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### YEAR - 2019

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- 27 BHASKAR CH SARKAR, S.R. FATEPURIA COLLEGE, TITLE OF THE CHAPTER- A CRITIQUE OF REGIMENTATION IN MEENA KANDASAMY'S WHEN I HIT YOU OR THE PORTRAIT OF THE WRITER AS A YOUNG WIFE, TITLE OF THE EDITED BOOK- PERSPECTIVES ON INDIAN DALIT LITERATURE: CRITICAL RESPONSES 2019, ISBN- 978-93-89757-71-2, BOOKSCLINIC PUBLISHING HOUSE

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- 57 MILAN MANDAL, S.R. FATEPURIA COLLEGE BHASATATTA: BANGLA BHASA PORICHOY (VOLUME-1), 2019, ISBN- 978-93-84383-99-2, SILPONAGARI PUBLISHERS.
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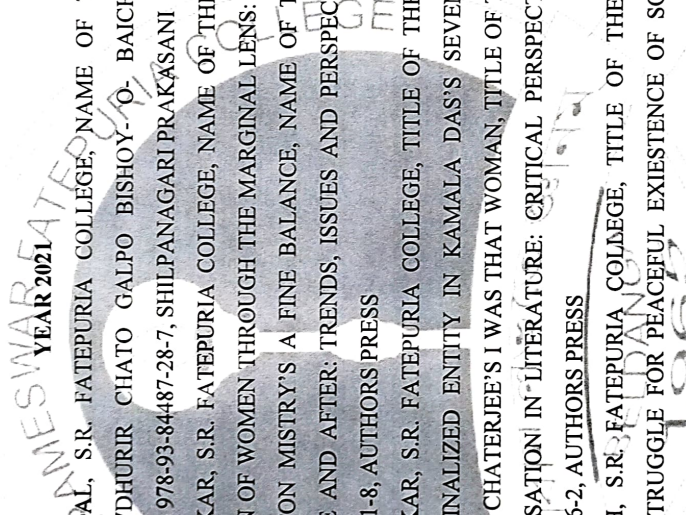
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Formation of enclaves in India and Bangladesh was the shocking outcome of historical partition of India in the year 1947. As a dire consequence, inhabitants of enclaves of both the countries were enforced to subsist in 'no-man's land' as 'nowhere people' till 67 years after India's independence and partition just due to derision of historical and political destiny. These marginalized people were unfairly deprived from getting basic amenities, rights, opportunities and Governmental support from either country until signing of the historic Land Boundary Agreement (LBA) between India and Bangladesh in the year 2015. As per LBA, 2015, 51 Bangladeshi enclaves inside Indian territory and 111 Indian enclaves inside Bangladesh territory were actually transferred to each other with effect from the midnight of 31 July 2015. A study had been undertaken through extensive field survey at the enclaves of both the countries to assess and analyze pre-LBA, 2015 execution status of and post-execution impact of LBA, 2015 on the people of these enclaves.

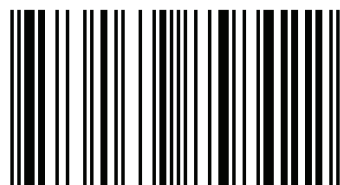


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Associate Professor, Dept. of Commerce, S R Fatepuria College, University of Kalyani, India, and possesses 20 years of teaching experience. Authored total 17 books, 12 research papers in national & international journals, 20 articles in newspapers & magazines. Conducted a good number of research projects. Editorial Member of many leading journals.

## Gloomy Saga of the People of India-Bangladesh Enclaves



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# **Gloomy Saga of the People of India-Bangladesh Enclaves**

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# স্বাধীনতা-পরবর্তী বাংলা কবিতার গতিপ্রকৃতি

সংকলন

সেখ রফিকুল হোসেন

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# স্বাধীনতা-পরবর্তী বাংলা কবিতায় তন্ত্র-অনুষঙ্গ

রাজন গণ্ঠগাপাধ্যায়\*

ভারতীয় কাব্যাদর্শে কবিতা ও তন্ত্রের এক নিগূঢ় সম্পর্ক আছে। অন্তত ভারতীয় কাব্যতাত্ত্বিক রাজশেখর তাঁর 'কাব্যমীমাংসা'য় কবিকে যেভাবে দেখেছেন। কবি তিনিই যিনি অন্তরে সেই 'কবিপুরুষ'-কে ধারণ করেন। সপ্তম-অষ্টম শতাব্দীর এই কাব্যতাত্ত্বিক দেখিয়েছেন কবির অন্তরে 'কবিপুরুষ' ও তাঁর সহধর্মিণী 'সাহিত্যবিদ্যা'র স্থায়ী অবস্থান। 'ব্রাহ্মণ' ও 'সরস্বতী'র সন্তান 'কবিপুরুষ'। এই 'ব্রাহ্মণ'-ই তো সাংখ্য বর্ণিত সেই পুরুষ। সরস্বতী-মহামায়া প্রকৃতি। নিরাসক্ত পুরুষে আসীন হয়ে প্রকৃতি সন্তুষ্ট হচ্ছেন ও জগৎ উদ্ভূত হচ্ছে। বেদে স্ত্রী ও শূদ্রের কোনো অধিকার ছিল না। তন্ত্রে সকলের অধিকার।

বাংলা কবিতায় দেহ-ইহবাদী তন্ত্রসাধনার এক গুহ্য প্রবাহ লক্ষ করা যায় চর্যাপদ থেকেই। অন্তঃসলিলা নদীটির মতো সেই ধারাপ্রবাহ কখনওবা বৌদ্ধতন্ত্র, শাক্ততন্ত্র, বৈষ্ণবতন্ত্রের ও মরমিয়া সুফিদের সরণির পাশে পাশে এবং তাদের সাহিত্য সন্তারের বিকশিত কুসুমে সুবাসিত হয়ে কখনও আবার বিলাসকলা হরির স্মরণে নষ হয়ে বাংলা সাহিত্যে প্রবাহিত হয়ে চলেছিল। মধ্যযুগের মঙ্গলকাব্য, নাথ-সাহিত্য, শাক্ত পদাবলি, লালন-দুদ্দু সা'র পদাবলি; বিহারীলালের সারদামঙ্গল, অঘোরপন্থী মোহিতলাল ও জীবনানন্দ-সুধীন দত্তের কবিতায় ও তারও পরবর্তী কবিদের কবিতাতেও নানা অনুষঙ্গে তন্ত্রের ছায়াপাত ঘটেছে। এমনকি সদ্য প্রকাশিত কোনো কোনো কবিদের কাব্যগ্রন্থেও এই ধারাটির সজীব ও বিচিত্র উপস্থিতি প্রত্যক্ষ করে বিস্মিত হয়েছি যা আবহমান বাংলা কবিতার ঐতিহ্যিক চলনের সাথে সমসাময়িক বাংলা কবিতাকে সংযুক্ত করেছে।

আমরা এই স্বল্প পরিসরে এমনই তিনজন কবির কবিতায় তন্ত্রানুষঙ্গের ক্ষীণ অথচ জীবন্ত এই ধারাটিকে দেখতে চেয়েছি যাঁরা প্রতিষ্ঠানের আলোকবৃত্তের বাইরে নিভৃত কাব্য-সাধনায় মগ্ন থাকতে চেয়েছেন দিব্যাচারী সাধকের মতো। আমাদের আলোচ্য কবিরা হলেন রমেন্দ্রকুমার আচার্য চৌধুরী, জহর সেনমজুমদার ও সুধীর দত্ত। প্রথম জন ব্যতিরেকে অন্য কবিদের আত্মপ্রকাশ গত শতাব্দীর আটের দশকে।

\*সহকারী অধ্যাপক, এস. আর. এফ. কলেজ, মুর্শিদাবাদ।



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# **WOMAN-NATURE INTERFACE**

**AN ECOFEMINIST STUDY**

Edited by  
**Dipak Giri**



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আবহমানের দক্ষিণ এশিয়া

**SYMBIOSIS SYNTHESIS SYNCRETISM**

South Asia Through Ages

সম্পাদনা

আসিফ জামাল লস্কর

দীপঙ্কর বিশ্বাস



সুচিস্তন, গুরুকুল



বুকস স্পেস

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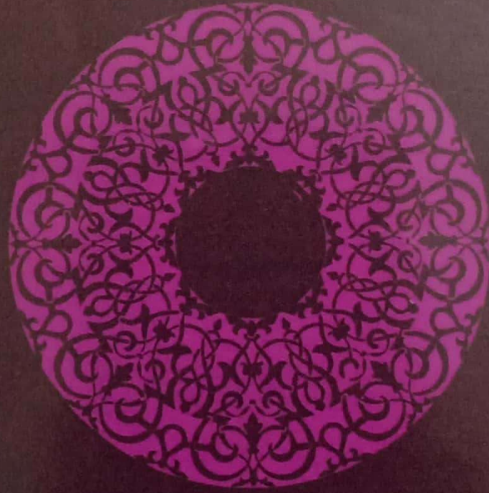
## উদ্ভাস্ত্র আগমনে নদীয়ায় সামাজিক, অর্থনৈতিক ও সাংস্কৃতিক প্রভাব সুমিত ঘোষ

১৯৪৭ সাল, ১৫ই আগস্ট সমগ্র ভারতবর্ষ স্বাধীনতা লাভ করে কিন্তু এই স্বাধীনতা আমাদের কাঙ্ক্ষিত ছিল না। কারণ আমরা স্বাধীনতা পেলাম বটে কিন্তু তা আমাদের ভূখণ্ডকে দু ভাগে ভাগ করে। প্রসঙ্গত ১৯৪৭ সালের ১৫ ই আগস্ট ভারতবর্ষ স্বাধীনতালাভ করলেও পশ্চিমবঙ্গের নদীয়া জেলা স্বাধীনতা লাভ করে ১৮ই আগস্ট। ভারতবর্ষ দেশ ভাগের ফলে যে দুটি প্রদেশ সবচেয়ে বেশি ক্ষতিগ্রস্ত হয়েছিল তা হল বাংলা ও পাঞ্জাব আর এই দেশভাগের ফল মারাত্মক ছিল পশ্চিম বাংলায়। আর পশ্চিমবঙ্গের সব থেকে ক্ষতিগ্রস্ত হয়েছিল নদীয়া জেলা। ১৯৪৭ খ্রীঃ ১৫ই আগস্টের পর নদীয়ার আয়তন প্রায় অর্ধেক হয়ে গিয়েছিল কিন্তু উদ্ভাস্ত্রদের আগমন হয়েছিল বিপুল সংখ্যক, ১৯৫০ সালের পর থেকে পূর্ববঙ্গ থেকে সহায় সম্বলহীন মানুষেরা দলে দলে এপার বাংলার নদীয়া জেলায় আশ্রয় নিতে বাধ্য হয়। সরকারি হিসাব মতে, ১৯৫০ সাল পর্যন্ত আগত উদ্ভাস্ত্র সংখ্যা ২৩,০৪,৫১৪ জন; ১৯৫২ সাল পর্যন্ত ২৫, ১৭,৫০০ জন; ১৯৫৪ সাল পর্যন্ত পশ্চিমবঙ্গে সর্বমোট ২৬,৬২,৬০১ জন উদ্ভাস্ত্র এসেছে, ১৯৮০-৮১ তে উদ্ভাস্ত্র সংখ্যা ছাড়ায় প্রায় ৮০ লক্ষ। এই বিপুল সংখ্যক উদ্ভাস্ত্র আগমনের ফলে পশ্চিমবঙ্গের অন্যান্য জেলার থেকে নদীয়া জেলায় চাপ পড়েছিল মারাত্মক, কারণ নদীয়া জেলা ছিল বাংলাদেশ সীমান্তবর্তী।

এ বিপুল সংখ্যক উদ্ভাস্ত্র আগমনের ফলে সরকারি ভাবে খোলা হতে লাগল স্থায়ী ও অস্থায়ী আশ্রয় শিবির। এছাড়া যেখানে যেমন জমি পাওয়া গেছে অধিগ্রহণ করা হল, এই সব হারানো মানুষগুলিকে আশ্রয় দেবার জন্য কলোনী তৈরি হল। শহর ভিত্তিক আরবান কলোনী ও কৃষি ভিত্তিক এগ্রিকালচার কলোনী। এছাড়াও জবর দখল কলোনী। যেসব উদ্ভাস্ত্ররা কোনো ক্যাম্প ছিল না তাদের জন্য আর একভাবে পুনর্বাসন দেওয়া হল যাকে বলা হয় বায়নানামা স্কিম। এই স্কিমে উদ্ভাস্ত্ররা Land Lord বা জমির মালিকদের থেকে জমি নির্বাচন করতেন। মালিকরা উদ্ভাস্ত্র পরিবারের নামে জমি



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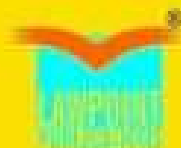
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*Edited by*  
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*AABS Publishing House, Kolkata*

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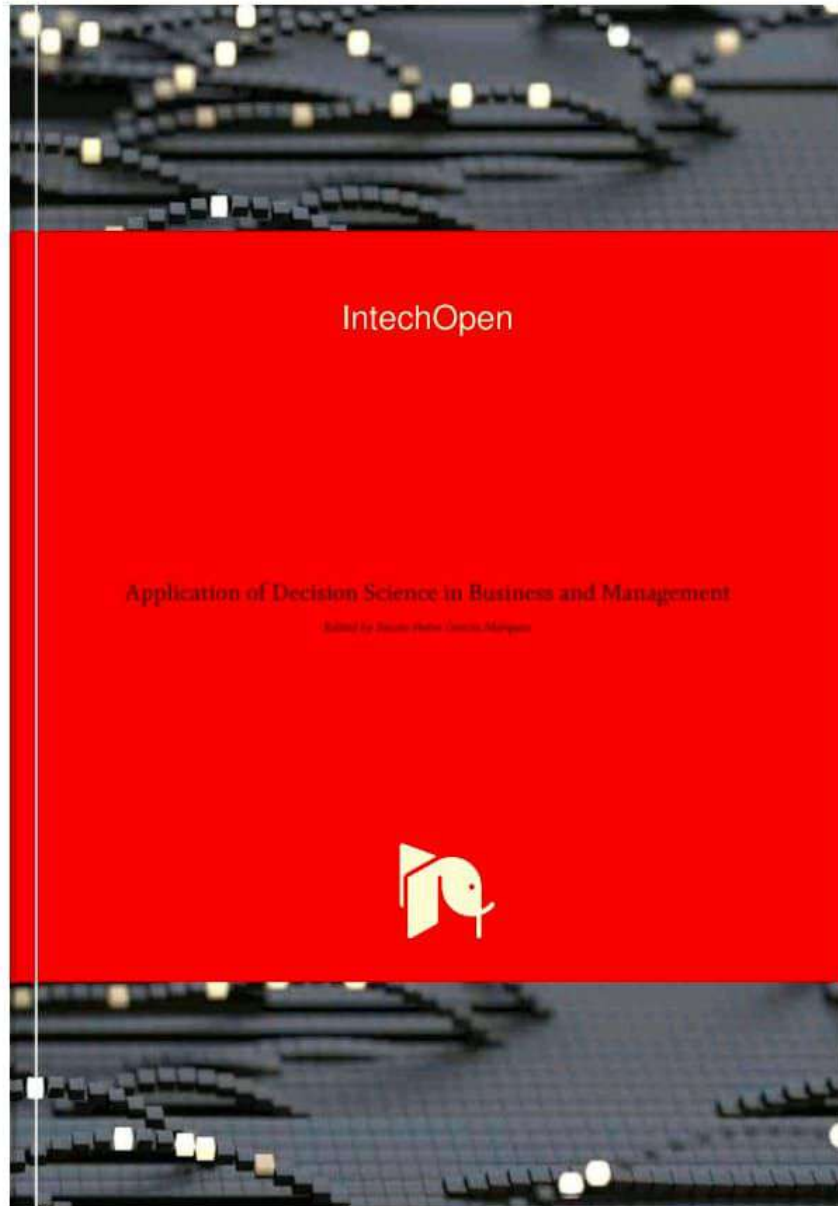
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## Chapter

# Inventory Policies for Deteriorating Items with Maximum Lifetime under Downstream Partial Trade Credits to Credit-Risk Customers by Discounted Cash Flow Analysis

*Nirmal Kumar Duari, Sorforaj Nowaj  
and Jobin George Varghese*

## Abstract

Getting loans from banks are almost impossible after 2008 global financial crisis. As a result, about 80% of companies in the United Kingdom and the United States offer their products on various short terms, free-interest loans to customers. To compute the interest earned and charged during the credit period but not to the revenue and other costs which are considerably larger than the interest earned and charged, numerous researchers and academicians apply merely the discounted cash flow (DCF) analysis. In addition, some products deteriorate continuously and cannot sell after expiration date. However, a little number of researchers have considered the product lifetime expectance into their models. In this chapter, a supplier-retailer-customer chain model is developed. The supplier provides an upstream full trade credit to the retailer, and the credit-risk customer gets a downstream partial trade credit from the retailer. The non-decreasing deterioration rate is 100% near particularly close to its expiration date. To compute all relevant costs, DCF analysis is applied. The retailer's optimal replenishment cycle time is not only exists but also unique that demonstrated in this proposal and that has been shown by the numerical examples.

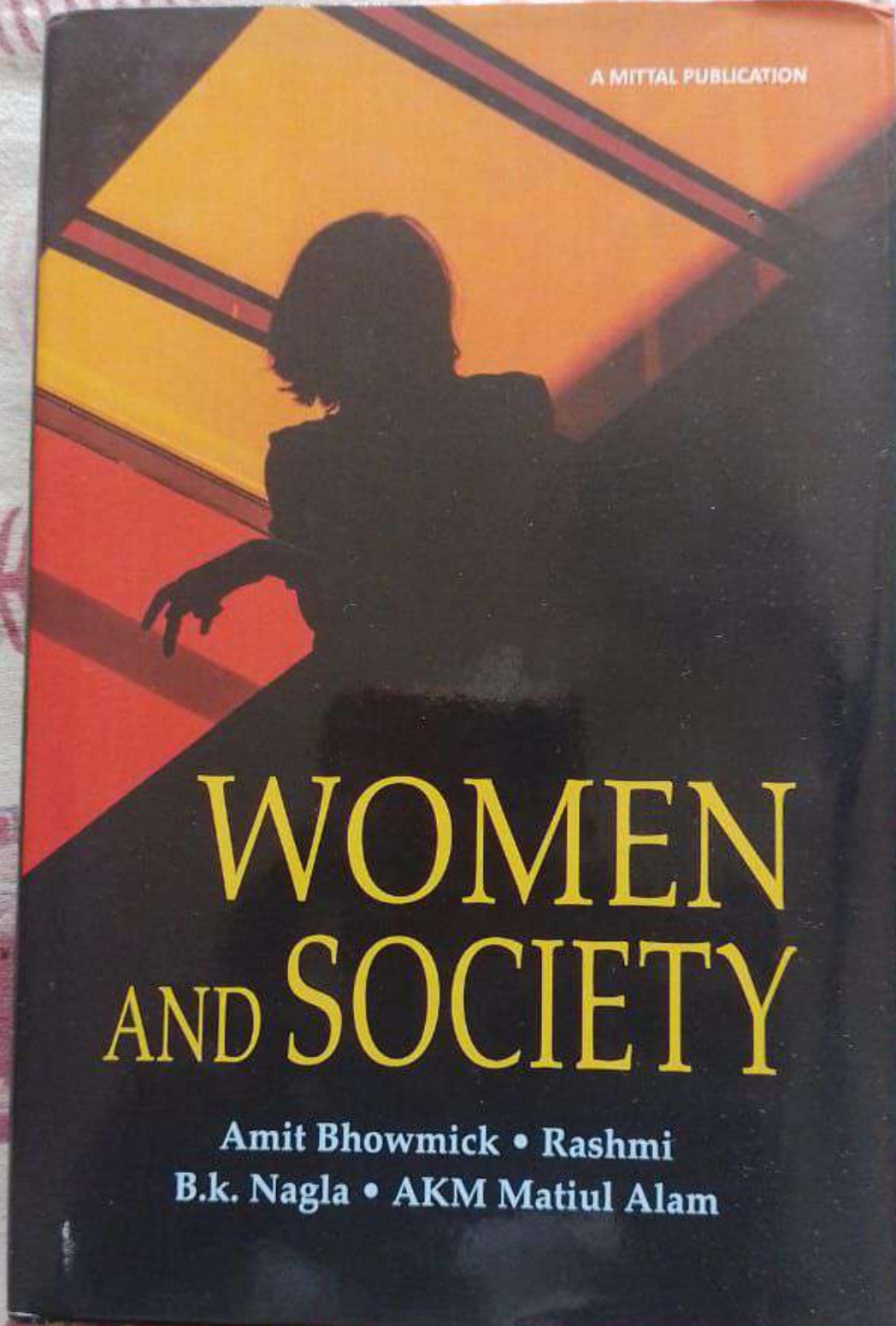
**Keywords:** supply chain management, deterioration, expiration dates, trade credit, discount cash flow, credit-risk customer

## 1. Introduction

In traditional business transactions, it was implicitly assumed that the buyer must pay the procurement cost when products are received. However, in today's competitive markets, most companies offer buyers various credit terms to impel sales and hence reduce inventory. In the United Kingdom, "estimates suggest" that more than 80% of the business transactions are which made on credit, while about



A MITTAL PUBLICATION

The book cover features a silhouette of a woman with her arms raised, set against a background of overlapping geometric shapes in shades of orange, yellow, and red. The title 'WOMEN AND SOCIETY' is printed in large, bold, yellow capital letters on a black background.

# WOMEN AND SOCIETY

Amit Bhowmick • Rashmi  
B.k. Nagla • AKM Matiul Alam



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# WOMEN AND FINANCIAL LITERACY

## A Theoretical Backdrop

RITABRATA TARAFDER

### Introduction

UNDP identifies imbalance in people's opportunities and choices in respect of inequalities in three aspects of human life, namely education, health and income. It also refers few more aspects like voice, access to technology and exposure to shocks to which betterment of common people mostly rest. These factors actually impart capability to a person to lead a fulfilled human life. Unfortunately, access to these basic opportunities observes high inequality across sexes. For a long time, it was believed that poverty is the root cause of all inequality and that it affects both the sexes equally. But later researchers found gender as a capability handicap. Now-a-days, gender inequality has become one of the extreme barriers to human development. The HDR 2018 suggests that the average HDI for women is 6 percent lower than that of men, and the less developed countries are the worst hit areas- they suffer the widest gaps. To define financial literacy- is a combination of awareness, knowledge, skill and attitude to make prudential financial decisions and thus to achieve individual financial wellbeing. Financial literacy status among the poor in India is very dismal irrespective



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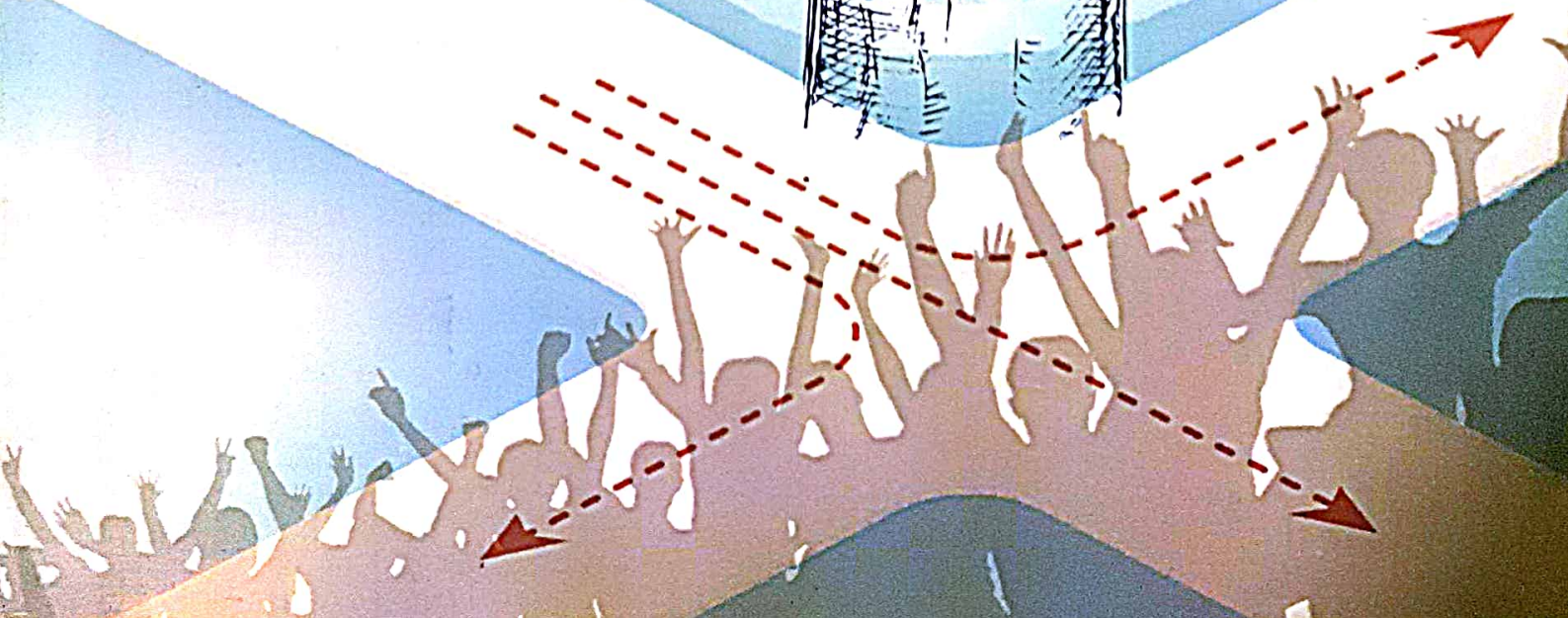
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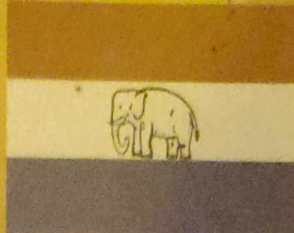
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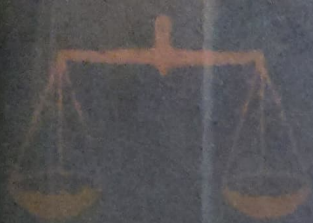
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## Indian Federalism at Crossroads Are the Regional Parties the Future Decision-makers in Forming a Government?

*Soumalya Ghosh*

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### I. Introduction

Federalism has been adopted by various nations across the world as a form of governance, but, there is no pure model of federalism which can be applied uniformly everywhere. Rather the basic notion of involving the combination of shared role for some purposes and self-rule for others within a single political system so that neither is subordinate to the other has been applied in different ways to fit different circumstances. Regionalism has remained, perhaps, the most potent force in Indian politics since the independence of India, if not before. To be sure regionalism is embedded in India's manifold diversity of languages,

# INDIAN FEDERAL SYSTEM

A **COVID-19** PERSPECTIVE



Edited By:  
**Jitendra Sahoo**  
**Krittibas Datta**

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# Covid-19 & Centre-State Relations: Re-Emphasis Towards More Economic Federalism

*Soumalya Ghosh*

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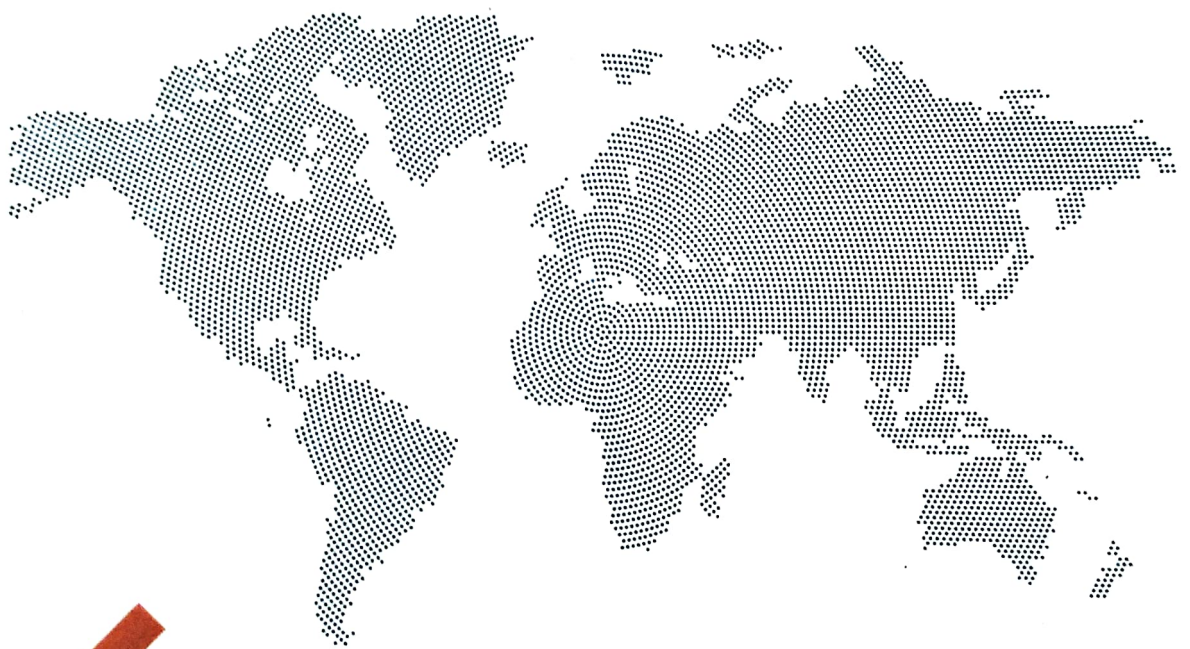
## I. INTRODUCTION:

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N.T. Rama Rao, Telegu Desam Supremo, once said '*the centre is a conceptual myth*'. If our honorable Prime Minister Narendra Modi, does not make his presence feel by his appearances on television, most of the citizens who are dealing with threat of COVID-19 and challenges of lockdown will continue to feel the same way as now. From ensuring availability of necessary food grains and support for livelihoods, portable water to maintenance of public health, law and order the government upon which citizens are relying on is the state governments along with their local self governments. The proper management of a sub-continental lockdown has brought positive role of state governments into focus, their differences in capacities and capabilities (<https://indianexpress.com/article/opinion/columns/coronavirus-covid-19-federalism-states-narendra-modi-chief-ministers-6371517/>, 2020).

There is a growing concern that in during and post-COVID era all the countries have to accept that the state will play leading role in determining citizen's lives and their livelihoods. The comeback of state with its larger role in the revival of economy has drawn our attention on what it will mean for centre-state relations or for national and regional governments. Though it cannot be rejected the role of centre in managing financial and economic aftermath, in reviving

# THEORIES OF INTERNATIONAL POLITICS



*Edited by*  
**Prof. (Dr.) C. B. Bhange**  
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# Revisited Morgenthau's Six Principles of Political Realism

Soumalya Ghosh<sup>1</sup>

## Introduction

Hans. J. Morgenthau, as have been accepted by scholar of international relations, through the proper utilization of his missionary zeal compelled the new world power of 20<sup>th</sup> century to learn the lessons which it had attempted to ignore till then but were unable to reject completely (Hoffman, 1977). In his novel work '*Politics Among Nations: the Struggle for Power and Peace*' he has attempted to bring to the focus the existing two opposite camps of modern political thought. On the one hand there is a belief that it is possible to draw out a rational, moral political order by the application of abstract universal principles. This group holds its belief ingrained in the notion that human beings are basically good and can be emendated. The failure of social order to live up to these expectations can be found out in the lack of adequate knowledge and understanding, proper and viable institutions and flawed behavior of certain reprobate persons and groups. Hence what is required to make changes in this condition is the utilization of proper education and reforms along with mere use of force when it deems essential. On the other hand, there is a group for whom, the abysmal nature of real world can be found out in the flawed human nature which always expresses its tendency in favor of conflict and competition thus making the full utilization of moral principles hardly possible. Therefore, any attempt to make theorization based on this assumption will be projected to attain less evil than achievement of absolute good thus making it more realistic which is primary cause for its less optimistic attitude. Hans. J. Morgenthau devised his six principles based on these

<sup>1</sup> Assistant Professor, Dept. of Political Science, S.R. Fatepuria College, Murshidabad, West Bengal & Research Scholar, Dept. of Political Science, University of North Bengal, West Bengal.

# Evolution of Gandhism



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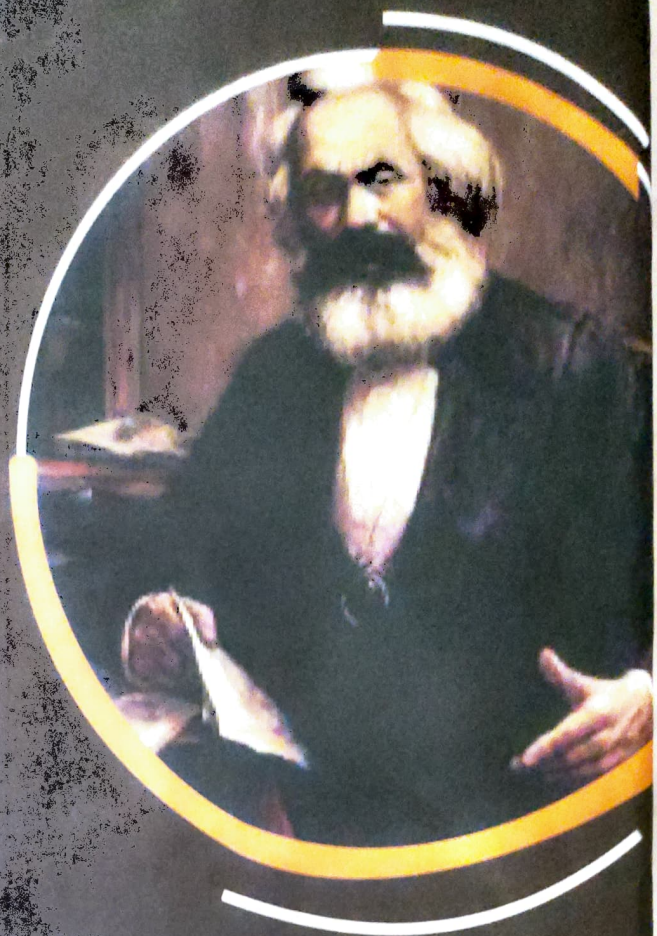
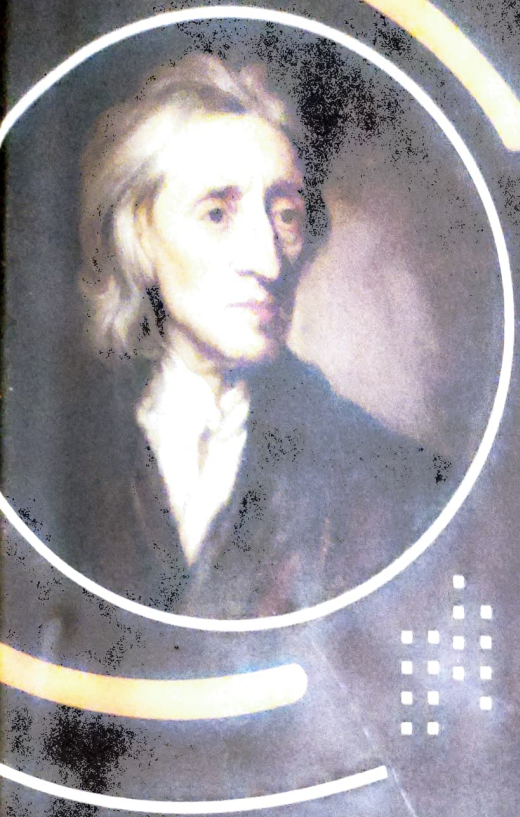


## Introduction

Despite the strict lockdown across the continent which has imposed measures of social distancing and restricted economic activities, the COVID-19 pandemic is being considered as a '*black swan*' event as both the rate of infected persons and death persons is on steady increase (<https://timesofindia.indiatimes.com/blogs/voices/gandhian-hind-swaraj-indian-ingenuity-for-covid-19/>, 2020). Unlike earlier pandemics, COVID-19 has severely hit the economy across the globe. India as a developing country is struggling against COVID-19 pandemic. It has severely affected Indian economy. Indian government has been put under serious challenges unleashed by socio-economic crisis. Economy is on steady decline. After the independence in 1947 country adopted mixed economic model as visualized by Pt. Nehru to bring about rapid developments. Later, following the path of neo-liberal economy and dictates of structural adjustment program (SAP) during 1990s a shift was being taken in Indian economy by putting major emphasis on market forces through the cutback in the role of state. Though this economic liberalism provided strength to India's deteriorating economy at that moment but under the present socio-economic crisis when the entire world including India is passing through a very critical economic situation, country's policy makers has been forced to re-look into the existing development model. Realizing the loopholes of neo-liberal economy, serious concern has been raised whether economic model as proposed by Gandhi that has argued in favor of decentralization, self-sufficient village economy, trusteeship etc. can be adopted as an alternative developmental model for Indian economy to overcome this crisis situation which has put lives of millions of people into uncertainty.

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# Liberalism & Marxism Through The Years

*Edited by*

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**Soumalya Ghosh\***

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**Introduction**

Since times immemorial women have been exploited and oppressed in several ways. They had been denied equal rights like their male counterparts. Till now women are being forced to live under unbearable conditions. Women as a gender had been considered as subordinated to men. It can be seen that *“due to the patriarchal lens placed over society, women are unaware of their subordination. It has been entrenched in their morals since birth that they are inferior to men. Michael Levin (1987), a controversial philosopher and known for his critique on certain strands of feminism, argues that women choose to be subordinate”*. (<https://www.bartleby.com/essay/Why-Do-Women-Occupy-the-Subordinate-Position-FKFMGFPEJCF>)

Mahatma Gandhi and Karl Marx both came forward with their noble intentions to raise their voice against these injustices suffered by women. Through their literary works and activities they have worked for the liberation of women. Marx through his works has portrayed how under capitalist mode of production women had been exploited by the society. Marx put his strong critique against traditional sphere of family which has kept women under subjugation. Gandhi on the other hand has attempted to show how India's age old discriminatory traditions and customs have put women under subordinate position snatching from them their rights. In this paper attempt has been made to analyze how Mahatma Gandhi and Karl Marx have dealt with the women question thus focusing on their works and practices.



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# VISION

## Towards Environmentally Sustainable Future

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and  
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# Development and Validation of Spectrophotometric Method for Simultaneous Determination of 1-Aminopyrene and 3-Acetylcoumarin in the Mixture

*Suparna Dhar, Pousali Chattaraj and Soma Mukherjee\**

---

## Abstract

A ratio derivative spectrophotometric method is applied for the simultaneous determination of two components, 1-Aminopyrene (PA) and 3-Acetylcoumarin (AC) in a binary mixture without prior separation. The ratio spectra are obtained by dividing the concentration of PA by the divisor AC (9.40 mg/ml). The peak amplitudes of wavelengths under consideration in the ratio spectra are proportional to the concentration of Aminopyrene (PA) without intervention from 3-Acetylcoumarin (AC). Similarly, the concentration of AC is determined using PA (2.17 mg/ml) as a divisor. The ratio derivative spectra are generated by differentiating ratio spectra. Calibration curves are linear for PA (2.17-15.19 mg/ml) and AC (1.88-13.16 mg/ml) and used to determine the concentrations of PA and AC present in the laboratory prepared binary mixture.

**Keywords:** Binary mixture; 1-Aminopyrene; 3-Acetylcoumarin; Ratio derivative spectra method

---

## Introduction

The development of a ratio derivative spectrometric (absorption and emission) method with various modifications is received considerable interest in recent years for the simultaneous determination of multiple components present in a mixture. A very simple method, viz. first derivative of the ratio spectra is reported with measurements at the zero-crossing wavelength for the determination of ternary mixtures of food colorants, such as Tartrazine, Sunset Yellow and Ponceau 4R (Turak *et al.*, 2014; Rastogi *et al.*, 2015). This method is applied for the analyses of synthetic mixtures of these colorants in different ratios with efficient recoveries. The first derivative



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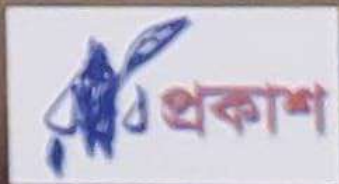
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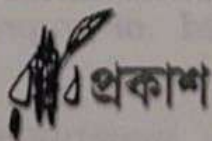
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# The Empire and After

## Trends, Issues and Perspectives

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# Marginalization in Literature

## Critical Perspectives

*Edited by*  
**Bhaskar Ch Sarkar**



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# SOUTH ASIA PEACE AND SECURITY CHALLENGES

*Edited by*  
Prof. (Dr.) C. B. Bhangе  
Ajay Kumar | Arbind Kumar

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## Terrorism & Struggle for Peaceful Existence of South Asia: Impacts and Possibilities

**Soumalya Ghosh**

Assistant Professor, Department of Political Science, S.R. Fatepuria College, Murshidabad, West Bengal & Research Scholar, Department of Political Science, University of North Bengal, Darjeeling, West Bengal

### Introduction

With its internal diversities and pressure from external powers South Asia as a region is going through its most critical phase thus making the emergence of the region as a stable entity quite unattainable. Incidents of terror attack and expressions of political violence are not unknown to South-Asia as these have been used by groups from time to time either to raise their claims for national self determination by both left-wing and right-wing politics or to make people known about the demands of extremist religious cliques. Comparatively new democracies and nascent young political systems are getting targeted by these terrorist groups as these new democracies are dwindling between democracy and tyranny. Apart from this most important is the exploitation of local grievances and feelings of deprivation by the extremist religious groups who are getting sources both from inside and outside networks to promote their causes which has been aimed either to capture state power or to bring transformation in the existing form of government. (Eric Rosand, 2009).

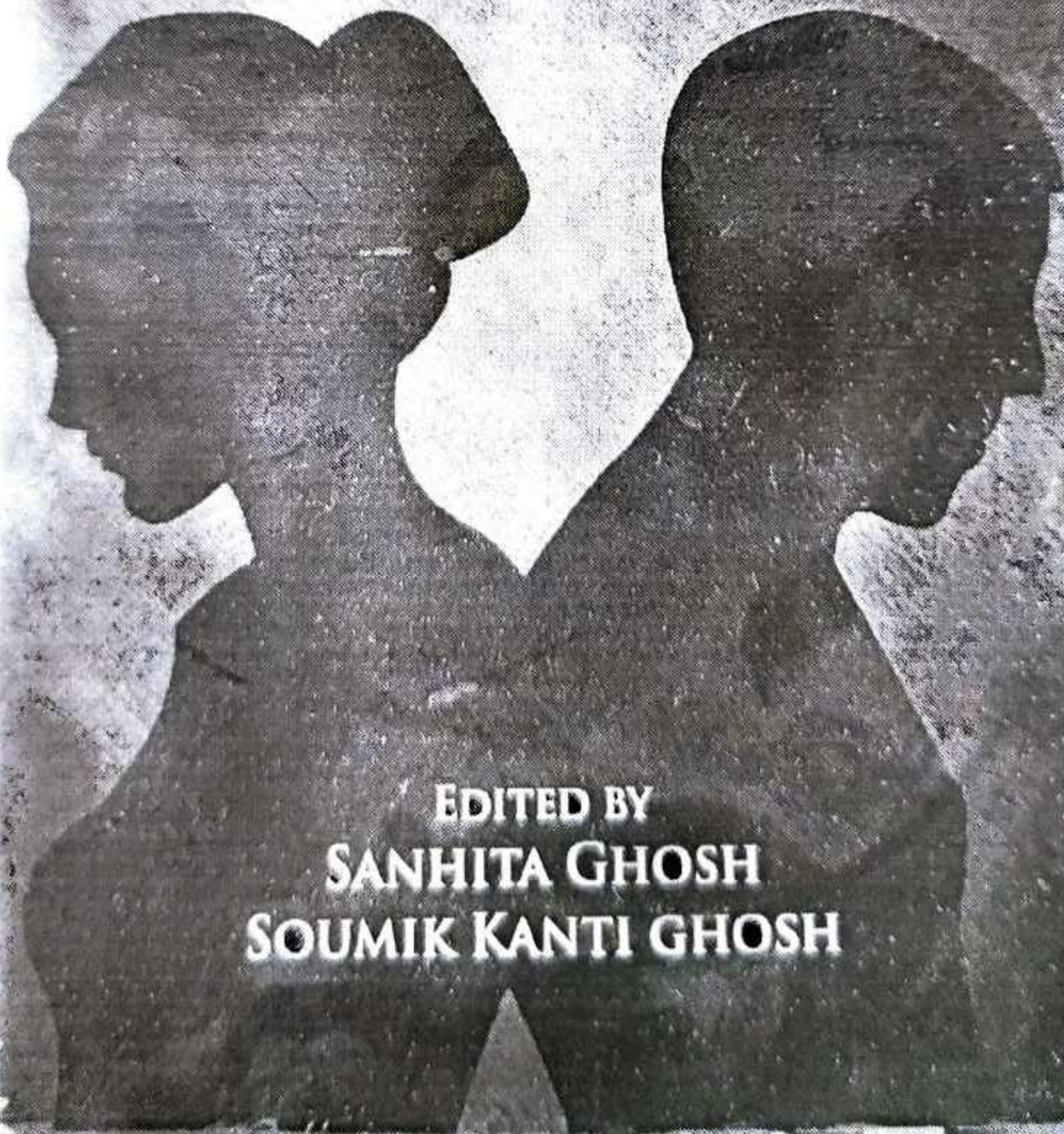
During the cold war era the focus primarily directed on issues like Indo-Pakistan Relations, Sino-Indian Relations, Nuclear Disarmament. But after the 9/11 incident the plot has been changed due to the involvement of external regional power like USA in the region and its alliance with Pakistan on war on terror to root out terrorism. Since 9/11 attack, South Asia has been turned into a centre of attention due to Global war on terror which has brought changes to the internal dynamics within the states and societies respectively. Afghanistan and Pakistan had to suffer most with changes in their domestic as well as economic policies. South Asia as





# **GENDER EQUALITY**

**AN INTERDISCIPLINARY APPROACH**



**EDITED BY**  
**SANHITA GHOSH**  
**SOUMIK KANTI GHOSH**



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# Citizenship in India and Refugees Problem

*Edited by*  
Prof. (Dr.) C. B. Bhange  
Ajay Kumar | Arbind Kumar



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## Citizenship (Amendment) Act 2019 & Principle of Secularism in India: A Threat to Basic Structure of the Constitution of India

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University of North Bengal, Darjeeling, West Bengal

### Introduction

Bharatiya Janata Party (BJP) led NDA government which has replaced Congress led UPA government-II with a thumping majority in 2014 general election has started to reorient India towards a '*majoritarian state*'. Before the occurrence of 2019 general election the party in his election manifesto made promise regarding its future attempt to bring legislation to confer citizenship status to those religious minorities from neighbouring countries who have faced religious persecution and left their own country to take shelter in India in search for their survival. Within its come back to power with an absolute majority BJP has started to implement its promises which took shape in the form of introduction of CAA in the Parliament. Justifying its move for introducing such law the party stated "The constitutions of Pakistan, Afghanistan and Bangladesh provide for a specific state religion. As a result, many persons belonging to Hindu, Sikh, Buddhist, Jain, Parsi and Christian communities have faced persecution on grounds of religion in those countries. Some of them also have fears about such persecution in their day-to-day life where right to practice, profess and propagate their religion has been obstructed and restricted..." (<https://>



डॉ. बाळराव वी. जोशी

संपादक



Volume-II

GANDHIAN THOUGHTS

गांधीवादी विचार

**Fragmentation of Religious Unity in Contemporary  
India: Emphasis on Syncretic Religion of Mahatma  
Gandhi as a Way Forward**  
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*"...Mahatma Gandhi cannot be regarded as originating any new system of philosophy or any new religion in the academic sense of the term. He learned simply the principles or eternal truths from the greatest traditional philosophical and religious teachers of the world. But Gandhi's contribution lies in the fact that he tried to assimilate in his own way the teachings that appealed to him and to apply these not only in his personal life but also to social, political and economic problems. In this sense Gandhi could be called an applied philosopher." (Barua, 2002)*

**Introduction:**

Religious intolerance is going through a phase of ascendancy. Entire global community is witnessing the revival of religious violence. From North to South and within South, cases of violence based on religion are shaking our consciousness. South Asia is one of the epicenters of this communal violence. The way clouds of communal tensions are encircling South Asia it is quite alarming for the people of this region along with the security and stability of the region itself. While on the one hand Islamic fundamentalists are expanding their reach by destroying the secular fabric of the countries, on the other, revival of Hindu Chauvinism after the 2014 general election in India has also put the practice of secularism under an acid test. Marginalization of minorities, violation of religious freedom is



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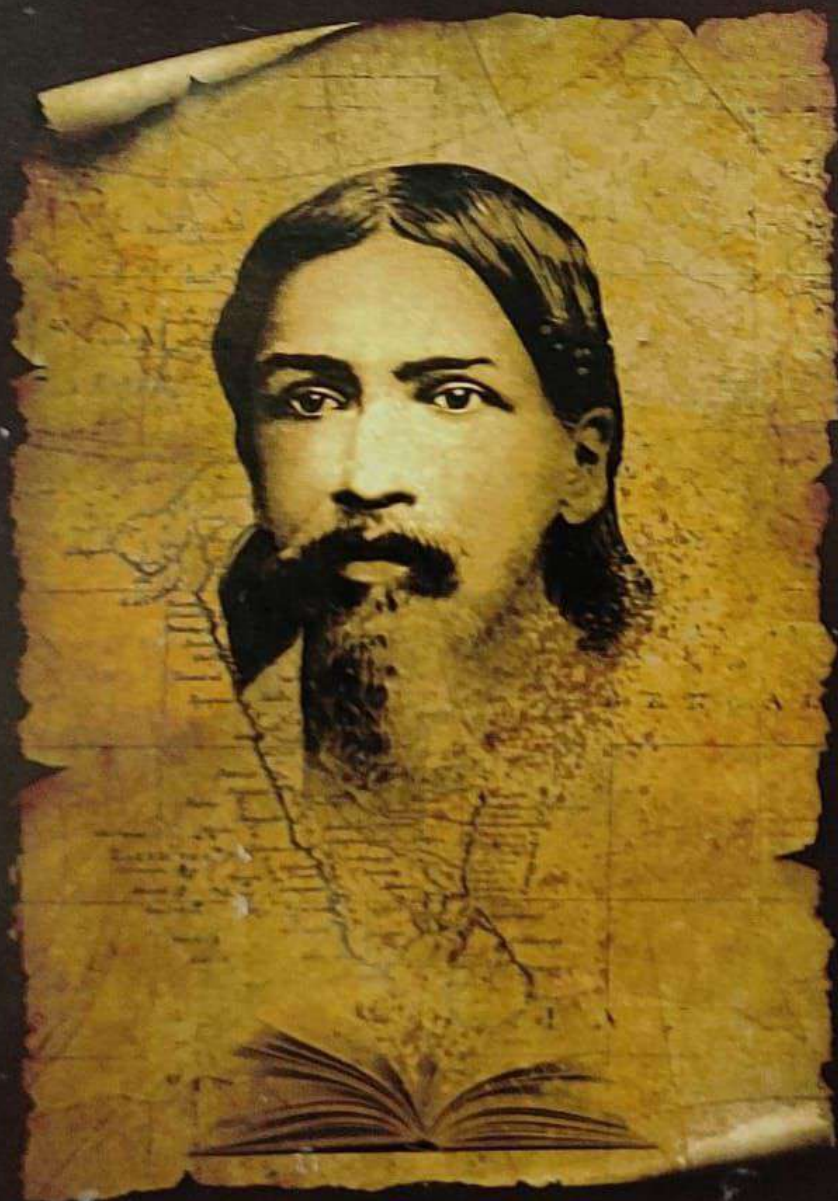
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SRI AUROBINDO**



**Uma Dey (Nandi)**



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Sri Aurobindo's (1872-1950) is a most fascinating life, rich in its many-sided splendours. Famous now throughout the world as one of India's great Yogis and Philosophers and the creator of a profound and original system of thoughts, Sri Aurobindo's ideas on education—though less known—is important.

The present work intends to elaborate and analyse the various strands of Sri Aurobindo's thoughts on education—theory and practice. The present study, keeping Sri Aurobindo's ideas on education, central to it, also explores classical Indian model of education, the Bengal National Council of education and also explores viewpoints of some of his distinguished contemporaries like Rabindranath Tagore and Swami Vivekananda. The book is a comprehensive study of Sri Aurobindo's thoughts on education in the colonial context bringing out the redeeming features and significance. I have dealt with Sri Aurobindo as an idealist, particularly with his idea of spiritual evolution which is a key concept in his thought. This leads directly to the heart of his educational ideas, which can be defined as 'integral education.' Attention has been given to explain that a person who had spent fourteen years of the most formative years of his life, from the age of seven to twenty one, cut off from India and steeped in the European classics and the England of his day, should have examined the colonial system of education and formulated his concept of education based on the philosophic and the spiritual background of Indian thought.

The spiritual foundation of his educational thought is of extreme importance in a proper assessment of his ideas on 'Integral education.'

---

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Bhaskar Ch Sarkar

# War and Literature

CRITICAL PERSPECTIVES

Bhaskar Ch Sarkar, M.A., BEd, is working as an Assistant Professor & Head, Department of English, S.R. Fatepuria College, Beldanga, Murshidabad, West Bengal since 25<sup>th</sup> April, 2017. He is a PhD Research Scholar in North Bengal University. He is also associated with the NSOU teaching in the College. Previously he worked as an Assistant Teacher in Nurpur High School, Malda. He has contributed articles in various national and international journals and contributed chapters in various books and presented papers in national and international seminars in West Bengal and other state. He has edited three ISBN books *Regimentation in Literature: A Critical Perspective, Marginalisation in Literature: Critical Perspectives and The Empire and After: Trends, Issues and Perspectives*. His area of interest includes – Indian Writing in English, Post-colonial literature, Feminism and Gender Studies, Diaspora Writers, etc. He is on the Editorial board of various international journals



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**E-GOVERNANCE IN RURAL INDIA :  
ROLE OF GYANDOOT, BHOOMI &  
E-PANCHAYAT IN BRINGING ABOUT  
RURAL DEVELOPMENT AND  
TRANSFORMATION**

**Soumalya Ghosh**

Assistant Professor, Dept. of Political Science,  
S. R. Fatepuria College, Beldanga Murshidabad  
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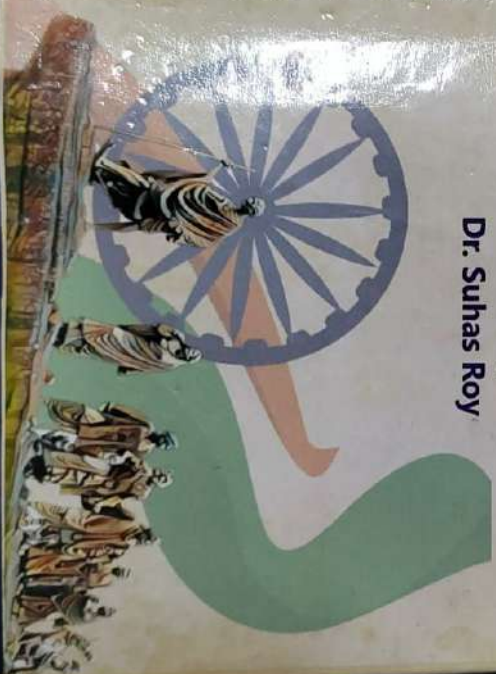
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**EMERGING ECONOMIC CRISIS IN SRI-LANKA & RESPONSIBILITIES  
OF INDIA: AN ACID TEST FOR NEIGHBOURHOOD FIRST POLICY**

**Soumalya Ghosh**

Assistant Professor, Department of Political Science,  
S.R. Fatepuria College, Murshidabad, West Bengal.

**Abstract:**

Sri- Lanka is going through its most critical phase. The ongoing economic crisis and crisis of governance have left this country with no other alternative other than to seek for others' help. As one of the constituents of South Asia its crisis must have impacts on its neighbours. India which has enjoyed more than 2500 years of mutual friendship cannot negate its responsibilities towards this island nation. India's neighbourhood first policy which has been adopted under Narendra Modi government in 2014 must be given wider applicability to help crisis ridden Sri Lanka to come out of this crisis.

**Keywords:** *Crisis, Trust Deficit, Debt Trap, Governance, Neighbourhood First.*

**Introduction:**

On July 15, 2022, Sri Lankan President Gotabaya Rajapaksa has resigned from his post amid protests and has already left the country making it guardian less (<https://peoplesdispatch.org/2022/07/15/race-for-sri-lankan-presidency-begins-as-gotabaya-rajapaksa-steps-down/>, 2022) Is this acceptable or can we expect this kind of incident to take place in our neighbour country. The answer is simply no. Why and How Sri Lanka has been caught into debt trap is a matter of serious concern as political and economic turmoil in neighbouring island can put serious strains on India- Sri Lanka bilateral relationship which has already enjoyed 2500 years of friendly relationship. (<https://thekootneeti.in/2020/08/10/india-and-sri-lanka-how-have-the-bilateral-ties-evolved-over-time/>, 2020) During the reign of great emperor Asoka proximity between these two countries touched a milestone. Spread of Buddhism from India to Sri Lanka opened new chapters of mutual respect and friendship. These religious and cultural ties have always acted as a thread to keep both the countries close to each other. After the attainment of



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সুধাংশু কান্তি মুন্ডিয়া

১৮৯

'দুঃশাসন' : এক কলঙ্কিত পুরাণকথার পুনরাবৃত্তি

সুব্রত চক্রবর্তী

১৯৫

চল্লিশের দশকের প্রেক্ষাপটে : নারায়ণ গজোপাধ্যায়ের ছোটগল্প

অরিত্র বাগ

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টিকে কুমার মোড়াই

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Breaking the Barriers and Women: Achievements & Challenges  
( A Collection of Essays)

**Edited by Dr. Suhas Roy**

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