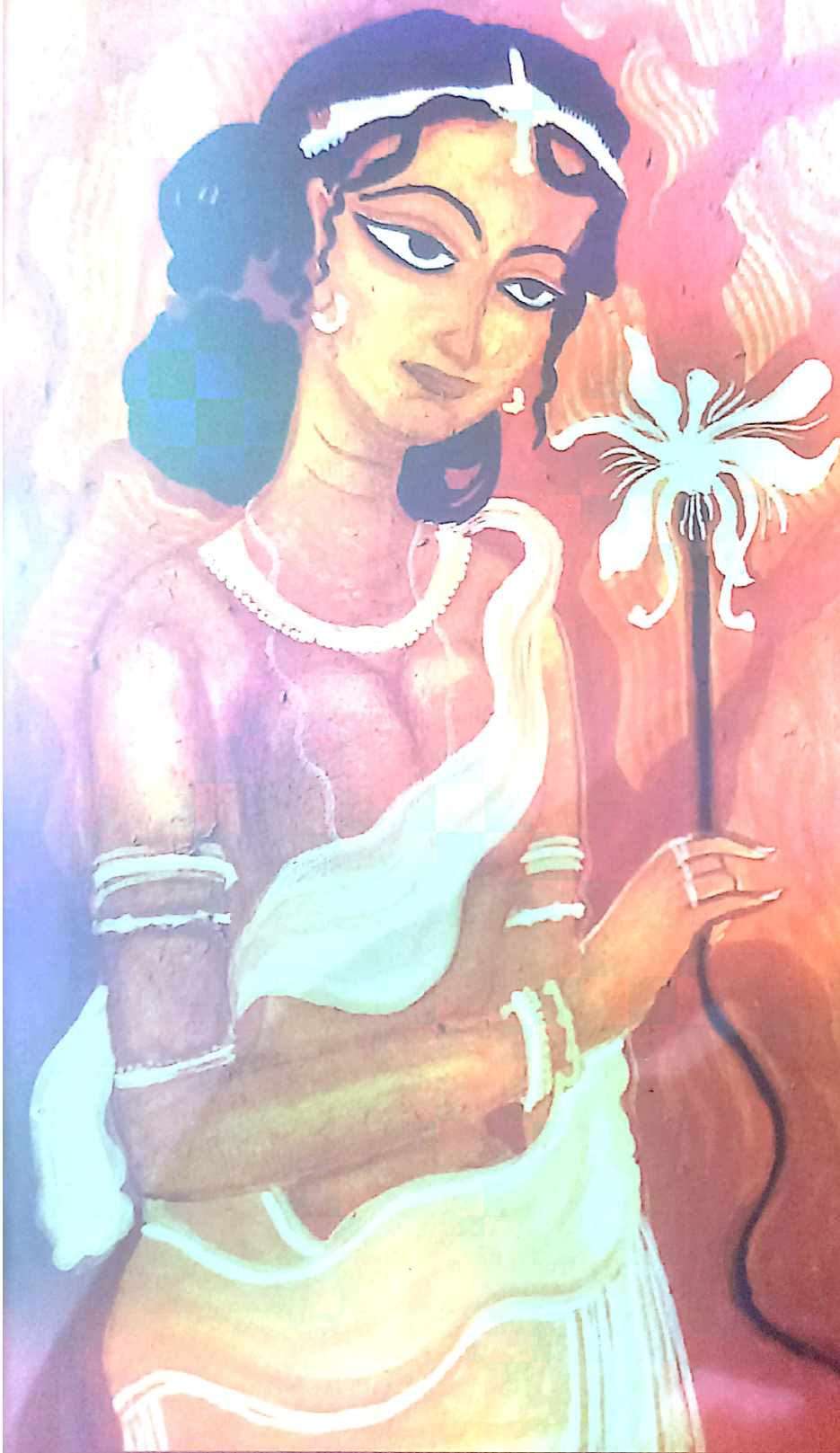
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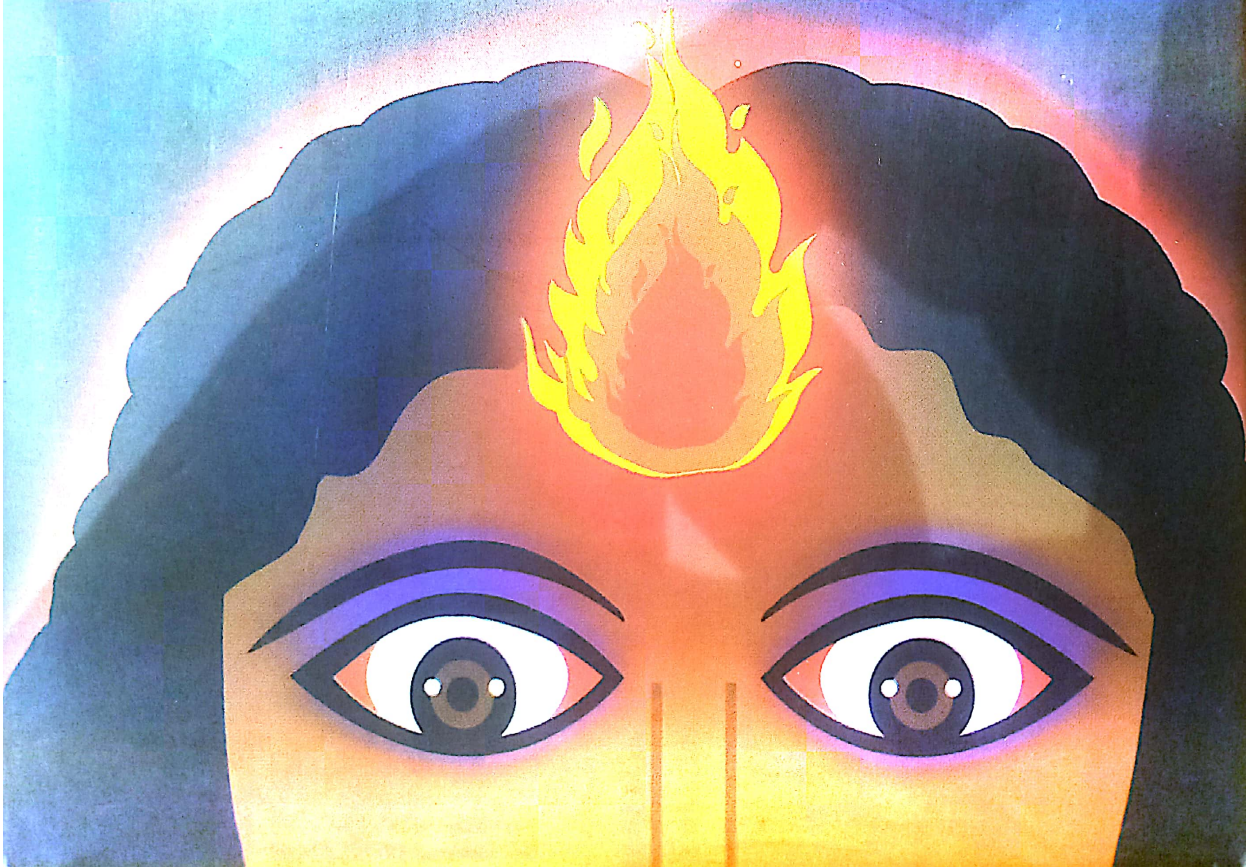
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না। কোনো যান্ত্রিক উপায়ে (গ্রাফিক্স, ইলেকট্রনিক বা অন্য কোনো
মাধ্যমে, যেমন ফটোকপি, টেপ বা পুনরুদ্ধারের সুযোগ সংবলিত
তথ্য—সঞ্চয় করে রাখার কোনো পদ্ধতি) প্রতিলিপি করা যাবে
না বা কোনো ডিস্ক, টেপ, পারফোরেটেড মিডিয়া বা কোনো তথ্য
সংরক্ষণের যান্ত্রিক পদ্ধতিতে পুনরুৎপাদন করা যাবে না। এই
শর্ত লঙ্ঘিত হলে উপযুক্ত আইনি ব্যবস্থা গ্রহণ করা হবে।

একাকিনী

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CHAPTER 24

FLIPPED LEARNING: ARE WE READY FOR THE F.L.I.P.?

Tanju Datta³⁷

Introduction:

Almost all of us have come across the statement that 'change is the only constant'. Change can be for the better or worse. But being teacher-educators, we want to change ourselves and our students, so that we can equip ourselves with better problem-solving abilities that venture outside the classroom. No education is possible without the traditional classroom environment. At the same time if modern tools and techniques are not brought into the realm of traditional classrooms, then it would be difficult to keep the flow of education going. Even while penning about one such innovation, we cannot miss to point out the present situation we are in. For the past one and half years we have witnessed vast changes in every sphere of our lives. We are capable of doing wonders if we are pushed to the edge. Likewise, we have incorporated the online mode into the teaching-learning process. Not only reputed schools and colleges but educational institutions located at distant places of West Bengal have adapted to a more tech savvy educational environment. At the beginning this seemed difficult if not impossible to provide education through virtual mode only. But finally we have crossed the initial hurdle.

With this hope in mind, I thought of delving into a new

³⁷ Associate Professor, Department of Education, RKSMVV, Kolkata, West Bengal & Research Scholar, Dept. of Education, School of Education, Adamas University

world of innovative learning strategy. This concept might be new to our country but the concept was materialised in 1993, though in a vague manner. Flipped learning is a form of blended learning. Here, instruction and problem solving is not confined within the walls of

ইতিহাস অনুসন্ধান

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দক্ষিণবঙ্গ ইতিহাস সংগ্রহ

ইতিহাস অনুসন্ধান ৩৫

পশ্চিমবঙ্গ ইতিহাস সংসদের ছত্রিশতম বার্ষিক
অধিবেশনে পঠিত প্রবন্ধাবলী

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রঞ্জিত সেন

সভাপতি, পশ্চিমবঙ্গ ইতিহাস সংসদ



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—বুরুল ইসলাম

ইন্ডো-বায়ো স্মৃতি পুরস্কার প্রাপ্ত প্রবন্ধ

উনিশ শতকের বাংলার ব্যাকিং ব্যবসায় দেশীয় উদ্যোগপতিদের ভূমিকা :

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ঔপনিবেশিক পর্বে দার্জিলিং জেলার তরাই অঞ্চল অধিগ্রহণ ও স্থানীয় জনজাতির উপর তার প্রভাব —উজ্জ্বল দাস

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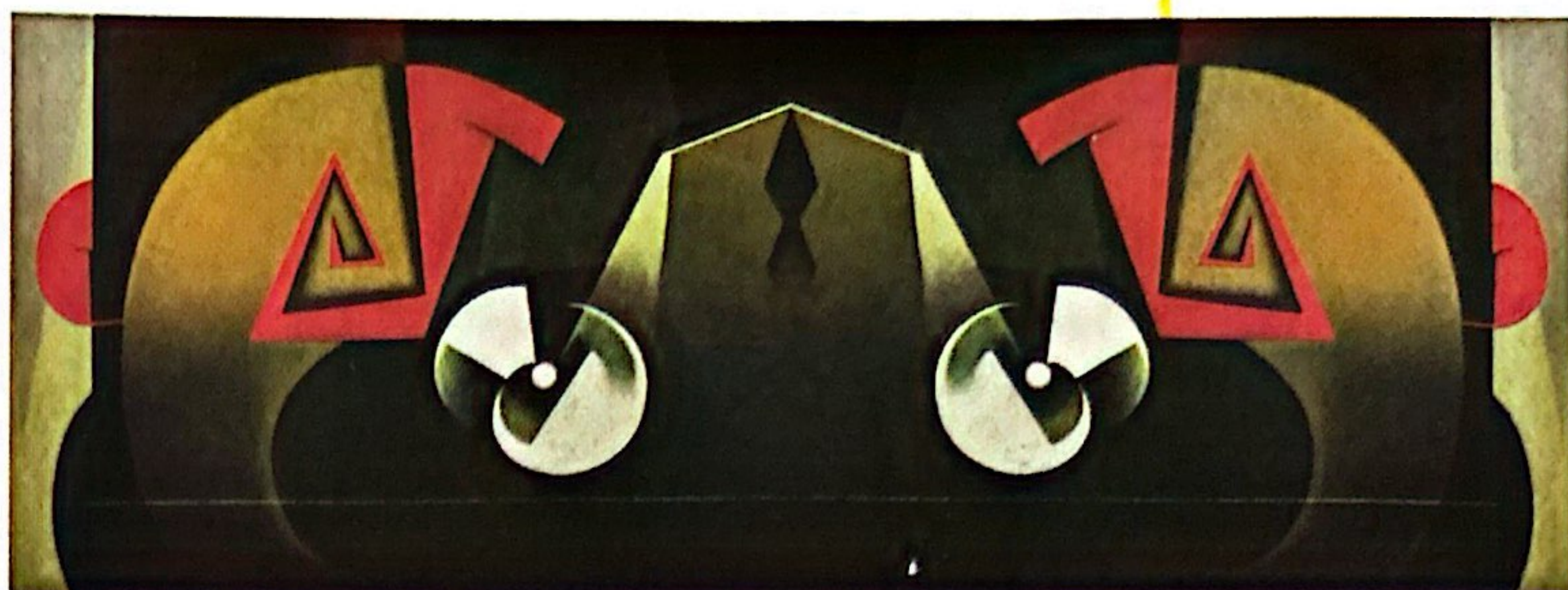
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Translation:

Transcending Limitations

“Without translation, I would be limited to the borders of my own country. The translator is my most important ally. He introduces me to the world.”

—Italo Calvino

Indeed, for at least two millennia, if not more, translation has played a significant role in enabling intercultural connection and communication by providing access to scholarships and religious texts, and going beyond with every passing age. In a multilingual country like India, translation not just paves the way for global interaction, but more importantly forges interactive relationships and establishes equality among its own diverse languages and people. And while it is easy to relate to this simple assertion of Calvino, it is indeed quite intriguing then that this phenomenon of “translation” as a serious area of study, practice, and research is only recently finding a footing in academic circles. In fact, it is still a matter of great debate whether one should pursue the phenomenon

of translation from the perspective of art or science. Linguists see the consummate need for objectivity to pursue translation and hence prefer a scientific approach; and yet many translators might beg to differ, as they pursue it most fervently as their craft and an art, which cannot be subjected to rigid scientific parameters.

The course of western history made it imperative to translate Classical Greek and Latin scholarship and the Bible, while in the east translations can be traced back to 3rd-century BC Babylon and ancient India. Etymologically the term “translation” can be traced back to the Latin “translatio” meaning transporting, and which perhaps further derives from the participle of the verb “transferre” meaning to carry over—



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**LIVING THROUGH THE AGE OF HOPE
AND PRECARIOUSNESS**

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and Kenta Funahashi



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2 'The Burial of the Dead'

Symbolic Space and Identity Among the Muslims of Kolkata

Anasua Chatterjee

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In sociological literature, death and the rituals around it have been viewed as central elements in the collective representation of communities (Durkheim, 1965). Death takes place within the community and pertains to individuals incorporated within it (Nisbet, 1981).¹ Furthermore, funerary rituals are said to serve the twin purposes of disaggregating the deceased individual from the collectivity and re-establishing social bonds temporarily ruptured by the transition caused by death (Bloch & Parry, 1982). Therefore, the management of death in the form of preparations for death, disposing of the body of the deceased, and mortuary rituals have been a matter of concern for the community, at least till the 20th century, when death became individuated and 'invisibilised', with the site of death shifting from the community to the hospital in modernising societies (Ariès, 1981). Nevertheless, death and forms of ritual memorialisation around it continue to provide a feeling of collective memory, which reinforces a community's sense of identity and belonging.² By focusing on the Muslims of Kolkata, this chapter attempts to underline how death and burial can inadvertently turn into sites where claims to social and political identity are negotiated by a minoritised community within the fast-changing urban milieu of a South Asian city. In doing so, the chapter also focuses on the importance of access to symbolic space in forging a community's sense of belonging in the urban landscape.

Kolkata's Muslims were traditionally migrant communities who came in search of fortune in the burgeoning colonial city in the late 18th and 19th centuries. Highly diverse and displaying varied sectarian, ethnic, and linguistic affiliations, they soon became an integral part of the city's social life (McPherson, 1974). Over the years, Muslim communities settled in and established their unique ways of life and modes



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'Rights', 'Lived Worlds' and Citizenship

The Case of Kolkata's Muslims

Anasua Chatterjee

I Introduction

The question of Muslim citizenship has vexed India since independence. The Indian nation-state had come into being after the partition of erstwhile British India into India and Pakistan on the grounds of religious differences between Hindus and Muslims. Even though India had adopted a 'civic-liberal' model of citizenship, and was officially accommodative of Hindus and Muslims alike, historians have pointed out that independent India witnessed a process of mainstreaming which involved the construction of an essentially 'Hindu' core, that, with time, came to constitute the unambiguous 'natural soul of the nation' (Pandey, 1999). This 'core' was placed in opposition to the 'others', the minorities, predominantly the Muslims, who became an unwelcome and often mistrusted collectivity in the new nation (ibid.). This marked the beginning of a steady process of Muslim minoritization (Gupta, 1995) which has had far-reaching consequences on Muslim citizenship in the country in subsequent years (Hasan, 1997).

Nearly six decades later the Sachar Committee Report¹ (2006) amply demonstrated the gaps in Muslim citizenship by showing how Muslims as a socio-religious group fell behind all others in nearly every index of socio-economic development. Besides, several historical, sociological and anthropological studies have also highlighted the prejudice, stigma, discrimination and communal persecution that Indian Muslims routinely encounter which prevent them from becoming, in practice, 'full members' (Marshall, 1950, p. 8) of the political community.² In recent times, the verdict on the *Ramjanmabhoomi* issue, the criminalization of triple *talaq*, the passage of the Citizenship Amendment Act (CAA)³ by the parliament has, among others, provided renewed context to the debates around Muslim citizenship in India.

Ethnographic in orientation, this chapter attempts to understand Muslim experiences of citizenship in Kolkata by locating 'lived' accounts of citizenship in the city. I draw from alternative perspectives presented by the literature on 'informality' and citizenship in the South Asian context to explore the many ways in which a vast majority of the Muslims in Kolkata experience, articulate, and, claim citizenship in their everyday lives.