

**Article**

**2018-19**

## রবিরশ্মিচ্ছটায় শ্রীমতী

স্বাতী চ্যাটার্জী

রবীন্দ্রনাথের বৃহৎ কাব্য প্রবাহ পাঠকসমাজকে মন্ত্রমুগ্ধ করে তোলে। কবি রবীন্দ্রনাথকে আধুনিক বাংলার একটি যুগ বলা চলে। তাঁর লেখায় সংস্কৃতের প্রভাব বিশেষ লক্ষ্য করা যায়। তিনি সর্বাপেক্ষা ঘনিষ্ঠ সম্পর্কে আসেন উপনিষদ, রামায়ণ, মহাভারত, কালিদাসের কাব্যলোক ও বৌদ্ধ সাহিত্য বা অবদান শতকের সহিত। রবীন্দ্র “কথাকাব্যে” অবদান শতক অবলম্বনে পূজারিণী কবিতাটির নিপুণ পাঠকের দৃষ্টি এড়িয়ে যায় না। রাজেন্দ্রলাল মিত্রের অনুবাদ গ্রন্থে বর্ণিত চুয়ান্ন সংখ্যক আখ্যান “শ্রীমতীতি” তৃতীয় অধ্যায় থেকে কথা বস্তু গৃহীত।

মূল কাহিনি শ্রীমতীর আখ্যান অত্যন্ত বিশদ ও বহুশাখায়িত বৈচিত্রের মধ্যে বিদ্বিসার অজাতশত্রু শ্রীমতীর আখ্যান বিশেষ আকর্ষণীয়। শ্রাবস্তী নগরের রাজা বিদ্বিসার, জনহিতকারী, ন্যায়পরায়ণ ও প্রজা কল্যাণকামী রাজা ছিলেন বুদ্ধের উপাসক। কোন এক সায়ংকালে তথাগত শ্রাবস্তী নগরীর রাজগৃহের বেনুবন বিহার করেন। মহারাজ তখন অন্তঃপ্রবাসী পরিবৃত্তা মহারাণী সহ তথাগতের দর্শন প্রার্থনায় উদ্যান ভূমিতে গমন করেন এবং রাজ অন্তঃপুরে আরাধনার জন্য তাঁর কেশনখ প্রার্থনা করেন। তথাগত বুদ্ধ তাদের কেশনখ দান করেন এবং রাজ অন্তঃপুরে তথাগত দত্ত কেশনখ স্তূপ প্রতিষ্ঠার পর দীপ পুষ্প মাল্য চন্দনে তা হয় সুশোভিত।

পুত্র অজাতশত্রু ব্রাহ্মণ্যবাদে প্রভাবিত। ব্রাহ্মণ্যবাদ তখন হিংসাপ্রয়ী স্বার্থান্ধ ও হিতাহিত জ্ঞানশূন্য। অজাতশত্রু হত্যা করে ধার্মিক ও ধর্মরাজ পিতা বিদ্বিসারকে। পিতাকে হত্যা করে সিংহাসনে বসেন অজাতশত্রু। তার আদেশে রাজ্য থেকে বৌদ্ধ

ধর্ম বিসর্জিত হয়। রাজ অন্তঃপুরে স্তূপমার্জনা ও পূজার্চনা নিবিদ্ধ হলো। সেই নিষেধকে অমান্য করে শ্রীমতী নামে অন্তঃপুরবাসী স্তূপমার্জনা ও দীপমালায় সুসজ্জিত করে। অজাতশত্রুর জিজ্ঞাসার জবাবে সে জানায় বিদ্বিসারের শাসনের প্রতি তার আনুগত্য, অজাতশত্রুতে নয়। তখন ক্রোধায়িত অজাতশত্রু চক্রক্ষেপণে তাকে হত্যা করা হয়।

অনন্তর শ্রীমতী দেবকূলে দিব্য প্রভায় উদ্ভাসিত জ্যোতির্ময়ী রূপে জন্মগ্রহণ করেন ও ভগবান বুদ্ধের অনুগ্রহ প্রার্থনা করেন। বুদ্ধ তাকে চারটি আর্ঘ্যসত্য দীক্ষা দান করেন। শ্রীমতি জ্ঞানসাধনার সর্বোচ্চ স্তরে পৌঁছান। তাঁর মানব জীবনের দুঃখমুক্তি ঘটে ও মোক্ষপ্রাপ্তি হয়।

রবীন্দ্রনাথের “পূজারিণী” প্রাচীন আখ্যানের মূল কাহিনির সাথে মিল অপেক্ষা অমিলের ভাগই বেশি। বিদ্বিসার অজাতশত্রু শ্রীমতী কেন্দ্রিত সংক্ষিপ্ত ইতিবৃত্তটুকু গ্রহণ করে। কবি বিন্দুতে সিন্দুর স্বাদ দিয়েছেন। অবদান শতকের ছায়া অবলম্বনে করেছেন কবিতার কায়া নির্মাণ। মূল কাহিনিতে মোক্ষপ্রাপ্তির চূড়ান্ত লক্ষ্যে পৌঁছাতেই শ্রীমতীর জন্ম জন্মান্তর ও আত্মত্যাগ। তবে হিংসার বিরুদ্ধে হিংসা নয় আত্মদান ক্ষমা প্রেমের বিমূর্ত চিত্রাংকন “পূজারিণী”। মূল কাহিনিতে ক্রুদ্ধ অজাতশত্রু স্বহস্তে চক্রনিক্ষেপে শ্রীমতীকে হত্যা করেছে। “পূজারিণী” কবিতায় শ্রীমতীর মৃত্যু স্বাভাবিকতা মন্ডিত—

মুক্তকৃপাণে পুররক্ষক  
তখনি ছুটিয়া আসি  
শুধাল, ‘কে তুই ওরে দুমতি,

স্বাতী চ্যাটার্জী : গবেষিকা, সংস্কৃত, পালি ও প্রাকৃত বিভাগ, বিশ্বভারতী।

## Accepted Manuscript

Title: In-situ synthesis of rGO-ZnO nanocomposite for demonstration of sunlight driven enhanced photocatalytic and self-cleaning of organic dyes and tea stains of cotton fabrics

Authors: Partha Kumbhakar, Ashim Pramanik, Subrata Biswas, Arup Kanti Kole, Rajat Sarkar, Pathik Kumbhakar



PII: S0304-3894(18)30663-0  
DOI: <https://doi.org/10.1016/j.jhazmat.2018.07.103>  
Reference: HAZMAT 19612

To appear in: *Journal of Hazardous Materials*

Received date: 4-4-2018  
Revised date: 4-7-2018  
Accepted date: 27-7-2018

Please cite this article as: Kumbhakar P, Pramanik A, Biswas S, Kole AK, Sarkar R, Kumbhakar P, In-situ synthesis of rGO-ZnO nanocomposite for demonstration of sunlight driven enhanced photocatalytic and self-cleaning of organic dyes and tea stains of cotton fabrics, *Journal of Hazardous Materials* (2018), <https://doi.org/10.1016/j.jhazmat.2018.07.103>

This is a PDF file of an unedited manuscript that has been accepted for publication. As a service to our customers we are providing this early version of the manuscript. The manuscript will undergo copyediting, typesetting, and review of the resulting proof before it is published in its final form. Please note that during the production process errors may be discovered which could affect the content, and all legal disclaimers that apply to the journal pertain.

# In-situ synthesis of rGO-ZnO nanocomposite for demonstration of sunlight driven enhanced photocatalytic and self-cleaning of organic dyes and tea stains of cotton fabrics

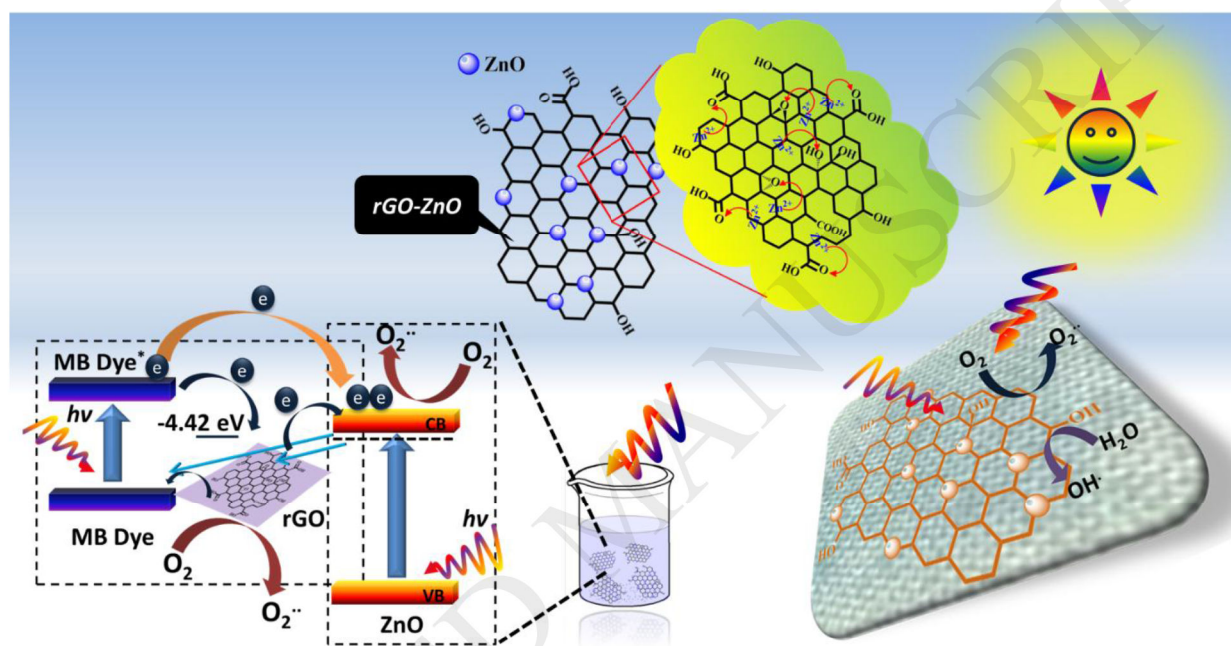
Partha Kumbhakar<sup>1</sup>, Ashim Pramanik<sup>1</sup>, Subrata Biswas<sup>1</sup>, Arup Kanti Kole<sup>2</sup>, Rajat Sarkar<sup>1</sup> and Pathik Kumbhakar<sup>1\*</sup>

<sup>1</sup>Nanoscience Laboratory, Department of Physics, National Institute of Technology, Durgapur, 713209, West Bengal, India.

<sup>2</sup>Department of Physics, Durgapur Women's College, Durgapur, 713209, West Bengal, India.

Email: \*nitdgpkumbhakar@yahoo.com & . pathik.kumbhakar@phy.nitdgp.ac.in

Graphical Abstract



## Highlights

- A two-step synthesis approach is proposed to synthesize 2D rGO-ZnO (rGZn) nanocomposites.
- Cotton smart fabrics have been prepared with the synthesized rGZn nanocomposites.
- Synthesized nanocomposites show high photocatalytic and self-cleaning properties.
- The amount of ZnO is varied in nanocomposites to achieved high photo-catalytic efficiency.
- Methylene blue dye degradation of ~91% is achieved only within 60 min.

## Abstract

Recently, research activities are focused on development of 2D reduced graphene oxide (rGO) based semiconductor nanocomposite materials for boosting up its catalytic applications. In this work, a rarely reported green synthesis approach has been envisioned to synthesize in-situ 2D rGO-ZnO (rGZn) nanocomposites from Apple juice and zinc acetate. Also the composition of the samples has been optimized to achieve high photocatalytic and self-cleaning properties by



Daath Voyage

: An International Journal of Interdisciplinary Studies in English  
A UGC Refereed e- Journal no 45349

ISSN 2455-7544

Vol.3, No.4, December, 2018

www.daathvoyagejournal.com

## “Lacerations Brandished like Flags of Defeat:” Trauma of Partition in Ghassan Kanafani’s “The Child Goes to the Camp”

**Dr Amitayu Chakraborty**  
Assistant Professor  
Department of English  
Durgapur Women’s College  
West Bengal, India

*Submitted 25 November 2018*  
*Revised 29 November 2018*  
*Accepted 7 December 2018*

**Abstract:** The paper explores Ghassan Kanafani’s short story “The Child Goes to the Camp” as a trauma narrative. A brief historical account of the Arab-Zionist conflict, critical employment of Jakobson’s metaphor/metonymy and Foucault’s heterotopia along with a detailed study of violence in the narrative augment the analysis presented in the paper in an aim to conclude that Kanafani’s work eschews exact recalling of the traumatic past, and enacts a complex revision and/or a reconstruction of the traumatic experience.

**Keywords:** Partition, trauma, Ghassan Kanafani, heterotopia, metaphor, metonymy, violence.

### Introduction

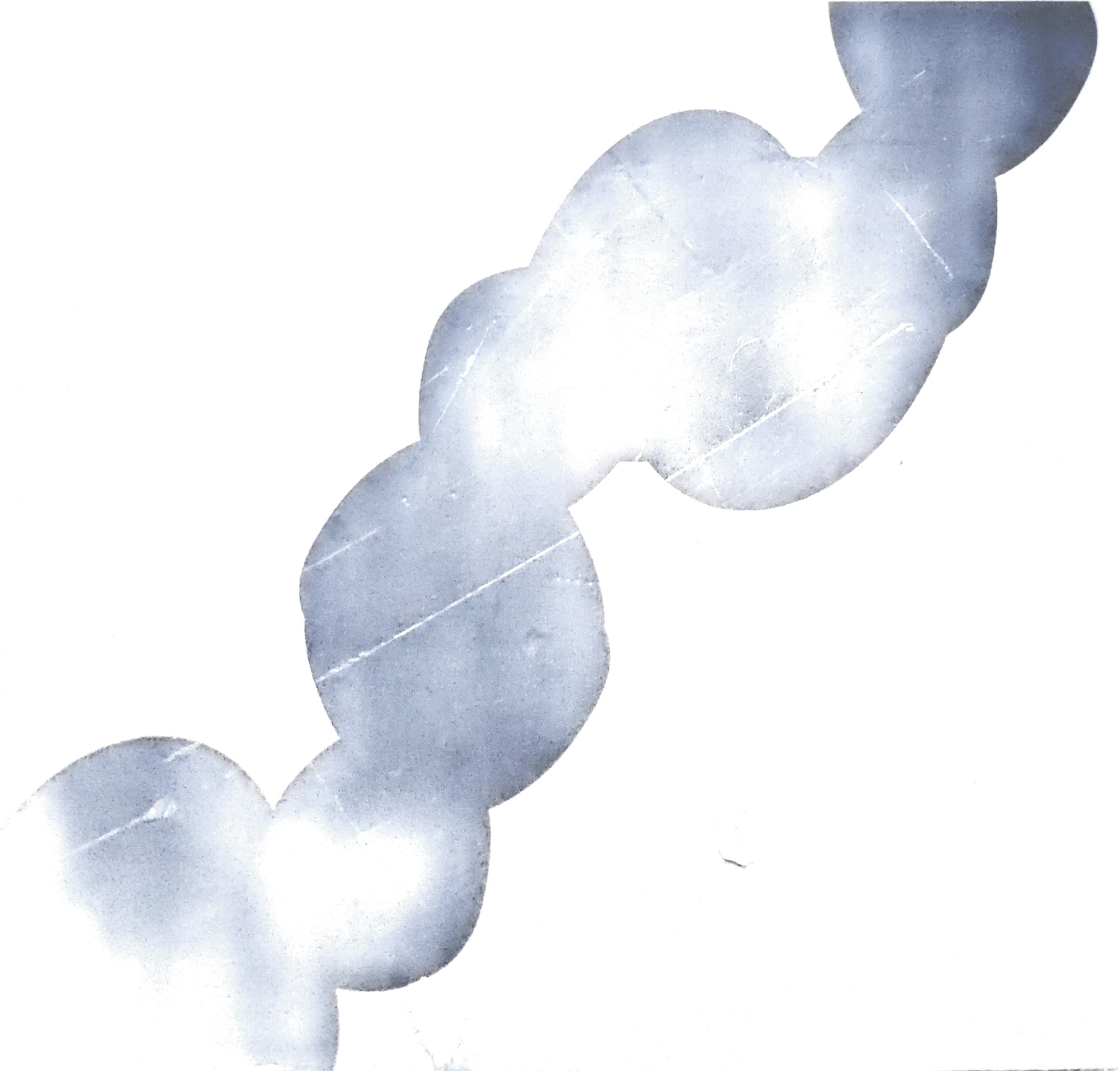
The Partition of 1948 has had lacerating effects upon innumerable Palestinian Arabs. The war between the Zionists and the Arabs came to a decisive state with the conflicts of 1948 that ushered in the establishment of Israel and caused a massive displacement and suffering of the Arabs. Ghassan Kanafani (1936-1972) is one of the most notable Palestinian-Arab writers to deal with the trauma of Partition. His short stories “describe the destitution and trauma suffered by stateless Palestinians in the refugee camps after their expulsion in 1948” (Cleary 88). His novel *Men in the Sun* (1962), admired as a significant work in modern Arabic fiction, focuses on the alienation and lack of unity among the displaced Palestinians through a pathetic tale of three men who die in scorching heat trapped inside a water tank. *All that’s Left of You* (1966) by Kanafani is set in a refugee camp in the Gaza Strip and dramatizes the violent struggles of a sister and brother in the wake of the armed conflict between the Arabs and Zionists. *Umm Sa’ad* (1969) and *Return to*

ISSN 2249-8133

দ্বাদশ বর্ষ, প্রথম ও দ্বিতীয় সংখ্যা

ফেব্রুয়ারি ও আগস্ট ২০১৮

# নাব্যশ্রোত



# প্রতিবাদী নারী চরিত্র শকুন্তলা

সঞ্চিতা গোস্বামী

সভ্যতার উন্মেষ ঘটে ছিল নারী শক্তিকে কেন্দ্র করে। স্বাভাবিক কারণে নারীই ছিল সভ্যতার ধারিকা শক্তি। তার স্বয়ং প্রভায় প্রভাসিত হয়েছিল সমাজ, সমকাল দেশ তথা দৈশিক মানুষ জন। ভারতবর্ষের প্রাচীন যুগে নারী শক্তির উজ্জ্বল বিভায় সমাজ পেয়েছিল নতুন যুগের নতুন পথ চলার উদ্দীপনী শক্তি। বেদ উপনিষদের যুগেও সেই মহীয়সী নারীর চরিত্র তেজ্ বিচ্ছুরিত হয়ে ছিল গার্গী, অপালা, লোপামুদ্রা, মৈত্রেয়ী— বিন্দু বিন্দু আলোককণার অগ্নিভ সম্মোহনে। তাই তৈত্তিরীয় উপনিষদেও বলা হয়েছে—“মাতৃদেবো ভব...” প্রথম অধ্যায় (একাদশ অনুবাক / ২)।

সম্পূর্ণ মানুষ হিসেবে নিজেকে প্রতিষ্ঠা করেছে নারী। সমাজে পুরুষ পুরুষী শক্তির সদন্ত ক্ষমতার আশ্রয়ালন এবং নারীকে অন্তরীণ করে রাখার সংগুপ্ত চক্রান্তের বিরুদ্ধে প্রবল প্রতিবাদ জানিয়েছে নারী। ছিনিয়ে নিতে চেয়েছে তার জন্ম জন্তান্তের সাধনার ইষ্টকে। প্রতিবাদে মুখর হয়েছে নিয়ত। প্রবল পুরুষ শাসিত সমাজের বুক দাঁড়িয়ে সে বুকি প্রথম সোচ্চারে নারীত্বের অধিকার রক্ষার প্রতিবাদী কন্থ কণ্ঠ। প্রতিবাদে-প্রতিবাদে জানাতে চায়—“বিশ্বে যা কিছু মহান সৃষ্টি চির কল্যাণকর/অর্ধেক তার সৃজিয়াছে নারী, অর্ধেক তার নর”<sup>১</sup>

আবার রামায়ণ মহাভারত প্রভৃতি সাহিত্যেও আছে নারীদের আত্ম স্বার্থ রক্ষার প্রতিবাদী উচ্চারণ। রামায়ণের সীতা সর্বসহা নারী হিসেবে জনমানসে প্রবল পরিচিত। এই নারীই মহাকবি কালিদাসের “রঘুবংশম্” মহাকাব্যেও প্রতিবাদের গর্জে গর্জিত হয়েছে। মহাভারতে প্রতিবাদের আগ্নেয় বিস্ফোরণ যে নারীকে কেন্দ্র করে কেন্দ্রিত হয়েছে সে নারী দ্রৌপদী। সেখানে দেখতে পাই দ্রৌপদী প্রতিবাদেই জেগে ওঠে অমিতবল ভীমের গুহায়িত পৌরুষ। সতেজে প্রবল রোষ বর্ষিত হয় দুর্যোধনের বিরুদ্ধে, দুঃশাসনের

বিপক্ষে, কিচকের বিনাশে— “এই কুরু কুলধম দুষ্ট দুঃশাসনো রণমধ্যে ধরি বক্ষ কবির বিদার/করিব শোণিত পান করি অঙ্গীকার।” (কাশীদাসী মহাভারত : সভাপর্ব)।

এই ভাবে দেখা যাচ্ছে প্রাচীন সাহিত্যেও মহাকবিদের রচনাতেও নারী চরিত্রের প্রতিবাদী দিকটিকে ফুটিয়ে তোলা হয়েছে। এইরকমই মহাকবি কালিদাস রচিত শ্রেষ্ঠ নাটক “অভিজ্ঞানশকুন্তলম্”—যেটি কবি পদ্মপুরাণের শকুন্তলোপাখ্যান থেকে রসদ নিয়ে লিখেছিলেন, সেই নাটকেও প্রধান চরিত্রের ভূমিকায় অবতীর্ণা শকুন্তলার চরিত্রটিও প্রতিবাদী নারী হিসাবে পর্যবসিত হয়েছে। নাটকে দেখতে পাই আশ্রমের বেড়ে ওঠা শকুন্তলা, লজ্জাশীলা রমণী হয়েও প্রয়োজনে কঠিন সময়ের মুখোমুখি হয়ে নিজের লজ্জাশীল আবরণ থেকে বেরিয়ে এসে সোচ্চার হয়ে উঠেছে। নাটকের শুরুতে তাকে যেভাবে কবি বর্ণনা করেছেন তাতে এইরূপ নারীকে প্রতিবাদী নারী হিসেবে ভাবা অসম্ভবই মনে হবে।<sup>২</sup>

“মানুষীযু কথং বা স্যাদস্য রূপস্য সম্ভবঃ।

ন প্রভাতরলং জ্যোতিরুদেতি বসুধাতলাত্ ॥” (১/২৩)

পরবর্তী পঞ্চম অংকে শকুন্তলার কিছু গুরুত্বপূর্ণ উক্তি দ্বারা তার মধ্যে আমরা এক প্রতিবাদী নারীকে খুঁজে পাই। সন্তানসম্ভবা শকুন্তলাকে নিয়ে ঋষিকুমার দুইজন যথাক্রমে শার্ঙ্গরব, শারদ্বত ও মাতা গৌতমী রাজা দুশ্শন্তের রাজ্য হস্তিনাপুরে আসেন। উপস্থিত সকল সভ্যবৃন্দদের সামনে শার্ঙ্গরব নামে ঋষিকুমার জানান শকুন্তলাকে দুশ্শন্তের পত্নী বলে মেনে নিতে মহর্ষি কণ্ঠের কোনো প্রকারের অসম্মতি নেই। তিনি সানন্দে তা অনুমোদন করেছেন। ঋষি কণ্ঠের বার্তা শার্ঙ্গরবের দ্বারা উক্ত হয়েছে—“যন্মিথং

সঞ্চিতা গোস্বামী : অতিথি অধ্যাপিকা, দুর্গাপুর ওমেস কলেজ।

ISSN 2249-8133

দ্বাদশ বর্ষ, প্রথম ও দ্বিতীয় সংখ্যা

ফেব্রুয়ারি ও আগস্ট ২০১৮

# নাব্যশ্রোত





- Gandhi's Nationalism or Satyagraha-as-Discipline Sibaji Pratim Basu 236
- Gandhian Philosophy of Nationalism: An Analysis Dr. Prafulla Kumar Das 243
- Ambedkar's Vision of Nationalism : A Study in His Idea of 'Dalit-Bahujan-Nationalism'  
Dr. Badal Sarkar 251
- M.N.Roy's Concept of Human Nature Dr. Mrinal Kanti Dey 258
- Rani Shiromoni : Her Life and Philosophy Arun Mahata 264
- Exploring Central Asia: India's Outlook towards Central Asia (1991-2018) Dr. Debasish Nandy 268
- Decentralized Administration in Disguise of Centralized Finance :  
A hindrance for Integrated Rural Development Amit Kumar Ash 278
- A Re-visit to Vedic Socio Cultural Structure and It's Relevance in Present-day Society  
Dr. Krishna Basu Thakur 285
- Indian Costume in the Age of Guptas Sangeeta Karmakar 291
- Social inclusion or cultural exclusion: A Sociological study of Mal community in Purulia,  
West Bengal Biswajit Paul 296
- Ethnic Conflict of Chittagong Hill Tracts and Recent Trend of National Integration in Bangladesh  
Ramkrishna Mahanti 301
- The Intensification of Ethnicity in Nepal : Considering Nepal's Transition from  
Hindu Monarchy to Secular Republic Asis Mistry 312
- Traditional Communication : A Powerful Tool for Empowering Marginalized Rural Women in  
Burdwan District of West Bengal Benoy Krishna Hazra 325

# Indian Costume in the Age of Guptas

Sangeeta Karmakar

The concept of costume had come down to us from very past. The main purpose of clothing has to do with covering one's body and costume with the choice of a particular form of garment for a particular use. Costume reflects social factor such as religious, beliefs, magic, aesthetic and personal status. The feeling of self-beautification and protection from the natural calamities were the main reason for the evolution of costumes. The primitive clothing styles were determined by the climate and nature of raw materials which naturally differed from region to region. The earliest clothes were made of vegetable bark and animal skins and subsequently of felted fibers and woven yarns. There is a mention of the traditional Indian costume in Bharata's Natyasastra. Most ancient people living in hot climates worn lengths of cloth draped over the body.

The Indus Valley Civilization was a Bronze Age civilization. The two great river basins of the Indian subcontinent, the Indus and the Ganges, were the earliest centers of urban development in south Asia. These cities were contemporary with Babylon in Mesopotamia and the Old Kingdom in cities of Egypt. Indian historians assert that the spinning and weaving

of cotton originated in the Indus Valley sometime during the late third millennium BCE. During the same period, goat's wool, called urn, meaning "hairy covering of an animal," was also spun and woven into textiles, especially for utilitarian items such as rugs, blankets, tote bags, and camel saddle covers. Majority of male figurines found are nude and adorned with rows of elaborate necklaces and bracelets, while others depict silhouettes of men dressed in knee length skirts.

Sometime between 1700 and 1500 BCE, invasions from the northwest by the Aryans, a pastoral Indo-Eastern people, may have contributed to the decline of the Indus Valley civilization. By the late Vedic period, the use of textiles and apparel was associated with certain ceremonies and frequently mentioned in sacred texts. Silk was also mentioned in the Vedas and commonly used in Vedic rituals. The only source for costume and clothing in this period comes from literary works and cannot be verified visually. Both men and women wore a range of unstitched garments comprising of the antariya or lower garment, uttariya or upper garment and a multipurpose stole or sash called kayabandh. In addition to this women also wore a patka which was decorative strip made from cloth

---

Sangeeta Karmakar : Assistant Professor of Sanskrit, Durgapur Women's College.



# Role of Reactive Oxygen Species in Cotyledon Senescence During Early Seedling Stage of Mung Bean [*Vigna radiata* (L.) Wilczek]

Lily Pal<sup>1</sup> · Rup Kumar Kar<sup>1</sup>

Received: 9 February 2018 / Accepted: 16 July 2018  
© Springer Science+Business Media, LLC, part of Springer Nature 2018

## Abstract

Reactive oxygen species (ROS) plays an important role in senescence, which was studied for cotyledon senescence in mung bean (*Vigna radiata*) seeds following germination in the present work. Morphology and chlorophyll content analysis revealed that cotyledons undergo a short developmental stage followed by senescence when attached with axis while detachment prolonged such developmental changes and delayed senescence. Histolocalization and spectrophotometric analysis of ROS revealed a positive correlation between the total chlorophyll content and extracellular superoxide ( $O_2^{\bullet-}$ ) level that accumulated around chlorophyllous regions, whereas hydrogen peroxide ( $H_2O_2$ ) was mainly localized in the peripheral cells, wherefrom storage mobilization started for both intact and isolated cotyledons. Among the antioxidant enzymes, catalase (CAT, EC 1.11.1.6) and ascorbate peroxidase (APX, EC 1.11.1.11) activity declines when peroxidase (POX, EC 1.11.1.7) and superoxide dismutase (SOD, EC 1.15.1.1) activity was maintained during cotyledon senescence. POX activity, which was mainly localized in the cell wall, showed a positive correlation with total chlorophyll content for both intact and isolated cotyledons, whereas CAT activity showed positive and negative correlation with total chlorophyll content for intact and isolated cotyledons, respectively. On the other hand, a clear negative correlation was shown by APX activity of both intact and isolated cotyledons, whereas a highly positive correlation was established for SOD activity with total chlorophyll content of intact cotyledons only. Possible association of  $O_2^{\bullet-}$  with cotyledon development and  $H_2O_2$  with storage mobilization followed by senescence has been proposed.

**Keywords** Antioxidant enzymes · Chlorophyll · Cotyledon senescence · Hydrogen peroxide · Mung bean · Superoxide

## Introduction

Reactive oxygen species (ROS) are partially reduced or activated derivatives of oxygen, highly reactive, and toxic and can be generated by the direct transfer of excitation energy from chlorophyll to produce singlet oxygen or by oxygen reduction in the Mehler reaction (Meloni et al. 2003). ROS are also the byproducts of various cellular redox processes. These are mainly responsible for the development of symptoms of oxidative damages when ROS production exceeds

the capacity of the cellular ROS scavenging machinery (Schopfer et al. 2001). Evidence suggests that superoxide ( $O_2^{\bullet-}$ ) and hydrogen peroxide ( $H_2O_2$ ) can also act as components for the signaling circuit of programmed cell death in plants (Jabs 1999).

Senescence, a well-regulated developmental process, plays an important role in recycling of cell nutrients and metabolites. It is almost universally accepted that ROS are actively involved in inducing senescence-associated degradative processes. In the case of leaf senescence, the reaction centers of photosystem I and II of chloroplast thylakoids are the major generation site of ROS (Foyer and Noctor 2003; Asada 2006; Waszczak et al. 2018) that may be involved in the dismantling of chloroplasts. Cotyledons are the storage organs of most dicotyledonous seeds and undergo senescence at the end of functional life. However, developmental changes that occur in the cotyledons of epigeously germinating seeds, for example, seeds of legumes (like mung bean seeds used in the present study) are very complex, starting

**Electronic supplementary material** The online version of this article (<https://doi.org/10.1007/s00344-018-9845-4>) contains supplementary material, which is available to authorized users.

✉ Rup Kumar Kar  
rupkumar.kar@visva-bharati.ac.in; r\_kkar@rediffmail.com

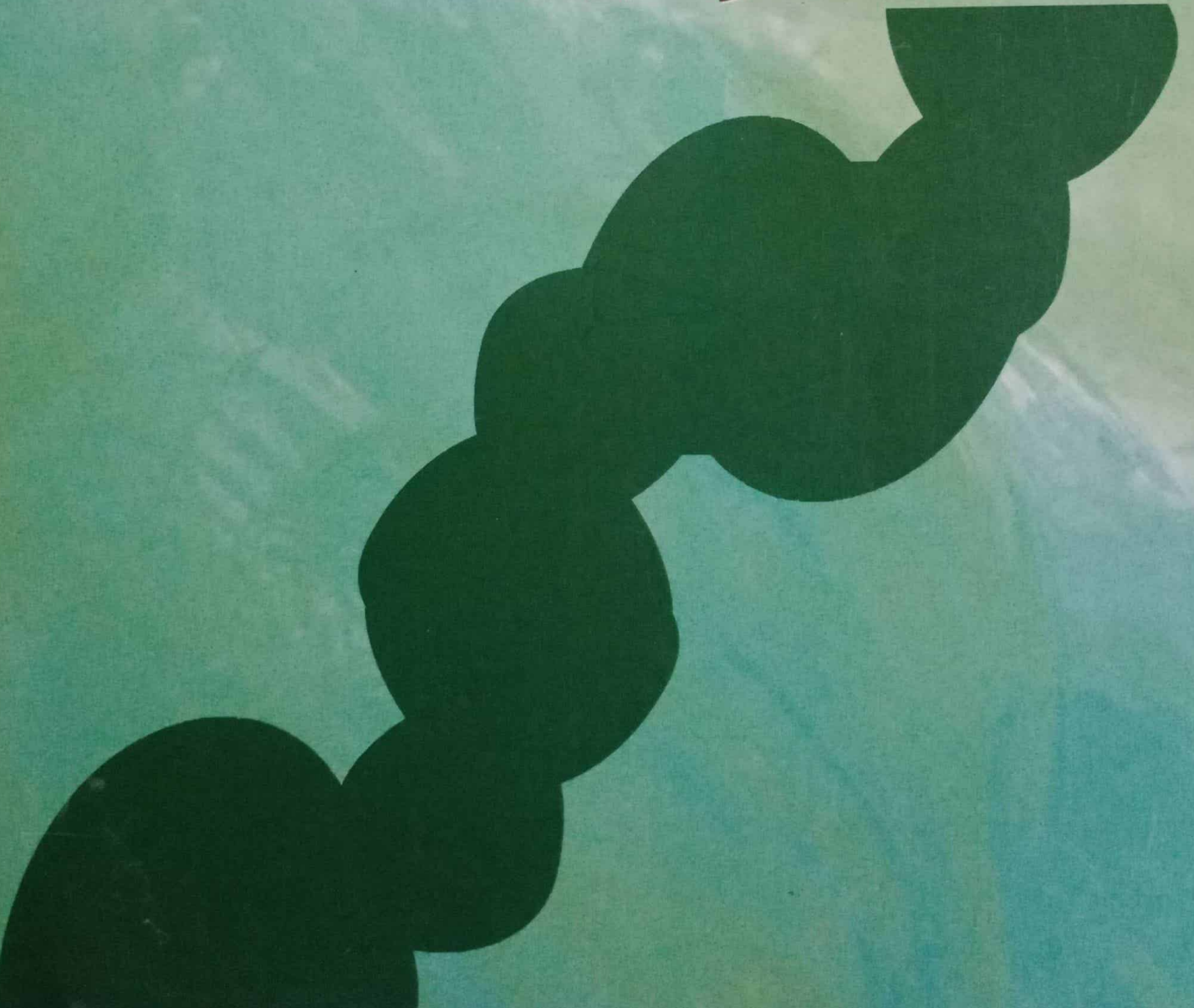
<sup>1</sup> Plant Physiology and Biochemistry Laboratory, Department of Botany, Visva-Bharati University, Santiniketan, West Bengal 731 235, India

ISSN 2249-8133

দ্বাদশ বর্ষ, প্রথম ও দ্বিতীয় সংখ্যা

ফেব্রুয়ারি ও আগস্ট ২০১৮

# নাব্যশ্রোত



প্র বন্ধ গু চ্ছ ৩

- মুনীর চৌধুরীর 'কবর' : প্রথম প্রতিবাদী নাটক । ড. সুরঞ্জন মিদে ১২৮  
বাংলা মঙ্গলকাব্যে প্রতিবাদী চেতনা । ড. বর্ণালি হাজরা ১৩৭  
কথাসাহিত্যিক সুবোধ ঘোষ : এক অনন্য ভাষাশিল্পী । ড. সরোজ কুমার পান ১৪১  
রমাপদ চৌধুরীর গল্পে ভাষাবৈচিত্র্য । অর্জুন দোলই ১৪৯  
নবারুণ ভট্টাচার্য ও তাঁর উপন্যাস । সুনীলকুমার গিরি ১৫৪  
রবীন্দ্রনাথের 'অচলায়তন' : গীতার যোগদর্শন । অনুপ কুমার মাজি ১৬২

প্র বন্ধ গু চ্ছ ৪

- মহাভারতে ও আধুনিক যুগে পুরুষার্থ । সুদীপ্তা গোস্বামী ১৬৬  
বর্তমান সময়ে মনুসংহিতার প্রাসঙ্গিকতা । হিরন্ময় দত্ত ১৭০  
জগতের উপাদান কারণতা—একটি সাংখ্যীয় সমীক্ষা । প্রসেনজিৎ খাঁ ১৭৫  
কঠোপনিষদের আলোকে মানবজীবন । সুরভি লাহা ১৮০  
নাগেশভট্টের দৃষ্টিতে সম্বোধনের কারকত্ববিচার । শ্রীসুব্রত গায়েন ১৮৩  
শ্রীঃ বিষয়তাবাদ অনুসারে বিষয়তার স্বরূপ নিরূপণ । শ্রী সন্ত সিংহ ১৮৬  
আপ্তী দেবতা । চৈতালি চ্যাটার্জি ১৯১  
কাতজীয়-পাণিনীয়-ব্যাকরণের তিঙ্তপ্রকরণে স্থিত সংজ্ঞাসূত্রসমূহের তুলনামূলকসমীক্ষা । মধুসূদন দাস ১৯৩  
তত্ত্বচিন্তামণিগ্রন্থে হেতুভাসনিরূপণে সঙ্গতিবিচার । রিয়া পাল ১৯৭  
তুমুল, ভ্রুগাচ্ (ল্যপ), শত্-শান্চ— এই তিনটি প্রত্যয়ের মধ্যে তুলনামূলক সংক্ষিপ্ত আলোচনা । শ্রেয়শ্রী দাস ২০১  
পাণিনির অচসন্ধিপ্রকরণে একাদেশ সমীক্ষা । সুমিত্রা কর্মকার ২০৭

প্র বন্ধ গু চ্ছ ৫

- জঙ্গলমহলের বিশিষ্ট কবি ও প্রাবন্ধিক ফটিকচাঁদ ঘোষ । ড. সালেহা খাতুন ২১২  
দক্ষিণ-পশ্চিম সীমান্তে বাঙলার গ্রামীণ-সংস্কৃতি : ঐতিহ্যের নিরিখে । ড. দয়াময় মণ্ডল ২২০  
বলরামপুর : গ্রামনাম সমীক্ষা । শিবশঙ্কর সিং ২২৪  
স্বাধীন ভারতে শিক্ষাবিস্তারে বিবিধ শিক্ষা-কমিশন গঠনের প্রাসঙ্গিকতা । আশীষ খাঁন ২৩৩

## রবীন্দ্রনাথের ‘অচলায়তন’ : গীতার যোগদর্শন

অনুপ কুমার মাজি

রবীন্দ্র নাট্যপরিধিতে ‘অচলায়তন’ বিশেষ তাৎপর্যপূর্ণ একটি নাটক। রূপক ও সংকেতধর্মী এই নাটকটির উৎসে রয়েছে বৌদ্ধকাহিনি। রবীন্দ্রনাথ নিজে বুদ্ধদেবকে জ্ঞান ও প্রজ্ঞার স্বরূপ বলে মনে করেন। কিন্তু মহাযান বৌদ্ধধর্মের মন্ত্র-তন্ত্র, ব্রত-উপবাস প্রভৃতি প্রাণহীন আচারের অনুকরণ-সম্পর্কীয় বিষয়গুলি মানবমনের বিরুদ্ধাচারী হওয়াতে এগুলিকে তিনি সমর্থন করতে পারেন নি। শুধু বৌদ্ধধর্ম নয়, হিন্দুধর্মের মধ্যেও রবীন্দ্রনাথ লক্ষ্য করেছিলেন— কেমন করে অন্ধ আচার-অনুষ্ঠান আর মন্ত্র-তন্ত্রের সম্মোহন হিন্দুসমাজকে অচলায়তনে পরিণত করে। তিনি বিশ্বাস করেন ‘সমস্ত মানব-সংসারে যতক্ষণ দুঃখ আছে, অভাব আছে, অপমান আছে, ততক্ষণ কোনো একটিমাত্র মানুষ নিষ্কৃতি পেতে পারে না। একটিমাত্র প্রদীপ অন্ধকারে একটুমাত্র ছিদ্র করলে তাতে রাত্রির ক্ষয় হয় না, সমস্ত অন্ধকারের অপসারণে রাত্রির অবসান। সেইজন্যে মানুষের মুক্তি যে মহাপুরুষেরা কামনা করেছেন তাঁদেরই বাণী ‘সমস্ত বামি যুগে যুগে।’<sup>১</sup> ‘অচলায়তন’-এর কাহিনিবৃত্তে রবীন্দ্রনাথ জীবের বন্ধনমুক্তির দিশা খুঁজেছেন। মানবজীবনের প্রকৃত উদ্দেশ্য সন্ধান, মানুষের মোক্ষলাভ ও মুক্তির উপায় খুঁজতে গিয়ে তিনি প্রকারান্তরে গীতার যোগদর্শনকে সামনে নিয়ে এসেছেন।

‘অচলায়তন’ নামকরণটিও এক্ষেত্রে ভীষণ প্রাসঙ্গিক। ‘অচল বা গতিহীন-হৃদয়বস্তাহীন-জড়প্রায় স্থবির জীবনহীন বৈচিত্র্যহীন অভ্যাসের যান্ত্রিকতায় আচ্ছন্ন জীনসাধনের পীঠভূমি অচলায়তন। জগতবিচ্ছিন্নতা সত্যবিমুখতা রুদ্ধতা বদ্ধতা সংকোচন-সংকীর্ণতা এবং প্রশ্নহীন অন্ধ আনুগত্যই তার বীজমন্ত্র। ধর্মের নামে ধর্মতন্ত্রের তথা শাস্ত্রাচারের এক ও অদ্বিতীয়

আধিপত্যে-আগ্রাসনে-আশ্রয়েই সেই মন্ত্রের লালন।<sup>২</sup> নাটকে আমরা তিন শ্রেণির মানুষের দেখা পাই। এই তিনটি শ্রেণি হলো— স্থবিরকে অর্থাৎ (উচ্চবর্ণ), দর্ভক অর্থাৎ (শূদ্রবর্ণ) আর শোনপাংশু অর্থাৎ (শ্লেচ্ছ জাতি)। তিনটি পৃথক শ্রেণির মানুষের পৃথক স্বভাব বৈশিষ্ট্য ও আচার-আচরণের পার্থক্য নাটকে আলাদা মাত্রা এনেছে। ফলে, স্থবিরকদের শাস্ত্রজ্ঞানসাধনার অচলায়তন, শোনপাংশুদের কর্মপ্রথাবদ্ধতার অচলায়তন এবং দর্ভকদের ভক্তিসর্বস্বতার অচলায়তন নিয়ে সামগ্রিকভাবে গড়ে উঠেছে পরিপূর্ণ সংকেত ‘অচলায়তন’।

আমরা জানি রূপক-সাংকেতিক নাট্যভূবনেই রবীন্দ্রনাথ সবচেয়ে বেশি করে দেশ-কাল-সমাজ সম্পৃক্ত চেতনায় উদ্বোধিত। ‘অচলায়তন’-এর নাট্যভিত্তিও গড়ে উঠেছে জীবনবোধ ও জীবনসাধনার ভাবনির্যাসকে কেন্দ্র করে। কাজেই এই নাটকে শুধুমাত্র বৌদ্ধজাতক বা বিদ্যাবদানমালার উপাদান নয়, এর মধ্যে লুকোনো আছে লোকসাধারণের সুদীর্ঘ ইতিহাস, রামায়ণের অংশ, রয়েছে আমাদের আলোচ্য মহাভারতের গীতার প্রসঙ্গ।

এই নাটকের ব্যাখ্যা দিতে গিয়ে রবীন্দ্রনাথ স্বয়ং বলেছেন, ‘যে বোধে আমাদের আত্মা আপনাকে জানে সে বোধের অভ্যাস হয় বিরোধ অতিক্রম করে আমাদের অভ্যাসের এবং আরামের প্রাচীরকে ভেঙে ফেলে।... অচলায়তনে এই কথাটাই আছে।’ (আমার ধর্ম, প্রবাসী, পৌষ, পৃ.-২৯৭) তাঁর বিশ্বাস, সংস্কার, আচার, প্রথা প্রভৃতির অন্তর্নিহিত ভাব সরে গিয়ে যখন তাদের বাইরের দিকটা বড় বেশি প্রকট হয়ে দেখা দেয় তখন এক একটি অচলায়তন গড়ে ওঠে। অচলায়তনিকদের অন্যতম পঞ্চকের কথায়— “জন্মাবধি আমাদের ভয়ের অন্ত নেই। মৃত্যুভয়ের জন্য অমিতায়ুর্ধারিণী মন্ত্র পড়ছি

অনুপ কুমার মাজি : সহকারী অধ্যাপক, বাংলা বিভাগ, দুর্গাপুর উইমেন্স কলেজ, দুর্গাপুর।

# EDULIGHT

Multi-disciplinary, Peer Reviewed Print Research  
Journal



**COUNCIL OF EDULIGHT**  
KALYANI, DISTRICT - NADIA, WEST BENGAL,  
INDIA -741235  
E-mail: [mondalajit.edn@gmail.com](mailto:mondalajit.edn@gmail.com)  
[www.edulightjournal.in](http://www.edulightjournal.in)

Title with Author	Page No.
A Study of Modern Society (18 <sup>th</sup> -19 <sup>th</sup> A. D.) Of Bengal in the Light of the 4 <sup>th</sup> Chapter, <i>Prathamadhikarana of Vatsayana's Kamasutra</i> <i>Sangeeta Karmakar</i>	119
প্রাচীন সংস্কৃতশাস্ত্রে ধর্মের স্বরূপ <i>Jhantu Das</i>	126
A Conceptual Study on Ethical Dilemma & Value Crisis Among Youth in Indian Society in the Context of Globalization <i>Piyali Banerjee</i>	134
The Censorious Analysis of Health Condition for a Urban Sprawl Area (A Case Study on Barasat Municipality) <i>Debabrata Nath</i>	143
Improving The Present Evaluation and Examination System Through Implementation of Continuous and Comprehensive Evaluation in Schools and Higher Education Institutions: A Philosophical and Conceptual Analysis of the Framework <i>Dr. Shazli Hasan Khan</i>	149
A Comprehensive Analysis of Carey's Contribution in Conservation through Setting up a Botanical Garden (IN-SITU Conservation) <i>Partha Talukdar &amp; Dr. Sanjoy Mukherjee</i>	159
Method of Teaching English to the School Students of Rural India <i>Dr Rajati Ray (Paul)</i>	168
গান্ধী ও ভারতীয় সংস্কৃতি : জন্ম-সার্থ-শতবর্ষে ফিরে দেখা <i>সুদীপ চক্রবর্তী</i>	174
বেদান্তমতে মহাবাক্যার্থ বিচার <i>শর্মিষ্ঠা চক্রবর্তী</i>	182
সেকালের মদ্যপান: একটি অনুসন্ধান <i>ড: মুতাজ্জয় মন্ডল</i>	187
Assessing Environmental Pollution as a Challenge to Environmental Sustainability <i>Chandni Sarkar &amp; Dr. Kartick Chandra Pramanik</i>	196



## A Study of Modern Society (18<sup>th</sup> -19<sup>th</sup> A. D.) Of Bengal in the Light of the 4<sup>th</sup> Chapter, *Prathamadhikarana* of *Vatsayana's Kamasutra*

**Sangeeta Karmakar**

Assistant Professor of Sanskrit, Durgapur Women's College  
Burdwan (West), West Bengal, E-mail: sangeetadwc@gmail.com

### ABSTRACT

Since ancient time, India played a role in the history of sexuality. It may be argued that India pioneered the use of sexual intercourse as a science through art and literature. Between first and sixth centuries Vatsayana's *Kamasutra* was written. It is a book of *Kamasutra* or science of love. It is the most widely known in modern time. Although it's science of erotic but the writer has depicted a beautiful picture about social life at that time's. Vatsayana has divided the *Kamasutra* into seven *adhikarana*. In the first or *prathamadhikaran's* fourth chapter, we get a highly interesting account of the *Nagaraka*, the wealthy man of the town. There is a graphic description of his gilded life. The writer also elaborated about *Nagaraka's* house, his friends and assistants, his taste in poetry- music and various arts, his personal adornment, his interest in various sports and amusement etc. This chapter is fully devoted to the daily life of a *Nagaraka*. In Bengal's modern society, the wealthy men spend their life like *Nagaraka's* – a comparative study has done in this article. Many novelists of Bengal are discussed the life of wealthy man in their novels.

**Key words:** *Kama- Kamasutra-Art of love -Prostitution-Nagaraka-Bengal- Babu*

### Introduction:

Modern India is one of the oldest civilizations in the world. Excavations in the Indus Valley trace civilization there back for at least 5,000 years. India's cultural history includes prehistoric mountain cave paintings in Ajanta, the exquisite beauty of the *Taj Mahal* in Agra, the rare sensitivity and warm emotions of the erotic Hindu temple sculptures of the 9<sup>th</sup>-century *Chandella* rulers, and the *Kutab Minar* in Delhi. The seeming contradictions of Indian attitudes towards sex can be best explained through the context of history. India played a significant role in the history of sex, from writing the first literature that treated sexual intercourse as a science, to in modern times being the origin of the philosophical focus of new-age groups' attitudes on sex. It may be argued that India pioneered the use of sexual education through art and literature. As in all societies, there was a difference in sexual practices in India between common people and powerful rulers, with people in power often indulging in hedonistic lifestyles that were not representative of common moral attitudes. India is a multiethnic and multilingual society with wide variations in demographic situations and socioeconomic conditions. In a nation as religiously and ethnically diverse as India-the nation is commonly described as "a jumble of possibilities" -the people follow a wide variety of customs, and have varied beliefs that ultimately mold their lifestyles and sexuality. Sexuality means different things to different people. For some people, it could mean the act of sex and sexual practices, for others it could mean sexual orientation or identity and/or preference and yet for others it could mean desire and eroticism. Sexuality

# **Article**

# **2019-20**

**“More Last Words”: John Gay’s *Polly* and the Radical  
Re-writing of the Margins of the Empire**

Chandrima Das

Do not some by honour mean good nature and humanity, which weak minds call virtue? How then! Must we deny it to the great, the brave, the noble, to the sackers of towns, the plunderers of provinces, and the conquerors of kingdoms? Were not these men of honour? And they scorn those pitiful qualities I have mentioned. Again, some few (or I am mistaken) include the idea of honesty in their honour. And shall we then say that no man who withholds from another what law- or justice perhaps, calls his own—or who greatly and boldly deprives him of such property, is a man of honour? Heaven forbid I should say so in this, or, indeed, in any other good company!

Henry Fielding, *Jonathan Wild the Great*

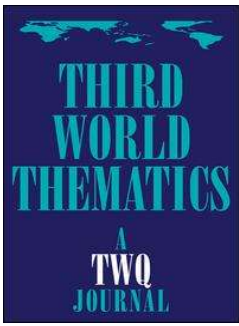
Pohetohee: Honour, and honesty, are not those distinguish'd?

Morano: As incapacities and follies. How ignorant are these Indians! But indeed I think honour is of some use; it serves to swear upon.

John Gay, *Polly*

Henry Fielding’s knowledge of the Classical language implies that he would most certainly have been aware of the etymological connection between the words “Honour” and “Honesty”. However, as the narrator/biographer of Jonathan Wild’s earthly exploits wryly mentions, it is a common human fallacy to associate “greatness” with “goodness”, or “honour” with “honesty”, for that matter. The relationship between these

Chandrima Das



## The culinary as 'border': perspectives on food and femininity in the Indian subcontinent

Shyamasri Maji

To cite this article: Shyamasri Maji (2019): The culinary as 'border': perspectives on food and femininity in the Indian subcontinent, Third World Thematics: A TWQ Journal, DOI: [10.1080/23802014.2019.1649986](https://doi.org/10.1080/23802014.2019.1649986)

To link to this article: <https://doi.org/10.1080/23802014.2019.1649986>



Published online: 17 Aug 2019.



Submit your article to this journal [↗](#)



Article views: 76



View related articles [↗](#)



View Crossmark data [↗](#)



## The culinary as 'border': perspectives on food and femininity in the Indian subcontinent

Shyamasri Maji

Durgapur Women's College, Affiliated to Kazi Nazrul University, Asansol, India

### ABSTRACT

The word 'border' usually refers to the dividing line between two distinct territories. Geo-political borders not only protect the sovereignty of the nation but also preserve the cultural and the religious identities of the people inhabiting the nation. 'Food,' an important signifier of cultural identity, is an effective tool for drawing lines between the South Asian ethnic and sub-ethnic groups. Women play a crucial role in sustaining such borderlines. For them, kitchen is the fortress, where traditional food items are prepared and the secrets of cooking are handed down the generations through daughters and daughters-in-law. The performative roles associated with the production of food are strictly reserved for women. In the Indian subcontinent, food can be studied as a discursive domain of feminine rituals observed in social and religious ceremonies. In this article, I have analysed this connection between food and femininity by examining the gendered kitchen rituals. I have also examined the kitchen space as the cultural borderline that protects and preserves the traditions of a community and nation. I have explored the culinary practices as a site of patriarchal surveillance and feminine resistance in the literary narratives of Bulbul Sharma, Monica Ali and Tahira Naqvi.

### ARTICLE HISTORY

Received 11 March 2019  
Accepted 26 July 2019

### KEYWORDS

Kitchen  
border  
patriarchy  
postcoloniality  
homeland  
hostland

'Gender roles continue to be implicated in the scripts of women's nationalisms and "cultural identities," particularly as they take root in the culinary realm.'<sup>1</sup>

This article looks into the concept of 'border,' the political line of division between territories and nations, through the microscope of culinary tradition in the home (*ghar*) and the diaspora (*bahir/away*). Since conventions of femininity drive women to practise and preserve the culinary activities of a family and a community, it is necessary to analyse the gender roles that operate in the culinary realm. In this context, it becomes obvious to relate the geopolitical interpretations of 'border' with the politics of gender in a patriarchal society. Certain customs such as the women members in the family should eat after the male members have eaten their meals and a Hindu woman should give up meat and fish from her diet after the death of her husband are examples that point out the secondary status of women in the family and the community. This article will analyse the relationship between food and femininity among the Hindus and the Muslims in the homeland and the hostland. It will examine the ways in which the culinary code of a community controls the lives of its

**CONTACT** Shyamasri Maji  [shyamasri.2010@gmail.com](mailto:shyamasri.2010@gmail.com)

This article has been republished with minor changes. These changes do not impact the academic content of the article.

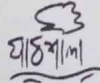
© 2019 Global South Ltd

আন্তর্জাতিক  
পাঠশালা

জুলাই-সেপ্টেম্বর, ২০১৯

প্রধান সম্পাদক  
অমিত রায়

যুগ্ম সম্পাদক  
কপোতাক্ষী সুর  
শুভেন্দু দাশমুদী



পাঠশালা প্রোডাকসন্স

২৩ + ২৪, শেখপাড়া লেন হাওড়া ৭১১ ১০৪

A Non-conventional Multi-disciplinary Quarterly Journal in Bengali Language  
A Peer-Reviewed UGC Enlisted Journal

ANTORJATIK PATHSALA  
Vol VIII : Issue 4 : July-September, 2019

স্বল্প : 'পাঠশালা প্রোডাকসন্স'-এর পক্ষে কপোতাক্ষী সুর

সর্বস্বত্ব সংরক্ষিত

প্রকাশক এবং স্বত্বাধিকারীর লিখিত অনুমতি ছাড়া এই পত্রিকার কোনো অংশেরই কোনো রূপ পুনরুৎপাদন বা প্রতিলিপি করা যাবে না এবং কোনো বাস্তবিক উপায়ের (গ্রাফিক, ইলেকট্রনিক বা অন্য কোনও মাধ্যম, যেমন ফটোকপি, ডিস্ক, টেপ, পারফোরেটেড মিডিয়া বা পুনরুদ্ধারের সুযোগ সংবলিত তথ্য-সংগ্রহ করে রাখার কোনো পদ্ধতি) মাধ্যমেও প্রতিলিপি করা যাবে না। এই পত্রিকায় প্রকাশিত যে কোনো লেখা অন্যত্র বই আকারে প্রকাশ করতে হলে লেখকদেরও স্বত্বাধিকারী বা প্রকাশকের লিখিত অনুমতি নেওয়া বাধ্যতামূলক। এই শর্ত লঙ্ঘিত হলে উপযুক্ত আইনি ব্যবস্থা গ্রহণ করা হবে।

সম্পাদকমণ্ডলী

গৌতম মুখোপাধ্যায়, ভাস্করী দাস, দীপেন্দ্রনাথ দাস, রায়ী মিত্র ও সঞ্জিতা বসু  
সহযোগিতায় : অরিন্দম সিংহ, বিশজিৎ মণ্ডল ও সুবিকাশ মুখোপাধ্যায়

সম্পাদকীয় দপ্তর

সোনারতরী আপার্টমেন্ট, ফ্ল্যাট এ, ২৩ + ২৪, শেখপাড়া লেন, হাওড়া-৭১১ ১০৪

যোগাযোগ

চলভাষ্য : ৯৪৩৩১ ১৮৬৬৫/৯০০৭৬৭৪১২৩

বৈদ্যুতিন ডাক : antorjatikpathsala@gmail.com

ফেসবুক : pathsalarchithu/antorjatikpathsala

প্রচ্ছদ, নামাঙ্কন ও অঙ্গসজ্জা : শুভেন্দু দাশমুদী

অক্ষরবিন্যাস ও মুদ্রণ : সুরত সরকার

'পাঠশালা প্রোডাকসন্স'-এর পক্ষে অমিত রায় কর্তৃক শ্যামা প্রেস, ৩৫/২, কৈলাস রোস স্ট্রিট, কলকাতা-৭০০ ০০৬ থেকে মুদ্রিত ও দি টলি রেসিডেন্সি, ফ্ল্যাট এবি, ৩৩৮, এন. এস. সি. রোস রোড, কলকাতা-৭০০ ০৪৭ থেকে প্রকাশিত।

ISSN 2230 - 9594

UGC Journal No. 41299

মূল্য : তিনশত টাকা / ৭ ডলার ; সডাক : তিনশত পঞ্চাশ টাকা

## সূচিপত্র

সম্পাদকীয়	
সংস্কৃত চর্চা	
বিভাস মিস্ত্রী	
অনুমান প্রমাণের প্রমাণা : বৈশেষিকসূত্রের আঙ্গিকে	৯
চিত্তা চর্চা	
সুধেণ মণ্ডল	
দ্বৈত ও অদ্বৈত বেদান্তে অহমাকার প্রতিতির স্বরূপ	২০
সাহিত্য চর্চা	
লিপিবাহুদার	
প্রকৃতি : উনিশ শতকীয় নারী কবির দৃষ্টিতে	৩১
অমিত্যভ মুখোপাধ্যায়	
নাগরিক কলকাতার যাপন-প্রক্রিয়া, ভাবজগৎ,	
কবিতাচর্চা ও সত্ত্বের দশক : নিরীষ ভদ্র	৪০
সংগীত চর্চা	
অনুভা ব্যানার্জী	
রবীন্দ্রনাথের 'পূজা'র গানে বাংলাদেশে প্রচলিত	
রবীন্দ্র-পূর্ববর্তী গীতধারার প্রভাব	৫২
ক্ৰো ক সংস্কৃতি চর্চা	
অনুপ কুমার মাজি	
বাঁকড়া জেলার প্রচলিত সাঁততালি ধাঁধা :	
প্রান্তবাসীর ও প্রান্তবাসের জীবন ইতিবৃত্ত	৫৮

দুগা দুগা

অমিত্য রায়

রত্নিন লাদাখা—সুন্দর হে সুন্দর ৭০

হাওড়ার হরেক কথকতা (ধারাবাহিক)

কল্যাণ দাস

পুরাতন হাওড়া শহর (দ্বিতীয় পর্ব) ১০৮

বিশেষ ক্রোড়পত্র

অপরাপর কথকথা উপকথা

অপিতা দাস

মিথ এবং রূপকথা : সাাদেশোর সূত্র ১৩১

দীপায়িতা রায়

মায়া জগতের মূলক-সদান : রূপকথার বিবর্তন ১৪৩

পরমেশ আচার্য

উপকথার নির্মাণ : প্রাচীনকালে ১৫৫

দেবলীনা চৌধুরী

রূপকথার নির্মাণে রবীন্দ্রনাথ-অবনীন্দ্রনাথ : কিছু কথা ১৬৩

দেবতুর্ষি মিত্র চৌধুরী

চাঁকুরমার ঝুলির রূপকথার জগৎ ১৭৪

সুভেন্দু দাশমুকী

চাঁকুরমার ঝুলি : এক জীবন্ত জীবাস্থের কথা ১৮১

সোমদত্তা ঘোষ (কর)

রূপকথার রূপায়ণ : গল্পকার সুকুমার রায় ১৮৮

ছন্দা ঘোষাল

জঙ্গলমাছালের রাঙাড্রামে কয়েকটি প্রাচীন ধর্মের অবশেষ চিত্র ১৯৪

## লোক সাংস্কৃতি চর্চা

বাঁকুড়া জেলার প্রচলিত সাঁওতালি ধাঁধা :  
প্রান্তবাসীর ও প্রান্তবাসের জীবন ইতিবৃত্ত

কুদুম। প্রান্তিক বাংলার জনগোষ্ঠীর কাছে এটাই  
ধাঁধার প্রতিশব্দ। এই কুদুম-এর ভিতরেও প্রচ্ছন্ন  
হয়ে আছে সমকাল আর পারিপার্শ্বিক জনজীবন।  
এই ধাঁধার খেলায় এক নতুন পাঠ খুঁজে দেখলেন  
অনুপ কুমার মাজি।

লোকসাহিত্যের অন্যতম একটি গুরুত্বপূর্ণ শাখা হল ধাঁধা। ধাঁধার ব্যবহার অত্যন্ত প্রাচীন, প্রত্যেক দেশের প্রাচীন সাহিত্যেই ধাঁধার পরিচয় পাওয়া যায়। বিশ্বের অপরাপর ভাষায় প্রচলিত ধাঁধার মতোই সাঁওতাল সমাজেও অজস্র ধাঁধা প্রচলিত রয়েছে। এই সমস্ত সাঁওতালি ধাঁধাতে একদিকে যেমন প্রাকৃতিক রহস্যময়তা ফুটে উঠেছে, তেমনি প্রকৃতিতে সৃষ্ট জীব-জগৎ, উদ্ভিদ-জগতের সঙ্গে লোকসাধারণের বিশেষ সংস্পর্শের দিকটিও উন্মোচিত হয়েছে। বিকল্প-বৈচিত্র্যের দিক দিয়ে মানবদেশের গঠন, তার চারিত্রিক বৈশিষ্ট্য, দেবদেবী প্রসঙ্গ যেমন ধরা পড়েছে তেমনি পরিচিত পশুপাখি ও কীটপতঙ্গও ধাঁধার বিষয় হয়েছে। রয়েছে গাছপালা-জীবন বিষয়ক ধাঁধা যার মধ্যে উল্লেখ করা যায় তৈজসপত্র, খাদ্য-পানীয়, আচার-অনুষ্ঠান ইত্যাদি প্রসঙ্গ। সাঁওতালি ভাষায় ধাঁধাকে 'কুদুম' বলা হয়। বাংলা ভাষায় ধাঁধার বিভিন্ন আঞ্চলিক প্রতিশব্দ পাওয়া গেলেও সাঁওতালিতে 'কুদুম' নামটিই প্রচলিত।

একসময় গোষ্ঠীবদ্ধ জীবনে গোষ্ঠীকেন্দ্রিক স্বাতন্ত্র্য বজায় রাখতে বা নিজ গোষ্ঠীর পালনীয় আচার-অনুষ্ঠান, বিধি-সংস্কারকে গুণমাত্র নিজেদের মধ্যেই সীমাবদ্ধ রাখতে সাঁওতাল সমাজেও ধাঁধার প্রচলন হওয়া স্বাভাবিক। বিভিন্ন লোকউৎসব, বিবাহ অনুষ্ঠান অথবা অস্বাভাবিক ক্রিয়াক্রমে সাঁওতাল সমাজে ধাঁধার ব্যবহার এখনও লক্ষ করা যায়। বাঁকুড়া জেলার দক্ষিণ-পশ্চিম অঞ্চলের সাঁওতাল জনগোষ্ঠীর দৈনন্দিন আলাপচারিতায়, প্রবচনে ধাঁধা বা হেয়ালির ব্যবহার ধরা পড়ে। সন্তান ভূমিষ্ঠ হওয়ার পর সোটি পুত্র সন্তান না কন্যা সন্তান তা যেমন হেয়ালির মাধ্যমে তারা প্রকাশ করে, তেমনি মৃত্যুর বিষয়টিও তারা সরাসরি না বলে হেয়ালির আশ্রয় নেয়। সাঁওতাল সমাজে কোনো ব্যক্তির মৃত্যু হলে বা কেউ মারা গেলে লোকসাধারণ একপ সত্যকে প্রকাশ করতে সুন্দর একটি বাগধারার সাহায্যে হেয়ালি করে বলে থাকে 'জমরাজঠেন মুনিস ঢালাঃ আ' অর্থাৎ





# ECONOMY POLITY ENVIRONMENT

An International Peer-reviewed Journal of Social Studies

[About ▼](#)

[Editorial Board](#)

[Current](#)

[Archives](#)

[Guidelines to Authors](#)


[Submissions](#)

[Contact](#)

ISSN : 2583-6390

Search

[Home](#) / [Archives](#) / [Vol 1 No 2 \(2019\): EPE](#)



**EPE**  
An International peer reviewed journal

VOL. 1 NO. 2

## **ECONOMY POLITY ENVIRONMENT**

Valuing Environmental Goods and Services: The Past and the Present  
Chirodip Majumdar

Managing the Environment and Future Sustainability of the Earth: A Synoptic Review  
Sovik Mukherjee

NREGA and its impact on the livelihood security of the poor people – A case study in Hooghly district of West Bengal  
Rajat Jyoti Sarkar, Moumita Karmakar

Self Help Group – A way of success for poverty alleviation and women empowerment in India  
Sampriti Talukdar Chowdhury, Rajat Jyoti Sarkar

Agriculture: The Potential Vehicle for Next Economic Revolution  
Sujata Mukherjee, Rajat Jyoti Sarkar

[www.epef.in](http://www.epef.in)

Economy Polity Environment (EPE) is a



## NREGA and its impact on the livelihood security of the poor people

### – A case study in Hooghly district of West Bengal

Rajat Jyoti Sarkar<sup>1</sup> [and] Moumita Karmakar<sup>2</sup>

#### Abstract

*It is generally seen that due to financial incapacity the poor people cannot purchase their minimum requirement to maintain their life. They are suffering from malnutrition. Though Public Distribution System is most popular and most important food security measure, it is not performing well in the recent years due to various reasons. In the presence of massive poverty and unemployment public distribution system is not the only answer to achieve food security of the poor people. In this case National Rural Employment Guarantee Scheme (NREGS) can play a vital role to achieve food security and livelihood security of the rural poor. It is a wage employment program and most importantly it is self targeting. If this scheme can be implemented properly then it can increase the income level of the rural poor. So it can create the purchasing power of the rural poor. Their consumption level as well as standard of living will increase. This paper tries to explain the impact of NREGA on the food security and livelihood security of the rural poor in the Hooghly district of West Bengal.*

**Keywords:** *National Rural Employment Guarantee Act, food security, livelihood security, anti-poverty programs.*

Received on August05, 2018; Revision received: November 26, 2018, Accepted: December 15, 2018

#### Introduction

The growing concern of national and international organizations over eradication of the hunger and malnutrition prevalent among low-income consumers in many developing countries has generated a sense of urgency about analyzing the scope and effectiveness of specific policy measures available for increasing the consumption levels of the poor. Improving food security at the household level is an issue of great importance for a developing country like India where millions of poor suffer from persistent hunger and malnutrition. In India, aggregate level data shows that with per capita availability of more than 500 grams of food grains per day, self sufficiency has been achieved. There is a consensus among the economists that the food security system in India in the form of Public Distribution System that has evolved in the economy since the mid sixties has been able to eliminate famines and also to bring substantial measure of relief to the consumers during years of acute scarcity.

<sup>1</sup>Associate Professor & Head (W.B.E.S) Department of Economics Chandernagore College.

<sup>2</sup> Research Scholar, Department of Economics Burdwan University

Corresponding Author Email: rajat\_webs@yahoo.co.in

RNI No. : WBBIL/2017/77163

ISSUE - 5

ISSN : 2583-0422  
E-ISSN : 2583-0120

# Trivium

A MULTI DISCIPLINARY JOURNAL OF HUMANITIES OF  
CHANDERNAGORE COLLEGE

Volume 3 • Number 2 • September 2019 • Issue 5

Volume 3  
◆  
Number 2  
◆  
September 2019  
◆  
Issue 5

Price : Rs. 295/- \$ 5

Printed and published by Prabir Kumar Bhattacharya on behalf of Chandernagore College and printed at Laser Art, 19, Auddy Lane, Srirampur, Hooghly and published at Chandannagar, Hooghly, Editor - Niranjana Goswami

Editor  
Niranjana Goswami



# TRIVIUM

VOLUME 3

NUMBER 2

SEPTEMBER 2019

## CONTENTS

- Neeparanya Guha -- Exploring Indigenous Artistic Identity during the Colonial Period in India 1-12
- Rituparna Das and Balagopal S. Menon -- The Body of Excess: Representation of Female Body in the late 19th Century Medical Narratives and Popular Fiction 13-26
- Ankita Mookherjee -- Behind the Veil/ Lifting the Veil – Politics of Spatial Boundaries in Rashid Jahan's *Behind the Veil* and Ismat Chughtai's *The Quilt* 27-40
- Udita Banerjee -- The Rhetoric of Trauma and Healing : A Study of Nora Okja Keller's *Comfort Woman* 41-48
- Daisy Majumdar -- 'Shades of the Prison House': Religion, Children and Tragedy in Some Novels of Thomas Hardy 49-57
- Rajat Jyoti Sarkar and Moumita Karmakar -- NREGA and its impact on the rural economy : A case study in Burdwan district of West Bengal 58-66
- Dibakar Chatterji -- Economic Analysis of a New Road Infrastructure Project—A Case Study of West Bengal 67-84
- Baishali Bosu (Ray Chaudhuri) -- Sishu Kishor Manastatter Angike Kayekti Bangla Chhoto Golpo 85-98

## Problematizing 'Indigeneity' through Hansda Sowvendra Shekhar's *The Mysterious Ailment of Rupi Baskey*

Amitayu Chakraborty

Assistant Professor, Department of English, Durgapur Women's College,  
West Bengal, India. ORCID: 0000-0003-3999-448X. [amitayuc@yahoo.com](mailto:amitayuc@yahoo.com);

---

### Abstract

The article problematizes dominant discourses on 'indigeneity' (within the context of India) through an analysis of the novel *The Mysterious Ailment of Rupi Baskey* (2014) written by Hansda Sowvendra Shekhar (1983—). Those discourses are predicated on colonial and neocolonial ethnic stereotypes: at times 'the indigenous' denotes a reluctant subject of the nation-state, a primitive mindlessly opposing the 'modernising' corporate projects; at times, it constitutes a pristine innocence, an antithesis of the 'corrupting' urban life. Santhals, among various other indigenous communities in India, have been a victim of such reductivism. The article argues that Hansda's novel offers a nuanced depiction of a Santhal community in India which is fraught with internal conflicts as well as external threats undercutting the grand narrative in which the adivasi is a cultural imaginary, either an embodiment of atavism and wildness to be curbed or vulnerable artefacts to be preserved. The tale of Rupi appears to be a critical departure from the monolithic images of adivasis as it blends the magical with the real.

**Keywords:** indigeneity, Santhal, adivasi, tribe, magical realism, subaltern, Hansda Sowvendra Shekhar.

### Introduction

The ontology of adivasis or indigenes is a fault line in the Indian nation-state's narrative of teleological progress. Definitions and representations of the so-called indigenous people are fraught with semantic ambiguity and power politics. Sometimes 'the indigenous' denotes a recalcitrant subject of nation-state mindlessly opposing the 'modernising' corporate projects; sometimes it constitutes a prehistoric innocence, diametrically opposed to the 'corrupting' urban life. From the colonial era, or even before that, the large heterogeneous communities, who are presently clubbed together in India as 'Scheduled Tribes', have been suffering from essentialisation and reductivism. They have been tagged as animist 'tribes' (as opposed to Hindu 'castes') naturally prone to criminality and bestiality, on the one hand. On the other hand, they have been championed as an embodiment of autochthony and innocence. Neither colonial nor nationalist epistemological attempts seem capable of addressing the actual ontological crises of the so-called indigenous population. The more recent transnational interest in the rights of

*Journal of Adivasi and Indigenous Studies (JAIS)*

(A bi-annual peer-reviewed online journal posted on Academia.edu)

Vol. IX, No. 2, August 2019: 25-32

© 2019 JAIS, ISSN (online) 2394-5524

## **Literature of Resistance: Locating Subversive Indigeneity in Select Works of Ngugi wa Thiong'o**

**Amitayu Chakraborty**

Assistant Professor, Department of English  
Durgapur Women's College, Durgapur, West Bengal  
Email: amitayuc@yahoo.com

### **Abstract**

The paper analyses select literary works of Ngugi wa Thiong'o (1938—), a widely acclaimed postcolonial, Marxist writer and ideologue from Kenya, with a special emphasis upon the indigenous elements that figure in his works. It argues that Ngugi evokes Gikuyu songs, rituals, and customs to develop a critique of (neo)colonial power structures. In Ngugi's novel *The Petals of Blood* (1977), the Mau Mau oath-taking rituals are evoked in order to resist the hegemony of the elite in post-independence Kenya—a dominance that was spawned by colonial capitalism. Likewise, in the play *I Will Marry When I Want* (1982), Ngugi stages Gikuyu nuptial songs and customs to counter colonisation that continued to prevail in Kenya when the erstwhile colonial government was nonexistent. The paper intends to show that Ngugi politicises indigenous elements in accordance with the demands of his literature of resistance, and in so doing, he enables his readers/audience to understand (neo)colonialism with nuance.

### **Introduction**

Ngugi wa Thiong'o (1938—) is a contemporary postcolonial writer and Marxist ideologue whose works are globally acclaimed for their subversive approach. His 'renunciation of the English' (both in terms of his Christian name 'James Ngugi' and the primary language of his literary works) and defence of 'Afrocentrism', placing African languages and cultures at the centre of literary and cultural productions about Africa, have been lauded as a testimony to his commitment to the cause of the politically and economically marginalised people of Africa. Through his works, thus, Ngugi discursively engages with issues of ethnicity that involve nationhood, language and indigeneity. This paper looks at the ways in which Ngugi textually evokes certain indigenous elements—Gikuyu rituals, customs and songs—through an analysis of his works. The central focus of the paper is Ngugi's inclination to transform the indigenous to serve the purpose of his resistive politics.

### **Conceptualising 'Indigeneity'**

In anthropology, the term 'indigeneity' denotes a strong connection between a people and locality separating the 'autochthones' from the 'foreigners', and has been semantically expanded to define an international category which concerns itself with communities 'who have great moral claims on nation-states and on international society, often because of inhumane, unequal, and exclusionary treatment' (Merlan 2009: 304).

Journal Homepage: [www.katwacollegejournal.com](http://www.katwacollegejournal.com)



## Probing Crime and Criminality in Burdwan: 1793 -1861

*Arundhuti Sen, History, Durgapur Women's College, India*

Article Record: Received Sep 30 2020, Revised Paper Received Dec 5 2020, Final Acceptance Dec 12 2020  
Available Online Dec 13 2020

### Abstract

Crime and criminality, the two synonymous terms, are most problematic issue in today's society. Crime occurs as a result of berated human behaviour and is punishable in the eyes of the law. However, the root of its origin lies within the framework of the society. From a historical perspective, crime varies from person to person. Often religious bigotry, caste structure, and social systems become the cradle of criminal atrocities. It results in invariable antagonism between the state and the citizen. This tussle is a coherent issue in historical discourse for years. Based on this theme, my article examines the growth of crime in the district of Burdwan during the late eighteenth and early nineteenth centuries. The time period taken here corresponds between the years 1793-1861. The year 1793, marks the beginning of Cornwallis Code in Bengal. The year 1861, marks the enactment of Police Code of 1861. The article focuses on the origin, nature and propensity of crime in the District. It tries to answer, the role of the government in counteracting these activities

**Keywords:** *Crime, Criminality, Daroga, Dacoits, Burdwan*

### 1. Introduction

The concept of crime and criminality is one of the most debated issues that added a new dimension to the arena of social history. Crime is a social phenomenon which berates human behaviour. The simple definition of crime is that it is an action punishable by criminal law. Crime occurs when the society is at stake. It is the reaction of the marginalised class of the society against the age old exploitation. The concept of crime remains incomplete without any legal sanctity. No behaviour or action can be judged as crime without the legal provision of punishment.

From a historical view, the concept of crime varies from person to person and place to place. Mostly, religious bigotry and superstition blindfolds people's reasoning and drives them towards heinous criminal activities. Sometimes, the faulty economic policy, indebtedness, poverty, hunger, and destitute ignites criminal psychology. Often, the armed resistance of the subjects against their ruler is perceived as a crime. Another significant feature of crime is that it is associated with violence. Therefore, the concept of crime and criminality is difficult to define. Various sublime factors result in its growth. Those factors vary from region to region and need to be adequately examined to avoid arriving at a sloppy conclusion.

### 2. Objective

This article dwells on origin and growth of criminal atrocities in Burdwan district. The period under review is the period of consolidation of the English East India Company. The span roughly corresponds between 1793 and 1861. The year 1793 stands as one of the most significant era. It begins with the beginning of the civil and criminal administration of British in Bengal Presidency, whereas 1861 marks a watershed period, with the promulgation of Police Act of 1861, Indian Penal Code and Criminal Procedure Code. It aimed to reorganize the police administration on the modern

line. In a nutshell, this article traces the origin, growth, types of criminal activities in the district of Burdwan. Moreover, the role of the government in suppressing the activities would also be dealt in my article

### **3. Methodology**

The research work is based on the primary sources and secondary sources available in print form and in tract. Both of these sources are collected from Visva-Bharati Central Library, City-Centre library Durgapur, National Library, West Bengal State Archives, Burdwan District Library. The method used here is descriptive cum analytical. The citation and reference style is done in APA format. In-text citation has been used broadly in this paper, and references of all works cited in text, is added at the end of the article.

### **4. Historiography**

Research on crime and criminality is relatively new in this arena. Historians, like Ranjan Chakraborty, Basudev Chattopadhyay, Nemai Mazumdar, Arun Mukherjee, Madhurima Sen are important stalwart in this field. Most of the study done on these issues are centred around two themes, i) The origin of crime, ii) Legal measures undertaken to combat it. Nemai Mazumdar in his book *Justice and Police in Bengal 1765-1793: A Study of Nizamaut in Decline* have discussed in length that how the decline of the power of Sultan boosted up Bengal's criminal activities. Arun Mukherjee in his work, *Crime and Public Disorder in Bengal 1838-1919* has drawn statistical evidence to show the extent of criminal occurrence in Bengal. Ranjan Chakraborti in his work, *Crime, Terror and Punishment, Order and Disorder in Early Colonial Bengal (1800-1860)*, attempted to construct social history of crime. He has exclusively stressed on rural crime in Bengal, and the voices of the subalterns associated with it. The dissolution of the traditional legal mechanism, for example, village council, guild, village police, led to decay in the judicial system. It transformed to social crisis; which was accompanied by rampant pauperism, local disorders and collective unrest in form of dacoity and unrest. He further mentions that how the rulers used institutions like court, guilds, police, law to counteract them. Basudev Chattopadhyay in his book, *Crime and Control in Early Colonial Bengal (1800-1860)* has dealt with the origin, evolution and reforms of police system in Bengal. Madhurima Sen in her works, *Prisons in Colonial Bengal (1838-1919)* had shown; how prison stood as symbol of ruthless exploitation for the prisoners. She had worked extensively on growth of the prison as a system of legal oppression. She showed how the inmates of Cell, inclusive of women bore its sad consequences.

Historian Rathindra Mohan Chowdhury in his book *Bankurjoner Sanskriti* undertook the district level study of Bankura. He addresses the growing indebtedness among the peasantry as a reason for the onset of crime in the District. Sirajul Islam's research on evolution of Crime and criminality in Nadia, was breakthrough study in field of History. Here, he had worked on the growth and origin of criminal activities in the District of Nadia Apart from these there are no works on regional history related to origin, proliferation of crime in the districts. My article intends to fill this gap in this field. It is an attempt to focus on the origin nature and development of criminal activities in Burdwan.

### **5. Discussion**

#### *5.1 Prelude*

The British Land-revenue administration and its stringent laws led to the entry of the British in the remotest corners of Bengal. As different law enforcement agencies, made their presence in corners of Bengal, the persisted crime got exposed. The criminal activities in Bengal emerged in form of local upsurge, social banditry and vandalism. It decayed the socio-political structure of Bengal.

#### *5.2 The Judicial Administration in Bengal*

After the battle of Plassey and Buxar, the Company was strengthening its grip over the suburbs of Bengal. Apart from the administrative set up, "controlling crime and criminality was the principal test



for the foreign state power to evince its executive and foreign skill” (Islam. S, 2017, p. 531). The introduction of *Rule of Property* led to the greater penetration of the British capital in the remote agrarian sector. It eroded the traditional village society, and it established a system of justice and social control.

This shifting of power from the local authority to the centre led to the beginning of contest of power among the village official versus state authority. This was accompanied by the reorganization of civil and criminal courts, reforming the law and order of the country to gain access to the resources of Bengal. This jurisdictional change started with the development of the Colonial police by Cornwallis. When, Cornwallis landed in India, the criminal courts were of little use. The local judicial powers were enjoyed by the zamindars. The Magistrate had very little control on them. The entire country was infested by the horrid experiences of robberies, murders and other form of heinous crime. The Governor General in Council in view to ensure a prompt and impartial administration of the criminal law, resolved to resume the superintendence of the criminal justice throughout the province. (Gourla,1916). The regulation of 3<sup>rd</sup> December of 1793 laid to the foundation of criminal court in Bengal. The Nizamaut court was reinstated back in Calcutta. Four Court of Circuit was established at Calcutta, Dacca and Patna division. They were to be assisted by two qazis and Muftis.

A more significant reform was done by Cornwallis in the year 1792, where the entire districts was divided into police jurisdictions not exceeding 10 coss area. The regulations reduced the power of village police. They were made accountable for their work to the Darogah. The thanas were organized with Daroga, Burkandaz and Mohur. The functioning and efficiency of police system in Bengal bore severe in print in different district of Bengal of which Burdwan was one.

### *5.3. Origin of Crime in Burdwan*

The district of Burdwan lies between 22°56' and 23°53' north latitude and 86°48' and 88°25' east longitude, with a total area of 3503 square miles, consisted of the districts of Howrah and Hooghly. (Hunter,1876). Due to its vast size, the civil and criminal jurisdiction has been subjected to the alteration from time to time. During the British possession of Burdwan in 1760 by the Company, the depredations of the Maratha gangs (Bargi) in the frontier have posed severe threat to the newly build empire of the Indies. Besides the Maratha raiders, the district had been completely overrun by the bands of dacoits. In 1789, the Magistrate of Birbhum estimated that there were about 3000 dacoits in Birbhum, Burdwan and Rajshahi who were aided and abetted by the local landlords and their aides.

The Magistrate of Burdwan was highly alarmed by the rising tides of the dacoits' in the broad daylight. Still, whenever, he tried to combat the robberies, the resilient fled immediately and committed crime elsewhere. It was also observed that the zamindars under the native government often misused their power and accented uprisings in the frontier zone.(Hunter, et,al,1876). The main constraint that stood forth in the front of Cornwallis was absence of any rigid local emporium through which justice could be administered. To put an end to the existing disorder, two vital changes were made by Lord Cornwallis. The police system was centralized, thanas were reorganized within 10 *cross* area, and the darogas were made the key custodian to preserve peace and order, they were to be assisted by Burkandaz, Mohurir in their work. Secondly, the total number of village police was significantly reduced. Their allegiance shifted to the local darogas, since they were no longer answerable for their work to the zamindars. Conversely, the zamindars were discharged from their police duty

An overall review of the Cornwallis system in the district of Burdwan., clearly confirms, that the number of crimes has increased since 1793; but a reference to the calendar and the result of the trial will evince that they have been lamentably numerous in each subsequent years. (Parliamentary-Papers; 1813). One of the reasons, behind the increase in crime was the drastic reduction in the total number of pykes, who proved to be resilient to the newly appointed darogas. These people, severed off from their daily livelihood, resorted to the path of dacoity.

To curb it, provisions were therefore made for granting a Commission to respectable Hindu and Muslim inhabitant authorizing them to act as an amin in police. (Hamilton,1820). The post of Superintendent was created; the espionage system was reorganized. However, little progress was seen in eradicating the criminal activities, which continued unhindered during the period. The statistical evidence of 1814, shows that Burdwan had a higher rate of convict confirm the judiciary system's sound functioning in the district. But the criminal activities did not reflect, any significant decline.

In 1816, deputation of Messers B. Barley, Hudgson, and Oakley as new Magistrate of Midnapore, Jessore and Burdwan respectively, led to the improvement in those districts. News of such progress could be deduced from the letters addressed to the Judiciary Department, which stated that

We have already had occasion to speak of the services rendered by the lots which have occupied former of these gentlemen in the district of Burdwan and of the most satisfactory results which have accompanied his able and unsaved labours in correcting and improving the state of its police. (Records of East India House, 1820)

#### 5.4. The Interim Period

The introduction of Regulation VIII of 1818 and the scarcity of grains in early 1820 brought the district in the bitter teeth of inflation and dismay. (Report of the Select Committee, 1832). As a result, criminal activities, spurred up in the district of Burdwan. Hence, a study was undertaken to look at the reported crime in the district of Bengal during the period 1822 - 1828.

*Table 1. Analysis of crime and Criminals in relative proportion to the population in the district of Burdwan*

Year	Extent in Square miles	Population in Square miles	Total number of Crime	Offences(convicted)	Total number of case
1823	2000	1,187,500	98	2,401	2,499
1824	„	„	97	2,384	2,481
1825	2000	1,187,500	237	2073	2,310
1826			93	2,005	2,089

*Source: Speede Barlow. G. T. S, 1849.*

From the criminal statistics returns, Burdwan was one of the worst Zillah, only surpassing Patna and 24 Parganas. The total number of crimes was moderate in the initial years, which increased abruptly to 237 in 1825 and declined to 93 in the next year. The total number of convicts associated with petty offences was moderately high in the year 1825 and decreased subsequently in the following years. The total number of appeals received by Sudder *amin* was too high, rising to around 2, 200 in 1824, more significant than in any Zillah of Bengal. The reason for the increase in crime was that they had not been sufficiently attended for many years. (The Asiatic Journal, 1838)

#### 6. The Reform of 1829

The police system had turned out to be the most malfunctioning unit in the Company administration, which needed to be reformed on modern lines. This period saw the popularity of the utilitarian doctrine in Britain. This ideology was to be infused in the administration, to seek popular support. Hence, Lord Bentinck was summoned in India. With Bentinck, who was a blend of practicality and intellectuality, a new dawn ushered in the Company's administration.

By the promulgation of Regulation I of 1829, Lord Bentinck, reorganized, the Mofussil's local governance. He adopted the programme, conceived by Lord Mackenzie in his administration and

abolished the post of Superintendent. The Bengal Presidency was divided into Commissioner of Revenue and Circuit; the Magistrate and Collector offices were unified. *Amin* was entrusted with the criminal jurisdiction in the districts. The era of Bentinck became noteworthy for two of his significant reforms to eradicate the prevalent crimes in religious disguise: Sati and female infanticide.

### 6.1 Growth of Crime in Burdwan; (1829-1836)

Hence, it is significant to take a note whether the Bentham ideology was able to skip off the criminal offence in Burdwan? William Adam undertook an attempt in the year 1834 to condense down the total number of crimes in the district of Bengal and Bihar. An average statement of crime was taken from the half yearly reports of the Judicial Department ranging on an average from 1829 to 1834.

*Table 2. Statement of Average Number of Crimes Recorded from 1829 -1834 in the Three Districts of Bengal*

District	Dacoity	Highway robbery	Burglary	Cattle stealing	Thefts	Affray
Burdwan	49	2	230	48	162	106
Birbhoom	108	1	657	215	234	20
Murshidabad	190	11	467	63	222	12

*Source: (Adam W., 1836, pp- 126)*

The abstract of the average made from the half yearly reports shows that dacoity had reduced considerably in the six years in comparison to the districts of Birbhoom and Murshidabad. Offences, such as burglary, cattle stealing, petty thefts, and skirmishes in form of affray were relatively high during the period.

The incidence of minor offences was relatively low, other than incidence of wilful murder and arson. This apparent improvement in the crime scenario confirms the efficiency of judiciary. It also postulates the question whether the rate of convictions was high or moderate? To answer, an analysis of crime was undertaken from the year 1833-1836, in the district of Burdwan.

*Table 3. Analysis of Crime and Criminals from 1833 - 36, with the Relative Proportion of the Population in Burdwan*

Year	District	Sq. Mile	Population/ sq mile	Crimes, Offences & Cases		Proportion of Offenders of population Being one
				Parties Concerned	Convicted	
1833	Burdwan	3776	1673460	2531	611	661
1834				1517	1031	1077
1835				3490	965	478
1836				3442	1197	486

*Source: (Speede Barlow, G. T. S, 1849, pp110-112)*

Burdwan witnessed a drastic increase in the number of heinous crimes that steadily increased from its average in 131 to 268 in 1836. The total number of cases showed a rapid growth with an average conviction. The total number of petty offences declined, giving rise to petty cases. It implies that cases were brought under the notice of the Magistrate. In 1837, the total number of crimes recorded in the district was 603, out of which, dacoity had rose to 245 in the district (Peterson, 1910). However, the reports received stated that out of 80 murders, most were committed in a group. The increase in the total number of dacoits was due to government's ineptness regarding the occurrence of crime in the district. There was a huge communication gap between the zamindars and their subordinates. Taking opportunity of this situation, the offender was aided and abetted by the local zamindars to fulfil their narrow interest. Therefore, the information of the groups was subdued for long time.

## 7. Nature of Crime

From the days of British inception, Burdwan had shown diverse ranges of crime ranging from dacoity to petty offences. The introduction of patni system in the district, and the rise of absentee landlords wrecked havoc on the peasantry. The burden of taxation, and exploitation from the moneylenders, turned them into paupers. These paupers mostly resorted to criminal activities, Apart from them, there were tribals in the hinterland who were over-burdened with the rate of taxation. These tribals had restored the Wasteland of the district that laid under-utilized for decline in population after 1776 (Khatun.S & Debnath.G.C , 2017). When a series of taxation was imposed in this land, the Tribals broke out into severe form of protest, which increased crime in the district. The crime most prevalent was dacoity or gang robbery, accompanied by murders. The district was the cradle of the notorious thugees. Raina Thana was formerly a haunt of the Thugs in the Bengal, and they were first found there in 1802 (Parliamentary Papers, 1813). Dacoity was hereditary, and the notorious gang concealed themselves among the heterogeneous class of Asansol subdivision. It was impossible for the police to trace them out. Most of the suspect, could easily escape away to neighbouring State. The civil disputes relating to crops and personal vendetta led to affray. Henry Strachey, the Judge and Magistrate of Burdwan lamented, that not only tangible crime increased in the districts, but the morality of the people also went on a stake. (Mill,1819). Murder also rose due to personal disputes and fraud. Murder of the children for the sake of ornaments was a widespread crime in the district.

Religious bigotry also intensified criminal activities in the suburbs of Burdwan. The district recorded the highest toll of *Sati* rising to 40 in the year 1820. Another form of crime was the practise of human sacrifice by the Raja of Burdwan. It was done when serious indisposition occurred in the family (Ward, 1872). A similar form of sacrifice was reported from a village called Ksheeru where human sacrifices "are still offered to the goddess Yoogadya, a form of Durga. (Report of the State of Police, 1840). Crime related to property, skirmishes due to civil dispute, forgery, wilful murder out of suspicion remained high during this period. This system victimized even women. There have been lot of instances where women were abused for minor offences. Even children were not spared, instances of killing of infant for the sake of ornaments, murder of infant in name of religion, was quite common crime in the district.

## 8. Towards Reforms

Such harrowing condition of the district depicts the inefficiency of the working of the judiciary. Basudev Chattopadhyay opines that one of the significant defects seen in the rural police was lack of unity and co-ordination among the Commissioner of Circuit and Revenue. It led to the intensification of criminal activities in the frontier region of Bengal. It was in the year 1836, when the inefficiency of the judiciary came to limelight.

In Bengal, the controversial speech of Dwarkanath Tagore at the annual meet of Land-Holder's society created a stir among the European officers. Most of them contemplated the view, Mr Dick, Magistrate of Midnapur was pioneer. It created scope of enquiry for the issue. The official enquiry revealed two important problems: i) The fusion of the office of the Magistrate and the Collector, resulted in the neglect of Magisterial duty over revenue. The police system was loosely organized in

the interior. As a result, the instance of corruption and crime reigned supreme in the interior. Poor payment, bleak chances of promotion, lack of appreciation for their hard work, was primary reason of negligence towards their duty. Therefore, recommendations rose from the Byrd Committee and Halliday Committee to revise the existing system. The clarion call for the reforms got its practical shape in 1838, where the grade pays of *Darogas* and their subordinates were revised, and a superintendent of police was appointed in each district. It is noteworthy to see, the impact of these reforms on Burdwan.

### *8.1 Overview of crime in Burdwan, 1839-1860*

The reports and the statistical evidences, taken in the district clearly show that despite of rigorous reforms, the district of Burdwan remained in a deplorable state. The condition of dacoity has been on a steady increase from 5 dacoities in 1839 to 11 in 1840 (Reports on the Suppression of Dacoity, 1840). The district exhibited the case of 3 murders in 1839 which increased to six in the year 1840. The total number of offences reached its peak in 1845. There has been successive case of murders, concerned with illegal cesses, which were directed against Mahajan (The murder related to mahajan and atrocities committed against zamindars are ample in judicial records). Apart from these, there has been growth of gang robbery in the district which rose to 615 in the district

Such recurring incidences of crime in the District, indicate the inefficiency of the Magistrate. The police officers had no moral bindings and they never considered it as their duty to adopt direct measures to combat crime. The emergence of crime was directed at the reaction of disgruntled peasantry whose land when seized after Permanent Settlement, reverted to crime. A similar instance could be seen in the resistance offered by the matchlock men whose land when resumed, took resort to crime to meet their ends. The criminals were continuously aided by the local zamindars and were employed as *lathials* in their own premises.

The personal enterprise of Henry Sleeman in combating thugees in North West Frontier became iconic for the government. Therefore, the government appointed a particular agency for setting of The Dacoity Commission in districts of Bengal, to execute the warrant, and order the assistance of police whenever necessary in 1856. It bore fruitful result in Burdwan. Dacoity decreased considerably from 65 cases in 1852 to 1 case in 1856. There is a marked decrease in dacoity in the thana gangoorah (General report on Administration, 1860). The dacoity was staged by the small taluqdars and landholders to recover their stolen property from the common people. The Success of the Commissioner raised the question of the inefficiency of the police. This was felt by Dalhousie.

The Corruption in the police system had spread in Judicature, magistrate Court. It needs to be eradicated, and a single unified police system was to be established. With this view in mind, the Government of India amended the proposal on August 17, 1860. Mr Warchoppe was 1<sup>st</sup> commissioner in Bengal the police reforms of 1861 were introduced on European model. A proper gradation and good-pay scale were provided to the officer.

However, despite this attempt to counteract the crime in the district, criminal activities in the district tremendously increased during the successive years. The reason for this increase was the presence of loopholes in the administration, political instability, tropical cyclone, and the ravages of the tropical fever in form of malaria affected adversely the suburbs of Burdwan. The ecological crisis and the famine declined the agricultural productivity. It accelerated the criminal activities in the district throughout the nineteenth century.

### **References**

Adam. W, (1836)- *Report on State of Education in Bengal*; Calcutta: Bengal Military Orphan Press

Barlow Speede, G.T. S, (1846)- *The Criminal Statistics of Bengal*; Calcutta; Bengal Secretariat Press

Banerjee A & Hill.C, (1940)-*Final Report of Survey and Settlement Operations in the District of Burdwan, 1927-1934*; Alipore: Bengal Government Press

Chakroborti.R, (2009) -*Terror Crime and Punishment: Order and Disorder in Early Colonial Bengal*; Kolkata: Reader's Service

Chattopadhyay B, (2000) - *Crime and Control in Early Colonial Bengal (1800-1860)*; Calcutta: K.P Bagchi & Company

Chowdhuri R.M, (2008)- *Bankura Sandhan*, Calcutta: Iskra

Gourlay.W.B, (1916) - *A Contribution of History of Police in Bengal*; Calcutta: Bengal Secretariat Press

*General Report of the Administration of the Several Presidencies and Provinces of the British India during the year 1858-59, Volume-1 with appendices* - (1860); Calcutta: Bengal Secretariat .Press.

Hunter W.W, (1876)- *A Statistical Account of Bengal*, Vol-3 ; London: Trubner & Company

Hamilton W. W, (1820)- *A Geographical Statistical and Historical Description of Hindoostan and the Adjacent Countries*; London: Johny Murrey Albermarle Street,

Islam. S, (2017) 'Magnitude of Crime in Early Colonial Nadia District in Bengal (1793 -1850)', *International Research and Education Journal*, Vol. 3(5), pp. 538 - 40,

Khatun.S, & Debnath G.C, (2016). Wasteland Reclamation: A Study in Birbhum District in West Bengal; *International Journal of Research on Social & Natural Science*;, Vol.1(2),pp. 68-77

Mazumdar N. (1960). *Justice and Police in Bengal 1765-1793: A study of the Nizamaut in Decline*; Calcutta:Farma K.L.M

Mill. J, (1819). History of British India -*The Edinburg Review of Critical Journal* for Dec 1818-March 1819, Vol. XXXI, London: Archibald, Constable and Company,

Mondal S.H (2017). Growth and 'Stability in Rice Production in Burdwan: A Block Level Study'; *International Journal of Research on Social & Natural Science*; 2(2), pp. 1-15.

*Papers Relating to Police and Civil Justice in Bengal*- (1820). London: House of Commons.

Palmer. W, (1841) *Report of the State of Police in Lower Provinces of Bengal for the year 1840*. Calcutta: Bengal Military Press, 1841

*Parliamentary Papers, Report from the Committee*, (1813) London: House of Commons

Peterson J. C. K (1910) *West Bengal District Gazetteers, Burdwan*, Calcutta: West Bengal Higher Education Department.

*Reports Together with Minute of Evidences, Report from the Select Committee of House of Commons on Affairs of East India Company-* (1832), London: H.M. Stationary Office

*Selections of the Papers from the records of East India House: Relating to the Revenue, Police and Civil and Criminal Justice under the Company's Government in India.* (1820) London, Court of Directors.

*Selections from the Records of the Government, xxiv, Report relating to the suppression of Dacoity in Bengal for 1859,(1860)* Calcutta: Bengal Military Press.

Sen Madhurima (2007)- *Prisons in Colonial Bengal 1838-1919* , Calcutta: Thema

Ward. W (1872 *A View of the History Including a Minute Description of their Manners and Customs in Literature and Mythology of the Hindoos and Translations of their Principal Work* in Vol. 2 Serampore: The Mission Press

A Bengali Peer-Reviewed Journal

ISSN-2348-8018

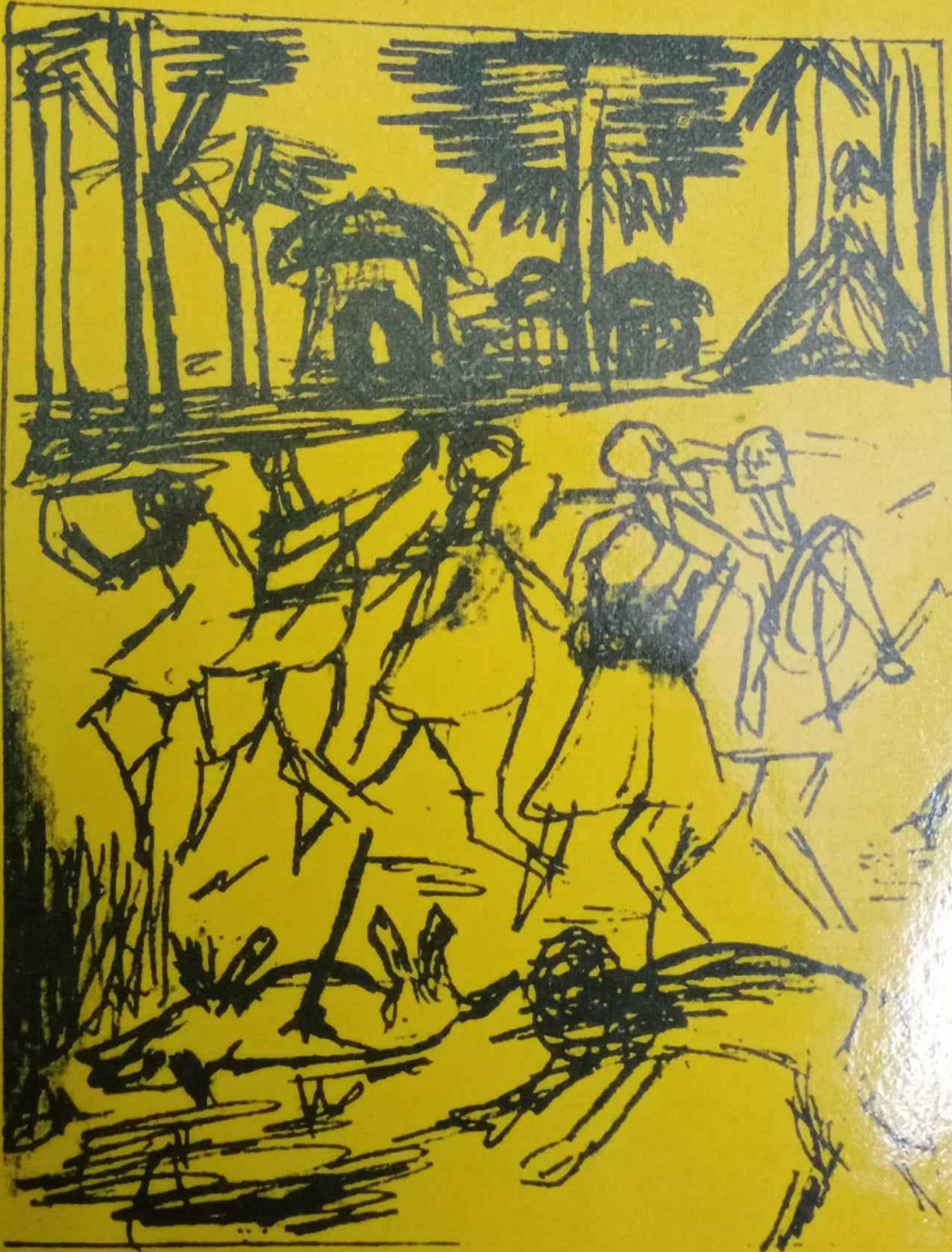
**RADABHAVANA**

# বাহু জীবন

(ইতিহাস পুরাতত্ত্ব, সংস্কৃতি বিষয়ক ঐতিহাসিক গবেষণামূলক পত্রিকা)

স্থাপিত - ২০০৮ রেজিঃ নং- S/1L/68822 (২০০৯-১০)

ষোড়শ বর্ষ ॥ বিংশ সংখ্যা ॥ জুলাই - ২০১৯



সম্পাদক : সৌরেন্দ্রনাথ চট্টোপাধ্যায়

সহঃ সম্পাদক : বিমলকুমার থান্দার



## সূচিপত্র

	পৃষ্ঠা
● সম্পাদকীয় :	৭
● প্রসঙ্গ বড়বাগান, মগ বা মগয়া জনজাতি সৌরেন্দ্রনাথ চট্টোপাধ্যায় :	৯
● মাহালি জনজাতি তিলক পুরকায়স্থ :	১৩
● অরণ্যচারী মালজাতি বা সাপুড়ীয়া সম্প্রদায় মাধুরী হালদার :	২০
● রাঢ় জনজাতির একটি বিস্মৃত প্রায় কারিগরি বৃত্তি : প্রসঙ্গ বীরভূমের 'লোহামহল' বিদ্যুৎ পাতর :	২৫
● বঙ্গদুয়ারের ডুকুপা জনজাতির জীবন পরিচয় রণজিৎ দেব :	৩৬
● বাঁকুড়া জেলার সাঁওতালি উৎসব : প্রান্তবাসীর ও প্রান্তবাসের জীবনগাথা শতবর্ষে বিস্মৃত প্রতিভা অনুপ কুমার মাজি :	৫১
● উত্তরবঙ্গের অরণ্য ও জনজাতি সুব্রত দাস :	৭২
● বন ও বন্যতায় বিন্যস্ত চিত্রাখ্যান : অমিয়ভূষণ মজুমদারের উপন্যাস মণিকা সাহা :	৭৮

বাঁকুড়া জেলার সাঁওতালি উৎসব : প্রান্তবাসীর ও প্রান্তবাসের জীবনগাথা  
অনুপ কুমার মাজি

বৈচিত্র্যময় ভূপ্রকৃতির গঠনরূপের মতো বাঁকুড়া জেলার জনবিন্যাসের ধারাটিও বিচিত্র। জেলায় বিভিন্ন জাতিগোষ্ঠীর বসবাস থাকলেও তপশীলভুক্ত ও উপজাতির সংখ্যাই সর্বাধিক। তপশীলভুক্ত জাতিগোষ্ঠীর মধ্যে বাউরি সম্প্রদায়ের বসবাস যেমন বেশি তেমনি উপজাতির মধ্যে প্রধান হল সাঁওতাল। ভাষার দিক দিয়েও বাঁকুড়া জেলার বাংলাভাষী অধিবাসীদের পরেই সর্ববৃহৎ ভাষাগোষ্ঠী হল সাঁওতাল। ২০০১ এর আদমসুমারি অনুযায়ী 'বাঁকুড়া জেলার মোট জনসংখ্যা: ৩১৯২৬৯৫ যার মধ্যে তপসিল উপজাতি সংখ্যা ৩,৩০৭৮৩ যা মোট জনসংখ্যায় ১০.৩৬ %। হাট-বাজার কিম্বা জনবহুল এলাকা এদের পছন্দ নয় বলে জেলার অগভীর বনভূমি অথবা বনভূমি সংলগ্ন বিক্ষিপ্তস্থানে গোষ্ঠীগতভাবে এরা বসবাস করে। জেলার অন্য অংশের তুলনায় দক্ষিণ-পশ্চিম অঞ্চলের প্রান্তসীমাতে এদের অধিক বসবাস লক্ষ করা যায়। প্রান্তবাসী হওয়ার জন্য অনেকক্ষেত্রে এরা অবহেলিত। সাঁওতাল জনগোষ্ঠী অপেক্ষাকৃত অনুন্নত হলেও এদের সংস্কৃতি বেশ ঐতিহ্যপূর্ণ। সাংস্কৃতিক বিকাশে সমাজের উৎসব অনুষ্ঠানের ভূমিকা গুরুত্বপূর্ণ। সাঁওতাল জীবন যেমন বর্ণময় তেমনি তাদের উৎসবকে ঘিরে এই বর্ণময়তা আরো রঙ্গীন হয়ে ওঠে। একদা অরণ্যে আশ্রয়ে লালিত সাঁওতাল জীবনে অরণ্যের নির্ভরতা অরণ্যের লতা-পাতার আবেষ্টন আজকের কৃষি নির্ভর সমাজেও তারা ছিন্ন হতে দেয়নি। বরং বলা যেতে পারে সভ্যতাগর্বি সুবিধাবাদী মানুষ বন থেকে তাদের উৎখাত করলেও তাদের মন থেকে বন ঘোচাতে পারেনি। এ কারণে সাঁওতাল জনমানসে 'উৎসব' একদিকে যেমন প্রকৃতির সাহচর্যে কাটানো দিনগুলির স্মৃতি বহন করে তেমনি প্রকৃতির সঙ্গে তার অচ্ছেদ্য বন্ধনকেও স্বীকার করে নেয়। একারণে বৈচিত্র্যময় প্রকৃতির রূপ-রস- গন্ধের মাধুর্য, তার স্নিগ্ধতা এবং মিষ্টতার স্বাদ সাঁওতাল সমাজের উৎসবেও লেগে থাকে। সাঁওতাল সমাজের মূল উৎসবগুলির অধিকাংশই ঋতু নির্ভর। প্রকৃতির সঙ্গেই যেন তাদের ভাব-ভালবাসা। প্রকৃতির রূপ-রস-গন্ধ লেগে থাকে তাদের সব উৎসবে। প্রকৃতির নতুন নতুন রংয়ের আলিম্পনে উৎসব তখন পায় অন্য মাত্রা।

সাঁওতাল গোষ্ঠীর মধ্যে ব্যক্তি পূজা বা পারিবারিক পূজার চল নেই বললেই চলে। সাঁওতাল সমাজে পূজা মানেই সবকিছু গ্রাম ভিত্তিক। গ্রাম-দেবতার পূজাই

**RADABHAVANA**

# বাহু জীবন

(ইতিহাস পুরাতত্ত্ব, সংস্কৃতি বিষয়ক বাৎসরিক গবেষণামূলক পত্রিকা)

ইলামবাজার আঞ্চলিক ইতিহাস চর্চাকেন্দ্র

স্থাপিত - ২০০৪ রেজিঃ নং- S/1L/68822 (২০০৯-১০)

সপ্তদশ বর্ষ ॥ একবিংশ সংখ্যা ॥ জানুয়ারি - ২০২০



সম্পাদক :- সৌরেন্দ্রনাথ চট্টোপাধ্যায়

সহ সম্পাদক :- বিমলকুমার থান্ডার


## সূচিপত্র

	পৃষ্ঠা
● সম্পাদকীয় :	৭
● ষড়ভূজ গৌরাঙ্গ মহাপ্রভু : সৌরেন্দ্রনাথ চট্টোপাধ্যায়	৯
● বাঁকুড়াজেলার সাঁওতালি ও বাংলা ধাঁধা : না মানুষের সংলাপ : অনুপ কুমার মাজী	১৪
● বরেন গঙ্গোপাধ্যায়ের 'বাগদা' : সুন্দরবনের নোনা ভেড়ির সাতকাহন : শ্রাবস্তী রায়	২২
● সুরের ভূবনে উপেন্দ্রকিশোর : শম্পা লাহা	২৯
● প্রাগাধুনিক বাংলাসাহিত্যে বাংলাগান : পটভূমি স্বরূপ ও বৈচিত্র্য : মাবুদ সেখ	৪৬
● নাগরিকলোকসংস্কৃতি ও স্বপ্নময় চক্রবর্তী ছোটগল্প: মোনালিসা পাল	৫১
● অপ্রধান পুরুষ চরিত্রের সামাজিক বাস্তাবায়নে কৃতিবাসী রামায়ণ : বর্ণালী মণ্ডল	৫৮
● বাংলা সাহিত্যচর্চার প্রেক্ষাপটে আলোকময়ী অভিযাত্রিণী : সুরঞ্জনা ভট্টাচার্য	৬৮

## বাঁকুড়া জেলার সাঁওতালি ও বাংলা ধাঁধা : না-মানুষের সংলাপ অনুপ কুমার মাজী

ধাঁধা, বাক কেন্দ্রিক লোকসাহিত্যের অন্যতম একটি শাখা। ধাঁধার ব্যবহার অত্যন্ত প্রাচীন, প্রত্যেক দেশের প্রাচীন ভাষা-সাহিত্যেই ধাঁধার পরিচয় পাওয়া যায়। বিশ্বের অপরাপর সমাজে প্রচলিত ধাঁধার মতোই বাঁকুড়া জেলার আদিবাসী ও অনাদিভাষী সমাজেও অজস্র ধাঁধা প্রচলিত রয়েছে। সাঁওতালি ভাষায় ধাঁধাকে 'কুদুম' বলা হয়। বাংলা ভাষায় ধাঁধার বিভিন্ন আঞ্চলিক প্রতিশব্দ পাওয়া গেলেও সাঁওতালিতে 'কুদুম' নামটিই প্রচলিত। এই সমস্ত 'কুদুম' বা ধাঁধাগুলি একদিকে যেমন প্রাকৃতিক রহস্যময়তাকে ফুটিয়ে তুলেছে, তেমনি প্রকৃতিতে সৃষ্ট জীব-জগৎ, উদ্ভিদ-জগৎ প্রসঙ্গে সাধারণ জ্ঞানের বিষয়টিতেও আলোকপাত করেছে। এছাড়া মানবদেহের গঠন, তার চারিত্রিক বৈশিষ্ট্য, দেবদেবী প্রসঙ্গে যেমন ধরা পড়েছে তেমনি পরিচিত পশুপাখি ও কীটপতঙ্গও ধাঁধার বিষয় হয়েছে। রয়েছে গার্হস্থ্যজীবন বিষয়ক ধাঁধা যার মধ্যে উল্লেখ করা যায় তৈজসপত্র, খাদ্য-পানীয়, আচার-অনুষ্ঠান ইত্যাদি প্রসঙ্গ। লোকসাধারণের কৌতুকিতে ধাঁধা সৃষ্টি হলেও ধাঁধার স্বতন্ত্র সাম্রাজ্যের কথা স্বীকার করেন অনেকেই। সেইসঙ্গে এটাও স্বীকার করতে হয় ধাঁধার বিষয়-বৈচিত্র্যের পরিসর যত বড়ই হোক না কেন সেখানে মানুষ নয় বরং সাম্রাজ্যে আধিপত্য বিস্তার করেছে না-মানুষের দল। এদের পারস্পরিক সংলাপে ধাঁধা হয়ে উঠেছে প্রাণবন্ত।

ধাঁধাতে জীব-জন্তু, কীট-পতঙ্গ, জড় প্রত্যেককে মানবিক গুণধর্ম লাভ করতে দেখা যায়। ধাঁধাতে এদের প্রত্যেকের সক্রিয়তা যেমন লক্ষ করা যায় তেমনি আবার পারস্পরিক সংলাপের দ্বারা তাদের সংযোগ রক্ষার দিকটিও ধরা পড়ে। গ্রামাঞ্চলের লোকসাধারণ তাদের দৈনন্দিন আলাপচারিতার ফাঁকে ঠাট্টা-তামাশার সম্পর্কযুক্ত ব্যক্তিদের সঙ্গে সাধারণত যেভাবে বা ভাষায় কথা বলে-ধাঁধায় বর্ণিত চরিত্রের মুখের সংলাপেও তেমনটাই শোনা যায়। বস্তুর আকৃতি-প্রকৃতি বা স্বাভাবিক ধর্ম অনুযায়ী এই রূপ চরিত্র ধাঁধাতে সৃষ্টি হয়ে থাকে। চরিত্র থাকার কারণে চরিত্রের মুখের সংলাপ ধাঁধাতে স্বাভাবিক ভাবেই এসেছে। চরিত্রগুলির সংলাপধর্মিতা কোন কোন স্থলে নাটকীয়তা প্রকাশ করেছে সন্দেহ নেই। আর সংলাপের মাধ্যমে



SAVITRIBAI PHULE  
PUNE UNIVERSITY

Home

UGC

Search

## UGC-CARE List

Journal Details	
Journal Title (in English Language)	<a href="#">Middle Flight</a>
Publication Language	English
Publisher	sukumar sengupta mahavidyalaya
ISSN	2319-7684
E-ISSN	NA
Discipline	Arts and Humanities
Subject	Arts and Humanities (all)
Focus Subject	Literature and Literary Theory

# Middle Flight

SSM JOURNAL OF ENGLISH LITERATURE AND CULTURE  
UGC CARE – LISTED NATIONAL LEVEL PEER-REVIEWED JOURNAL

VOL. 8 November 2019 No. 1



DEPARTMENT OF ENGLISH

S.S. MAHAVIDYALAYA  
KESHPUR, PASCHIM MEDINIPUR  
PIN: 721150, WEST BENGAL, INDIA

## Trauma and Transformation: An Exploration of Mahasweta Devi's *Mother of 1084* through the Lens of Trauma Theory

Amitayu Chakraborty

**Abstract** ■ The paper deals with the play *Mother of 1084* written by Mahasweta Devi, and explores the text within the framework of trauma theory. It focuses the journey of the protagonist Sujata from the state of a helpless and sad mother in search of the true self of her deceased son to that of a politically subversive individual who reorients herself for social change in an aim to contend that Sujata's trauma in the wake of the aftermath of Naxalite movement has myriad ramifications. In so doing, the paper offers a praxis-oriented critical inquiry foregrounding the complex interaction among history, literature and trauma.

**Keywords:** Trauma, Naxalite Movement, violence, psychoanalysis, anti-establishment.

### Introduction

Trauma can be defined as a response or a series of responses to intense events which disrupt cognitive or emotional functioning (Vickroy 142). Trauma theory centres on an eclectic intellectual pursuit that investigates cultural texts that deal with such psychological disruption. It emerged in the 1990s in the western academia, when the humanities took a so-called ethical turn (Craps 45). Apart from encompassing intense emotional and cognitive disruptions caused by large-scale catastrophic events like wars, the Holocaust, the 9/11 and Partitions, trauma theory also engages in "ongoing and sustained dynamics of social injury and deprivation" that affect the lives of disenfranchised groups due to prevailing "racism, mysogyny, homophobia and economic exploitation" (Moglen 151, 159). This paper aims at a critical reading of Mahasweta Devi's play *Mother of 1084*, as a trauma narrative. It argues that Sujata, the eponymous character of the play, a middle-class, urban, genteel, Bengali, aged wife of the corrupt but socially respectable Dibyanath Chatterjee, undergoes and copes with the trauma of the untimely death of her youngest son, Brati. Written against the backdrop of the cycles of violence in the aftermath of Naxalite uprising of 1970s, the play, as it would be presented in the paper, dramatises Sujata's transformation from a bereaved mother living in an individualistic insularity to an active, sentient, politically aware belligerent who fulminates against structural violence and the repressive state apparatus. In so doing, the paper explores the politically subversive dimension of the play in a

**Article**

**2020-21**





# ECONOMY POLITY ENVIRONMENT

An International Peer-reviewed Journal of Social Studies

[About](#) ▾

[Editorial Board](#)

[Current](#)

[Archives](#)

[Guidelines to Authors](#)

[Submissions](#)

[Contact](#)

ISSN : 2583-6390

Search

[Home](#) / [Archives](#) / [Vol 3 No 1 \(2021\) EPE](#)

**EPE**  
An International peer reviewed journal

**ECONOMY  
POLITY  
ENVIRONMENT**

Development versus Displacement in the  
Backdrop of Growing Environmental Damage  
Impact upon the Aborigines of India  
Gouri Sankar Bandyopadhyay

Sustainable Development: Prism of Developing  
Countries  
Manojranjan Sharma, Archana Choudhary

Impact of Demonetization on the Indian  
economy  
Rajat Jyoti Sarkar, Moumita Karmakar

Crypto currency: A Bubble waiting for a Burst  
Vipin Malik, Sanjhanabi Bandyopadhyay

Religiousness, Religious Denomination and  
Satisfaction: An Asian Perspective  
Chirodip Majumdar

[www.epej.in](http://www.epej.in)

Economy Polity Environment (EPE) is a multidisciplinary journal. The journal covers all

# संस्कृत-साहित्य-परिषत्पत्रिका

(ORGAN OF THE SANSKRIT SAHITYA PARISHAT, KOLKATA)

राज्य-संस्कृत-संमेलन (२०१९)-संख्या

**Selected Papers Presented  
in the  
State Sanskrit Conference**

23-24 March 2019

बङ्गाब्दः १४२५, शकाब्दः १९४०, विक्रमसंवत् २०७६

संपादिका

रत्ना-वसुः



संस्कृत-साहित्य-परिषत्

168/1, Raja Dinendra Street, Kolkata-700 004  
2020

# Sanskrit-Sahitya-Parishat-Patrika

(ORGAN OF THE SANSKRIT SAHITYA PARISHAT, KOLKATA)

ISSN : 2249-0620

प्रकाशकः

संस्कृत-साहित्य-परिषत्

(Estd. 1916)

168/1, Raja Dinendra Street

Kolkata-700 004

2020

बङ्गाब्दः १४२६

**Type Setting & Printed by :**

G D R Computer Centre

6D, Krishna Ram Bose Street

Kolkata-700 004

Mobile : 9143626389

ganapatighosh2009@gmail.com

Price Rs. 350

मूल्यम् ३५० रूप्यकाणि

For contributors (Member or Non-member) Rs. 300/-

## ব্যাকরণে বৃদ্ধি-বিষয়ক সংক্ষিপ্ত আলোচনা

শ্রেয়শ্রী দাস

শব্দকে ব্যাকৃত করে অর্থ নির্ণয়ে সহায়তা করাই হল ব্যাকরণশাস্ত্রের উপযোগিতা। ব্যাকরণশাস্ত্রের মধ্যমণি আচার্য পাণিনি স্বকৃত অষ্টাধ্যায়ী-গ্রন্থে যেমন ১৪টি মাহেশ্বর-সূত্রের সাহায্যে 'প্রত্যাহার' গঠন করে ব্যাকরণশাস্ত্রকে স্বল্পাকার দান করেছেন তেমনি কিছু পারিভাষিক নামের ব্যবহার করে সূত্রসমূহকে ও স্বল্পাকার দান করেছেন। ব্যাকরণশাস্ত্রের নানাবিধ কার্যের মধ্যে বৃদ্ধিকার্য ও লক্ষ্য করা যায় সাধারণত তদ্ধিত বা কৃৎপ্রত্যয় পরে থাকলে প্রকৃতির স্বরবৃদ্ধি ঘটে। তবে তদ্ধিত প্রত্যয়ের ক্ষেত্রে বৃদ্ধি প্রক্রিয়ার মধ্যে অধিক বিভিন্নতা লক্ষ্য করা যায়। প্রকৃতিস্থ অ > আ ; ই, ঈ, এ > ঐ; উ, ঊ, ও > ঔ ; ঋ > আর্; ঞ > আল্ হয়। কখনও প্রকৃতিস্থ আদি অচের বৃদ্ধি হয়, কখন বা সমাস নিষ্পন্ন প্রাতিপদিকের কেবলমাত্র উত্তরপদস্থ আদি অচের বৃদ্ধি হয় আবার কখন ও পূর্ব ও উত্তর উভয়পদস্থ আদি অচের বৃদ্ধি হয়। সাধারণতঃ ক্, গ্, ঞ্—এই তিনটি অনুবন্ধ বৃদ্ধিনিমিত্তক বর্ণ, নিম্নে সংক্ষেপে এই বিষয়ে আলোচনা উপস্থাপন করা হল—

আদি অচের বৃদ্ধি বিধায়কসূত্র : আচার্য পাণিনি আদি অচের বৃদ্ধি নিমিত্তক দুটি সামান্য এবং একটি বিশেষসূত্র দিয়েছেন। প্রথম সামান্যসূত্র হল 'তদ্ধিতেষ্চামাদেঃ' (৭/২/১১৭)। পূর্ববর্তী 'অচো ঞ্গণিতি', 'ম্জৈবৃদ্ধিঃ' সূত্র থেকে যথাক্রমে 'অচঃ', 'ঞ্গণিতি', 'বৃদ্ধিঃ' পদসমূহের অনুবৃত্তি গ্রহণ করে সূত্রার্থ হয়, তদ্ধিতের ঞ্গিত্, গিত্ প্রত্যয় পরে থাকলে অচ্ সমূহের মধ্যে আদি অচের বৃদ্ধি হয়। সূত্রস্থ 'অচাম্' পদটি নির্ধারণে ষষ্ঠী বিভক্তি যুক্ত। সূত্রে 'বৃদ্ধি' পদটি অনুবৃত্ত হওয়ায় 'ইকো গুণবৃদ্ধী' পরিভাষা বলে 'ইক্'-কে স্থানীরূপে পাওয়া গেলেও যেহেতু ইক্ ব্যতিরিক্ত স্থলে ও বৃদ্ধি পরিলক্ষিত হয় বলে পূর্ববর্তী সূত্র থেকে 'অচঃ' পদের গ্রহণ করা হয়েছে। আবার আলোচ্য সূত্রের পূর্ববর্তী 'অচোঞ্গণিতি' এবং 'অত উপধায়াঃ' সূত্র দ্বারা প্রকৃতি স্বরের বৃদ্ধি প্রাপ্তিতে পুনরায় এই সূত্রের প্রয়োজনীয়তা বিষয়ে মহাভাষ্যকার বলেছেন, 'অচামাদেবৃদ্ধি-রন্ত্যোপধাবৃদ্ধিং বাধতে।' অর্থাৎ পূর্ব সূত্রানুযায়ী অন্ত্য এবং



## On Some Non-Linear Contractions in Modular Metric Spaces

Surajit Karmakar<sup>a</sup>, Lakshmi Kanta Dey<sup>a</sup>, Ankush Chanda<sup>a,c</sup>, Zoran D. Mitrović<sup>b</sup>

<sup>a</sup>Department of Mathematics, National Institute of Technology Durgapur, India

<sup>b</sup>University of Banja Luka, Faculty of Electrical Engineering, Patre 5, 78000 Banja Luka, Bosnia and Herzegovina

<sup>c</sup>Department of Mathematics, Vellore Institute of Technology, Vellore, India

**Abstract.** Motivated by the exciting notion of modular metric spaces, in this manuscript, we positively answer an open question posed by Mitrović et al. [Ital. J. Pure Appl. Math., 41 (2019), 679-690] on the existence of fixed points of Hardy-Rogers contractions. Moreover, in the said setting, we conceive the common fixed point theorem of Jungck. As consequences of our findings, we deduce a few fixed point and common fixed point results which authenticate the novelty of the obtained theories. Finally, we construct numerical examples to validate our study.

### 1. Introduction

The fascinating and intensive development on the study of modulars on various linear spaces is due to Nakano [26, 27] and some of his fellow mathematicians from his school. As the modular type hypotheses involved in the theories can be comfortably verified than that of their norm or metric counterparts, such assumptions arise quite naturally in the study of integral equations, approximation theories, the electrorheological fluids, economics and in many other courses. Therefore in recent times, the notion of modulars and modular spaces are thoroughly investigated, particularly in a variety of Orlicz spaces which has a huge applicability in diversified fields [19, 20, 24, 25, 28, 29].

In recent past, Chistyakov [11, 12] coined the idea of a new kind of modular which is not too restrictive and is also consistent with the classical concept of it. Further, this construction of a novel modular notion is more functional in complying with the questions of description of multi-valued superposition operators. One of the major motivation at the back of this newly defined modular by Chistyakov is the physical interpretation of it. Precisely, while a metric defined on a non-empty set stands for the finite distances between any two points of the set, a modular on a set associates a non-negative, at times infinite valued, field of velocities with the elements. Informally, one can correspond an average velocity  $\omega_\lambda(x, y)$  to any arbitrary time  $\lambda > 0$  so that it takes  $\lambda$  time to travel the distance between points  $x, y \in X$ . In the wake of such modification by Chistyakov, plenty of impressive and compelling results are done in the setting of modular metric spaces [2, 3, 5, 6, 9, 15, 21, 23].

---

2010 *Mathematics Subject Classification.* Primary 47H10; Secondary 54H25

*Keywords.* Modular metric spaces, strict convex modular, Hardy-Roger  $\omega$ -contractive mappings.

Received: 14 December 2019; Revised: 22 August 2020; Accepted: 23 August 2020

Communicated by Erdal Karapınar

Corresponding author: Zoran D. Mitrović

*Email addresses:* surajit866@gmail.com (Surajit Karmakar), lakshmikdey@yahoo.co.in (Lakshmi Kanta Dey), ankushchanda8@gmail.com (Ankush Chanda), zoran.mitrovic@etf.unibl.org (Zoran D. Mitrović)

# संस्कृत-साहित्य-परिषत्पत्रिका

(ORGAN OF THE SANSKRIT SAHITYA PARISHAT, KOLKATA)

Vol. CIII (103)

April 2020–March 2021

बङ्गाब्दः १४२७

(शकाब्दः १९४२ विक्रमसंवत् २०७७)

संपादिका  
रत्ना-वसुः



संस्कृत-साहित्य-परिषत्

168/1, Raja Dinendra Street, Kolkata-700 004  
2021

# **Sanskrit-Sahitya-Parishat-Patrika**

**(ORGAN OF THE SANSKRIT SAHITYA PARISHAT, KOLKATA)**

Published with the financial assistance of  
Rashtriya Sanskrit Sansthan, New Delhi

ISSN : 2249-0620

प्रकाशकः

संस्कृत-साहित्य-परिषत्

(Estd. 1916)

168/1, Raja Dinendra Street

Kolkata-700 004

2021

वङ्गाब्द : १४२७

**Type Setting & Printed by :**

G D R Computer Centre

6D, Krishna Ram Bose Street

Kolkata-700 004

Mobile : 9143626389

ganapatighosh2009@gmail.com

Price Rs. 200

मूल्यम् २०० रूप्यकाणि

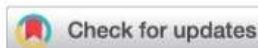
## “तस्य लोपः” इति पाणिनिसूत्रस्य संक्षिप्तालोचनम् श्रेयश्री-दासः

पाणिनिसम्प्रदायैः आचार्यैः पाणिनिसूत्रशास्त्रं षट्प्रकारैः विभज्यते। तेषु विधिसूत्रमेकं, यैः सूत्रैः किञ्चित् विधीयते। एवं “तस्य लोपः” इति पाणिनीयशास्त्रे लोपविधायकमेकम् सूत्रम् यत् इत्संज्ञानन्तरं प्रयुज्यते “इत्संज्ञाप्रकरणान्ते इदं सूत्रम्।”<sup>१</sup> आचार्यैः ‘तस्य’ इति अस्य इत्संज्ञकस्य अर्थः क्रियते। किन्तु किमर्थं तस्य इति अस्य एवरूपेण ग्रहणम्? यतः “उपदेशेऽजनुनासिक इत्” (१/३/२) इति पूर्वसूत्रात् ‘इत्’ इति पदे विभक्तिविपरिणामेन षष्ठ्यन्तरूपेण प्राप्ते सति लोपस्य स्थानी भवति “अलोऽन्त्यस्य” (१/१/५२) इति परिभाषया। अनया परिभाषया अनिर्धारितसम्बन्धवाचिकया षष्ठ्या विहितं कार्यम् अन्त्यालस्थाने प्राप्यते। यथा—“अचो यत्”। अत्र “हलन्त्यम्” इति सूत्रेण इत्संज्ञाप्राप्तस्य अन्त्यस्य ‘त्’ इत्यस्य ‘तस्य लोपः’ इति सूत्रेण लोपो भवति।

किं तु एवम् अर्थग्रहणे सति अनेकाल्विशिष्टस्य तथा आदिवर्णस्य इत्संज्ञकस्य लोपसंज्ञा न प्राप्स्यति। तर्हि जिमिदा-डुपचष्-टुवेपृ-इत्येतेषु स्थलेषु जि-टु-डवः इति अनेकाल्विशिष्टानाम् आदिवर्णानां लोपकार्यं न सिध्यति। अतः मेद्यति, पचति इत्येतेषां इष्टरूपं न भवति। अतः अस्मिन् विषये ज्ञापकसूत्रम् आचार्येण दीयते “आदिर्जिडुडवः” (१/३/५) इति सूत्रे। अनेन सूत्रेण धात्वादौ विद्यमानानां जिडुडवः इत्येषां इत्संज्ञं विधीयते। सूत्रस्थं ‘तस्य’ इति पदं विशिष्टार्थं बोधयति, इत्संज्ञकस्य सर्वस्य लोपो भवति—“तस्यग्रहणं सर्वलोपार्थम्”<sup>२</sup> अयं ज्ञायते आचार्यस्य वचनप्रामाण्यात्।

पदमञ्जरीकारमतानुसारेण ‘लोप’ इति पदेन अभावो बोध्यते। यदि






Cite this: *Chem. Commun.*, 2021, 57, 5462

Received 10th February 2021,  
Accepted 27th April 2021

DOI: 10.1039/d1cc00793a

rsc.li/chemcomm

## Palladium(0)-catalysed regioselective cyclisations of 2-amino(tosyl) benzamides/sulphonamides: the stereoselective synthesis of 3-ylidene-[1,4]benzodiazepin-5-ones/benzo[*f*][1,2,5]thiadiazepine-1,1-dioxides†

Debasmita Mondal, Gargi Pal and Chinmay Chowdhury \*

The Pd(0) catalysed cyclisation reactions between *tert*-butyl propargyl carbonates and 2-aminotosyl benzamides or sulphonamides deliver 1,4-benzodiazepin-5-ones or sultam derivatives, key components of many biologically active compounds. But 2-amino benzamides/sulphonamides require propargyl carbonates substituted at acetylenic carbon to undergo the reaction resulting in the stereoselective formation of the said products.

The preparation of seven, eight, and larger membered heterocycles exhibiting wide and ever evolving biological properties is a challenging task.<sup>1</sup> Among the seven-membered heterocycles, 1,4-benzodiazepin-5-ones (**I**, Fig. S1 in the ESI†) are considered as privileged<sup>2</sup> structures in medicinal chemistry, contributing to the development of many drugs.<sup>3</sup> Besides, bicyclic 1,4-benzodiazepin-5-ones are considered as potential precursors of their tricyclic fused analogs, many of which have been translated into potent drugs, *viz.* *anthramycin*,<sup>4a</sup> *flumazenil*<sup>4b</sup> and its <sup>18</sup>F-labelled derivative,<sup>4c</sup> and *fuligocandin B*<sup>4d</sup> (Fig. S1 in the ESI†). But there are a limited number of methods for the general synthesis of 1,4-benzodiazepin-5-ones, mostly employing either traditional reactions<sup>5</sup> or metal-catalysed heteroannulations<sup>6</sup> including palladium.<sup>6c–e</sup> Therefore the development of methodologies to provide easy access to this scaffold (*i.e.*, **I**) specially those involving the simultaneous formation of the C–C and C–N bonds in one pot and using simple substrates would be worthwhile.

Sultams (*i.e.*, cyclic sulphonamides) display activities against a wide variety of biological targets.<sup>7</sup> Benzo[*f*][1,2,5]thiadiazepine-1,1-dioxides (**II**, Fig. S1 in the ESI†), a subclass of sultams, have emerged as important pharmacophores with potential biological activities.<sup>8</sup> For example, pyrrolo[1,2-*b*][1,2,5]benzothiadiazepine-5-

5-dioxides<sup>8a</sup> (PBTDs) are anti-cancer agents, while compound **X**<sup>8b</sup> (see Fig. S1 in the ESI†) has anti-HIV activity. However, reports<sup>9</sup> on the synthesis of benzo[*f*][1,2,5]thiadiazepine-1,1-dioxides (*i.e.*, **II**, Fig. S1 in the ESI†) are few, calling for straightforward and practical methods for their general synthesis.

In continuation of our work<sup>10</sup> on palladium-catalysed reactions, we envisioned that simple 2-amino benzamides or their sulphonamide analogs could be employed as bis-nucleophiles in reactions with propargylic carbonates for the formations of two C–N bonds (*i.e.*, 1,2 and 3,4) in one pot, thereby offering a facile and general synthetic route to 1,4-benzodiazepine-5-ones or their sulphur analogues. The concept appeared viable upon choosing the appropriate palladium catalyst and reaction conditions as depicted in Scheme 1.

At the outset, we performed an optimisation study for the model synthesis of 1,4-benzodiazepin-5-one **4a** as shown in Table 1. Initially, the exposure of the reactants to 10 mol% Pd(OAc)<sub>2</sub> and 20 mol% PPh<sub>3</sub> in refluxing acetonitrile afforded **4a** after 18 h albeit in a low yield (Table 1, entry 1). When PdCl<sub>2</sub>(PPh<sub>3</sub>)<sub>2</sub> was used a comparable result was observed (entry 2, Table 1). We therefore switched to Pd(0) catalysts. But the use of Pd<sub>2</sub>(dba)<sub>3</sub>, Pd<sub>2</sub>(dba)<sub>3</sub>CHCl<sub>3</sub> or Pd(PPh<sub>3</sub>)<sub>4</sub> afforded **4a** only in moderate (22–45%) yields (Table 1, entries 3–5). Pleasingly, the use of Pd(dba)<sub>2</sub> together with Xantphos as the ligand afforded **4a** within 4 h with a 92% yield (Table 1, entry 6). Thereafter, we continued with Pd(dba)<sub>2</sub> but used different ligands like *t*-butyl Xantphos/DPEphos/dppf/dppe (Table 1, entries 7–10); these reactions furnished **4a** in 18 h with moderate (15–40%) yields.

Even changing the solvent system (Table 1, entries 11–13) by including both high (*i.e.*, DCE, DMSO) and low polar (*i.e.*, toluene) ones did not succeed well except in the case of DCE that produced **4a** in 7 h with a 89% yield. Next, decreasing the catalyst loading from 10 mol% to 5 mol% produced **4a** in 93% yield though entailing a slightly longer reaction time (Table 1, entry 14 *vs.* entry 6). We therefore considered the conditions used in entry 14 of Table 1 as the preferred ones to explore the scope of this reaction (Table 2).

Organic and Medicinal Chemistry Division, CSIR-Indian Institute of Chemical Biology, Kolkata-70032, India. E-mail: chinmay@iicb.res.in

† Electronic supplementary information (ESI) available. CCDC 2062375–2062378. For ESI and crystallographic data in CIF or other electronic format see DOI: 10.1039/d1cc00793a



## Probing Crime and Criminality in Burdwan: 1793 -1861

*Arundhuti Sen, History, Durgapur Women's College, India*

Article Record: Received Sep 30 2020, Revised Paper Received Dec 5 2020, Final Acceptance Dec 12 2020  
Available Online Dec 13 2020

### Abstract

Crime and criminality, the two synonymous terms, are most problematic issue in today's society. Crime occurs as a result of berated human behaviour and is punishable in the eyes of the law. However, the root of its origin lies within the framework of the society. From a historical perspective, crime varies from person to person. Often religious bigotry, caste structure, and social systems become the cradle of criminal atrocities. It results in invariable antagonism between the state and the citizen. This tussle is a coherent issue in historical discourse for years. Based on this theme, my article examines the growth of crime in the district of Burdwan during the late eighteenth and early nineteenth centuries. The time period taken here corresponds between the years 1793-1861. The year 1793, marks the beginning of Cornwallis Code in Bengal. The year 1861, marks the enactment of Police Code of 1861. The article focuses on the origin, nature and propensity of crime in the District. It tries to answer, the role of the government in counteracting these activities

**Keywords:** *Crime, Criminality, Daroga, Dacoits, Burdwan*

### 1. Introduction

The concept of crime and criminality is one of the most debated issues that added a new dimension to the arena of social history. Crime is a social phenomenon which berates human behaviour. The simple definition of crime is that it is an action punishable by criminal law. Crime occurs when the society is at stake. It is the reaction of the marginalised class of the society against the age old exploitation. The concept of crime remains incomplete without any legal sanctity. No behaviour or action can be judged as crime without the legal provision of punishment.

From a historical view, the concept of crime varies from person to person and place to place. Mostly, religious bigotry and superstition blindfolds people's reasoning and drives them towards heinous criminal activities. Sometimes, the faulty economic policy, indebtedness, poverty, hunger, and destitute ignites criminal psychology. Often, the armed resistance of the subjects against their ruler is perceived as a crime. Another significant feature of crime is that it is associated with violence. Therefore, the concept of crime and criminality is difficult to define. Various sublime factors result in its growth. Those factors vary from region to region and need to be adequately examined to avoid arriving at a sloppy conclusion.

### 2. Objective

This article dwells on origin and growth of criminal atrocities in Burdwan district. The period under review is the period of consolidation of the English East India Company. The span roughly corresponds between 1793 and 1861. The year 1793 stands as one of the most significant era. It begins with the beginning of the civil and criminal administration of British in Bengal Presidency, whereas 1861 marks a watershed period, with the promulgation of Police Act of 1861, Indian Penal Code and Criminal Procedure Code. It aimed to reorganize the police administration on the modern

## The Rent Question and its Impact on the Peasants of Rarh Bengal (1820-1860)

*Arundhuti Sen*

[Editorial Note: The present paper focuses on the peasant studies in Colonial period and has explored the notion of 'rent' and its impact on the socio-economic condition of peasants especially in the select district of Rarh Bengal like Burdwan, Bankura and Midnapore.]

*Abstract-* The history of peasants form an interesting theme in the agrarian studies of Bengal. The central theme of peasant studies revolves on the notion of 'rent' which is the root cause of their exploitation. Research works on the origin of rent, their circulation in the economy is well known discourse in Bengal. However, research work on the imposition and operations of rent laws, its impact on the agrarian structure, at intra-regional level is less known. Based on this concept, the present paper seeks to explore the notion of rent, its variation, its circulation in the economy, and finally the background that necessitated formulation of rent Act X of 1859 and its immediate consequences on the peasantry in the select districts of Rarh Bengal. (Burdwan, Bankura, Midnapore). While extrapolating the issue, the paper also tries to bring the inner strife between the occupancy and non-occupancy of the peasants, their role in safeguarding their rights and finally the consequences of the rent legislation on them during 1820-1860.

*Keywords-* Peasant, Rent, zamindars, legislation Agriculture, Rarh.

### Introduction

The term peasant generally refers to the small scale agriculturists who take active part in the production process. In colonial context, the peasants were the heterogeneous class which consisted of sharecroppers, agricultural labour, tenants and the landless peasantry; who thrived on the

Volume 2 Issue 1 RNI No. WBENG/2019/78442



# Ray Centenary

Published and printed by Director, Satyajit Ray Film and Television Institute.

Published at SRFTI, Biswa Bangla Sarani, Panchasayar, Kolkata 700094.  
Editor: Sougata Bhattacharyya.

# SRFTI *Take One*

Vol 2, Issue-1

May 2021

KASTURI BASU

FILMING LIKE A FEMINIST <sup>1</sup>:

Feminist film practice and shaping the Feminist political subject  
in the Indian Documentary

7

ELLOIT CARDOZO

Hip Hop Goes to B-Town: Bollywood's Assimilation of  
the Underground Aesthetic

26

SHYAMASRI MAJI

Reading Anglo-Indian History in Non-Fiction Cinema:  
A Study of Select Documentary Films

44

TRINANKUR BANERJEE

Visions of a Market: A Case for Drishyam Films

62

NANDITA BANERJEE

Woman and the Burden of postcoloniality :  
The courtesan Film Genre (1960-1990)

78

KIRTI SACHDEVA

The Challenges of a Volatile Nationalism and the Patriarchy for  
'Half Widowed Gazala' and 'Hysterical Arshia':  
A Study of the Cinematic Projection of the Fragmentary Lives of  
Kashmiri Women in the Film *Haider*

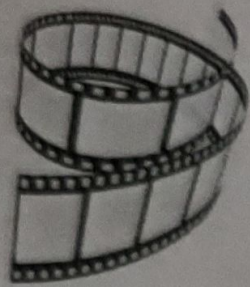
86

Focus : Ray at 100

ASHOKE VISWANATHAN

Narrative Disjunction in The Cinema of Satyajit Ray

95



## Reading Anglo-Indian History in Non-Fiction Cinema: A Study of Select Documentary Films

Shyamasri Maji

### *Introduction*

This article presents an interdisciplinary research on cinema and cultural history. It explores the history of the Anglo-Indian community in select, recently-produced documentary films: *McCluskie's Gunj: A Lost Home* (2012), *The White Cloud* (2014), *Let's Twist Again* (2015), *Monuments* (2016), *The Anglo-Indians of Madras* (2017-2018) and *Anglo-Indian Women of Bow Barracks: Voices of the Unvoiced* (2018)<sup>1</sup>. These films which are primary texts in this article provide us a picture of the current condition of the community. These documentaries serve as useful repositories for Minority Studies in Indian academia where till date very little research work has been done on the Anglo-Indian community. Almost all the documentaries mentioned earlier have highlighted the fact that the Anglo-Indians are gradually becoming a vanishing community in India and have tried to investigate why it is so. Although the history of the community is more than 500 years old, in this article, I have focused on its contemporary history as represented in the select films. The Anglo-Indians have a pro-British lineage due to their mixed descent and this problematises their cultural identity in post-Independence India. This article looks into the select film texts as historical narratives which delve deep into the memories of the community members. The overall critical framework of this study is based on postcolonial paradigms of identity and representation (of the

## SOLUTION TO SECOND ORDER DIFFERENTIAL EQUATIONS VIA $F_w$ -CONTRACTIONS

SURAJIT KARMAKAR\*, HIRANMOY GARAI\*\*, LAKSHMI KANTA DEY\*\*\*  
AND ANKUSH CHANDA\*\*\*\*

\*Department of Mathematics, National Institute of Technology Durgapur, India  
E-mail: surajit866@gmail.com

\*\*Department of Mathematics, National Institute of Technology Durgapur, India  
E-mail: hiran.garai24@gmail.com

\*\*\*Department of Mathematics, National Institute of Technology Durgapur, India  
E-mail: lakshmikdey@yahoo.co.in

\*\*\*\*Department of Mathematics, National Institute of Technology Durgapur, India  
E-mail: ankushchanda8@gmail.com

**Abstract.** In this article, we introduce the notions of  $F$ -contractions and Hardy-Rogers type  $F$ -contractions via  $w$ -distances in the backdrop of an orthogonal metric space. After this, we prove some fixed point results concerning the said kind of contractions by taking a weaker version of completeness of the underlying space instead of completeness. Further, we employ the results to obtain some existence and uniqueness criteria of the solution(s) to a certain type of second order initial value and boundary value problems. Along with these, we illustrate some numerical examples to interpret our achieved fixed point results.

**Key Words and Phrases:**  $F$ -contractions,  $w$ -distances, orthogonal metric spaces, second order differential equations.

**2020 Mathematics Subject Classification:** 47H10, 54H25, 34A12, 34B15.

### 1. TECHNICAL PRELIMINARIES

The metric fixed point theory has inspired many researchers since the emergence of *Banach Contraction Principle* in 1922. Therefore, many interesting works are there in existing literature involving various types of contractive conditions and abstract spaces, see [2, 3, 4, 5, 7, 8, 10, 12, 18]. Of late, a very novel generalization of the above-mentioned principle is proposed by Gordji et al. [9]. They firstly came up with the notion of an orthogonal set and further, obtained the extension of Banach fixed point result for such kind of sets. We here put down the formal definition of an orthogonal set.

**Definition 2.1.** Suppose that  $X$  is a non-empty set and  $\perp$  is a binary relation on  $X$ . If there exists  $x_0 \in X$  such that

$$(\forall y \in X)x_0 \perp y \vee (\forall y \in X)y \perp x_0,$$

‘এবং মছয়া’-বিশ্ববিদ্যালয় মঞ্জুরী আয়োগ (U.G.C.- CARE List) অনুমোদিত  
তালিকার অন্তর্ভুক্ত। ২০২০ সালে প্রকাশিত ৮৬ পৃ.  
তালিকার ৬০ পৃ. এবং ৮৪ পৃ. উল্লেখিত।

# এবং মছয়া

(বাংলা ভাষা, সাহিত্য ও গবেষণাধর্মী মাসিক পত্রিকা)

২২ তম বর্ষ, ১২৮ (ক) সংখ্যা, ডিসেম্বর - ২০২০

সম্পাদক

ডা. মদনমোহন বেরা

কে.কে. প্রকাশন

গোলকুঁয়াচক, মেদিনীপুর, প.বঙ্গ।



**U.G.C.- CARE List approved journal, Indian Language-Arts  
and Humanities Group, out of 86 pages placed in Page 60 &  
84.**

# **EBONG MAHUA**

**Bengali Language, Literature, Research and Refereed with  
Peer-Review Journal**

**22th Year, 128(A) Volume**

**Dec, 2020**

**Published By**

**K. K. Prakashan**

**Golekuachawk, P.O.-Midnapur,721101.W.B.**

**DTP and Printed By**

**K.K.Prakashan**

**Cover Designed By**

**Kohinoorkanti Bera**

৫৫.রবীন্দ্রনাথের ছিন্নপত্র ও ছিন্নপত্রাবলীতে নৌকা ও মাঝিদের কথা :: সুজিত কুণ্ডু .....	৫০৯
৫৬.দেশপ্রেমের নাটক সিরাজদ্দৌলা: শচীন্দ্রনাথ সেনগুপ্ত :: গোলক সরকার.....	৫১৩
৫৭.ফোক সাইকলজির তাত্ত্বিকতায় নীতিবিদ্যার অবস্থান :: বিবেকানন্দ হোড়.....	৫২২
৫৮.রবীন্দ্র কাব্য ভাবনায় মিথ :: ড. কৃষ্ণা ঘোষ.....	৫৩১
৫৯.গোলাপসুন্দরীর যাত্রা-একজন পতিতা থেকে একজন অভিনেত্রী :: সায়ন্তিকা ঘোষ .....	৫৩৭
৬০.অবিভক্ত মেদিনীপুরে ভারত ছাড়া আন্দোলনের আঞ্চলিক পটভূমি : একটি ঐতিহাসিক পর্যালোচনা::ড.শংকরদেব মাইতি.....	৫৪৪
৬১.মধুসূদনের প্রহসন : পাঠের প্রেক্ষিত :: মানস কুণ্ডু.....	৫৬০
৬২.ভারতীয় রাজনীতিতে ধর্মীয় জাতীয়তাবাদের প্রভাব :: মহ. আকিদুল হক.....	৫৭৫
৬৩.রবীন্দ্রনাথের নাট্যরচনায় অগ্রজদের সাহচর্য :: পল্লবী চট্টোপাধ্যায়.....	৫৮৫
৬৪.বিবেকানন্দের প্রয়োগাত্মক বেদান্ত :: ড. শিবশঙ্কর তুঙ্গ.....	৫৯৩
৬৫.কবি শক্তি চট্টোপাধ্যায়ের 'সোনার মাছি খুন করেছি' কাব্যগ্রন্থে প্রেম ও মৃত্যুচেতনা :: মমতা চক্রবর্তী.....	৫৯৭
৬৬.ভাটিয়ালি গান সম্পর্কে সংক্ষেপে আলোচনা :: করিদা ইয়াসমিন মজুমদার.....	৬০১
৬৭.বাংলা থিয়েটারে ব্রেখ্ট-এর অবদান :: সায়ন্তী ঘটক.....	৬০৮
৬৮.সুষুপ্তিকালে কী আমাদের জ্ঞান হতে পারে?- একটি সমীক্ষা :: কৌশিক সরকার.....	৬১৯
৬৯.স্বাধীনতা-উত্তর বর্ধমান জেলায় জনস্বাস্থ্য উন্নয়নে এনজিওগুলির ভূমিকা ::: সেখ ওয়াদেকার রহমান.....	৬২৭
৭০.মনসামঙ্গল কাব্যের নবনির্মাণ : প্রেক্ষিত মঞ্চনাটক :: দেবলীনা নাথ.....	৬৩৯
৭১.লিটল ম্যাগাজিনের পাতায় জল আর নদীর স্মৃতিকথা :: ড. সুদীপ্তা তরফদার.....	৬৫২
০০লেখক পরিচিতি.....	৬৫৯
০০০UGC--CARE list.....	৬৬৩

# স্বাধীনতা-উত্তর বর্ধমান জেলায় জনস্বাস্থ্য উন্নয়নে এনজিওগুলির ভূমিকা সেখ ওয়াদেকার রহমান

সারসংক্ষেপ :

স্বাধীনতার পর থেকে, বর্ধমান জেলার জনস্বাস্থ্যের উন্নয়নে এনজিওগুলির ভূমিকা অত্যন্ত গুরুত্বপূর্ণ ছিল। এনজিওগুলো সব একরকম ছিল না। তাদের উৎপত্তি এবং কাজের পদ্ধতিতেও বেশ কিছু পার্থক্য লক্ষ্য করা যায়। কিছু এনজিও চিকিৎসা সেবা প্রদানের পাশাপাশি প্রতিরোধমূলক পরিষেবা প্রদান করে। প্রতিরোধমূলক পরিষেবা হিসাবে তারা জেলার বিভিন্ন স্থানে বিভিন্ন সচেতনতামূলক অনুষ্ঠানের আয়োজন করে। তাদের প্রাথমিক লক্ষ্য ছিল সাধারণ মানুষের সচেতনতা বৃদ্ধি করা। রক্তদান শিবির আয়োজন, বিনামূল্যে চক্ষু পরীক্ষা শিবির, টিকাদান শিবির এবং অ্যাম্বুলেন্স সেবা প্রদান ছিল তাদের উল্লেখযোগ্য কিছু কার্যক্রম। তারপর থেকে তারা সরকারের কাছ থেকে জনস্বাস্থ্য সম্পর্কিত বিভিন্ন ধরনের প্রকল্প পেয়ে আসছে। জনস্বাস্থ্যের ক্ষেত্রে তাদের সাফল্য খুবই উল্লেখযোগ্য।

সূচক শব্দ :

জনস্বাস্থ্য, স্বেচ্ছাসেবী সংস্থা, চিকিৎসা, পরিষেবা, সেবা, নিরাময়, প্রতিষেধক, সচেতনতা শিবির, ভ্রাম্যমান হাসপাতাল।

প্রতিপাদ্য বিষয় :

বর্ধমান জেলায় এনজিওগুলি জনস্বাস্থ্যের উন্নয়নে যুক্ত হয়েছে। তারা নিরাময়মূলক, প্রতিরোধমূলক এবং পুনর্বাসন পরিষেবা প্রদান করে আসছে। কখনও কখনও তারা লক্ষ্যযুক্ত সম্প্রদায়ের কাছে তাদের পরিষেবা সরবরাহ করে। তারা সরকারের কাছ থেকে পাওয়া স্কিম বা প্রকল্পগুলিও পরিচালনা করে। এটা লক্ষ্য করা গেছে যে তারা স্বাস্থ্য সচেতনতা কর্মসূচি, কমিউনিটি পর্যায়ের ক্যাম্পে রোগ সনাক্তকরণ কর্মসূচিতে সবচেয়ে বেশি সাফল্য পেয়েছে। এছাড়াও বেশ কয়েকটি এনজিও হাসপাতাল পরিষেবা সরবরাহ করছে। যাইহোক, জনস্বাস্থ্য

**Article**

**2021-22**

# Yajñaphalam a Bhasa—Drama: A Review

Swati Chatterjee

The play *Yajñaphalam* is discovered nearly twenty seven years later the discovery of other thirteen anonymous plays from south India in 1941 by Rajavaidya Kalidasa Shastri of Rasasala Ausadhalaya, Gondala, Kathiaward in Gujrat. This drama is divided into seven acts and deals with the early life of Rama till his marriage with Sita. It is based on the Ramayana of Valmiki and is similar to other two epic-puranic dramas of Bhasa -- प्रतिमानाटकम् and अभिषेकनाटकम्. It glorifies Vedic sacrifices and penances. Sons are born to Dasaratha for his yajña . Visvamitra transformed himself to a Brahmarsi owing to his yajña. Rama marries to Sita owing to king Janaka's yajña . Hence the title of the drama is Yajñaphalam. It also remained controversial regarding its authorship since its discovery and publication like other thirteen dramas found in Kerala by Mahamahopadhyaya Ganapati Shastri. It also remained silent as to its real authorship as the drama nowhere offered any decisive clue to a satisfactory and convincing determination of its origination. The complete textual study and deep critical examination of the text shows that the drama has close affinities and structural similarities to the other thirteen plays discovered by Ganapati Shastri in 1912. This convinced the eminent scholars and necessarily led them to conclude that all the fourteen plays are written by a single author.

भासनाटकचक्रेऽपि च्छेकैः क्षित्ते परीक्षितुम् ।

स्वप्रवासवदत्तस्य दाहकोऽभून्न पावकः ॥

This is a very important and indicative statement made by Rajasekhara who flourished between the end of the ninth and middle of the tenth centuries. From this verse it is authentically established that Bhasa was the original composer of the drama स्वप्रवासवदत्तम्. This also establishes that Bhasa has written many other dramas and it is evident from the statement Bhasanatakachakre. Although he has not mentioned the titles of many other dramas composed by Bhasa. The plays are स्वप्रवासवदत्तम्, प्रतिज्ञायौगन्धरायनम्, अविमारकम्, चारुदत्तम्, प्रतिमानाटकम्, अभिषेकनाटकम्, मध्यमव्यायोगम्, पञ्चरात्रम्, दूतवाक्यम्, दूतघटोत्कचम्, कर्णभारम्, उरुभङ्गम्, बालचरितम्. Bhasa was a great dramatist and he had high reputation. His name has been mentioned both by Kalidasa and Bana. Kalidasa in his drama मालविकाग्निमित्रम् refers to Bhasa as his great

# অনুষ্ঠান

সাহিত্য ও সংস্কৃতিবিষয়ক ত্রৈমাসিক



বর্ষ ৫৬ সংখ্যা ২য়, শীত ২০২২

## অনুবাদে বিপন্ন ভাষা এবং বাংলা অনুবাদ

দেবদীপ ধীবর

### সূচনা

ভাষার সংরক্ষণ, পুনরুজ্জীবন ও উত্তরাধিকার এই শব্দ তিনটি দীর্ঘ দু'দশক ধরে নানা ভাবে চর্চিত হয়ে আসছে। এই চর্চা বুঝিয়ে দেয় যদি একটা ভাষা অসংরক্ষিত, বিপন্ন তথা বিলুপ্তির পথে যায় তখন তার কারণগুলোকে দূর করা আশু প্রয়োজন। এগুলো দূর করতে পারলে ভাষা তার স্বাভাবিক রূপ ফিরে পাবে। কিন্তু আজকের জীবনে সে ভাবনা আরও কঠিন হয়ে পড়েছে। কারণ ভাষা ব্যবহারের গণ্ডী দিন দিন ক্ষুদ্র থেকে ক্ষুদ্রতর হয়ে আসা। এমতাবস্থায় ভাষার বিপন্নতা দূর করতে হলে, ছোটো থেকে বড়োর দিকে যেতে হবে। কিন্তু এই প্রক্রিয়াটি বাস্তবায়িত করা হলো স্বাভাবিকতার সঙ্গে যুদ্ধ করা বই কিছু নয়। বলা ভালো বিমূর্ত কিছুর সঙ্গে লড়াই করার শামিল। এরকম একটি সময়ে অনুবাদকে এই যুদ্ধের হাতিয়ার হিসেবে প্রতিষ্ঠিত করা যায় কিনা তারই একটা উদ্যোগ।

### অনুবাদে বিপন্ন ভাষা

অনুবাদ দুই ভাষার মধ্যে সম্পর্ক স্থাপন করে, আর এই দিয়ে নতুন সম্পর্কের প্রেক্ষাপট তৈরি হয়। তাছাড়া অনুবাদে ভাষার ব্যবহারের ক্ষেত্র প্রসারিত হয়। অন্যান্য বৈদ্যুতিন মাধ্যমেও তার প্রভাব পড়ে। কিন্তু অনুবাদে লক্ষ্য ভাষার পাঠকগোষ্ঠী স্বাভাবিক ভাবেই ভাষাটির ব্যবহারকারীর পরিসংখ্যান কিছু বাড়িয়ে তোলে। যন্ত্রে তা নাও হতে পারে। বিপন্ন ভাষার ব্যবহারের প্রয়োজনীয়তা উপেক্ষিত দু'ভাবে হতে পারে—মাতৃভাষা ব্যবহারে বাইরের থেকে বাধা প্রয়োগ আর ভাষা সম্প্রদায়ের মধ্যেই হীনমন্যতা বোধ বা উদাসীনতা। অনুবাদ বাইরের অজানা জগৎকে উন্মুক্ত করে। এই উন্মুক্তিকরণ



# AUGChain: blockchain-based mobile user authentication scheme in global mobility network

Sudip Kumar Palit<sup>1</sup> · Mohuya Chakraborty<sup>2</sup> · Subhalaxmi Chakraborty<sup>1</sup>

Accepted: 9 October 2021 / Published online: 27 October 2021

© The Author(s), under exclusive licence to Springer Science+Business Media, LLC, part of Springer Nature 2021

## Abstract

Authentication plays a pivotal role for mobile users to provide security and privacy to their personal information while availing the roaming service in Global Mobility Network (GLOMONET). Most of the schemes offered to address authentication-related problems are built on the centralized semi-trusted server. In such type of server, the privacy and the security of mobile users may be compromised. To eradicate such a problem, here, we propose a user authentication scheme known as AUGChain for GLOMONET. The novelty of the work lies in proposing a scheme, to produce a peer-to-peer network, where each participant can directly interact with the information stored in the secure distributed ledger. Therefore, in this proposed scheme, the unnecessary forward of requisite data by a participant is reduced. Hence, not only minimization of communicational overhead is achieved, but also it minimizes the computational time of the whole scheme. The blockchain technology-based implementation is carried out on hyperledger composer along with hyperledger fabric. The security analysis of the proposed scheme has been done using Burrows–Abadi–Needham logic to ensure mutual authentication between the participants. Moreover, the proposed model, AUGChain, outperforms the other existing schemes by resisting different network security attacks like compromised server attacks, DOS, DDOS attacks, reducing communicational costs as well as computational time a significant amount. This has been done by reducing the execution time of the order of 7.5 ms.

**Keywords** User authentication scheme · Burrows–Abadi–Needham (BAN) logic · Network security attacks · Blockchain · Hyperledger fabric

---

✉ Sudip Kumar Palit  
palit.sudipkumar@gmail.com

<sup>1</sup> University of Engineering and Management, Kolkata, India

<sup>2</sup> Institute of Engineering and Management, Kolkata, India





ISSN: 0975-833X

Available online at <http://www.journalcra.com>

INTERNATIONAL JOURNAL  
OF CURRENT RESEARCH

*International Journal of Current Research*  
Vol. 13, Issue, 09, pp.18806-18812, September, 2021

DOI: <https://doi.org/10.24941/ijcr.42114.09.2021>

## RESEARCH ARTICLE

# LIVELIHOOD STATUS OF SOUTH FOREST DIVISION OF BANKURA DISTRICT

\*Dr. Krishanu Sarkar

Assistant Professor, Department of Economics, Durgapur Women's College, India

### ARTICLE INFO

#### Article History:

Received 15<sup>th</sup> June, 2021  
Received in revised form  
24<sup>th</sup> July, 2021  
Accepted 29<sup>th</sup> August, 2021  
Published online 30<sup>th</sup> September, 2021

#### Key Words:

Common Property Resources,  
NTFP, Socio Economics,  
Livelihood.

\*Corresponding author:  
Dr. Krishanu Sarkar

### ABSTRACT

In developing countries like India Second largest population's livelihood depends on common property resources (CPR) that have often been associated with high rates attached by the poor in discounting future flow of benefits, improper property rights, degraded Social value, and social protection. economic insecurity. Forest land appears to be the most important common pool resource which can capable of providing wherewithal of life to a vast section of people for its diverse type of timber and non-timber benefit including environmental benefit. The present-day problem related to this area concentrated on high poverty rate, gender conflict. This study focuses on status-wise forest dependency, types of NTFP (Non-Timber Forest Product) and their relative dependency to forest dwellers, villager's perception towards forest management and feeling threat to being evacuated from their own land, etc. This study also investigates the characteristics of Agricultural Land. It includes the socio-economic issues related to the livelihood status of forest dwellers. The main objective of this study is to help the government making policy regarding the development of the livelihood status of the selected areas.

Copyright © 2021. Krishanu Sarkar. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: Krishanu Sarkar. "Livelihood status of south forest division of Bankura district", 2021. *International Journal of Current Research*, 13, (09), 18806-18812.

## INTRODUCTION

There is no question that careful management of local common pool resources / CPRs has taken on tremendous significance in recent years from the point of view of providing a significant number of rural poor with livelihood means. Wet land, fisheries, forest resources, grazing land, surface water etc. constitute essential common pool resources capable of providing a large section of citizens with the means to survive. Among these most significant seems, by all accounts, to be forest land for its different sort of timber and non-timber advantage including natural advantage. In India forestland assets establish the second biggest land use after farming with an inclusion of 641.13 sq km or 22% of all out-land mass. Aside from giving various advantages to the economy as a rule forestland assets give some portion of the subsistence and money employments to around 275 million provincial poor in the nation (According to Socio-Economic Caste Census 2011). The steady exhaustion of backwoods spread and expanding reliance of country society has offered ascend to kind of irreconcilable situation among differing client gatherings and related administration issues.

The essential partners happen to be the backwoods networks or individuals living in and on the forestland periphery zones procuring significant piece of employment as fuel wood, grain, organic products, blossoms, fencing materials and so on. The optional partners happen to be state/locale forest dept, NGOs, estate organizations and so forth. The conventional right and enthusiasm of forest land networks, and their employment and essential partner concern were not really routed to in the forestland the executive's approach previously and following autonomy.

**Objective of the study:** The present-day issue identified with this territory focused on high neediness rate, enormous joblessness, gender conflict, changing nature of conventional forest, Lack of appropriate co-appointment between the force, mentality, duty, working and checking by the forest dept staff and the intrigue, inspiration and activity by the FPC individuals, frequently brings about wanton consumption of forest assets. This study focusses on status wise forest dependency, types of NTFP and their relative dependency to forest dwellers, villager's perception towards forest management and feeling threat to being evacuated from their own land etc. It incorporates the socio financial aspects issues identified with vocation status of forestland occupants.

ISSN : 2583-0422

E-ISSN : 2583-0120

# Trivium

A MULTI DISCIPLINARY JOURNAL OF HUMANITIES OF  
CHANDERNAGORE COLLEGE

Volume 5 • Number 2 • September 2021 • Issue 9

*Editor*

Niranjan Goswami



Volume 5  
◆  
Number 2  
◆  
September 2021  
◆  
Issue 9

# THE MANAGEMENT ACCOUNTANT

ISSN 0972-3528

February 2022 | VOL 57 | NO. 02 | Pages - 124 | ₹ 100

75  
Azadi Ka  
Amrit Mahotsav

## Azadi Ka Amrit Mahotsav PROMOTING A SPIRIT OF PRIDE AND AATMANIRBHARTA

*To honour & remember Netaji's indomitable spirit  
and selfless service to the nation*

*Celebrating  
125<sup>th</sup>  
Birth Anniversary*

*Journal of*

**THE INSTITUTE OF COST ACCOUNTANTS OF INDIA**

(Statutory Body under an Act of Parliament)

[www.icmai.in](http://www.icmai.in)

1

Enlisted in UGC-CARE REFERENCE LIST OF QUALITY JOURNALS





# Journal of Adhesion Science and Technology >

Volume 36, 2022 - Issue 23-24: Special Issue:  
Recent Advances in Corrosion Protection of  
Metallic Materials

254 | 1

Views

CrossRef citations to date

0

Altmetric

Original Articles

## Quantifying corrosion inhibition on mild steel surface using run length statistics-based texture analysis

Surya Sarkar , Sirsendu Sengupta ,

Sourav Kr. Saha , Naresh Chandra Murmu,

Samik Dutta  & Priyabrata Banerjee  

Pages 2505-2526 | Received 18 Feb 2022, Accepted 06 Apr 2022, Published online: 26 Apr 2022

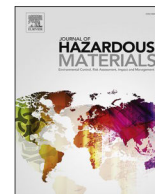
 Cite this article

 <https://doi.org/10.1080/01694243.2022.2064092>



Contents lists available at ScienceDirect

Journal of Hazardous Materials

journal homepage: [www.elsevier.com/locate/jhazmat](http://www.elsevier.com/locate/jhazmat)

Research Paper

# Syntheses of flower and tube-like MoSe<sub>2</sub> nanostructures for ultrafast piezocatalytic degradation of organic dyes on cotton fabrics

Srikanta Karmakar<sup>a</sup>, Ashim Pramanik<sup>a</sup>, Arup Kanti Kole<sup>b</sup>, Udit Chatterjee<sup>c</sup>, Pathik Kumbhakar<sup>a,\*</sup><sup>a</sup> Nanoscience Laboratory, Department of Physics, National Institute of Technology Durgapur, Durgapur 713209, West Bengal, India<sup>b</sup> Department of Physics, Durgapur Women's College, Durgapur 713209, West Bengal, India<sup>c</sup> Laser Laboratory, Department of Physics, Burdwan University, Burdwan 713104, West Bengal, India

## ARTICLE INFO

Editor: Dr. B. Lee

## Keywords:

MoSe<sub>2</sub> nanoflower  
Piezocatalyst  
Dye degradation  
Cotton Fabric  
Specific capacitance

## ABSTRACT

The synthesis of few-layered transition metal dichalcogenides (TMDCs) with abundant exposure of the active site, viz., is an important key to achieve excellent dye degradation performance. Here, we have reported synthesis and ultrafast dye degradation performance of flowers-like MoSe<sub>2</sub> nanostructure (FMN) with ~230 nm in diameter and its transformation to tube-like MoSe<sub>2</sub> microstructure (~1 μm in length) by tuning the solvothermal reaction time. The piezoelectric devices are developed using the FMNs delivers the highest open-circuit voltage of ~2.12 V, which is ~21 times higher than that of the developed device with the tube-like MoSe<sub>2</sub> microstructure. The piezoelectric property of the synthesized samples has been judiciously utilized further for ultrafast degradation of organic dyes within 60–120 s only under the low-frequency (40 kHz) ultrasonication vibration in the dark. The estimated dye degradation efficiencies of the FMNs-based piezocatalyst are found to be ~86% and 85% for degradation of Rhodamine B (RhB) and methylene blue (MB) dye within the 60 s, respectively. Also, the FMN has exhibited an excellent piezocatalytic dye degradation capability for RhB-MB dye mixture and dye loaded on a cotton fabric with an efficiency of ~98% (60 s) and 84% (120 s), respectively. The piezocatalytic dye degradation mechanism of FMNs has also been explained theoretically.

## 1. Introduction

The existing water is being polluted gradually by different toxic dyes coming from the different textiles industries and environmental pollutants. Therefore, the treatment of organic dyes present in wastewater has fascinated significant and long-term consideration (Borgarello et al., 1981; Kabra et al., 2004). The wastewater treatment is also a major problem area in energy research (Borgarello et al., 1981; Kabra et al., 2004). Recently, researchers are extensively utilizing semiconductor nanoparticle-based photocatalysts to degrade organic pollutants by creating strong oxidizing free species under light illumination (Sharma et al., 2009; Xiao et al., 2021). But due to the limitation of the band gap matching of the semiconductor photocatalysts with the illuminated light irradiation, the photocatalytic dye degradation is not applicable at all times. Additionally, for fast degradation, the semiconductor nanomaterial must show a high capability to generate and separate electron-hole (e<sup>-</sup>-h<sup>+</sup>) pairs under optical irradiation. So far, a number of strategies such as doping, use of high reaction temperature, and

designing of heterostructured materials have been tried to enhance photocatalytic dye degradation (Ajmal et al., 2014). However, these materials and methods are also limited due to their low solar energy conversion efficiency (<20%), and low light transmission in intensely dyed toxins (Banin et al., 2021). Therefore, novel environment-friendly, recyclable, highly efficient methods and materials are necessary for forthcoming wastewater purification techniques. Mechanical energy is a sustainable abundant natural energy that can be harvested by employing piezoelectric materials (Wu et al., 2018, 2016, 2017; Mushtaq et al., 2018; Lan et al., 2017; Lin et al., 2017). Piezoelectric materials can produce an electric field in reaction to an external force. A built-in electric field powerfully increases the separation of free carriers (Wu et al., 2018, 2016, 2017; Mushtaq et al., 2018; Lan et al., 2017; Lin et al., 2017). Thus, piezoelectric materials have been widely used in photocatalytic dye degradation. Thus, the innovative studies associated to piezoelectric water treatment are paid significant attention (Wu et al., 2018, 2016, 2017; Mushtaq et al., 2018; Lan et al., 2017; Lin et al., 2017). Recently, researchers have investigated the piezocatalytic

\* Corresponding author.

E-mail address: [pathik.kumbhakar@phy.nitdgp.ac.in](mailto:pathik.kumbhakar@phy.nitdgp.ac.in) (P. Kumbhakar).<https://doi.org/10.1016/j.jhazmat.2021.127702>

Received 12 September 2021; Received in revised form 23 October 2021; Accepted 1 November 2021

Available online 5 November 2021

0304-3894/© 2021 Elsevier B.V. All rights reserved.

# THE MANAGEMENT ACCOUNTANT

ISSN 0972-3528

December 2021 | VOL 56 | NO. 12 | Pages - 124 | ₹ 100



## CHANGING CONTOURS OF INDIAN INSURANCE SECTOR



*Journal of*

**THE INSTITUTE OF COST ACCOUNTANTS OF INDIA**  
(Statutory Body under an Act of Parliament)

[www.icmai.in](http://www.icmai.in)





## **Pratidhwani the Echo**

*A Peer-Reviewed International Journal of Humanities & Social Science*

**ISSN: 2278-5264 (Online) 2321-9319 (Print)**

**Impact Factor: 6.28 (Index Copernicus International)**

*Volume-X, Issue-III, April 2022, Page No.122-128*

*Published by Dept. of Bengali, Karimganj College, Karimganj, Assam, India*

*Website: <http://www.thecha.in>*

---

## **Cārvāka and Hume's Perception: A Comparative Study** **Rajibul Islam**

*Assistant Professor, Durgapur Women's College, Durgapur, Paschim Bardhaman, West Bengal, India*

### **Abstract:**

*Cārvāka and David Hume are the philosophers of two different poles. Cārvāka adopted only one source of knowledge and that is perception. He is materialist in the history of Indian metaphysics, and they are pure empiricist in Indian epistemology, since, according to them we have no any other ways of valid cognition apart from perception. On the other hand, we have two main theories regarding the sources of knowledge in the western philosophy- Rationalism and Empiricism. These two theories were reflected on the pre-Kantian Epistemology. At first, David Hume consolidated the shape of the empiricism in the western Epistemology. After refuting the traditional concept of John Locke and Barkeley regarding substance, David Hume had tried to explain the concept of substance in the light of pure-empirical point of view. He had applied the observational method in the realm of empiricism properly and denied all whatever is not under our observational experiences. The theories of Cārvāka and Hume regarding perception are different but they have some similarities in some respects. The following paper is an attempt to show the similarities and dissimilarities regarding their views on the perception.*

***Key Words: Perception, Impression, Idea, Empiricism, Consciousness.***

---

**Introduction:** In Indian Epistemology, Cārvāka holds perception as the only source of valid knowledge. Similarly, David Hume consolidated the shape of the empiricism in the western Epistemology. After refuting the traditional concept of substance, David Hume had tried to explain it in the light of pure-empirical point of view. He had applied the observational method in the realm of empiricism properly and denied the all whatever is not under our observational experiences. He admitted the sense impression as the only primary element of our knowledge. The aim of both Cārvāka and David Hume regarding the perception is almost same. Although, their mode of presentations of their 'ism' are different to each other but they have some similarities in some ways. The objective of this paper is to show the similarities and dissimilarities regarding their views on the perception.

**Cārvāka's position:** The Cārvāka holds that perception is the only dependable source of knowledge and criticizes the possibility of other sources like Inference etc. They criticize mainly the Inference, since, almost all the schools of philosophy admitted it as the reliable source of knowledge.

# Yajñaphalam a Bhasa—Drama: A Review

Swati Chatterjee

The play *Yajñaphalam* is discovered nearly twenty seven years later the discovery of other thirteen anonymous plays from south India in 1941 by Rajavaidya Kalidasa Shastri of Rasasala Ausadhalaya, Gondala, Kathiaward in Gujrat. This drama is divided into seven acts and deals with the early life of Rama till his marriage with Sita. It is based on the Ramayana of Valmiki and is similar to other two epic-puranic dramas of Bhasa -- प्रतिमानाटकम् and अभिषेकनाटकम्. It glorifies Vedic sacrifices and penances. Sons are born to Dasaratha for his yajña . Visvamitra transformed himself to a Brahmarsi owing to his yajña. Rama marries to Sita owing to king Janaka's yajña . Hence the title of the drama is Yajñaphalam. It also remained controversial regarding its authorship since its discovery and publication like other thirteen dramas found in Kerala by Mahamahopadhyaya Ganapati Shastri. It also remained silent as to its real authorship as the drama nowhere offered any decisive clue to a satisfactory and convincing determination of its origination. The complete textual study and deep critical examination of the text shows that the drama has close affinities and structural similarities to the other thirteen plays discovered by Ganapati Shastri in 1912. This convinced the eminent scholars and necessarily led them to conclude that all the fourteen plays are written by a single author.

भासनाटकचक्रेऽपि च्छेकैः क्षित्ते परीक्षितुम् ।

स्वप्रवासवदत्तस्य दाहकोऽभून्न पावकः ॥

This is a very important and indicative statement made by Rajasekhara who flourished between the end of the ninth and middle of the tenth centuries. From this verse it is authentically established that Bhasa was the original composer of the drama स्वप्रवासवदत्तम्. This also establishes that Bhasa has written many other dramas and it is evident from the statement Bhasanatakachakre. Although he has not mentioned the titles of many other dramas composed by Bhasa. The plays are स्वप्रवासवदत्तम्, प्रतिज्ञायौगन्धरायनम्, अविमारकम्, चारुदत्तम्, प्रतिमानाटकम्, अभिषेकनाटकम्, मध्यमव्यायोगम्, पञ्चरात्रम्, दूतवाक्यम्, दूतघटोत्कचम्, कर्णभारम्, उरुभङ्गम्, बालचरितम्. Bhasa was a great dramatist and he had high reputation. His name has been mentioned both by Kalidasa and Bana. Kalidasa in his drama मालविकाग्निमित्रम् refers to Bhasa as his great



# অনুষ্ঠান

সাহিত্য ও সংস্কৃতিবিষয়ক ত্রৈমাসিক



বর্ষ ৫৬ সংখ্যা ২য়, শীত ২০২২

## অনুবাদে বিপন্ন ভাষা এবং বাংলা অনুবাদ

দেবদীপ ধীবর

### সূচনা

ভাষার সংরক্ষণ, পুনরুজ্জীবন ও উত্তরাধিকার এই শব্দ তিনটি দীর্ঘ দু'দশক ধরে নানা ভাবে চর্চিত হয়ে আসছে। এই চর্চা বুঝিয়ে দেয় যদি একটা ভাষা অসংরক্ষিত, বিপন্ন তথা বিলুপ্তির পথে যায় তখন তার কারণগুলোকে দূর করা আশু প্রয়োজন। এগুলো দূর করতে পারলে ভাষা তার স্বাভাবিক রূপ ফিরে পাবে। কিন্তু আজকের জীবনে সে ভাবনা আরও কঠিন হয়ে পড়েছে। কারণ ভাষা ব্যবহারের গণ্ডী দিন দিন ক্ষুদ্র থেকে ক্ষুদ্রতর হয়ে আসা। এমতাবস্থায় ভাষার বিপন্নতা দূর করতে হলে, ছোটো থেকে বড়োর দিকে যেতে হবে। কিন্তু এই প্রক্রিয়াটি বাস্তবায়িত করা হলো স্বাভাবিকতার সঙ্গে যুদ্ধ করা বই কিছু নয়। বলা ভালো বিমূর্ত কিছুর সঙ্গে লড়াই করার শামিল। এরকম একটি সময়ে অনুবাদকে এই যুদ্ধের হাতিয়ার হিসেবে প্রতিষ্ঠিত করা যায় কিনা তারই একটা উদ্যোগ।

### অনুবাদে বিপন্ন ভাষা

অনুবাদ দুই ভাষার মধ্যে সম্পর্ক স্থাপন করে, আর এই দিয়ে নতুন সম্পর্কের প্রেক্ষাপট তৈরি হয়। তাছাড়া অনুবাদে ভাষার ব্যবহারের ক্ষেত্র প্রসারিত হয়। অন্যান্য বৈদ্যুতিন মাধ্যমেও তার প্রভাব পড়ে। কিন্তু অনুবাদে লক্ষ্য ভাষার পাঠকগোষ্ঠী স্বাভাবিক ভাবেই ভাষাটির ব্যবহারকারীর পরিসংখ্যান কিছু বাড়িয়ে তোলে। যন্ত্রে তা নাও হতে পারে। বিপন্ন ভাষার ব্যবহারের প্রয়োজনীয়তা উপেক্ষিত দু'ভাবে হতে পারে—মাতৃভাষা ব্যবহারে বাইরের থেকে বাধা প্রয়োগ আর ভাষা সম্প্রদায়ের মধ্যেই হীনমন্যতা বোধ বা উদাসীনতা। অনুবাদ বাইরের অজানা জগৎকে উন্মুক্ত করে। এই উন্মুক্তিকরণ



# AUGChain: blockchain-based mobile user authentication scheme in global mobility network

Sudip Kumar Palit<sup>1</sup> · Mohuya Chakraborty<sup>2</sup> · Subhalaxmi Chakraborty<sup>1</sup>

Accepted: 9 October 2021 / Published online: 27 October 2021

© The Author(s), under exclusive licence to Springer Science+Business Media, LLC, part of Springer Nature 2021

## Abstract

Authentication plays a pivotal role for mobile users to provide security and privacy to their personal information while availing the roaming service in Global Mobility Network (GLOMONET). Most of the schemes offered to address authentication-related problems are built on the centralized semi-trusted server. In such type of server, the privacy and the security of mobile users may be compromised. To eradicate such a problem, here, we propose a user authentication scheme known as AUGChain for GLOMONET. The novelty of the work lies in proposing a scheme, to produce a peer-to-peer network, where each participant can directly interact with the information stored in the secure distributed ledger. Therefore, in this proposed scheme, the unnecessary forward of requisite data by a participant is reduced. Hence, not only minimization of communicational overhead is achieved, but also it minimizes the computational time of the whole scheme. The blockchain technology-based implementation is carried out on hyperledger composer along with hyperledger fabric. The security analysis of the proposed scheme has been done using Burrows–Abadi–Needham logic to ensure mutual authentication between the participants. Moreover, the proposed model, AUGChain, outperforms the other existing schemes by resisting different network security attacks like compromised server attacks, DOS, DDOS attacks, reducing communicational costs as well as computational time a significant amount. This has been done by reducing the execution time of the order of 7.5 ms.

**Keywords** User authentication scheme · Burrows–Abadi–Needham (BAN) logic · Network security attacks · Blockchain · Hyperledger fabric

---

Sudip Kumar Palit  
palit.sudipkumar@gmail.com

<sup>1</sup> University of Engineering and Management, Kolkata, India

<sup>2</sup> Institute of Engineering and Management, Kolkata, India



ISSN: 0975-833X

Available online at <http://www.journalcra.com>

INTERNATIONAL JOURNAL  
OF CURRENT RESEARCH

*International Journal of Current Research*  
Vol. 13, Issue, 09, pp.18806-18812, September, 2021

DOI: <https://doi.org/10.24941/ijcr.42114.09.2021>

## RESEARCH ARTICLE

# LIVELIHOOD STATUS OF SOUTH FOREST DIVISION OF BANKURA DISTRICT

\*Dr. Krishanu Sarkar

Assistant Professor, Department of Economics, Durgapur Women's College, India

### ARTICLE INFO

#### Article History:

Received 15<sup>th</sup> June, 2021  
Received in revised form  
24<sup>th</sup> July, 2021  
Accepted 29<sup>th</sup> August, 2021  
Published online 30<sup>th</sup> September, 2021

#### Key Words:

Common Property Resources,  
NTFP, Socio Economics,  
Livelihood.

\*Corresponding author:  
Dr. Krishanu Sarkar

### ABSTRACT

In developing countries like India Second largest population's livelihood depends on common property resources (CPR) that have often been associated with high rates attached by the poor in discounting future flow of benefits, improper property rights, degraded Social value, and social protection. economic insecurity. Forest land appears to be the most important common pool resource which can capable of providing wherewithal of life to a vast section of people for its diverse type of timber and non-timber benefit including environmental benefit. The present-day problem related to this area concentrated on high poverty rate, gender conflict. This study focuses on status-wise forest dependency, types of NTFP (Non-Timber Forest Product) and their relative dependency to forest dwellers, villager's perception towards forest management and feeling threat to being evacuated from their own land, etc. This study also investigates the characteristics of Agricultural Land. It includes the socio-economic issues related to the livelihood status of forest dwellers. The main objective of this study is to help the government making policy regarding the development of the livelihood status of the selected areas.

Copyright © 2021. Krishanu Sarkar. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: Krishanu Sarkar. "Livelihood status of south forest division of Bankura district", 2021. *International Journal of Current Research*, 13, (09), 18806-18812.

## INTRODUCTION

There is no question that careful management of local common pool resources / CPRs has taken on tremendous significance in recent years from the point of view of providing a significant number of rural poor with livelihood means. Wet land, fisheries, forest resources, grazing land, surface water etc. constitute essential common pool resources capable of providing a large section of citizens with the means to survive. Among these most significant seems, by all accounts, to be forest land for its different sort of timber and non-timber advantage including natural advantage. In India forestland assets establish the second biggest land use after farming with an inclusion of 641.13 sq km or 22% of all out-land mass. Aside from giving various advantages to the economy as a rule forestland assets give some portion of the subsistence and money employments to around 275 million provincial poor in the nation (According to Socio-Economic Caste Census 2011). The steady exhaustion of backwoods spread and expanding reliance of country society has offered ascend to kind of irreconcilable situation among differing client gatherings and related administration issues.

The essential partners happen to be the backwoods networks or individuals living in and on the forestland periphery zones procuring significant piece of employment as fuel wood, grain, organic products, blossoms, fencing materials and so on. The optional partners happen to be state/locale forest dept, NGOs, estate organizations and so forth. The conventional right and enthusiasm of forest land networks, and their employment and essential partner concern were not really routed to in the forestland the executive's approach previously and following autonomy.

**Objective of the study:** The present-day issue identified with this territory focused on high neediness rate, enormous joblessness, gender conflict, changing nature of conventional forest, Lack of appropriate co-appointment between the force, mentality, duty, working and checking by the forest dept staff and the intrigue, inspiration and activity by the FPC individuals, frequently brings about wanton consumption of forest assets. This study focusses on status wise forest dependency, types of NTFP and their relative dependency to forest dwellers, villager's perception towards forest management and feeling threat to being evacuated from their own land etc. It incorporates the socio financial aspects issues identified with vocation status of forestland occupants.

ISSN : 2583-0422

E-ISSN : 2583-0120

# Trivium

A MULTI DISCIPLINARY JOURNAL OF HUMANITIES OF  
CHANDERNAGORE COLLEGE

Volume 5 • Number 2 • September 2021 • Issue 9

*Editor*

Niranjan Goswami



Volume 5  
◆  
Number 2  
◆  
September 2021  
◆  
Issue 9

# THE MANAGEMENT ACCOUNTANT

ISSN 0972-3528

February 2022 | VOL 57 | NO. 02 | Pages - 124 | ₹ 100

75  
Azadi Ka  
Amrit Mahotsav

## Azadi Ka Amrit Mahotsav PROMOTING A SPIRIT OF PRIDE AND AATMANIRBHARTA

*To honour & remember Netaji's indomitable spirit  
and selfless service to the nation*

*Celebrating  
125<sup>th</sup>  
Birth Anniversary*

*Journal of*

**THE INSTITUTE OF COST ACCOUNTANTS OF INDIA**

(Statutory Body under an Act of Parliament)

[www.icmai.in](http://www.icmai.in)

Enlisted in UGC-CARE REFERENCE LIST OF QUALITY JOURNALS





# Journal of Adhesion Science and Technology >

Volume 36, 2022 - Issue 23-24: Special Issue:  
Recent Advances in Corrosion Protection of  
Metallic Materials

254 | 1

Views

CrossRef citations to date

0

Altmetric

Original Articles

## Quantifying corrosion inhibition on mild steel surface using run length statistics-based texture analysis

Surya Sarkar , Sirsendu Sengupta ,

Sourav Kr. Saha , Naresh Chandra Murmu,

Samik Dutta  & Priyabrata Banerjee  

Pages 2505-2526 | Received 18 Feb 2022, Accepted 06 Apr 2022, Published online: 26 Apr 2022

 Cite this article

 <https://doi.org/10.1080/01694243.2022.2064092>



Contents lists available at ScienceDirect

Journal of Hazardous Materials

journal homepage: [www.elsevier.com/locate/jhazmat](http://www.elsevier.com/locate/jhazmat)

Research Paper

# Syntheses of flower and tube-like MoSe<sub>2</sub> nanostructures for ultrafast piezocatalytic degradation of organic dyes on cotton fabrics

Srikanta Karmakar<sup>a</sup>, Ashim Pramanik<sup>a</sup>, Arup Kanti Kole<sup>b</sup>, Udit Chatterjee<sup>c</sup>, Pathik Kumbhakar<sup>a,\*</sup><sup>a</sup> Nanoscience Laboratory, Department of Physics, National Institute of Technology Durgapur, Durgapur 713209, West Bengal, India<sup>b</sup> Department of Physics, Durgapur Women's College, Durgapur 713209, West Bengal, India<sup>c</sup> Laser Laboratory, Department of Physics, Burdwan University, Burdwan 713104, West Bengal, India

## ARTICLE INFO

Editor: Dr. B. Lee

## Keywords:

MoSe<sub>2</sub> nanoflower  
Piezocatalyst  
Dye degradation  
Cotton Fabric  
Specific capacitance

## ABSTRACT

The synthesis of few-layered transition metal dichalcogenides (TMDCs) with abundant exposure of the active site, viz., is an important key to achieve excellent dye degradation performance. Here, we have reported synthesis and ultrafast dye degradation performance of flowers-like MoSe<sub>2</sub> nanostructure (FMN) with ~230 nm in diameter and its transformation to tube-like MoSe<sub>2</sub> microstructure (~1 μm in length) by tuning the solvothermal reaction time. The piezoelectric devices are developed using the FMNs delivers the highest open-circuit voltage of ~2.12 V, which is ~21 times higher than that of the developed device with the tube-like MoSe<sub>2</sub> microstructure. The piezoelectric property of the synthesized samples has been judiciously utilized further for ultrafast degradation of organic dyes within 60–120 s only under the low-frequency (40 kHz) ultrasonication vibration in the dark. The estimated dye degradation efficiencies of the FMNs-based piezocatalyst are found to be ~86% and 85% for degradation of Rhodamine B (RhB) and methylene blue (MB) dye within the 60 s, respectively. Also, the FMN has exhibited an excellent piezocatalytic dye degradation capability for RhB-MB dye mixture and dye loaded on a cotton fabric with an efficiency of ~98% (60 s) and 84% (120 s), respectively. The piezocatalytic dye degradation mechanism of FMNs has also been explained theoretically.

## 1. Introduction

The existing water is being polluted gradually by different toxic dyes coming from the different textiles industries and environmental pollutants. Therefore, the treatment of organic dyes present in wastewater has fascinated significant and long-term consideration (Borgarello et al., 1981; Kabra et al., 2004). The wastewater treatment is also a major problem area in energy research (Borgarello et al., 1981; Kabra et al., 2004). Recently, researchers are extensively utilizing semiconductor nanoparticle-based photocatalysts to degrade organic pollutants by creating strong oxidizing free species under light illumination (Sharma et al., 2009; Xiao et al., 2021). But due to the limitation of the band gap matching of the semiconductor photocatalysts with the illuminated light irradiation, the photocatalytic dye degradation is not applicable at all times. Additionally, for fast degradation, the semiconductor nanomaterial must show a high capability to generate and separate electron-hole (e<sup>-</sup>-h<sup>+</sup>) pairs under optical irradiation. So far, a number of strategies such as doping, use of high reaction temperature, and

designing of heterostructured materials have been tried to enhance photocatalytic dye degradation (Ajmal et al., 2014). However, these materials and methods are also limited due to their low solar energy conversion efficiency (<20%), and low light transmission in intensely dyed toxins (Banin et al., 2021). Therefore, novel environment-friendly, recyclable, highly efficient methods and materials are necessary for forthcoming wastewater purification techniques. Mechanical energy is a sustainable abundant natural energy that can be harvested by employing piezoelectric materials (Wu et al., 2018, 2016, 2017; Mushtaq et al., 2018; Lan et al., 2017; Lin et al., 2017). Piezoelectric materials can produce an electric field in reaction to an external force. A built-in electric field powerfully increases the separation of free carriers (Wu et al., 2018, 2016, 2017; Mushtaq et al., 2018; Lan et al., 2017; Lin et al., 2017). Thus, piezoelectric materials have been widely used in photocatalytic dye degradation. Thus, the innovative studies associated to piezoelectric water treatment are paid significant attention (Wu et al., 2018, 2016, 2017; Mushtaq et al., 2018; Lan et al., 2017; Lin et al., 2017). Recently, researchers have investigated the piezocatalytic

\* Corresponding author.

E-mail address: [pathik.kumbhakar@phy.nitdgp.ac.in](mailto:pathik.kumbhakar@phy.nitdgp.ac.in) (P. Kumbhakar).<https://doi.org/10.1016/j.jhazmat.2021.127702>

Received 12 September 2021; Received in revised form 23 October 2021; Accepted 1 November 2021

Available online 5 November 2021

0304-3894/© 2021 Elsevier B.V. All rights reserved.



# THE MANAGEMENT ACCOUNTANT

ISSN 0972-3528

December 2021 | VOL 56 | NO. 12 | Pages - 124 | ₹ 100



## CHANGING CONTOURS OF INDIAN INSURANCE SECTOR



*Journal of*

**THE INSTITUTE OF COST ACCOUNTANTS OF INDIA**  
(Statutory Body under an Act of Parliament)

[www.icmai.in](http://www.icmai.in)





## **Pratidhwani the Echo**

*A Peer-Reviewed International Journal of Humanities & Social Science*

**ISSN: 2278-5264 (Online) 2321-9319 (Print)**

**Impact Factor: 6.28 (Index Copernicus International)**

*Volume-X, Issue-III, April 2022, Page No.122-128*

*Published by Dept. of Bengali, Karimganj College, Karimganj, Assam, India*

*Website: <http://www.thecha.in>*

---

## **Cārvāka and Hume's Perception: A Comparative Study** **Rajibul Islam**

*Assistant Professor, Durgapur Women's College, Durgapur, Paschim Bardhaman, West Bengal, India*

### **Abstract:**

*Cārvāka and David Hume are the philosophers of two different poles. Cārvāka adopted only one source of knowledge and that is perception. He is materialist in the history of Indian metaphysics, and they are pure empiricist in Indian epistemology, since, according to them we have no any other ways of valid cognition apart from perception. On the other hand, we have two main theories regarding the sources of knowledge in the western philosophy- Rationalism and Empiricism. These two theories were reflected on the pre-Kantian Epistemology. At first, David Hume consolidated the shape of the empiricism in the western Epistemology. After refuting the traditional concept of John Locke and Barkeley regarding substance, David Hume had tried to explain the concept of substance in the light of pure-empirical point of view. He had applied the observational method in the realm of empiricism properly and denied all whatever is not under our observational experiences. The theories of Cārvāka and Hume regarding perception are different but they have some similarities in some respects. The following paper is an attempt to show the similarities and dissimilarities regarding their views on the perception.*

***Key Words: Perception, Impression, Idea, Empiricism, Consciousness.***

---

**Introduction:** In Indian Epistemology, Cārvāka holds perception as the only source of valid knowledge. Similarly, David Hume consolidated the shape of the empiricism in the western Epistemology. After refuting the traditional concept of substance, David Hume had tried to explain it in the light of pure-empirical point of view. He had applied the observational method in the realm of empiricism properly and denied the all whatever is not under our observational experiences. He admitted the sense impression as the only primary element of our knowledge. The aim of both Cārvāka and David Hume regarding the perception is almost same. Although, their mode of presentations of their 'ism' are different to each other but they have some similarities in some ways. The objective of this paper is to show the similarities and dissimilarities regarding their views on the perception.

**Cārvāka's position:** The Cārvāka holds that perception is the only dependable source of knowledge and criticizes the possibility of other sources like Inference etc. They criticize mainly the Inference, since, almost all the schools of philosophy admitted it as the reliable source of knowledge.

**Article**

**2022-23**

Published By  
Dukhulal Nibaran Chandra College, Aurangabad, Murshidabad,  
West Bengal, PIN-742201

Biannually Online Journal

---

## Indian Influences on Sufism: An Overview

Rajibul Islam<sup>1</sup>

<sup>1</sup>Assistant Professor of Philosophy at Durgapur Women's College, Durgapur, Paschim Bardhaman, West Bengal; and Research Scholar of the Dept. of Philosophy, The University of Burdwan, Burdwan, Purba Bardhaman, West Bengal.

### Abstract:

*Sufism is Islamic mysticism. It is basically rooted in the Holy Qurān and the Prophetic Sunnāh. The origin of the Qurānic religion, i.e., Islam, is from Arabia from the time of Prophet(s). But in a very short time this religion has reached different corners of the world. The work of this preaching had been begun mainly with the hands of the Sufis. It also came to India through the Ṣūfīs. Naturally, the Sufis were influenced by various Indian cultures and concepts. Different Muslim scholars have also affirmed the Indian influences on the Ṣūfīs. Specially, the Ṣūfīs were very much influenced by the thoughts of Yoga philosophy, Sāṁkhya philosophy, Buddhism, Bhakti philosophy and so on. The following paper is an attempt to show the Indian influences.*

**Keywords:** Hatha Yoga, Prāṇāyama, Sufism, Udānavarga, Urdhamukhi, Vedānta.

### Description:

Mysticism is a common aspect of all religions which tells to surrender one's finite self to the Absolute Being by devotion to faith and Love. Divine love enables the seeker to have the ability of enduring, even of enjoying, all the pains and sufferings given by God to testify and purify their carnal soul. This love can bear their hearts to the Divine Entity, God. The last goal of a mystic is to unite his carnal self with God. Only after a long period of purification and mortification of his finite self he will be able to reach the Last goal of all mystical quest. 'Sufism' is the Islamic mysticism. The Arabic word of it is 'Ṭaṣawwuf'. Islam came to India through Sufism and it was very much influenced by different Hindu ideas at different time. The present paper is an attempt to show the Indian influences on Sufism.

---

The DNC Journal [ISSN: 2583-5319 (Online)]

Volume-2, Issue-1, June 2023 © The DNC Journal & the Authors

An International Peer Reviewed and Refereed Journal of Multidisciplinary Subjects

Website: [www.thedncjournal.com](http://www.thedncjournal.com)



## **Pratidhwani the Echo**

*A Peer-Reviewed International Journal of Humanities & Social Science*

**ISSN: 2278-5264 (Online) 2321-9319 (Print)**

**Impact Factor: 6.28 (Index Copernicus International)**

*Volume-X, Issue-II, January 2022, Page No.103-110*

*Published by Dept. of Bengali, Karimganj College, Karimganj, Assam, India*

*Website: <http://www.thecho.in>*

---

## **Non-dualism: A Discussion in the Light of Vedānta and Sufism** **Rajibul Islam**

*Assistant Professor, Dept. of Philosophy, Durgapur Women's College, Durgapur, Paschim Bardhaman, West Bengal.*

### **Abstract:**

Non-dual means denial of two parts or aspects in an object and Non-dualism is that theory which refutes the duality and establishes the oneness or identity between them. In Vedānta, duality of 'Dualism' refers to two different aspects, i.e., individual self (*Jīva*) and Supreme Self, Brahman; but Non-dualism denies the separate existence of *Jīva* and Brahman and affirms the identity between them. Similarly, Sufism says about the union of man and God and declares the unity between them. Being identical with God the last goal of a mystic is to unite his carnal self with God. So, Sufism also refutes the duality. *Advaita* Vedānta affirms the absolute non-duality between *jīva* and Brahman. '*Pañca-Vedānta-Sampradāya*' also holds the non-duality between them. Even the *Dvaitavāda* of Madhva does not hold the duality in the sense in which the *Sāṅkhya* holds it. Similarly, Sufism says that man is essentially divine. He is the manifestation of God and is not basically different from Him. So, Sufis say that it is possible to attain God only through loving the men. Different Sufist philosophers have different views regarding the relation between man and God. There are some similarities between Vedāntic and Sufis view. The following paper is an attempt to discuss the similarities.)

**Key Words: Non-dualism, Sufism, *Jīva*, Jagat, Brahman**

---

**Introduction:** Dual means an object consisting of two parts or aspects. Dualism refers to that 'ism' which affirms the duality. Non-dual means denial of two parts or aspects in an object and Non-dualism is that theory which refutes the duality and establishes the oneness or identity between them. In Vedānta, duality of 'Dualism' refers to two different aspects, i.e., individual self (*Jīva*) and Supreme Self, Brahman; but Non-dualism denies the separate existence of *Jīva* and Brahman and affirms the identity between them. Similarly, Sufism (Mysticism of Islam) says about the union of man and God and declares the unity between them. Being identical with God the last goal of a mystic is to unite his carnal self with God. So, Sufism also refutes the duality. The following paper is an attempt to discuss the Non-dualism of Vedānta and Sufism.

**Non-dualism in Vedānta:** Non-dualism of Vedānta says that the limitative conditions of Brahman creates the false knowledge of duality and difference between the individual soul



## রাসেলের বর্ণনাতত্ত্ব: একটি আলোচনা

রাজিবুল ইসলাম

সহকারি অধ্যাপক, দুর্গাপুর মহিলা মহাবিদ্যালয়, দুর্গাপুর, পশ্চিমবঙ্গ, ভারত

### Abstract:

According to Russell knowledge is of two types, knowledge by description and knowledge by acquaintance. When we use a common or a proper name, actually we use descriptions. These descriptions are of two types, definite description (the-so-and-so type) and indefinite description (a-so-and-so type). This paper is concerned with a critical analysis of definite description. When a definite description is not occurred in a statement it cannot designate any object. We cannot substitute any name in place of a definite description. Definite description cannot be regarded as proper name. Even all the expressions figuring as proper name are not proper name in logical sense. In fact, such type of expressions is concealed description. A statement with a definite description is complex statement and when it is dissected the definite description disappears. It is actually a predicative expression. But, Frege says that definite description is like a proper name because a definite description has always a sense as well as reference as a proper name has. A definite description can be used as the subject of an expression independently. It is complete expression and a complete expression is always a name of an object designated by it. Definite description, like proper name, designates an object and can be used independently as the subject of a statement.

**Key words:** Knowledge, Description, Proper name, Sense, Reference, Complete expression

রাসেলের দর্শনের মূল ভিত্তিস্বরূপ দুটি বিষয় হল- তত্ত্ববিদ্যা (Ontology) এবং জ্ঞানতত্ত্ব (The theory of knowledge)। তিনি জ্ঞানতত্ত্বের আলোচনা প্রসঙ্গে 'জানা' এই ক্রিয়াপদটিকে দুটি ভিন্ন অর্থে ব্যবহার করেছেন। প্রথমটি হল কোন সত্যতার বিষয়কে জানা (Knowledge of Truth) এবং দ্বিতীয়টি, কোন বস্তুকে জানা (Knowledge of things)।<sup>1</sup> রাসেলের মতে আমরা কোন বস্তু সম্পর্কে জ্ঞান অর্জন করতে পারি দুইরকম উপায়ে- বর্ণনার দ্বারা এবং পরিচিতির দ্বারা (knowledge by description and knowledge by acquaintance)।<sup>2</sup> এই বর্ণনাতত্ত্ব হল এই প্রবন্ধের আলোচ্য বিষয়।

রাসেলের মতে, আমরা যখন কোন সাধারণ পদ বা কোন বিশিষ্ট নাম দ্বারা কোন ব্যক্তি (Object) সম্পর্কে কিছু বলি, তখন আসলে আমরা ঐ ব্যক্তির বর্ণনা করি। এরূপ বর্ণনাগুলি প্রকৃতপক্ষে ঐ ব্যক্তির গুণের বর্ণনা। ব্যক্তির উপর আরোপিত এই বর্ণনাগুলি রাসেলের মতে বিভিন্ন ব্যক্তির নিকট ভিন্ন ভিন্ন হতে পারে। কিন্তু যে ব্যক্তির উপর বর্ণনাগুলি আরোপ করা হয় সেই ব্যক্তিটি বিভিন্ন ব্যক্তির নিকট ভিন্ন ভিন্ন হয়না, ব্যক্তিভেদে অপরিবর্তিত থাকে।<sup>3</sup>

রাসেলের বলেন, আমরা যদি কোন বস্তু সম্পর্কে পূর্ব থেকে পরিচিত না হই তাহলেও ঐ বস্তুর উপর বর্ণনা আরোপ করতে পারি।<sup>4</sup> যেমন, জুলিয়াস সিজার পূর্ব থেকে আমাদের পরিচিত ন্ম, তথাপি আমরা

## Topical Review

# Transition metal dichalcogenides nanomaterials based piezocatalytic activity: recent progresses and outlook

Arup Kanti Kole<sup>1,2</sup>, Srikanta Karmakar<sup>1</sup>, Ashim Pramanik<sup>1</sup> and Pathik Kumbhakar<sup>1,\*</sup> 

<sup>1</sup>Nanoscience Laboratory, Department of Physics, National Institute of Technology Durgapur, Durgapur, West Bengal, 713209, India

<sup>2</sup>Department of Physics, Durgapur Women's College, Durgapur, West Bengal, 713209, India

E-mail: [pathik.kumbhakar@phy.nitdgp.ac.in](mailto:pathik.kumbhakar@phy.nitdgp.ac.in)

Received 18 December 2022, revised 20 March 2023

Accepted for publication 7 April 2023

Published 26 April 2023



CrossMark

## Abstract

Piezoelectric materials have drawn significant attention from researchers in the recent past as the piezo-potential, induced by applied external stress, generates an electric field, which paves the way for the creation and transfer of electrons and holes. After the theoretical prediction of the existence of the piezoelectric effect in transition metal dichalcogenides (TMDCs) semiconductors, intense research efforts have been made by various researchers to demonstrate the effect experimentally. In addition 2D TMDCs exhibit layer-dependent tunable electronic structure, strongly bound excitons, enhanced catalytic activity at their edges, and novel spin/pseudospin degrees of freedom. The edge sites and activated basal planes of 2D TMDCs are shown to be highly active toward catalysis of the hydrogen evolution reaction (HER). However, as compared to electrocatalytic or even photocatalytic performances, TMDC materials exhibit poorer piezocatalytic activity, in general. Therefore, a numbers of research strategies have been made to intensify the piezoelectric effect by synthesizing different types of TMDC nanostructures, by coupling the piezoelectric effect with the photocatalytic effect, by doping with other materials, etc. This review discusses various techniques of synthesis of TMDCs nanostructures and the recent progresses in applications of TMDC nanomaterials in piezocatalysis. In the present article, the piezocatalytic dye degradation performances and HER activity using different TMDCs have been reviewed in detail. Different methods of increasing the piezocatalytic activity of various TMDCs nanostructures have been illustrated. Here, it has also been attempted to systematically summarize and provide an outlook of the charge transfer behaviour and catalytic mechanisms in large varieties of TMDC piezocatalysts and piezo-photocatalysts. In addition, advanced applications of TMDC piezocatalytic materials as piezoelectric nanogenerator, piezocatalytic dye degradation, piezo-phototronic dye degradation and HER studies have been highlighted.

Keywords: 2D materials, transition metal dichalcogenides nanomaterials, piezocatalytic activity, piezoelectric nanogenerator, photocatalysis

(Some figures may appear in colour only in the online journal)

\* Author to whom any correspondence should be addressed.

Article preview

Abstract

Introduction

Section snippets

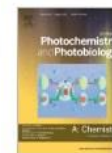
References (23)

Cited by (2)




Journal of Photochemistry and Photobiology A:  
Chemistry

Volume 442, 1 August 2023, 114761



# Targeted antibacterial potency against multidrug resistance pathogen enhanced with N, S co-doped carbon quantum dots selectively recognizes rifampicin

Jiko Raut<sup>a</sup>, Dipanwita Patra<sup>b</sup>, Shanti M. Mandal<sup>c</sup>, Sukhendu Mandal<sup>b</sup>, Prithidipa Sahoo<sup>a</sup>  

Show more 

+ Add to Mendeley  Share  Cite

Recommended articles 

[Impact of organic dye-photosensitizer on TiO<sub>2</sub> nanocrystalline surface for high...](#)

Journal of Photochemistry and Photobiology A: Chemi...  
Simplice Koudjina, ..., Prabhakar Chetti

[Hydrogen-bonding receptor substituted BODIPYs as selective ON-OFF fluorimetric...](#)

Journal of Photochemistry and Photobiology A: Chemi...  
Diana Mathew, ..., Pattiyil Parameswaran

[Thioglycerol-porphyrin, -chlorin, and -phthalocyanine derivatives for...](#)

Journal of Photochemistry and Photobiology A: Chemi...  
Leandro M.O. Lourenço, ..., João P.C. Tomé



# সাহিত্য অঙ্গন

ISSN: 2394-4889

Vol. VIII, Issue : XVII

4th March 2023



প্রবন্ধমান বাংলা সাহিত্য চর্চা

★ ভগীরথ মিশ্রের উপন্যাস : আদিবাসী জীবনবোধের অনন্য প্রকাশ	
—ড. অনুপকুমার মাজি	৩৪৭
স্বাধীনতা-উত্তর সময়কালের প্রেক্ষিতে সুমথনাথ ঘোষের ‘পরপূর্বা’ উপন্যাসে বিষয় ও বৈচিত্র্য	
—পিন্টু দাস মোদক	৩৫৫
স্বাধীনতা-উত্তর বাংলা উপন্যাসে মানুষের জীবনের সংকট ও অস্তিবাদী দর্শন	
—বিভাস বিশ্বাস	৩৬১
সময়ের দাবি পূরণে নাটক, প্রসঙ্গ : নীলদর্পণ ও জমীদার দর্পণ—মো. তানবীর হাসান	৩৬৮
ক্ষীরোদপ্রসাদ বিদ্যাবিনোদের ‘আলমগীর’ ও নটরাজ শিশিরকুমার —বিবেকানন্দ পাল	৩৮৪
জতুগৃহ : বহু কৌণিক দৃষ্টিভঙ্গিতে সাহিত্যিক রূপান্তর—রচনা রায়	৩৯০
অতুলকৃষ্ণ মিত্রের ‘ভাগের মা গঙ্গা পায় না’ : মধ্যবিত্তের সংকট ও উত্তরণ	
—আনোয়ারে মুর্শিদ	৩৯৮
সৃজনকর্মে সমকালীন ভাবনা এবং শম্ভু মিত্র ও বিজন ভট্টাচার্যের নাট্যনির্মাণ	
—ড. শর্মিলা ঘোষ	৪০৪
‘নলিনী’র নামভূমিকা থেকে ‘মায়ার খেলা’র প্রমদা : ‘মর্মে যে ক্রন্দন তথী’	
—প্রীতম চক্রবর্তী	৪১০
অন্ধকারের নাটক ‘রাজা অয়দিপাউস’ এবং শম্ভু মিত্র : একটি পর্যালোচনা	
—শ্রী সত্যজিৎ বসাক	৪১৮
সন্মার্গ সপর্যা : শম্ভু মিত্রের নাট্য-দর্শন—তিথি ঘোষ	৪২৪
সৃষ্টির মনের কথা : শম্ভু মিত্রের ‘কিছু স্মরণীয় অভিনয়’—লিপিকা সরকার	৪৩১
ব্রাত্য বসুর ‘রুদ্ধসঙ্গীত’ নাটকে সমকালীন সমাজ : একটি সমীক্ষা—গোলকপতি ধল	৪৩৭
ব্রাত্য বসুর ‘উইংকেল টুইংকেল’ এক সমকালীন রাজনৈতিক অভিজ্ঞান —তাপস চক্রবর্তী	৪৪১
বাঁকুড়া জেলায় প্রচলিত ছড়ার পাঠান্তর : একটি সমীক্ষা— ড. বিশ্বজিৎ পাত্র	৪৫০
প্রবাহমান সাহিত্য ধারায় জনজাতির উপস্থিতি—ড. মৌসুমী ব্যানার্জী	৪৫৮
মানভূমের বাংলার সাহিত্য আন্দোলন এবং ঝুমুর প্রসঙ্গ—ড. দয়াময় রায়	৪৬৫
ভাদু গান : দার্শনিকতার প্রেক্ষিতে—উপানন্দ ধবল	৪৭৪
রাঢ় বাংলার গাঁ জনের পরব — ‘গাজন’—তৃষণা ধবল	৪৮৩
লুপ্ত লুপ্তপ্রায় ‘ধাইমা’—দশরথ রজক	৪৮৯
মতুরা ধর্মসাহিত্য : মতুরা আন্দোলনের প্রতিবিস্তৃত রূপ—সঙ্গীতা ব্যানার্জী	৪৯৫
মানভূম সংস্কৃতির মুখপত্র ছত্রাক : নানান প্রসঙ্গ—সুরঞ্জন রজক	৫০০
হংসেশ্বরী মন্দির পরিকল্পনার অন্তরালে সাধন তত্ত্বের ইঙ্গিত—বেবী পাত্র (সামন্ত)	৫০৯
বাংলার লোকায়ত জীবন ও ময়মনসিংহ গীতিকা—পরশর গঙ্গোপাধ্যায়	৫১৫

## ভগীরথ মিশ্রের উপন্যাস : আদিবাসী জীবনবোধের অনন্য প্রকাশ

ড. অনুপ কুমার মাজি

ভগীরথ মিশ্রের কথাসাহিত্যের একটা বড় অংশ জুড়ে রয়েছে গ্রামজীবন। জন্মসূত্রে গ্রামাঞ্চলের প্রান্তিক মানুষজনের সান্নিধ্যে ও সাহচর্যে বেড়ে ওঠার দীর্ঘ অভিজ্ঞতা তাঁর গল্প উপন্যাসকে দিয়েছে অন্যমাত্রা। বিশেষ করে প্রান্তবাসী আদিবাসী ও দলিত সমাজের অভ্যন্তরে নিরন্তর সংঘটিত শোষণ ও বঞ্চনার নতুন নতুন কাহিনি সংযোজিত হয়েছে তাঁর গল্প উপন্যাসে। গ্রামজীবনের প্রতি দায়বদ্ধ লেখককে গভীর প্রত্যয়ের সঙ্গে তাই বলতে শোনা যায়, -গ্রামজীবন সম্পর্কিত অন্তত একটা গল্প না লিখলে লেখকের 'কলমশুদ্ধি' ঘটে না। লেখকের নিজের কথায় —“ছেলেবেলা থেকে গ্রাম তার তাবৎ অনুভবসহ আমার রক্তে মিশে গিয়েছিল। গ্রামজীবনকে চিনেছিলাম হাতের তেলের মতো। তাই যখন গল্প-উপন্যাস লেখায় হাত দিলাম, কলমের ডগায় এসে হাজির হতে লাগলো, কাতারে কাতারে, গ্রামজীবনের অসংখ্য ছবি, কথা, মানুষ, চরিত্র...।” আর আশ্চর্যের বিষয় এই ছবির চরিত্রগুলোর কোনটা কাল্পনিক নয়।

১৯৪৭ সালে পশ্চিম মেদিনীপুর জেলার কেশিয়াড়ি থানার এক প্রত্যন্ত গ্রামে জন্ম হয় ভগীরথ মিশ্রের। বন জঙ্গলে ঘেরা নিজের গ্রাম, চার পাশের পাহাড়, জঙ্গল ও নদীর ধারে ছড়িয়ে থাকা আদিবাসী গ্রামগুলিতে দীর্ঘ সময় কাটিয়েছেন তিনি। মিশ্রকে প্রকৃতির হওয়ার কারণে এই অঞ্চলের অধিকাংশ লোকজনের সঙ্গে তার গড়ে উঠেছিল এক গভীর সম্পর্ক। পারিপার্শ্বিক এই লোকজনের বেশিরভাগ লোথা, শবর, খেড়িয়া, সাঁওতাল প্রভৃতি আদিবাসী জনগোষ্ঠী। স্বাধীন ভারতে বাস করেও পরাধীনতা যাদের প্রতি পদে। শিক্ষা, স্বাস্থ্যের মতো মৌলিক অধিকারের বঞ্চনার কথা বাদ দিলেও স্থায়ী বাসস্থান ও জীবিকার ক্ষেত্রটিতেও তথাকথিত সভ্য সমাজের দ্বারা নিত্যদিন শোষিত ও নিপেষিত হতে হচ্ছে যাদেরকে। এই বন্য মানুষগুলোর প্রতি লেখক যে কতটা অনুভূতিসম্পন্ন সেটা লক্ষ্য করা যায় তার উপন্যাসের বিষয় নির্বাচনে। নির্দিষ্ট করে বললে বলা যায় 'তস্কর' (১৯৯২) ও 'আড়কাঠি' (১৯৯৩) লোথা-শবরদের জীবনআশ্রিত এই দু'টি উপন্যাস লেখকেরও জীবনবোধের পরিচায়ক হয়ে উঠেছে।

লোথা-শবরদের নিয়ে লেখা ভগীরথ মিশ্রের প্রথম উপন্যাস হল 'তস্কর' (১৯৯২)। উপন্যাসে বর্ণিত এই সকল লোথা-শবরেরা পশ্চিম মেদিনীপুর জেলার প্রত্যন্ত গ্রামের বাসিন্দা। আর এই অঞ্চলটা উপন্যাসিকের আজন্ম চেনা। লেখক দেখেছেন এই অরণ্যচারী মানুষগুলো আদিকাল থেকে জঙ্গলের উপর নির্ভরশীল। বেঁচে থাকার তাগিদে জঙ্গলের অপরিাপ্ত ফলমূল, কিছু সময় ছোটখাট শিকার আর জঙ্গলের সামান্য কাঠ-পাতা ইত্যাদি সংগ্রহ করে স্থানীয় বাজারে নামমাত্র দামে বিক্রি করে অতি কষ্টে সংসার চালায়। অবশ্য

# Anglo-Indian Identity through the Culinary Lens

Food writing can function as an alternative mode in historiography, making visible the history of the Anglo-Indian community.

SHYAMASRI MAJI

In *The Trotter-nama: A Chronicle* (1988), I Allan Sealy historicises the evolution of Anglo-Indian cuisine as fusion food. He offers an elaborate description of diverse local and foreign agencies that the Great Trotter, the fountainhead of the Anglo-Indian community in the novel, recruited in his kitchen to introduce a unique culinary tradition. In *Vegemite Vindaloo* (2006), David McMahon, a diasporic Anglo-Indian, juxtaposes the Australian food Vegemite with the Portuguese and Anglo-Indian curry vindaloo as a culinary metaphor for representing the doubly hyphenated identity of an Australian Anglo-Indian. In *The Secret Vindaloo* (2014), Keith Butler, an Anglo-Indian in New Zealand, sarcastically writes that vindaloo is a secret recipe to represent the invisibility of Anglo-Indian immigrants in multicultural Australia.

Why did these writers all choose cuisine to represent the Anglo-Indian cultural identity? Using the culinary as a mode of representation is not limited to Anglo-Indian writers. The Kolkata branch of the All India Anglo-Indian Association announced in 2018 that it would organise a winter carnival where members would cook and sell typical Anglo-Indian fare such as pork balichow, sausage curry, yellow rice and meat ball curry. In the same year, the Forum of Anglo-Indian Women in Chennai organised a fair called the “Anglo-Indian Craft and Cuisine.”

Anglo-Indian cuisine’s history goes back 500 years to the birth of the community in the 16th century when Portuguese traders landed on the Coromandel shores for spice trade. The search for spices had lured Vasco da Gama to the Malabar coast in 1498. The Portuguese were the first to establish their colony in India. Portuguese men married local Indian women to build a rapport with the colonised subjects. They gradually became fond of eating European food cooked with local spices, creating a fusion cuisine. The Portuguese, the Dutch, the French, and the English contributed to the evolution of Eurasian cuisine or Anglo-Indian cuisine over the centuries. Typical Anglo-Indian dishes, such as pepper water, vindaloo, and Dak Bungalow chicken reveal the influences of local culinary customs on the European preparations of soup, stew, and meat.

Vindaloo is a Portuguese dish that was originally cooked with pork, wine vinegar, and garlic. Consumption of pork was minimal in India as it was a forbidden fare for Hindus and Muslims, the major population groups. In her book *Curry: A Tale of Cooks and Conquerors* (2006), Lizzie Collingham observes that Portuguese missionaries not only persuaded their Christian converts to eat pork but also taught them how to

cook it. However, wine vinegar was not available in India, and some Franciscan priests substituted it with vinegar manufactured from coconut toddy. They prepared a sauce by mixing tamarind pulp and plenty of garlic to the toddy vinegar and adding a masala consisting of black pepper, cinnamon, cloves, and other spices. Today vindaloo is also cooked with fish, poultry, and even vegetables. Dak Bungalow chicken curry is another Anglo-Indian dish whose very name suggests its colonial history. In *The Raj at Table: The Culinary History of the British in India* (1993), David Burton writes that during the 1840s, single-storeyed bungalows were built across the country for travelling government officials. These rest houses were called Dak Bungalows. Dak Bungalow chicken curry was a dish improvised by the Indian butlers and “mussalchees” (spice-grinders) who looked after these rest houses.

**The double consciousness inherent in the nomenclature “Anglo-Indian” finds a positive expression in their unique food history**

The recipe books of Bridget White Kumar and Patricia Brown highlight the conventional Anglo-Indian dishes to be used in specific social, religious, and cultural occasions. Kumar’s *Anglo-Indian Cuisine: A Legacy of Flavours from the Past* (2013) offers a glimpse of the history of the community in that phase of British Raj when the railways had become an important part of the Anglo-Indian life. In a recent email interview with the author of this article, Kumar observes:

Being an Anglo-Indian and having grown up with this cuisine, I felt it was necessary to document and preserve this cuisine which has been shrinking over time. A lot of regional influences are being merged with the cuisine so I felt that the old traditional dishes needed to be preserved.

Her reply reveals an anxiety over the loss of the community’s unique culinary culture. Although Anglo-Indian cuisine is a fusion cuisine, the community is resisting further interpolation in its recipes. The title of Kumar’s book emphasises the colonial legacy which is an important factor in the construction of Anglo-Indian culture and identity. The inclusion of the recipe for Railway Lamb/Mutton curry and its history in Kumar’s book has an archival value. The chapters of Brown’s *Anglo-Indian Food and Customs* (1998) are designed around the concept of different social occasions such as birthdays, summer holidays, funerals, Christmas, New Year, baptisms, and weddings. She uses personal memory to narrate the collective experience gathered from these social occasions in Anglo-Indian families. A tinge of nostalgia is apparent in her recollection of her childhood days.

A study of these books and a historical analysis of the select recipes enable a non-Anglo-Indian reader to perceive the Anglo-Indian cuisine as a distinct fusion food that the Anglo-Indians



# LOST GLORY



Shyamasri Maji

TEACHES ENGLISH  
LITERATURE AT DURGAPUR  
WOMEN'S COLLEGE IN  
WEST BENGAL

In the 1930s and 40s, Anglo-Indians who moved to McCluskieganj, their new home, had a tough time settling in because of the lack of basic amenities

## MCCLUSKIEGANJ,

a favourite haunt for birdwatchers, was

born out of the Anglo-Indian community's desire to have a niche of its own on Indian soil.

Centuries back, during the early days of colonialism in the Indian subcontinent, the community was formed as a result of interracial marriages and liaisons between white European men and local Indian women.

Apprehensive of losing their job quotas and cultural distinctiveness in the post-colonial India, a large number of Anglo-Indians emigrated to the United Kingdom, Canada and Australia in the 1940s. Nevertheless, many community members stayed back either due to their pecuniary constraints or for their rootedness in the 'motherland.'

The nationalist movement and the Independence placed them in a strange situation. According to author Alison Blunt, the Anglo-Indians were a "domiciled community" in India who "lived as an imperial diaspora

without a place to call home."

Frank Anthony, the President-in-Chief of the All India Anglo-Indian Association asserted that the Anglo-Indians are an Indian community and that it was their birthright to call India their home. However, unlike other major Indian communities—the Punjabis, the Biharis, the Bengalis, the Gujaratis, the Assamese and the Keralites—the Anglo-Indians did not own a state or union territory representing their settlement in India on the basis of their language and culture.

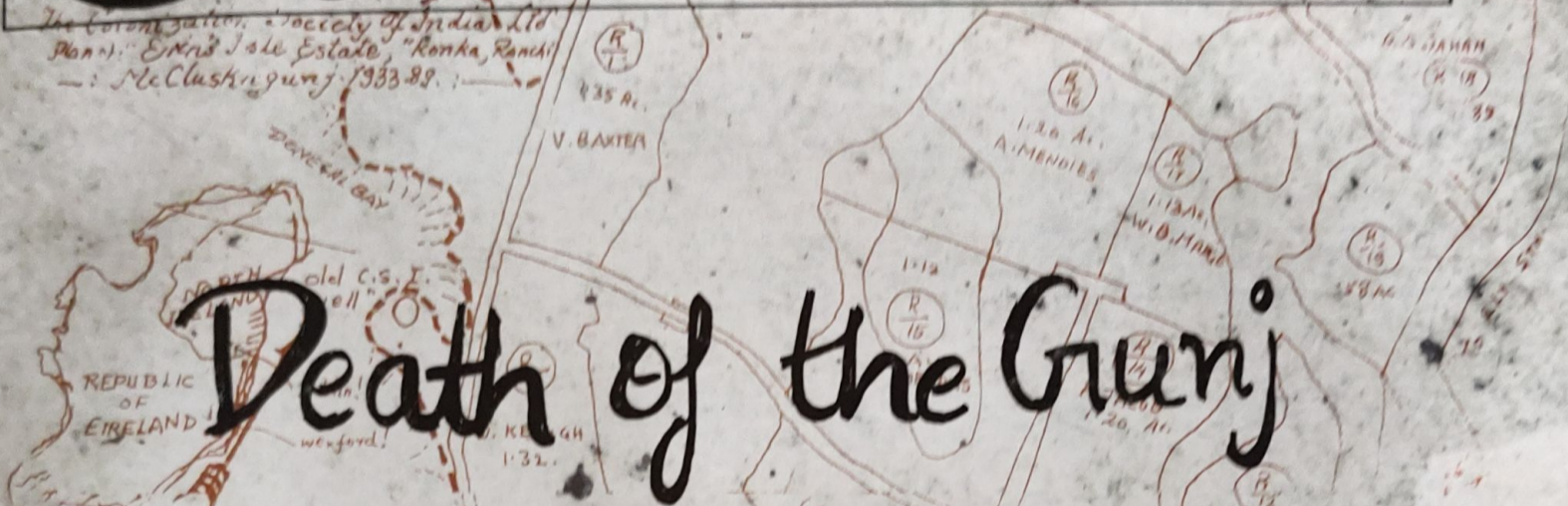
An urge to seek regional association for ratifying their collective identity as a distinct cultural group became strong among the Anglo-Indian leaders during the late 1920s and the 1930s when they realised that Britain had disowned them. They looked for a place that would be located in the motherland and at the same time its spatial codes would fit into the ideological frame of the ideal home—England, the fatherland. This homing decision, they thought would ensure their Indian citizenship and would also secure their individuality as a westernised community.

### Change Hands

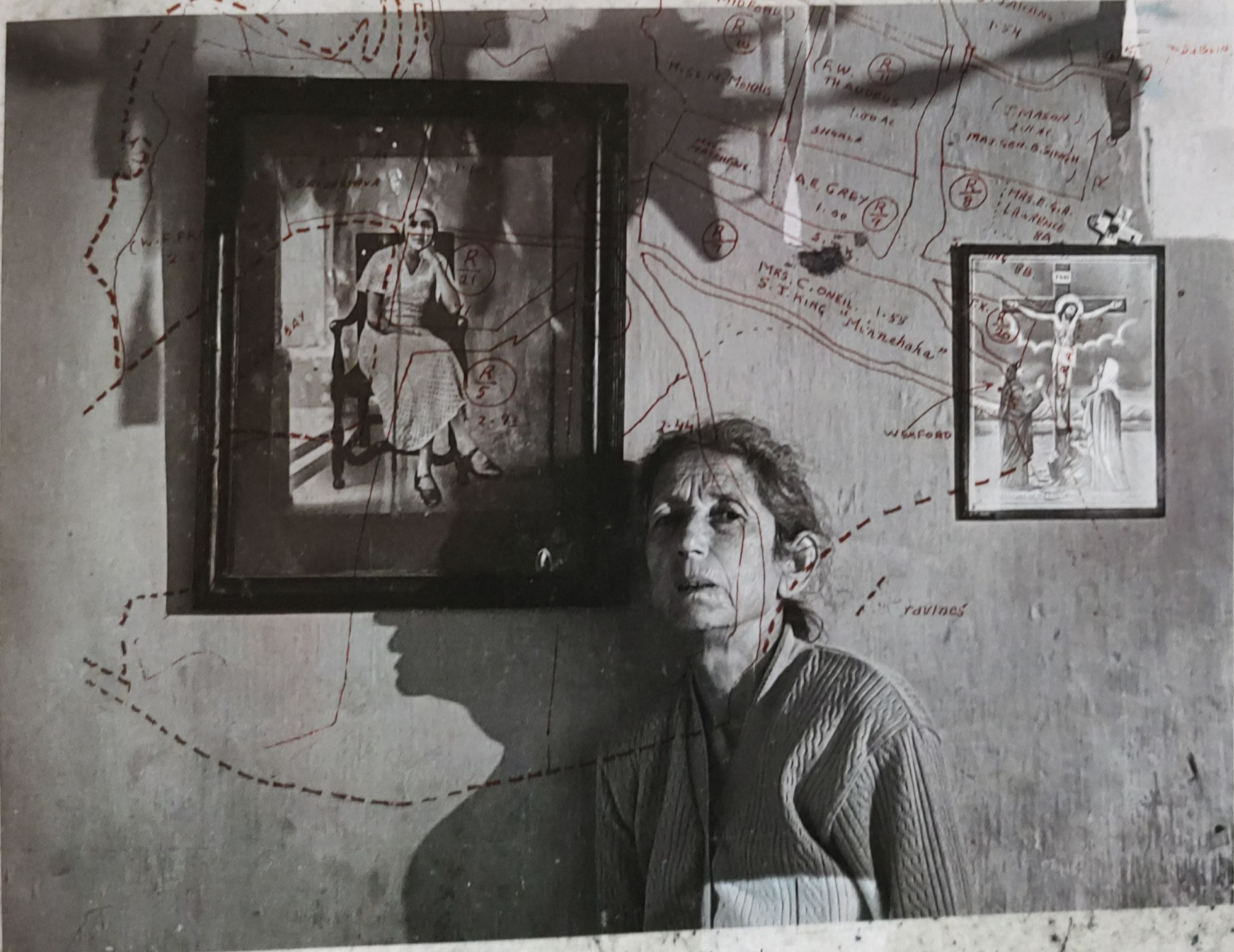
A bungalow that once belonged to an Anglo-Indian family has now been converted to a hostel

# Outlook

The Corporation, Society of India Ltd  
Plan: "Eurus" Isle Estate, "Konka, Ranchi"  
-: McCluskieganj 1933-39.



## Death of the Guruj



Kitty Texeira in McCluskieganj

McCluskieganj was once to be the *mooluk* of Anglo-Indians and now, the decrepit bungalows here are a metaphor for the identity of the community that says betrayal was their fate.

RNI NO. 7044/1961



Volume LXIII, No. 11

EDITOR Chinki Sinha  
 MANAGING EDITOR Satish Padmanabhan  
 FOREIGN EDITOR Seema Guha  
 OUTLOOK HINDI EDITOR Giridhar Jha  
 CREATIVE HEAD Shruti Singh  
 SPORTS EDITOR Akshay Sawal  
 DEPUTY PHOTO EDITOR Tribhuvan Tiwari

WRITERS Shahina K.K., Haima Deshpande, Naseer Ganai, Ashwani Sharma, Omar Rashid, Rakhi Bose, Abhik Bhattacharya, Swati Shikha

COPY DESK Mahesh C. Donia, Swati Subhedar, Ramya Maddali

#### BUSINESS OFFICE

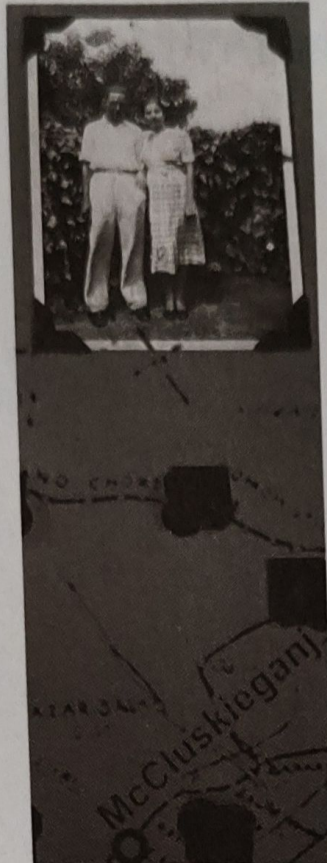
CHIEF EXECUTIVE OFFICER Indranil Roy  
 PUBLISHER Sandip Kumar Ghosh  
 HEAD OF CONVERGENCE Sayantan Dasgupta  
 MARKETING DIRECTOR Shrutika Dewan  
 VICE PRESIDENT Diwan Singh Bisht  
 SR GENERAL MANAGERS Debabani Tagore, Shailender Vohra  
 GENERAL MANAGER Shashank Dixit  
 CIRCULATION & SUBSCRIPTION Gagan Kohli

#### HEAD OFFICE

AB-10, S.J. Enclave, New Delhi - 110 029  
 Tel: 011-71280400; Fax: 26191420  
 Customer care helpline: 011-71280433, 71280462, 71280307  
 e-mail: letters@outlookindia.com  
 For subscription helpline: yourhelpline@outlookindia.com

Printed and published by Indranil Roy on behalf of Outlook Publishing (India) Pvt. Ltd. Editor: Chinki Sinha. Printed at MP Printers (A Unit of DB Corp Ltd) B-220, Phase-II, Noida 201305, Gautam Budh Nagar (UP) and published from AB-10, S.J. Enclave, New Delhi-110 029

Published for the period of March 22-April 1, 2023  
 Released on March 20, 2023  
 Total number of pages 76 including covers



## 4 | OTHERWORLD

Those who stayed on in the Gunj, and the ghosts of those who left



## 36 | A STORY THAT MUST BE TOLD

Cecilia Abraham unravels the complexity in being Anglo-Indian



## 64 | LIVING IN UNCERTAINTY

Riya Ghosh Ray details the lives of Bengali Muslims in Assam in the context of the NRC

## 70 | LIVES IN FRAMES

A photo feature by Dileep Prakash



## 74 | DIARY

Cover Photo: Chinki Sinha

FORM IV (See rule 8)

#### OUTLOOK

- Place of Publication : New Delhi
- Periodicity of Publication : Once in every 10 days
- Printer's Name : Indranil Roy  
Whether Citizen of India? : Yes  
(If foreigner, state the country of origin) : Not Applicable  
Address : AB-10, Safdarjung Enclave, New Delhi-110029.
- Publisher's Name : Indranil Roy  
Whether Citizen of India? : Yes  
(If foreigner, state the country of origin) : Not Applicable  
Address : AB-10, Safdarjung Enclave, New Delhi-110029.
- Editor's Name : Chinki Sinha  
Whether Citizen of India? : Yes  
(If foreigner, state the country of origin) : Not Applicable  
Address : AB-10, Safdarjung Enclave, New Delhi-110029.
- Name and addresses of individuals who own the newspaper and the partners or shareholders holding more than one per cent of the total capital : **OWNER**  
Outlook Publishing (India) Private Limited, Shop No.8, Ground Floor, Sai Dham SRA Sambhaji Nagar, Sahar Road Andheri (East), Mumbai-400 069  
**SHAREHOLDERS**  
1. Varahagiri Investments & Finance Pvt. Ltd. RAHEJAS, Corner of Main Avenue & V.P. Road, Santacruz (West), Mumbai-400 054.  
2. Matsyagandha Investments & Finance Pvt. Ltd. RAHEJAS, Corner of Main Avenue & V.P. Road, Santacruz (West), Mumbai-400 054.  
3. Bloomingdale Investments & Finance Pvt. Ltd. RAHEJAS, Corner of Main Avenue & V.P. Road, Santacruz (West), Mumbai-400 054.

I, Indranil Roy, hereby declare that the particulars given are true to the best of my knowledge and belief.

Dated : March 15, 2023

sd/-  
Indranil Roy  
PUBLISHER



#### POINT AND SHARE

Now, open Outlook magazine on your smartphone instantly. Point your phone's scanner on the code and align it in the frame. You will be guided instantly to our website, www.outlookindia.com. This is useful to share our stories on social media or email them.

**Outlook**  
group



E-mail: yourhelpline@outlookindia.com

#### Customer Care

NEW DELHI: 011-71280433, 71280462, 71280307  
 Fax: 011-26191420

MUMBAI: 022-50990990

#### OFFICE TIMINGS

Monday to Friday 10.00 AM to 6.00 PM  
 Saturday 10.00 AM to 2.00 PM



---

## LOCATING INDIANNESS IN THE WORKS OF ANGLO-INDIAN FICTION WRITERS

Shyamasri Maji

### ABSTRACT

*This essay situates Anglo-Indian fiction into the corpus of Indian English Fiction and discusses the fictional works produced by writers of the Anglo-Indian community in India and the diaspora. The diasporic writers here considered are in the tradition of Indian English Fiction. This essay studies the works of these well-known and less well-known writers of the Anglo-Indian community through the theoretical frame of 'Indianness,' which is seen in relation to the concept of 'historical sense.' It reviews the tradition of writing Indian fiction in English and examines the dialogue of Anglo-Indian fiction writers with the colonial and post-colonial trends in Indian English Fiction of representing Indianness while misrepresenting Anglo-Indians.*

### INTRODUCTION

This essay discusses the concept of 'Indianness' from a literary perspective and examines the nature of its representation in the fictional narratives of writers belonging to the Anglo-Indian community located in both India and the diaspora. Anglo-Indian writers who live in India such as Ruskin Bond, I. Allan Sealy, Hugh and Colleen Gantzer, Bryan Peppin and Nikta Lyrad are described as Indian writers in English. Those living abroad such as Keith Butler, David McMahan and Jimmy Pyke are referred to as writers of the Anglo-Indian diaspora because they were born and brought up in India and their Indian connection is strongly reflected in their diasporic fiction. This essay also includes the diasporic writers in the category of Indian English Writing. What distinguishes the two categories of Anglo-Indian writers from the larger group of other Indian authors writing in English is that their mother tongue is English.



# Indian Literature

Sahitya Akademi's Bimonthly Journal



September–October 2022 331

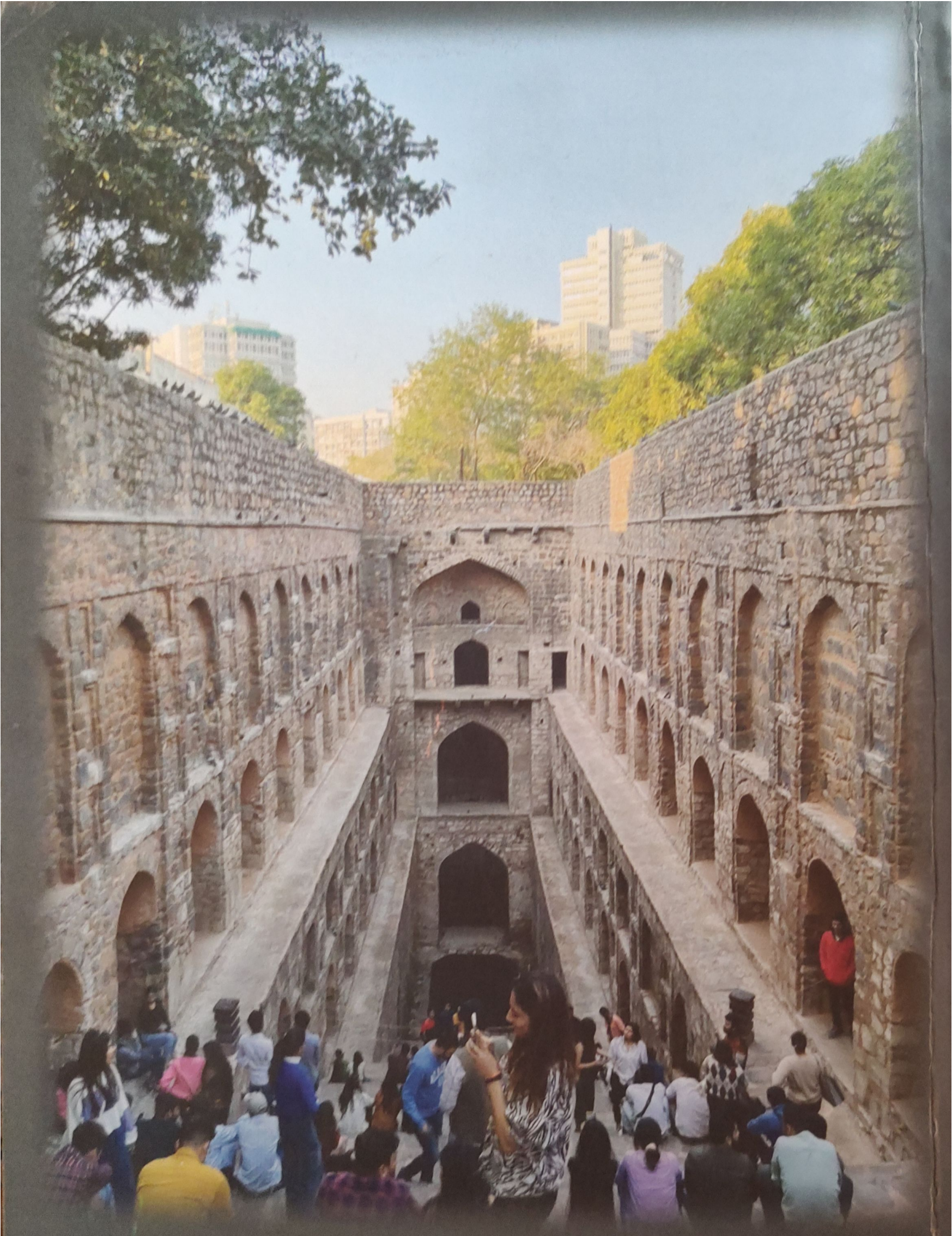
## Editorial Board

Chandrashekhara Kambara  
Madhav Kaushik  
K. Sreenivasarao

## Guest Editor

Sukrita Paul Kumar

Published by Sahitya Akademi



ISSN 0019580-4



9 770019 580008

₹ 100

Regd. No. 790/57

*The Quiet Archway Within Words* by Vinayan Bhaskaran, New Delhi: Authorspress, 2021, Pp. 72, Rs. 295/-

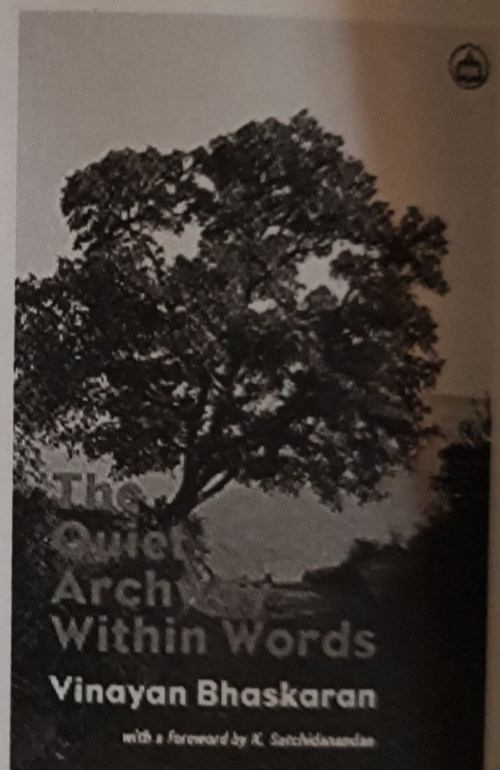
*On The High Wire* by Siddhartha Menon, Poetrywala, 2022. Pp. 111, Rs. 300/-

---

Vinayan Bhaskaran's *The Quiet Archway within Words* is a debut collection of poems. K. Satchidanandan, in his "Foreword" to this book, calls it a "late debut" since Bhaskaran has been writing poems for a long time. Divided into three sections—"Poems of Exile," "Painting Pictures," and "The Quiet Archway within Words,"—this book consists of thirty-eight poems, which were published between 1982 and 2018.

The poems in the first section "Poems of Exile" represent a quarantine mood. His introspections on the bygone days represent the gradual transition of the middle-class Indian society from the folds of traditional set-up to a milieu of modernity. The changes that came over with the passage of time are conveyed through the speaker's ruminations on "Abandoned Home," "The Last Homestead" and "This Small Town." In poems such as "Goa" and "Fort Kochi," it is evident that colonial history finds a fixed place in the memory of a postcolonial subject. "Exile" implies a state of confinement, which makes one feel homesick, unhappy and anxious. It is a physical state as well as a psychological one.

In "Heat Wave" the sense of exile is represented through the description of an adverse environmental condition that bars people from going outdoors and makes both humans and animals exhausted: "Hard to tell/one face from another, /a dog from piled rubbish." In "Outsider" the speaker looks back at the lonely days of his childhood, when he felt alienated in school as well as at home. As an adolescent he showed defiance against



conservatism by being unconventional in his own way: "The younger crowd lit candles in their eyes and I shaved my head/ not in repentance but in quiet celebration" ("Outsider"). As suggested in the title "Painting a Picture," the poems in the second section evoke a plethora of images with which the speaker creates a picture gallery of people, places, seasons and objects. Though he draws on familiar subjects such as winter, the room at night, a well-known film-maker (John Abraham), mist, *ashram* etc., he defamiliarizes them by blending sensitivity with a critical outlook. This is apparent in "To Delhi, from a South Indian City," where the speaker inverts the centre-margin dynamics and affirms, "The differences could be discounted."

The title of the third section "The Quiet Archway within Words," which is named after the penultimate poem of the book, offers a thematic summary to the volume. It points out that in the maze of a mechanical existence, one can find "quiet" repose in memories and poetic musings. In this regard, "The Quiet Archway within Words" fits well as the title of the volume.

While Bhaskaran's work is a debut collection, Siddhartha Menon's *On The High Wire* is his fourth book of poems. It represents the poet's pensive thoughts on social and physiological maladies, human antagonism towards Nature and spatial significance of places. The title is inspired from the following lines of the American poet Lawrence Ferlinghetti: "the poet like an acrobat/ climbs on rime/ to a high wire of his own making." The image of a poet as an acrobat is thrilling in this context, but Menon uses it as an intertextual trope to represent a poet's apprehensions during calamitous situations. On being surrounded by disease and death during the Covid-19 pandemic, a poet's acrobatic jigs are slowed down: "How sickening that you step out/ no net no harness" ("On the High Wire"). The anxieties of living in an age of the "new normal" are recorded in "A Virus Diary March-April 2020," a sequence consisting of sixteen poems on the pandemic situation.



The norms of staying indoors, disinfecting the hands and donning masks are clearly reflected in poems such as "In the Dark" ("Fear is a mask



## REVISTING, ECOLOGY AND NATURAL DISASTER IN 19<sup>TH</sup> CENTURY SOUTH-WEST RARH BENGAL. (1820-1865)

\* Dr Arundhuti Sen

(SACT, Dept of History, Durgapur Women's College. She has done her Phd from the Department of History, Visva- Bharati, Santiniketan. The title of her dissertation is *Society, Economy, and Landed Interest in South-West Rarha Bengal (1820-1865)*)

### Article Information:

#### Article History:

Received on: November 15, 2022

Revised manuscript received on: January 31, 2023

Accepted on: February 2, 2023

Published on: April 01, 2023

#### Key words:

Rarh, Famine, Flood, Peasant, Ecology

#### Corresponding Author:

\* Dr Arundhuti Sen

### Abstract

*In Colonial Bengal, study of environmental history forms an interesting discourse. Diverse themes on this arena, centering on the ecology of the region gained an important part in the regional historiography of Bengal. However, till second half of the 19<sup>th</sup> century, extensive study on the climate and the ecology of Bengal was rare due to absence of archival records. Thus, it was a herculean task to deduce the impact of ecology on socio-economy structure of Bengal.*

*This paper examines the impact of ecology and climate on socio-economy structure of South-West Rarh Bengal. The paper also challenges the traditional notion, that the imposition of new-land – revenue administration as a sole reason behind the impoverishment of peasantry of south- West Rarh Bengal. Rather, it shows the rugged terrain of Bankura, Midnapore and fertile terrain of Burdwan fall prey in the hand of natural calamities. The officials of the English East India Company remained idle spectator and took little interest in repairing embankment, of the river. The study tends to focus on the causes and impact of the natural calamities and their subsequent influences on population and economy of Rarh Bengal*

*Copy Right, Communique, 2023*

### 1. Introduction

Economy and Ecology, an integral part of environmental history, have changed the notion of history in modern times. The term ecology refers to the study of living organism and their relationship with their surrounding environment. The study of ecology and eco-system is long trend in history. Alfred Crosby in his book, *Ecological Imperialism: The Biological Expansion of Europe* clearly stated that the English East India Company exploited the resources of our country to build up their empire at home. The revenue experiments, enhanced rates of revenue, commercialization of agriculture in Indian

subcontinent turned India into subsidized nation moaning under the wrath of the powerful British Empire.

The English East India Company neither did tried to improve the life of the peasantry, nor did they introduced any new technical innovation in field of agriculture and its surrounding environment.

The result was pre-destined, dwindling revenue-laws, introduction of commercialization of agriculture led to the pauperization of the peasantry and their eviction.

The continuous eviction of the peasantry from their own land, led to the decline in



the fertility of the land. It affected the flora and fauna of the districts.

No provision was taken to preserve the ecology of the remote districts of Bengal, this altogether was responsible for culmination of disasters in the districts of Bengal.

Disasters, during the colonial period deserve special attention from the historians since it played crucial role in the transformation of socio-economy of the districts in the changing atmosphere.

Natural calamities which have so far been dealt by the natural scientists, geographers, meteorologists and geologists, should have been deciphered in terms of the historical changes of topography, demography and social-ecology of a particular region where politics and control of water, land and market appears distinctively in comparison with the other region<sup>1</sup>

Thus, the study of different aspects of environmental history has changed the recent researches on historical interpretations of natural disasters. The ecological imbalances, aided by the cyclone, flood, famine forced the colonial authorities to provide relief measures to the famine affected districts.

Nevertheless, their initiative to control the crisis failed drastically in front of the magnitude of the disaster. Till 1850's they had a very little knowledge about the physical terrain of the flood prone districts. Moreover, absence of means of communication made it impossible for the Company to cater the need of the people during the dire hour of crisis.

Hence before dwelling about the causes and frequency of the natural disaster of

Burdwan, Bankura and Midnapore it is necessary to know about the geography and rivers of the aforesaid district and their role in surrounding environment of the districts. .

**2. Geography and Terrain-** Bengal or *Vanga* in the nineteenth century represented the 3 states of Bengal, Bihar, and Orissa into the single political unit. After Independence, Bengal was further Bangladesh (East Bengal) and West Bengal. The eastern Bengal was located in the lower course of Padma. The geographic terrain of West Bengal had somewhat varied topography, with mountain in the north to the deltaic Ganga in the south and the undulating plateau in the west. The Geographical terrain of Bengal is classified into 3 broad division which could be further subdivided into 3 segments:

The north segment consisting of the sub-Himalayan-ranges, Darjeeling, Jalpaiguri Coochbehar).

The mid-segment which was known Barendra (consisting of the district Dinajpur&Malda) and

the southern segment known as *Rarh*(the land of laterite soil)

. *Rarh* includes vast area that lies between Chhotanagpur in the West to the Ganges in the East. Historian diversifies while defining the area of *Rarh*. Some considers it as an semi-arid zone. While some make it co-existence with the concept of *Gangaridae* (the land situated in the heart of the river Ganges); other tries to associate it with the rugged topography of west. Most of the definition about *Rarh* is imperfect, for it indicates a very large area covering Bengal, Jharkhand and to some extent Orissa. In



modern connotation Rarh is roughly represented by the modern Burdwan presidency and it is quite probable that some portion of the Manbhum & Hazaribagh districts were also included within it.<sup>2</sup>

In the 18<sup>th</sup> century, south-west Rarh included the districts of Jungle Mahals that constituted the Bankura district with Midnapur alongside with the Mayurbhanj district of Orissa. This area situated between 21.36' and 23.38' north latitude and 86.33' and 88.11' east longitude was bordered by Burdwan and east by the district of Hooghly and on South by the Bay of Bengal on the southwest by the district of Balasore and in the west by the then tributary state of Mayurbhanj.<sup>3</sup>

### 3. The Ecology and River of South-West Rarh:

**3.1 – Rivers of Burdwan**-The district of Burdwan are served by the river Damodar, Ajay and Ganga (formally) Known as Bhagirathi in the downstream. The soil of the district is somewhat swampy and marshy. The embankment constructed here is generally low with little provision of annual maintenance. The river, being the hill-feed from Hazaribagh was susceptible to flood during the rainy seasons. "They however, last long and as the quality of the silt which the river carries is good the inundation does good as well as harm and not a serious evil."<sup>4</sup> Other rivers, such as Dhali, Kunor, Khari are either dry or have low current. Most of them aided the agriculture of the districts and was less prone to flood.

**3.2-Rivers of Bankura**-The district of Bankura is surrounded by the river Damodar in the north. It is intersected by the numbers of small streams flowing in north-east

direction, cutting parallelly to each other. The river banks are normally dry with certain exception. The soil is of clayey texture, hence it bore capacity to retain moisture.

Most of the rivers originates from hill streams, which floods rapidly but subsided thereafter. The floods of the district is generally caused by the formation of head waves known as Hurbaban, sometimes five feet in high and may cause loss of life and considerable danger to property.<sup>5</sup> Apart from Damodar, the principal rivers of the district are Gandheshwari, Kasi, Shilai, Shali. Most of them are full in water are susceptible to flood during moonsoon.

**3.3- Rivers of Midnapore**-The district of Midnapore have most rare geo-physical feature. The north and north-western portion constitutes a part of Chotanagpur plateau.<sup>7</sup> The eastern part is formed by the rich deposit of alluvium by river Hooghly, the south-west connected to Orissa enjoys the maritime influence due to its proximity to sea.

The district is served by the two main rivers Rupnarayan and Hooghly. The district is intersected by numerous tributaries and distributaries of Rupnarayan and Hooghly. Most of the rivers like Haldi, Kasai, Subarnarekha continuously change their course while flowing towards Bay of Bengal. These rivers in the lower course are susceptible to flood. The district nearness to sea, makes it prone to cyclones and other tropical storms. Therefore, it is eminent that the districts of South-west Rarha was affected by the myriad of nature. Rivers of this district not only affected the flora and fauna of the district; but was equally responsible for determining the socio-economic condition of the district.



**4.The Yester Years-** The legislative measures of the English East India Company along with the exploitation of the zamindars and their agents ruined the peasantry of Rarh Bengal. Apart from the stringent administrative measures implemented by East India Company in India, the natural forces also played an equal ploy in deteriorating the condition of the peasantry

The early reference of natural calamity was the flood in the autumn of 1823. The floods of 1823 lasted for three days, during which the, “The old landmarks of the peasant holdings were swept away, and many years of bankruptcy and litigation ensued”<sup>7</sup>The flood also swept away the line of embankments and washed away the records of Contai. The arable lands were destroyed by the effects of the salt water. The flood also swept away the line of embankments and washed away the records of Contai. The arable lands were greatly injured by the effects of the salt water. Zamindars took considerable measures for elevating the distress of the raiyats by distributing the grains to the sufferer.<sup>8</sup>In the five villages of Barahazari and Burdwan, the flood devastated the finest cultivable tract, swept away the whole village leaving especially the Senpahari parganas.

“The destruction of property and lives was incalculable...”<sup>9</sup>The flood of 1823, led to huge loss in life of the cattle and the peasants. Agriculture suffered terribly during this time, and during this dire hour of crisis, no relief measures was undertaken to curb the scarcity and pestilence. This naturally proves the inefficiency of the government in this sphere.

The districts of Rural Bengal have been served by the rivers, Damodar, Bhagirathi, Ajay, Shali, Subarnarekha, Kangsabati, which provided lifeline to the people of Rarh The tributaries and the distributaries continuously changed their courses and created havoc by inundating the lower beds. The district of Midnapore was more prone to the inundation; where this inundation wreaked flood in the years, 1823,1831, 1832,1833,1848,1851,1864 and 1866.

In the district of Burdwan, the inundation caused by the river in 1823 and 1855 wreaked havoc in the life of the people of Rarh. After the famine of 1770, the zamindars of the districts took some important measures to combat the undeterred crisis, but unfortunately none of those steps was able to mitigate the impending danger in future. The districts of Rarh Bengal were affected by the series of floods, storm which was followed by deadly disease and famine during the period under review. In the districts of Burdwan, Bankura and Midnapore, the natural calamities in the form of flood had struck the interior of Rarh in the autumn 1823. The floods of 1823 lasted for three days, during which the, “The old landmarks of the peasant holdings were swept away, and many years of bankruptcy and litigation ensued”<sup>7</sup>The flood also swept away the line of embankments and washed away the records of Contai.

The arable lands were destroyed by the effects of the salt water. The flood also swept away the line of embankments and washed away the records of Contai. The arable lands were greatly injured by the effects of the salt water. Zamindars took considerable measures for elevating the





distress of the raiyats by distributing the grains to the sufferer.<sup>8</sup>In the five villages of Barahazari and Burdwan, the flood devastated the finest cultivable tract, swept away the whole village leaving especially the Senpahari parganas. “The destruction of property and lives was incalculable...”<sup>9</sup>The flood of 1823, led to huge loss in life of the cattle and the peasants. Agriculture suffered terribly during this time, and during this dire hour of crisis, no relief measures was undertaken to curb the scarcity and pestilence. This naturally proves the inefficiency of the government in this sphere.

**5.Role of the Government-** Whenever, flood or any natural calamities occurred in the districts of Rarh Bengal, only official enquiry was done about the famine. No steps were taken by the government to remit or suspend the revenue. The government almost remained idle to such consequences and no steps were taken to provide relief, neither, there was any provision to advance loans during the lean season. The inactivity of the Government proved to be fatal for the development of agriculture during the 1st half of the nineteenth century. But it was during this time the scheme for the repair and the maintenance embankment was vested exclusively in the hands of the Military Department.

The attempts undertaken by the Military Department were not praiseworthy, since the incessant flood in 1840’s damaged the embankment of Kasijora, Manchura, Midnapore, Kaljomal which ruined the adjacent rice-fields. The flood of 1855 with moderate propensity destroyed the breaches of Damodar. The Government took steps to

repair the bunds and the work for the repair of the old bunds and the building of new bridges was undertaken in the Burdwan Division at Ajay river, Khal Bund in 1841-42 and Bogree in 1841-42.<sup>10</sup>The operation costs for constructing the new bunds and repairing the old ones amounted to Rupees 16,893 which decreased considerably and had increased to Rupees 33,48,0 in (1860-1865).<sup>11</sup>In spite of the increasing cost of repair of the embankment in the districts, the frequent inundation in the rivers of the Western districts could not be controlled. It continued unabated creating havoc in the districts. There was little provisions left for compensating the peasants, except during the public work and for encampment purpose.<sup>12</sup>

The reparations works were soon assumed by the Public Works Department who continued with their work unabated till the last decades of the 19th century, but once again from the year 1863 the ecological disasters in the form of cyclone, malaria and the district of Burdwan and Midnapore was affected by an unknown fever which ravaged the interior of Nuddea in 1856 and had affected the district of Hooghly from, “where it raged vehemently and spread into Hali Shahar Culna and Gutipara in succession.”<sup>13</sup> However the lethal fever was progressing slowly in the district and it did not turned into epidemic till 1870. Apart from the pestilence which was spreading its tentacle in South-West Rarha the 60’s of the nineteenth century saw the twin disaster of the cyclone and the famine which followed each after in quick succession.

**6.The cyclone of 1864-** The cyclone of 1864 affected the suburbs of Calcutta,



Murshidabad, Hooghly, the districts of Eastern Bengal and Midnapore in the autumn of 1864. The readings taken from the barometer proves that the Cyclone vortex had formed in the Port Blair from where it slowly moved to Chittagong and then it fastened its grip within the adjoining region of Bengal. The cyclone was accompanied by torrential down-pour, it led to tide and inundated the rivers of Roopnarain, Dammoodar. It broke the embankments of the river and flooded the interior of Contai, Tumlook, Mahisadal and other adjoining areas leading to severe destruction of cattle and property. The fatal cyclone was followed by pestilence which led to a significant decline in the population of the districts. Mr Smith, the Magistrate of Midnapore reported, “that the people of Goomghur estimates their loss at three fourth of the population.”<sup>14</sup>The district of Midnapore also witnessed immense loss of cattle. The Commissioner of the district stated that the total loss of the cattle in the district south to Roopnarain river was around 95000.

In the district of Burdwan, the cyclone of 1864 had least affected the district. The loss sustained from the property was low in the district. The net result of the cyclone was that it affected the life and property of the coastal districts of Midnapore. The destruction of the cattle and the drastic decline in the population adversely affected the agriculture and peasantry.

**7.Famine of 1866-** In the year 1865, the paucity of rain in the district waned the critical condition of the economy of Midnapore. The Report of the Commissioner stated, “The main rice crop

of 1865 is estimated at having only yielded half the ordinary out-turn and in the Jungle mahals about 3/8th.”<sup>15</sup>.

In the year 1865, the winter harvest has failed in the district. It turned out to be disastrous for Tamruk and Hidgli. Such development amplified the propensity of crime in the district. The crime in the district of Midnapore were admittedly increasing due to general distress and rumor of impending famine, since “a large proportion of the violent crime had for its object the plunder of grain.”<sup>17</sup>The district of Bankura or the Jungle Mahals have been in a peril condition. An apparent scarcity prevailed in the district due to drastic failure of crops during autumn harvest. Therefore, in the year 1865, a considerable amount of sum was forwarded by the Commissioner for relief operations. However, the relief operations conducted in the districts failed short to provide the basic need of the peasant. This led to the outbreak of famine in 1866. The increasing encroachment on the grains and the decline in the agrarian production had affected the price of the food products in the district. Historian Arun Mukherjee has argued that during this time, the price of rice had reached to abnormal heights, which increased the price of the daily goods. The unavailability of the daily-products have laid to such a precarious state that, even in the best supplied markets and those most aided by the government; the sales and the supply of the food had reduced in the year 1865.<sup>18</sup>

The precarious condition of the economy of Midnapore, could be deduced from the report of the Commissioners which stated that Report of the Commissioner stated,



“The main rice crop of 1865 is estimated at having only yielded half the ordinary out-turn and in the Jungle mahals about 3/8<sup>th</sup> in the year 1865, the winter harvest has failed in the district. <sup>19</sup>It turned out to be disastrous for Tamruk and Hidgli. Such development amplified the propensity of crime in the district. The crime in the district of Midnapore were admittedly increasing due to general distress and rumor of impending famine. The thundering impact of the famine of 1866 on the economy of Midnapore, could be deduced from the report of the Commissioners which stated that, ‘In the interior of the district food was generally not procured for money, and when sold, ranged upto about 35 times ‘the ordinary prices’<sup>20</sup> This led to cost-push inflation which set the stage for the occurrence of the famine in 1866.

Though the scarcity of food grains affected the peasantry, the Mahajan’s have suffered very little from the low harvest. However, on the occasion of the November Harvest, when the price rose 20% higher, in spite of the local demand, the villagers turned out to desist the trade and use to plunder golah and beat the traders. The Mahajan were rarely plundered since “their dealings have since not recommended on a large scale and the channels and creeks are still dry and the ryots are still reluctant to part with the stock of rice they may have.” <sup>i</sup> The groaning condition of the ryot in the district of Midnapore became an utter dismay when they found themselves shackled in teeth of severe inflation. The report of comparative analysis in the price of rice in the district of Midnapore and Bishnupur reveals that, the scarcity was prominent in Midnapore in the year of 1865 than in the year of Famine, this

was so because the autumn harvest in Tamruk had yielded a good amount of food crops in the district.<sup>21</sup> The early rain in the year 1866 also gave hope for the cultivation of Boro rice and the local zaminders had also let their land free for cultivation of food crops. But yet, the price continued unabated in the district throughout in 1865 with a gradual decrease in 1866 leaving the poor ryots driven in destitute.

The pauperization of the peasantry in the western districts of Rarh led emergence of agricultural laborers immigrant workers who moved towards the nearby towns for search of alternative livelihood.

This rapid scale immigration was seen in the district of Burdwan, which had remained peaceful even during the intrusion of the deadly disease. The famine of 1866 ‘did not reach above a low stratum of society’. The progress of education in the districts was quite well when compared to the other districts during the year of famine. It was in the year 1866, Burdwan witnessed a gradual influx of famine-stricken people from the neighboring districts. The immigration as argued by Arjan DeHans was facilitated by the extension of railways during the nineteenth century. The paupers came with initial motive to take relief from the relief camp of Maharaja which was opened to provide food to the sufferer of the famine.

Unfortunately, the relief camp was unable to work out, since the gradual emigration thwarted the customary distribution of the rice to the poor. The relief camp being the sole enterprise of Raja himself, The Raja ran short of cash to feed the thousands of the meager people who joined the camp during the famine years.



8. **Conclusion**-Bengal, thus entered into a twilight zone with series of famine that had badly affected the districts of South-West Rarh Bengal. The Government authorities remained ignorant about the incessant number of famines. Unlike Mughal rulers there was no provision of granting taqqavi loans, even in the lean season. The Government never took any initiative to reduce rents, neither any relief measures was undertaken to root out the famine that followed after famine. In 1844, a little attempt was undertaken by the Military Department to restore the embankment of the districts, but those measures were insufficient to counter back the natural hazard, the impact of which could be seen in the cyclone of 1863 and famine of 1866, which declined the prosperity of Bangla, turned the peasant into paupers and forced them to migrate in the nearby towns for the search of livelihood.

The net result of immigration could be judged from three perspectives.

Firstly, it exerted pressure in the economy leading to a degeneration, which the ordinary people had to suffer with the coming of the deadly malaria in the coming years.

Secondly, the influx of the population in the districts led to the rise in the price of the commodities. It led to the increase in the criminal activities in the districts. However, in the longer turn, the excess immigration of the agricultural workers was devoured by the deadly endemic disease which kept the population of the district of Burdwan in check. With the disappearance of the lethal fever, Burdwan once again revived back to its pristine position.

In the district of Bankura and Midnapore, the declining trend of agriculture led to the immigration<sup>ii</sup> where the people immigrated to other districts for search of alternative livelihood. It also provided the impetus to the industrial development which became evident in the subsequent years.

Recurrent famine and huge loss of life due to hunger led the British Government became a regular phenomenon under British rule. The huge magnitude of loss that the districts encountered in the 19<sup>th</sup> century confirms the fact that it was a man- made phenomena. Nationalists like R.C. Dutt, R.P. Dutt have vehemently criticized the inactiveness of the government in countering famine. He had held responsible the high burden of taxation as the principal factor behind the pauperization of peasantry during early part of the British Rule.

Though Historian Tirthankar Roy had laid emphasis on ecology of the districts for the outbreak of famine, Nobel Laureate, Amartya Sen opines that the famines in the British era happened due to a lack of a serious effort on the part of the British government to prevent famines in large geographical regions of India. Absence of strong opposition, censorship on press almost made it impossible to counter Government inactiveness.

By the year 1876, three important Pan-Indian Association viz East India Association 1866, Indian League in 1875, The Indian Association of Calcutta (1876) were formed. The Associations addressed the issue of famines and poverty in their minutes and pamphlets. They aroused the consciousness of the Indian civilian and pointed out the loophole of the government.



The British Government was at a major loss during this period. There was strong opposition at their colony as well as in their home. Recurrent famine led to decline in the productive capacity of the districts. This led to the beginning of rent-agitation in India. The peasants refused to pay taxes; therefore, the government was forced to incur losses. It decreased their wealth.

The situation became grave after 1878, when the devastating effects of 1876-78 famine compelled the British Government to do something substantial to check the recurrence of famines in India. Hence, three famine relief Commission, Strachey Commission (1878) Lyall Commission, (1897) Mcdonell Commission (1900) was instituted to make recommendation in countering the ill-effects of famine in different districts of India.

## Endnotes

1. Ghosh Tirthankar- *Natural Calamities, Economy and Ecology: A Study on Northern Bengal during the Second half of the Nineteenth Century and First half of the Twentieth Century*, Unpublished Ph.D thesis, University of North Bengal, 2018, p-iv.

<sup>2</sup> Bagchi K- *Diagnostic Survey of Rarh Bengal*, University of Calcutta: Vol-1, 1983; 5

<sup>3</sup> Panda. B.B- *Socio-Economic Condition of South-West Bengal in the 19<sup>th</sup> century*: Punthi- Pustak, Calcutta: 2005; 25

<sup>4</sup> Peterson J.C.K- *Bengal District Gazetteers, Burdwan: West Bengal District Gazette, Government of West Bengal*: Calcutta: 1997, 9

<sup>5</sup> O'Malley L.S.S- *Bengal District Gazetteers, Bankura*: Bengal Secretariat Book Depot, Calcutta: 1908-6

<sup>6</sup> O'Malley L.S.S- *Bengal District Gazetteers, Midnapore*: Bengal Secretariat Book Depot, Calcutta: 1911-7

<sup>7</sup> Hunter. W.W.- *Imperial Gazetteer of India, Vol-11*, London: 1909; 303

<sup>8</sup> *Proceedings of Board of Revenue: West Bengal State Archives*, 19<sup>th</sup>- 20<sup>th</sup> October, no 13-14.

<sup>9</sup> *The Bengal and Agra Annual Guide and Gazetteers for 1843*: Calcutta; 1843, 415.

<sup>10</sup> *Returns of East India Company, Ordered by House of Commons, Vol-1*: London: 1838; 18-19.

<sup>11</sup> Hunter. W.W- *Statistical Account of Bengal, including Districts of Midnapore and Hooghli (including Howrah)*. London, Trubner & Company. 1876, 2

<sup>12</sup> *Proceedings of the Board of Revenue*,: West Bengal State Archives, May 1830- no-15-16

<sup>13</sup> **Gopal Chunder Roy- *The Causes, Symptoms and Treatment of Burdwan Fever, or the Epidemic Fever of Lower Bengal (London-1876)*, 2**  
<https://books.google.co.in/books?id=Hh0DAAAQAAJ>. Accessed on 10.1.17

<sup>14</sup> Gastrell J.E & Henry. F. Blanfort- *Report of the Calcutta Cyclone of the 5<sup>th</sup> October 1864*, (Calcutta- 1866), 130  
<https://books.google.co.in/books?id=3khBrTZHDM8C> accessed on 15.11.17

<sup>15</sup> W.W. Hunter- *Famine Aspects of the Bengal Districts*, (London-1874), 142  
<https://books.google.co.in/books?id=mpEBAAAQAAJ> accessed on 19.6.17



---

<sup>16</sup>Parliamentary Papers, House of Commons and Commands, Volume-III (Accounts and Papers, 38 Volume, East India, Bengal and Orissa, 38 vols, 5<sup>th</sup> February-21 August, (London-1867), 111  
<https://books.google.co.in/books?id=wAUTAAAAYAAJ> accessed on 10.10.16

<sup>17</sup> Arun Mukherjee- Scarcity and Crime: A study of the 19<sup>th</sup> century Bengal, *Economic and Political Weekly* Vol-28, no-6 (Feb-6-1993), 238

<sup>18</sup> *Parliamentary Papers, House of Commons and Commands, vol-3, 25*

<sup>19</sup> *Parliamentary Papers, House of Commons and Commands vol-3, 26*

<sup>20</sup> *Memorandum on the Measures adapted for Sanitary Improvements in India up to the end of 1867, together with Abstract or the Sanitary Reporter hitherto forwarded for Bengal, Madras, and Bombay (London-1868), 58*

<sup>21</sup> *The North- British Review* Volume-46, March-June 1867, (Edinburg-1867), 274



# Journal of Adhesion Science and Technology >

Volume 37, 2023 - Issue 10

684 | 15

Views

CrossRef citations to date

2

Altmetric


Original Articles

## Quantum chemical and molecular dynamics simulation approach to investigate adsorption behaviour of organic azo dyes on $\text{TiO}_2$ and ZnO surfaces

Sukdeb Mandal , Sanjukta Zamindar ,  
Surya Sarkar , Manilal Murmu , Lei Guo ,  
Savaş Kaya , ...show all

Pages 1649-1665 | Received 12 Mar 2022, Accepted 31 May 2022, Published online: 22 Jun 2022

 Cite this article

 <https://doi.org/10.1080/01694243.2022.2086199>

# Indian Literature

Sahitya Akademi's Bimonthly Journal



September–October 2022 331

## Editorial Board

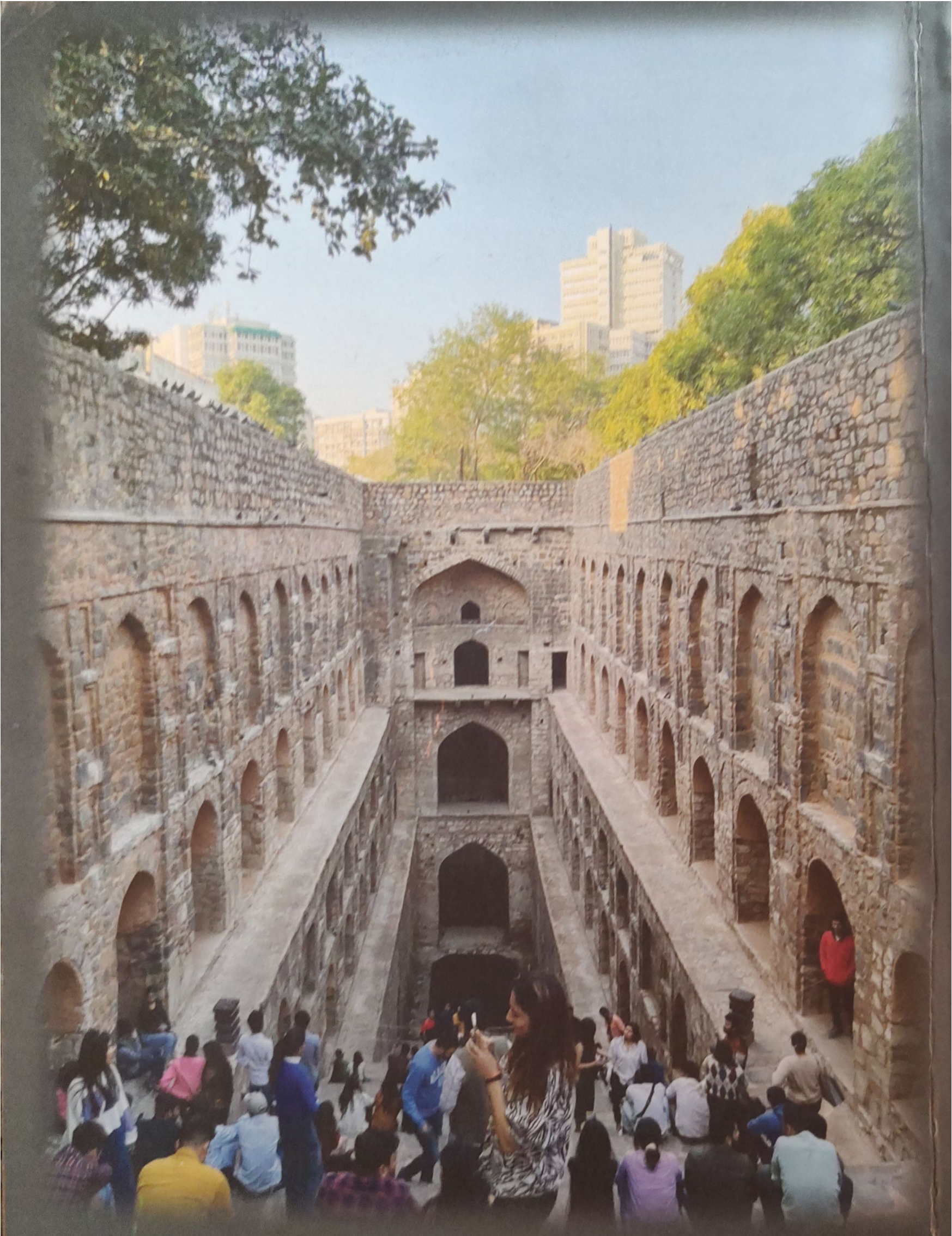
Chandrashekhara Kambara  
Madhav Kaushik  
K. Sreenivasarao

## Guest Editor

Sukrita Paul Kumar

Published by Sahitya Akademi





ISSN 0019580-4



9 770019 580008

₹ 100

Regd. No. 790/57

*The Quiet Archway Within Words* by Vinayan Bhaskaran, New Delhi: Authorspress, 2021, Pp. 72, Rs. 295/-

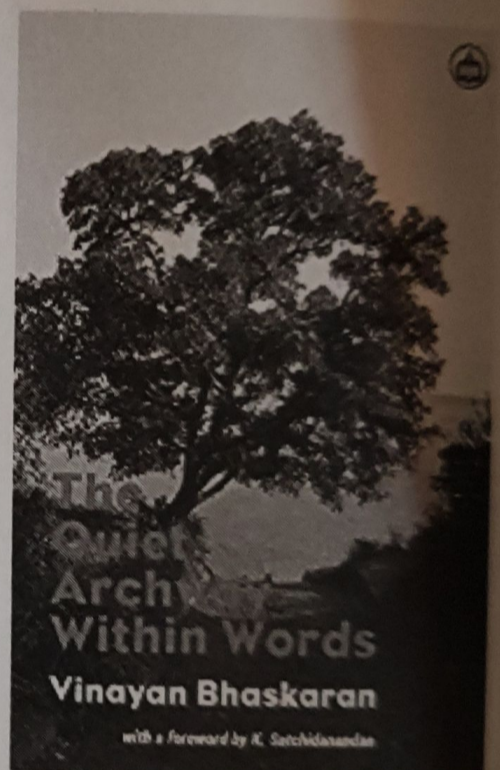
*On The High Wire* by Siddhartha Menon, Poetrywala, 2022. Pp. 111, Rs. 300/-

---

Vinayan Bhaskaran's *The Quiet Archway within Words* is a debut collection of poems. K. Satchidanandan, in his "Foreword" to this book, calls it a "late debut" since Bhaskaran has been writing poems for a long time. Divided into three sections—"Poems of Exile," "Painting Pictures," and "The Quiet Archway within Words,"—this book consists of thirty-eight poems, which were published between 1982 and 2018.

The poems in the first section "Poems of Exile" represent a quarantine mood. His introspections on the bygone days represent the gradual transition of the middle-class Indian society from the folds of traditional set-up to a milieu of modernity. The changes that came over with the passage of time are conveyed through the speaker's ruminations on "Abandoned Home," "The Last Homestead" and "This Small Town." In poems such as "Goa" and "Fort Kochi," it is evident that colonial history finds a fixed place in the memory of a postcolonial subject. "Exile" implies a state of confinement, which makes one feel homesick, unhappy and anxious. It is a physical state as well as a psychological one.

In "Heat Wave" the sense of exile is represented through the description of an adverse environmental condition that bars people from going outdoors and makes both humans and animals exhausted: "Hard to tell/one face from another, /a dog from piled rubbish." In "Outsider" the speaker looks back at the lonely days of his childhood, when he felt alienated in school as well as at home. As an adolescent he showed defiance against



conservatism by being unconventional in his own way: "The younger crowd lit candles in their eyes and I shaved my head/ not in repentance but in quiet celebration" ("Outsider"). As suggested in the title "Painting a Picture," the poems in the second section evoke a plethora of images with which the speaker creates a picture gallery of people, places, seasons and objects. Though he draws on familiar subjects such as winter, the room at night, a well-known film-maker (John Abraham), mist, *ashram* etc., he defamiliarizes them by blending sensitivity with a critical outlook. This is apparent in "To Delhi, from a South Indian City," where the speaker inverts the centre-margin dynamics and affirms, "The differences could be discounted."

The title of the third section "The Quiet Archway within Words," which is named after the penultimate poem of the book, offers a thematic summary to the volume. It points out that in the maze of a mechanical existence, one can find "quiet" repose in memories and poetic musings. In this regard, "The Quiet Archway within Words" fits well as the title of the volume.

While Bhaskaran's work is a debut collection, Siddhartha Menon's *On The High Wire* is his fourth book of poems. It represents the poet's pensive thoughts on social and physiological maladies, human antagonism towards Nature and spatial significance of places. The title is inspired from the following lines of the American poet Lawrence Ferlinghetti: "the poet like an acrobat/ climbs on rime/ to a high wire of his own making." The image of a poet as an acrobat is thrilling in this context, but Menon uses it as an intertextual trope to represent a poet's apprehensions during calamitous situations. On being surrounded by disease and death during the Covid-19 pandemic, a poet's acrobatic jigs are slowed down: "How sickening that you step out/ no net no harness" ("On the High Wire"). The anxieties of living in an age of the "new normal" are recorded in "A Virus Diary March-April 2020," a sequence consisting of sixteen poems on the pandemic situation.



The norms of staying indoors, disinfecting the hands and donning masks are clearly reflected in poems such as "In the Dark" ("Fear is a mask

Published By  
Dukhulal Nibaran Chandra College, Aurangabad, Murshidabad,  
West Bengal, PIN-742201

Biannually Online Journal

---

## Indian Influences on Sufism: An Overview

Rajibul Islam<sup>1</sup>

<sup>1</sup>Assistant Professor of Philosophy at Durgapur Women's College, Durgapur, Paschim Bardhaman, West Bengal; and Research Scholar of the Dept. of Philosophy, The University of Burdwan, Burdwan, Purba Bardhaman, West Bengal.

### Abstract:

*Sufism is Islamic mysticism. It is basically rooted in the Holy Qurān and the Prophetic Sunnāh. The origin of the Qurānic religion, i.e., Islam, is from Arabia from the time of Prophet(s). But in a very short time this religion has reached different corners of the world. The work of this preaching had been begun mainly with the hands of the Sufis. It also came to India through the Ṣūfīs. Naturally, the Sufis were influenced by various Indian cultures and concepts. Different Muslim scholars have also affirmed the Indian influences on the Ṣūfīs. Specially, the Ṣūfīs were very much influenced by the thoughts of Yoga philosophy, Sāṁkhya philosophy, Buddhism, Bhakti philosophy and so on. The following paper is an attempt to show the Indian influences.*

**Keywords:** Hatha Yoga, Prāṇāyama, Sufism, Udānavarga, Urdhamukhi, Vedānta.

### Description:

Mysticism is a common aspect of all religions which tells to surrender one's finite self to the Absolute Being by devotion to faith and Love. Divine love enables the seeker to have the ability of enduring, even of enjoying, all the pains and sufferings given by God to testify and purify their carnal soul. This love can bear their hearts to the Divine Entity, God. The last goal of a mystic is to unite his carnal self with God. Only after a long period of purification and mortification of his finite self he will be able to reach the Last goal of all mystical quest. 'Sufism' is the Islamic mysticism. The Arabic word of it is 'Ṭaṣawwuf'. Islam came to India through Sufism and it was very much influenced by different Hindu ideas at different time. The present paper is an attempt to show the Indian influences on Sufism.

---

The DNC Journal [ISSN: 2583-5319 (Online)]

Volume-2, Issue-1, June 2023 © The DNC Journal & the Authors

An International Peer Reviewed and Refereed Journal of Multidisciplinary Subjects

Website: [www.thedncjournal.com](http://www.thedncjournal.com)



# Age-dependent potential health risk assessment due to radioactive radon-222 in the environs of highly populated Durgapur industrial zone and nearby Bakreswar hot spring, India

Saroj Khutia · Ankita Dawn · Kankana Seal · Hirok Chaudhuri · Chiranjit Maji · Suvashree Mukherjee

Received: 21 June 2022 / Accepted: 4 January 2023  
© The Author(s), under exclusive licence to Springer Nature B.V. 2023

**Abstract** It is well known that exposure to a high concentration of radon-222 causes severe health effects, including cancer. The present article includes a survey on radon-222 in the water bodies of the city Durgapur [non-geothermal area] and nearby Bakreswar hot spring [geothermal province], India. The possible sources of radon from natural radionuclides and industries have been discussed in the article. Durgapur is a densely populated [ $\sim 3680$  persons/ $\text{km}^2$ ] industrial city with a population of 0.57 million. On the other hand, many tourists and pilgrims usually visit Bakreswar throughout the year. Age-dependent potential health risk assessments of the dwellers at Durgapur and Bakreswar due to radon exposure were performed for the first time. The present work is the first attempt to estimate the mean ingestion /and inhalation dose per annum, total effective dose [TED] per

annum and the health risk assessment for cancer in adults, children and infants due to radon exposure at Durgapur and Bakreswar. In some cases, the values of TED exceed the permissible limit of 100 micro Sievert per year [ $\mu\text{Sv/y}$ ] as recommended by EUC and WHO. The radiation profile maps relating to radon concentration and associated contour maps of health risk factors [HRF] for the adults, children and infants were also prepared for the first time. Some areas were identified as high-risk zones, and the dwellers are prone to a high risk of cancer. The article also proposed several techniques to reduce radon in water and buildings. The authors also recommended banning some water sources to protect people from radon risk. This study will help scientists, policymakers, industrialists, farmers, government agencies and public health departments.

---

S. Khutia · A. Dawn · K. Seal · H. Chaudhuri (✉)  
Department of Physics, National Institute of Technology  
Durgapur, MG Avenue, Durgapur, India  
e-mail: hirok.chaudhuri@phy.nitdgp.ac.in

S. Khutia  
e-mail: sk.17ph1105@phd.nitdgp.ac.in

A. Dawn  
e-mail: ad.20ph1505@phd.nitdgp.ac.in

K. Seal  
e-mail: ks.16ph1101@phd.nitdgp.ac.in

A. Dawn  
Department of Physics, Durgapur Women's College,  
MG Avenue, Durgapur, India

K. Seal  
Department of Chemical Engineering, National Institute  
of Technology Durgapur, MG Avenue, Durgapur, India

H. Chaudhuri · S. Mukherjee  
Center for Research on Environment and Water  
(CREW), National Institute of Technology Durgapur,  
MG Avenue, Durgapur, India  
e-mail: suvamukh11111@gmail.com

C. Maji  
Department of Science (Physics), Quantum School  
of Graduate Studies, Quantum University, Roorkee, India  
e-mail: chiranjit.nitdphysics@yahoo.in

ISSN : 2582-0893

সংস্কৃত

বাসা বাঁধে ভেতরে বাইরে...

জাণ

বিজ্ঞান  
শুধু  
দর্শন

বিশেষ সংখ্যা

পর্ব ১

সাহিত্য ও সমাজ বিষয়ক পত্রিকা  
অষ্টাদশ বর্ষ : দ্বিতীয় সংখ্যা : সেপ্টেম্বর ২০২২

## বিপন্ন ভাষার তত্ত্বালাশ

দেবদীপ ধীবর

### ১.০ কথার শুরু

‘বিপন্ন ভাষা’র একাধিক সংজ্ঞা, বৈশিষ্ট্য, মানদণ্ড প্রচলিত। এ বিষয়ে বিভিন্ন সংস্থা, প্রতিষ্ঠান তথা ব্যক্তিবর্গ নানান ধারণা পোষণ করেন। এমনকি কোনও কোনও প্রতিষ্ঠান এই ‘বিপন্ন ভাষা’ ধারণাটাকেই মানেন না। আর যে ধারণাগুলি আছে, সেগুলি সংকীর্ণ, অনির্দিষ্ট আবার এবড়ো-খেবড়ো। এখনও পর্যন্ত কোনও সুনির্দিষ্ট বা সুস্থির ধারণায় পৌঁছনো যায়নি। এতে উক্ত ক্ষেত্রটি যে সবেমাত্র গড়ে উঠেছে, তা বোঝা যায়। আসলে বিপন্নতার বিভাজন শুধুমাত্র ভাষিক অবস্থাতেই আবদ্ধ থাকে না, তা সামাজিক, রাজনৈতিক, অর্থনৈতিক অবস্থাকেও কেন্দ্র করে বেড়ে ওঠে। বহু চর্চিত বিপন্ন ভাষার সংজ্ঞায় যুক্ত হয়েছে সামাজিক, অর্থনৈতিক, রাজনৈতিক অবদমনের ইতিহাস। এখন প্রশ্ন হল ভাষার ক্ষেত্রে বিপন্ন বিষয়টা কতটা যুক্তিযুক্ত? বইয়ের পর বই ইন্টারনেটের পর ইন্টারনেট তন্ন তন্ন করে খুঁজলে যা মেলে, তা পাশ্চাত্য পরিধিতে বিপন্নতার ফ্রেম। তথ্য কীভাবে বিপন্ন ভাষার তত্ত্ব নির্মাণ করে তা এক্ষেত্রে লক্ষণীয়। বিপন্ন ভাষার স্বরূপ নির্মাণ তথ্য বনাম তত্ত্বের দ্বন্দ্বিক সিদ্ধান্তের উপর দাঁড়িয়ে রয়েছে। এই সিদ্ধান্তগুলিকে ব্যক্তি থেকে প্রতিষ্ঠান কীভাবে দেখছে তা বিপন্ন ভাষার স্বরূপ নির্ধারণ ও উত্তরাধিকার প্রসঙ্গে গুরুত্বপূর্ণ। এই দেখা থেকেই ‘ভাষা’ বিপন্ন ও বিপন্নতার অর্থ অনুসন্ধান করা যেতে পারে।

### ২.০ বিপন্ন ভাষা

সাধারণত কোনো ভাষার বর্তমান অবস্থা বিপন্ন হলে তাকে বিপন্ন ভাষা বলে। বাংলা অভিধানে ‘বিপন্ন’ শব্দটি ‘বিপদে পতিত’, ‘বিপদগ্রস্ত’ বা ‘দুর্দশাগ্রস্ত’ অর্থে ব্যবহার করা হয়। শব্দের গঠন অনুসারে ‘বিপন্ন’ হল বিশেষণ, যা কোনো কিছুর অবস্থাকে পরিমাপ করে। বিপন্ন বলতে স্বাভাবিকতার সংকট বোঝায় যার তাৎক্ষণিক কোনো সমাধান না পেয়ে বর্তমান বা ভবিষ্যত অবস্থার কথা চিন্তা করে আমরা খুব বেশি চিন্তাকুল হয়ে পড়ি। অর্থাৎ বিপন্ন এক ধরণের অবস্থাগত পরিমাণ। যখনই কোনো কিছুর অস্তিত্ব বিপদ বা সংকটের সম্মুখীন হয় তখনই সেটি বিপন্ন হয়। একই রকম ভাবে বিপন্ন ভাষা হচ্ছে এমন একটি ভাষিক অবস্থা যখন কোনো মাতৃভাষার সমস্ত রকমের ব্যবহার কমে যায়, কমতে থাকে বা কমতে পারে। ইউনেস্কোর সংজ্ঞা অনুযায়ী— যখন মানুষ ভাষাটির

Link: [https://mjl.clarivate.com:/search-results?issn=2277-4521&hide\\_exact\\_match\\_fl=true&utm\\_source=mjl&utm\\_medium=share-by-link&utm\\_campaign=journal-profile-share-this-journal](https://mjl.clarivate.com:/search-results?issn=2277-4521&hide_exact_match_fl=true&utm_source=mjl&utm_medium=share-by-link&utm_campaign=journal-profile-share-this-journal)

Consortium for Academic and Re x | Consortium for Academic and Re x | Web of Science Master Journal Li x | Web of Science Master Journal Li x

mjl.clarivate.com/journal-profile

Web of Science Group Master Journal List

**NEW** Check out our new metric to help you evaluate journals! [Dismiss](#) [Learn More](#)

**LITERARY VOICE** [Share This Journal](#)

ISSN / eISSN 2277-4521  
Publisher LITERARY VOICE, LITERARY VOICE, PUNJAB, INDIA, 00000

General Information

Web of Science Coverage

Journal Citation Report

[Return to Search Results](#)

**General Information**

Journal Website	<a href="#">Visit Site</a>	1st Year Published	2009
Frequency	Semi-annual	Issues Per Year	2
Country / Region	INDIA	Primary Language	English

**Web of Science Coverage**

Collection	Index	Category	Similar Journals <sup>1</sup>
Core Collection	Emerging Sources Citation Index (ESCI)	Literary Theory & Criticism	<a href="#">Find Similar Journals</a>

Search a topic within this journal

Windows taskbar: Type here to search, 22°C Haze, 23:40 23-03-2023



Want to receive updates from select journals, publishers and organizations; including call for papers, curated articles, new journal & book updates, and conference & events updates?

Dismiss Subscribe

Already have a manuscript?

Use our Manuscript Matcher to find the best relevant journals!

Find a Match

### Refine Your Search Results

Literary Voice  Sort By: Relevancy

### Search Results

Found 183 results (Page 1) [Share These Results](#)

### Exact Match Found

**LITERARY VOICE**

Publisher: LITERARY VOICE , LITERARY VOICE, PUNJAB, INDIA, 00000

ISSN / eISSN: 2277-4521

Web of Science Core Collection: Emerging Sources Citation Index

[Share This Journal](#) [View profile page](#)

### Other Possible Matches

- Filters
- Web of Science Coverage
  - Open Access
  - Category
  - Country / Region
  - Language
  - Frequency
  - Journal Citation Reports



# LITERARY VOICE

A Peer Reviewed Journal of English Studies

U.G.C. Care Group II Journal

ISSN 2277-4521

*Indexed with Web of Science ESCI, Cosmos, ESJI, I2OR, CiteFactor, InfoBase*



## EDITOR

*Dr. T.S. Anand*

## ASSOCIATE EDITORS

*Dr. Geeta Bhandari*

*Dr. Charu Sharma*

*Dr. Sumedha Bhandari*

*Dr. Harbir Singh Randhawa*

## EDITORIAL ADVISORY BOARD

*Prof. Fakrul Alam (Bangladesh)*

*Prof. John C. Hawley (U.S.A.)*

*Prof. Harish C. Narang (New Delhi)*

*Prof. K.B. Razdan (Jammu)*

*Prof. Tejinder Kaur (Mandi Gobindgarh)*

*Prof. Somdatta Mandal (Santiniketan)*

*Prof. Swaraj Raj (Fatehgarh Sahib)*

*Prof. Ashis Sengupta (Siliguri)*

*Prof. Satnam K. Raina (Jammu)*

*Prof. Himadri Lahiri (Kolkata)*

*Prof. Alpna Saini (Bathinda)*

*Dr. Alka Kumar (Canada)*

## REVIEWERS

*Dr. Bhagyashree S. Varma (Mumbai)*

*Prof. (Dr.) Annie John (Solapur)*

*Dr. Roghayeh Farsi (Iran)*

*Dr. Goksen Aras (Turkey)*

*Prof. (Dr.) Rupinder Kaur (Patiala)*

*Dr. K.S. Purushothaman (Vellore)*

*Dr. R.G. Kulkarni (Sangli)*

*Dr. Sushila Shekhawat (Pilani)*

*Dr. Balazs Kantas (Hungary)*

*Dr. Tamali Neogi (Gushkara, West Bengal)*

*Dr. Maitali Khanna (Anantapur)*

## Indexed with



# Literary Voice

*A Peer-Reviewed Journal of English Studies*

*U.G.C. Care Group II Journal*

ISSN 2277-4521

*Indexed with Web of Science ESCI, Cosmos, ESJI, I2OR, Cite Factor*

Number 20

Volume 1

March 2023

## RESEARCH PAPERS

### **BRITISH LITERATURE**

The Normative Cost of Going Native: Rediscovering 'Exotic' in Phenomenological Study of Mistah Kurtz from Joseph Conrad's *Heart of Darkness*

**Dr. Nipun Chaudhary**

**Sk Abdul Hasinur Rahaman /11**

Conflicting Genders and Gender Conflicts: Elucidating “Performativity” in Kazuo Ishiguro's *A Pale View of Hills*

**Abhilash Kaushik**

**Dr. Merry Baruah Bora /19**

Serving Imperial Narrative and Contesting Liberal Humanism: A Critique of E.M. Forster's Travelogue *A Passage to India*

**Ashaq Hussain Parray**

**Dr. Tanu Gupta /25**

Fictionalizing Science, Scientification of Fiction: A Study of Rudyard Kipling's Stories - “With the Night Mail” and “As Easy as A.B.C.”

**Dr. Beetoshok Singha /31**

Retributive Justice and Lack of Emotional Intelligence in Arthur Conan Doyle's *A Study in Scarlet*

**Dr. S. Maheswari /38**

Childhood of Lucy and Mother Nature in Lucy Poems: An Alternative View

**Dr. Sneh Lata Sharma**

**Garima Bhayana /45**

Victimhood Discourse in Deirdre Madden's *One by One in the Darkness*

**Haadiyah Chishti**

**Dr. Romina Rashid /53**

Neoliberal Assertions in South-Asian Literature: Interpreting three  
Contemporary Entrepreneurial Novels

**Minakshi Paul**

**Debajit Goswami /268**

Alienation and Negotiation of Identity of South Asian Diasporic Women  
in Shauna Singh Baldwin's *English Lessons and Short Stories*

**Phaguni Bist /275**

Troubled Times: Family, History and Self: A Reappraisal of  
Jhumpa Lahiri's *The Lowland*

**Ridhima Bhalla**

**Prof. (Dr.) Kum Kum Ray /282**

Strangers in Strange Lands: Unravelling (Muslim) Identity in  
Tabish Khair's *How to Fight Islamist Terror from the Missionary Position*

**Md. Wasim Raza**

**Dr. Binod Mishra 289**

***THEATRE AND MEDIA***

Colonial Essentialisation and Postcolonial Negotiation: A Critique of  
Satyajit Ray's "Shonkur Congo Abhijaan"

**Dr. Amitayu Chakraborty /296**

Ambivalent Celebration of 'in-betweenness' in Select Films of Rituparno Ghosh

**Savita Boral**

**Dr. Divyabha Vashisth /304**

A Critical Analysis of Female Masochism through Select Creative Works

**Kanika Vasishta /310**

Commodification of India: Analysing the film *The White Tiger*

**Vasava Mithunbhai Gambhirbhai**

**Dr. Urvashi Kaushal /315**

Not so Pink Reality: Unravelling Aniruddha Roy Chowdhury's *Pink*

**Bahaar**

**Dr. Nipun Kalia /323**

Analysing *Bulbbul* as a Feminist Fairy Tale Debunking Child Marriage in India

**Sanjna Plawat**

**Dr. Bindu Karnwal /333**

## Colonial Essentialisation and Postcolonial Negotiation: A Critique of Satyajit Ray's "Shonkur Congo Abhijaan"

Dr. Amitayu Chakraborty\*

### *Abstract*

*The article is concerned with the ways in which Satyajit Ray represents Congo, Africa, in one of his young-adult short stories featuring the famous fictional Bengali bhadralok scientist-inventor Professor Shonku. It argues that Ray's portrayal follows the ways in which the continent and its people have been essentialised in colonial representations. The genealogy of this reductivism of Ray can be traced back to a Bengali bhadralok fascination for the Global South, and to an erudite race-consciousness that emerged in colonial Bengal. The article also focuses on Shonku's attempt at dissociating himself from mercantile colonial enterprises thereby locating a peculiar postcolonial negotiation within the fabric of Ray's text.*

**Keywords:** colonialism, Ray, Shonku, postcolonialism, Africa

### **Introduction**

Satyajit Ray's (1921-1992) young-adult fiction series focussing Professor Shonku, a Bengali bhadralok scientist-inventor from Giridih, (presently in Jharkhand) India, is replete with adventures of the ace scientist in the Global South. This article deals with the Bengali text of the short story titled "Shonkur Congo Abhijaan" (Shonku's Adventures in Congo; 1981). The portions quoted from the text have been translated by the author of this article. The narrative is modelled on Michael Chrichton's science-fiction novel *Congo* (1980): "Some of the information in this story have been taken from Michael Chrichton's novel Congo" (Ray 470). However, there are remarkable resemblances between the two narratives which go far beyond "some information." Evidently, their representations of Congo are framed by the western stereotypes of Africa, but the scope of this article restricts itself to Ray's work. The aim of this article is to underscore the ways in which the narrative of Shonku unwittingly endorses the colonial ideology that essentialises and otherises Africa. At the same time, the article discovers a curious postcolonial negotiation within the fabric of Ray's text.

### **Tracing the Genealogy of the Text**

The fictional Africa that surfaces in Shonku's narrative has its genesis in the deep-rooted Bengali bhadralok (middle-class gentile) fascination for the Global South in general and for Africa in particular. Imaginary travels to distant places outside national boundaries have always enchanted the Bengali middle class due to "a relatively early exposure to colonial education" (Mukherjee 137). In the mid eighteenth century, many European countries, especially Spain, France and England, consolidated and systematised their mercantile explorations of the non-European world. There was the Enlightenment urge to "systematise nature" that paved the way for a Eurocentric "planetary consciousness" in which Europe was

the centre and Africa, Asia and the Americas were frontiers (Pratt 15-36; Eeden 23). Consequently, in the late eighteenth and early nineteenth centuries, travel writing emerged as a popular genre in England, and many other European countries, as it championed a male hero travelling to and mastering such frontiers with his indomitable courage and industrious spirit. The glorification of Alexander Selkirk and the tale of Robinson Crusoe could be taken as a case in point. Such representations of Africa in colonial literature are rife with stereotypes about the natives. Those monolithic images are offshoots of what Abdul R. JanMohamed terms “manichean allegory:”

The dominant model of power- and interest-relations in all colonial societies is the manichean opposition between the putative superiority of the European and the supposed inferiority of the native. This axis in turn provides the central feature of the colonialist cognitive framework and colonialist literary representation: the manichean allegory—a field of diverse yet interchangeable oppositions between white and black, good and evil, superiority and inferiority, civilization and savagery, intelligence and emotion, rationality and sensuality, self and Other, subject and object. (JanMohamed 63).

In the mid nineteenth century, canonical British texts started to appear in Bengali (Mowtushi 4; Das 109). Under the influence of a colonial, “masculinist” tradition of English adventure fiction which primarily championed the image of a male industrious explorer who survives all adversities in a non-European “natural” environment and obtains tremendous financial success in the end of the story, several nineteenth-century Bengali writers produced stories about male protagonists' tumultuous exploits in strange places (Gangopadhyay 189; Mowtushi 4).

To explore the colonial ideology that framed this Bengali bhadralok consciousness one has to look at the development of a curious race-consciousness in colonial Bengal. It must be noted that Bengali intelligentsia was conscious of their racial identity in the early nineteenth century (Kapila 472–500; Basu 56-57). However, in the late nineteenth century, as “geography” emerged as an important, scientific discipline through colonial pedagogy, the Bengali bhadralok started to perceive themselves as inheritors of the “Aryan” race. Furthermore, the native “writers of Bengali geography textbooks placed Britain, India, and sometimes China, at the apex of a hierarchy of global civilization, with Africa at the bottom” (Basu 56). It was the curricular geographical works taught in colonial schools, and also disseminated through vernacular translations, that fuelled the on-going essentialisation of Africa in Bengali young-adult fiction of the early nineteenth century (Das 33). It would not be amiss to claim that Satyajit Ray, who was born in 1921, came across (and internalised) those reductivist literary representations of Africa and the Global South during his formative years. It is a well-known fact that Bibhutibhusan Bandopadhyay, whose novel *Chander Pahar* (1937) is set in Africa and suffers from a similar representational myopia, was a huge influence in Ray's cinematic universe. Therefore, it can be contended that Ray's perception of Africa was shaped by the colonial cultural imaginary of the continent which had been assimilated and perpetuated by his predecessors.

[nature](#) > [scientific reports](#) > [articles](#) > [article](#)

Article | [Open access](#) | Published: 12 November 2022

# Cobalt-conjugated carbon quantum dots for in vivo monitoring of the pyruvate dehydrogenase kinase inhibitor drug dichloroacetic acid

[Jiko Raut](#), [Md Majharul Islam](#), [Rinchen D. Sherpa](#), [Biraj Sarkar](#), [Shanti M. Mandal](#), [Subhra P. Hui](#), [Sukhendu Mandal](#) & [Prithidipa Sahoo](#) 

*Scientific Reports* **12**, Article number: 19366 (2022) | [Cite this article](#)

**1113** Accesses | **2** Citations | **1** Altmetric | [Metrics](#)

Download PDF



## Associated content

Collection

### [Fluorescent probes for bioimaging and biosensing](#)

Sections

Figures

References

[Abstract](#)

RETURN TO ISSUE | < PREV **ARTICLE** NEXT >

## N-Carbon Quantum Dot/Cu Complex for In Vivo Monitoring of Glycine Levels

Jiko Raut, Rinchen D. Sherpa, Santosh K. Jana, Santi M. Mandal, Sukhendu Mandal, Subhra P. Hui\*, and Prithidipa Sahoo\*

✓ **Cite this:** *ACS Appl. Nano Mater.* 2023, 6, 24, 23611–23619

Publication Date: December 13, 2023 ▾

<https://doi.org/10.1021/acsnm.3c05401>

Copyright © 2023 American Chemical Society

[Request reuse permissions](#)

Article Views | Altmetric | Citations

171

-

-

[LEARN ABOUT THESE METRICS](#)

Share | Add to | Export

ACS Applied Nano  
Materials

Access Through Your Institution

Other access options



Supporting Info (1) »

**SUBJECTS:** Fluorescence, Fluorescence detection, Quenching, X-ray photoelectron spectroscopy, Zebrafish



RETURN TO ISSUE | < PREV **ARTICLE** NEXT >

## N-Carbon Quantum Dot/Cu Complex for In Vivo Monitoring of Glycine Levels

Jiko Raut, Rinchen D. Sherpa, Santosh K. Jana, Santi M. Mandal, Sukhendu Mandal, Subhra P. Hui\*, and Prithidipa Sahoo\*

✓ **Cite this:** *ACS Appl. Nano Mater.* 2023, 6, 24, 23611–23619

Publication Date: December 13, 2023 ▾

<https://doi.org/10.1021/acsnm.3c05401>

Copyright © 2023 American Chemical Society

[Request reuse permissions](#)

Article Views | Altmetric | Citations

171

-

-

[LEARN ABOUT THESE METRICS](#)

Share | Add to | Export

ACS Applied Nano  
Materials

Access Through Your Institution

Other access options



Supporting Info (1) »

**SUBJECTS:** Fluorescence, Fluorescence detection, Quenching, X-ray photoelectron spectroscopy, Zebrafish

**NEW FIXED POINT RESULTS FOR ASYMPTOTIC  
CONTRACTIONS AND ITS APPLICATION TO CANTILEVER  
BEAM PROBLEMS**

**Surajit Karmakar, Hiranmoy Garai, Ankush Chanda and Lakshmi Kanta  
Dey**

**Abstract.** In this article, we deal with some interesting variants of asymptotic contractions, namely Reich type and Chatterjea type weak asymptotic contractions defined on the usual metric spaces. We derive a couple of fixed point results concerning such contractions. Moreover, we look over the existence of solutions to a fourth-order two-point boundary value problem which is a particular type of cantilever beam problems. Furthermore, we construct numerical examples to justify our obtained results.

**1. Introduction and preliminaries**

The fixed point theory based on asymptotic contractions revolves about the assumptions on the iterations of the corresponding mapping. In fact, the notion of asymptotic contractions was originally proposed in connection with one of the initial extensions of Banach contraction principle due to Caccioppoli [5]. It states that for a self-map  $f$  defined on a complete metric space  $X$ , the Picard iteration converges to the unique fixed point of  $f$ , given that for each  $n \geq 1$ , there is a non-negative constant  $c_n$  such that  $d(f^n(x), f^n(y)) \leq c_n d(x, y)$ , holds for all  $x, y \in X$ , satisfying  $\sum_{n=1}^{\infty} c_n < \infty$ .

Now we recollect the definition of an asymptotic contraction due to Kirk [10], which constitutes a wider collection of mappings than the class of aforementioned mappings.

**DEFINITION 1.1.** Let  $\varphi : \mathbb{R}^+ \rightarrow \mathbb{R}^+$  be any contractive gauge function such that  $\varphi$  is continuous and  $\varphi(s) < s$  for  $s > 0$ . Let  $\Phi$  be the collection of all such contractive gauge functions  $\varphi$ . A self-map  $f$  defined on a metric space  $(X, d)$  is said to be an asymptotic contraction if for all  $n \in \mathbb{N}$ ,  $d(f^n(x), f^n(y)) \leq \varphi_n(d(x, y))$  holds for all

---

*2020 Mathematics Subject Classification:* 47H10, 54H25.

*Keywords and phrases:* Asymptotic contractions; orbital continuity; cantilever beam problems; boundary value problems.



Log in to Box to save this file in your Recents and return to it at any time.



## Origin of Sufism: A Discussion

Rajibul Islam, Assistant Professor

Durgapur Women's College, Durgapur, Paschim Bardhaman

West Bengal, PIN-713209

**Abstract:** 'Sufism' is Islamic mysticism. The concept of 'Sufism' is very complicated and there is a mass dispute about its actual origin. Various scholars have stated their different views regarding the origination of it. Some Sufis mentioned that the term '*Ṣūfī*' is derived from Arabic word '*Ṣafā*' (Purity). Some said that '*Ṣūfī*' is derived from '*Ṣūfah*', meaning an ancient tribe of Arabia who separated themselves from the world and engaged themselves only in the service of the Ka'ba of Mecca. According to some other scholars, '*Ṣūfī*' is derived from '*Ṣaff*' (their rank was first). Some other Sufis say that '*Ṣūfī*' is derived from '*Ṣaf*' (bench). Another system of Sufis claims that, '*Ṣūfī*' is derived from the Greek word '*Sophia*' (wisdom). The term '*Ṣūfī*' does not appear anywhere in Quran. Only some equal words for '*Ṣūfī*' such *asmuqarrabin*(friends of God), *ṣābirīn*(patient men), *Abrār*(virtuous man) etc. are mentioned in it. It is believed by the Sufis that the original sources of *Ṣūfī* culture is the holy Quran and the Hadith but in later period, under the influence of other cultures and races, a considerable changes and modifications are noticed in *Ṣūfī* tradition. The present paper is an attempt to search the origin of Sufism and to discuss some of the movements and influences which molded it.

Mysticism is common to all religions. It is called "the great spiritual current which goes through all religions".<sup>1</sup> There is a characteristic in every religion which says to surrender one's finite-self to God by devotion of faith and Love. 'Sufism' is generally accepted term for the mysticism of Islam. It is an Anglo-Perso-Arabic word which indicates the system or the religion and profession of a Sufi. The Arabic word of it is '*Taṣawwuf*'.<sup>2</sup> Sufism is the immediate relation of man with the Divine which leads to an intuitive certainty of contact with the super-sensual world.<sup>3</sup> The term '*Ṣūfī*' comprises the philosophy and practices which aim at direct union of man with *Alāh* (God) and those who practice it are called Sufis. The aim of Sufism is same as that of the Mysticism of other religions.

The concept of 'Sufism' is very complicated and there is a mass dispute about its actual origin. Various scholars have stated their different views regarding the origination of it. Their opinions are far from satisfying the requirements of etymology, but they have articulated many subtle arguments. Hujwīrī had briefed the discussion as follows: "Some asserts that the *Ṣūfīs* so called because he wears a woolen garment (*jāma-i- ṣūf*); others that he is so called because he is in the first rank (*ṣaff-i-awwal*); others say it is because the *Ṣūfīs* claim to belong to the *Aṣḥāb-i-Ṣūffa*, with whom may God be well-pleased! Others, again, declare that the name is derived from



# Performance analysis of 5GMAKA: lightweight mutual authentication and key agreement scheme for 5G network

Sudip Kumar Palit<sup>1</sup> · Mohuya Chakraborty<sup>2</sup> · Subhalaxmi Chakraborty<sup>1</sup>

Accepted: 31 August 2022

© The Author(s), under exclusive licence to Springer Science+Business Media, LLC, part of Springer Nature 2022

## Abstract

In this paper, we have proposed a lightweight mutual authentication and key agreement scheme for 5G (5GMAKA) using the symmetric-key cryptographic framework. The proposed 5GMAKA protocol has been implemented to overcome the problem associated with the 5G authentication and key agreement (5G AKA) protocol suggested by the 3rd generation partnership project (3GPP). 5G AKA is exposed to various sorts of fatal network security attacks and takes excessive time to execute ( $\sim 685.62$  milliseconds) compared to other related authentication and key agreement schemes as per the literature survey. The stability and robustness of the proposed 5GMAKA under safety issues are ensured by the results obtained from the security analysis of the scheme using the well-known rubin logic and automatic validation of internet security protocol applications (AVISPA) simulation tool. The performance analysis of the proposed 5GMAKA shows that this scheme is superior compared to 5G AKA of 3GPP and other standard protocols with respect to enhanced security features, five communication rounds, and shorter execution time ( $\sim 0.72$  milliseconds) which is the lowest among all other related schemes.

**Keywords** 5G · AKA · Mobile communication · Security · AVISPA · Rubin logic

---

✉ Sudip Kumar Palit  
palit.sudipkumar@gmail.com

Mohuya Chakraborty  
mohuyacb@iemcal.com

Subhalaxmi Chakraborty  
subhalaxmi.chakraborty@uem.edu.in

<sup>1</sup> Computer Science Engineering, University of Engineering and Management, Kolkata, West Bengal, India

<sup>2</sup> Computer Science Engineering, Institute of Engineering and Management, Kolkata, West Bengal, India