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Sports Science

COMMUNITY, SPORTS & SOCIALIZATION

KEY WORDS: Socialization, Sports, Community.

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ABSTRACT

Socialization is a process of learning the ways of one's society and becoming a functioning member of it along with exhibiting standards of behaviour in accordance with its rules, laws and customs, which have been formed due to our interaction in the community. Sports socialization occurs through contact with socializing agents. Man is a social animal and is distinctive from other animals due to his ability to learn. For a primitive man, food, shelter and clothing were his basic needs. Education, health, recreation etc. came to be added to his growing list of secondary needs. These needs can be classified as biological, sociological and psychological aspects of life. Through socialization people develop ideas about themselves and about those with whom they interact. Inevitably, socialization is a two-way process that affects everyone to a greater or lesser degree. It takes place throughout one's life, but it is during the early years that the most crucial phases occur. In these phases a person's sense of self, social identity and relationships with others are shaped.

INTRODUCTION:

Sports is a factor or a media, or an agent, or a force which humanizes and socializes the individuals. Sports and socialization will go hand in hand. They are inseparable and indispensable for developing personality has to be ensured through participation of physical activity programmes. The physical education, and sport scientist believed that physical education is a social experience. Sports is helping the individual to make personal adjustment as worthy member of the society. Physical activity programmes inculcate social needs of the individuals as self respect, love; recognition, belongingness acceptance etc. are a few of them. Physical education and sports develop social qualities such as co-operation, friendship, sympathy, honesty, fair play, sportsmanship, respect for authority and so on are the important aspects of culture as well as socialization. Thus sports and physical education totally transform the human animal into human being, of converting the biological being into a social being.

Sports Converts Biological-being into Social-being

Man is so born social. He becomes social by virtue of the programmes of physical education. It is made it very clear that only through constant practice and training the new born child becomes social in nature.

Community Sports and Socialization

Community sports is full of recreative activities. Recreation is a basic need for living in a democratic society. There are a number of coordinating organizations that function in the community. In the community, there are a number of social agencies such as private and public working together for understanding, co-ordination of services, consultations on policy and programme, joint planning and study and trying to meet total community needs through various programmes.

Recreation Develops Socialization

The parents' role is very important to develop the socialization. Parents education, personality characteristics their emotional and social behavior, then mutual, affection, love and quarrel, their interest and attitude and general characters etc. are important components of socialization. No one is born with the spirit of cooperation, coordination, sportsmanship, honesty, courtesy etc. but all such qualities are developed through sports and games.

Contributes to the Development of Personality

The aim of physical education and sports is not to achieve anything in the society but to achieve the wholesome development of the personality of the individuals. Physical education and sports must strive to make every child physically, mentally, morally, socially and emotionally fit. It also develops in him such personal and social qualities as will

keep him to live happily with others and with himself and build him up as a good citizen of tomorrow.

Produces a Worthy Citizen

Socializing process in physical education is aimed to develop individuals who must become worthy citizens of tomorrow. They should be able to take up civic responsibility in their family or in the groups. Physical education and sports develop humanitarian attitude and tolerance for all races and religions, who conform to rules and regulations as the players do during sports competitions. Physical education and sports make the individual share responsibility leading to democratic life. Sports in variable develops these qualities among the participants. An educated person needs such qualities.

Eliminates Social Distance

Sports is a factor or an agent which is held responsible for eliminating social distance among the children. Sports is a socializing agent which is providing equal opportunities to all the children irrespective of their abilities. One of the causes of faculty socialization is "social distance". Through sports different types of antisocial behavior has been eliminated and washed away during the time of play. It gives changes for interacting and interdependent on each others. Here, no rich and poor, high caste and low caste, inferior and superior treatments. But it gives opportunities to think "a feeling of oneness" and "a feeling of equals".

Helps to Create a Bright Future

Sports and socialization are complementary to each others. The product of sport is socialization. Socialization and sports are the powerful instruments of changing the destiny of mankind. It is through sports, the individual can establish a new life. Sports thoroughly change the behaviour of the individuals. By giving appropriate training to the new born children the coming generation can be altered significantly.

Develops Social Integration

Without social integration, sports cannot flourish. Both will go together culture, in its developments has revealed a tendency to be consistent. At the same time different parts of culture are interconnected. Social quality has been developed through sports. The cultural quality has been acquired only through playing the games and sports. Man is not only a social animal but also a cultural being. Man's social life has been made possible because of culture. That way, the cultural aspect of integration and sports are thickly related to each others.

Develops International Understanding

Sports is not only producing a worthy citizen, and developing social integration but also it develops international understanding between the countries and continents. Today,

as everybody knows, sports is being played between the countries in terms of world cups in football, hockey, volleyball and handball, invitation tournaments in various games and sports, test matches in cricket, Wimbledon and Davis Cup tournaments in tennis etc. Directly or indirectly sports plays a predominant role to develop the spirit of assimilation, interaction, accommodation and cooperation of the social and democratic virtues among the citizens. Strictly speaking, sports itself is a transmitter of socialization to the worthy members of the society. Wherever understanding exists, there the concept of socialization develops, because understanding is one of the most important aspects of socialization.

Social Moral & Cognitive Development

To understand the characteristics of learners in childhood, adolescence, adulthood, and old age, educational psychology develops and applies theories of human development. Often represented as stages through which people pass as they mature, developmental theories describe changes in mental abilities (cognition), social roles, moral reasoning, and beliefs about the nature of knowledge.

Sports Programme and Sports Policy

The implementation of this sports policy needs substantial additional financial outlays by the central and State Government. Investment in the promotion of sports and physical education, being investment in health, fitness, productivity and social well-being of the people, which is really for upgradation of our human resources for development. Such investment in sports and physical education should, therefore, be adequately increased. The Government of India should review alongwith the State Government, every five years, the progress made in the implementation of this national policy and suggest further course of action as may be necessary as a result of such review. The programmes implemented by the Govt. of India are as follows:

- (i) Grants formation of sports infrastructure.
- (ii) Purchase of sports.

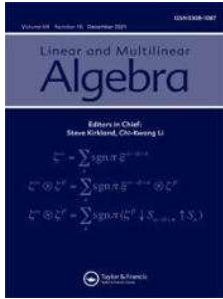
In these cases the most important factors are equipment and development of playground synthetic playing surfaces, promotion of sports in Universities and Colleges, assistance of national sports federation, sports capacity search scholarship scheme etc. Through these factors we get a wonderful sports infrastructure.

CONCLUSION:

Socialization is the process of social interaction through which people acquire personality and learn the way of life of their society. Socialization is the essential link between the individual & society a link so vital that neither individual nor society could survive without it. Socialization enables the individuals to learn the norms values, language, skills, beliefs and other patterns of thought and action that are essential for social living. An socialization enables the society to reproduce itself socially as well as biologically thus ensuring its continuity from generation to general socialization is a lifelong process, for we continually encounter new or changing conditions and must learn how to adjust to them. The most important socialization, however, occurs in the early years of infancy and childhood when the basic foundation of later behavior and personality are laid.

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Characterization of symmetric points in $\mathbb{I}p_n$ -spaces

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Proof: Let $(x_1^0, x_2^0, \dots, x_n^0) \in S_{\mathbb{X}}$ be a left-symmetric point such that $x_j^0 = 0$ for some $1 \leq j \leq n$. Since $(x_1^0, x_2^0, \dots, x_n^0) \in S_{\mathbb{X}}$, at least one of the coordinates must be non-zero. Let us assume without loss of generality that $x_n^0 \neq 0$. We may further assume without loss of generality that $x_i^0 \geq 0$ for all $i \neq j$. If $(x_1^0, \dots, x_{j-1}^0, 0, x_{j+1}^0, \dots, x_n^0) \perp_B (x_1, x_2, \dots, x_n)$, we must have

$$(x_1, x_2, \dots, x_n) = \left(x_1, \dots, x_{n-1}, -x_1 \left(\frac{x_1^0}{x_n^0} \right)^{p-1} - \dots - x_{j-1} \left(\frac{x_{j-1}^0}{x_n^0} \right)^{p-1} - x_{j+1} \left(\frac{x_{j+1}^0}{x_n^0} \right)^{p-1} - \dots - x_{n-1} \left(\frac{x_{n-1}^0}{x_n^0} \right)^{p-1} \right),$$

that is,

$$(x_1^0, \dots, x_{j-1}^0, 0, x_{j+1}^0, \dots, x_n^0) \perp_B \left(x_1, \dots, x_{n-1}, -x_1 \left(\frac{x_1^0}{x_n^0} \right)^{p-1} - \dots - x_{j-1} \left(\frac{x_{j-1}^0}{x_n^0} \right)^{p-1} - x_{j+1} \left(\frac{x_{j+1}^0}{x_n^0} \right)^{p-1} - \dots - x_{n-1} \left(\frac{x_{n-1}^0}{x_n^0} \right)^{p-1} \right),$$

for all $x_i \in \mathbb{R}$, $1 \leq i \leq n-1$. In particular, choosing $x_j = 0$, we have

$$(x_1^0, \dots, x_{j-1}^0, 0, x_{j+1}^0, \dots, x_n^0) \perp_B \left(x_1, \dots, x_{j-1}, 0, x_{j+1}, \dots, x_{n-1}, -x_1 \left(\frac{x_1^0}{x_n^0} \right)^{p-1} - \dots - x_{j-1} \left(\frac{x_{j-1}^0}{x_n^0} \right)^{p-1} - x_{j+1} \left(\frac{x_{j+1}^0}{x_n^0} \right)^{p-1} - \dots - x_{n-1} \left(\frac{x_{n-1}^0}{x_n^0} \right)^{p-1} \right),$$

for all $x_i \in \mathbb{R}$, $1 \leq i \leq n-1$, $i \neq j$. This implies that

$$(x_1^0, \dots, x_{j-1}^0, x_{j+1}^0, \dots, x_n^0) \perp_B \left(x_1, \dots, x_{j-1}, x_{j+1}, \dots, x_{n-1}, -x_1 \left(\frac{x_1^0}{x_n^0} \right)^{p-1} - \dots - x_{j-1} \left(\frac{x_{j-1}^0}{x_n^0} \right)^{p-1} - x_{j+1} \left(\frac{x_{j+1}^0}{x_n^0} \right)^{p-1} - \dots - x_{n-1} \left(\frac{x_{n-1}^0}{x_n^0} \right)^{p-1} \right). \quad (2)$$

Using left-symmetry of $(x_1^0, \dots, x_{j-1}^0, 0, x_{j+1}^0, \dots, x_n^0)$, we get

$$\left(x_1, \dots, x_{j-1}, 0, x_{j+1}, \dots, x_{n-1}, -x_1 \left(\frac{x_1^0}{x_n^0} \right)^{p-1} - \dots - x_{j-1} \left(\frac{x_{j-1}^0}{x_n^0} \right)^{p-1} - x_{j+1} \left(\frac{x_{j+1}^0}{x_n^0} \right)^{p-1} - \dots - x_{n-1} \left(\frac{x_{n-1}^0}{x_n^0} \right)^{p-1} \right) \perp_B (x_1^0, \dots, x_{j-1}^0, 0, x_{j+1}^0, \dots, x_n^0),$$

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শিশুসাহিত্য বিষয়ক পত্রিকা

লালপরি
নীলপরি

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নবনীতা দেব সেনের শিশুসাহিত্য
বিশেষ সংখ্যা

সম্পাদক
আসরফী খাতুন

• একমুঠো রূপকথা ও নবনীতা দেব সেন	১০১	নির্মাল্য মণ্ডল
• নবনীতা দেব সেনের রূপকথা : নিজস্ব পাঠ	১১৬	হুসনে বানু
• শিশু সাহিত্যিক নবনীতা দেব সেন	১২১	ড. কোহিনুর বেগম
• পরশুরাম ও নবনীতা : গল্পশৈলীর তুলনামূলক বিচারে	১২৮	পীতম ভট্টাচার্য
• নবনীতা দেবসেনের নির্বাচিত ছোটদের গল্প: দিক থেকে দিগন্ত	১৪০	সোনা মন্ডল
• ছোটদের জগৎ : নবনীতা দেবসেনের রূপকথা	১৫২	আসরফী খাতুন
• নবনীতা দেব সেনের 'টগরদিদির ডালিমবোন': রূপকথার পরিসরে নারীর শক্তি ও চেতনার উত্তরণ	১৫৭	বাবুর আলী মণ্ডল
• গল্প লেখার কলাকৌশল ও নবনীতার সাহিত্য	১৬৬	মলয় মণ্ডল
• নবনীতা দেব সেনের তিনটি ছোটদের গল্প: সাধারণ বিষয়ে অসাধারণ ভঙ্গীমা	১৭০	ছায়া মণ্ডল
• নবনীতা দেব সেনের নির্বাচিত ছোটদের গল্প: আলোচনা ও পর্যালোচনা	১৭৪	রত্নমালা নস্কর
• শিশুসাহিত্যিক নবনীতা দেব সেনের ছোটগল্পে শিশু মনস্তত্ত্বের ভাবনার রূপায়ণ	১৮৪	মহুয়া ভট্টাচার্য
• সব ভালো তার শেষ ভালো যার': নবনীতা দেব সেন-এর তিনটি রূপকথা	১৯৫	সুমন পাল
• রূপকথাকার নবনীতা দেব সেন	২০৩	হাবিবা রহমান
• ছোটদের গল্পে নবনীতা দেবসেন	২১৩	শম্পা হালদার
• নবনীতা দেব সেনের রূপকথা: শিশুর আনন্দলোক-মঙ্গললোক	২২৭	শিবশঙ্কর পাল
• শিশু সাহিত্যে নগরায়ণ	২৩৬	সেক আপতার হোসেন
• নবনীতা দেব সেনের রূপকথা : নারীশক্তির প্রকাশ	২৪০	রাজু লায়েক
• নবনীতা দেব সেনের নির্বাচিত রূপকথা : একটি মূল্যায়ন	২৪৮	ইসমাতারা খাতুন

শিশুসাহিত্যিক নবনীতা দেব সেন

ড. কোহিনূর বেগম

বিশুদ্ধ আনন্দরস সঞ্চারের জন্য যে স্বপ্নময় রঙিন জগৎ স্রষ্টা-সাহিত্যিক সৃষ্টি করেন তাই-ই হল শিশুসাহিত্য। এই সাহিত্য পড়ে শিশুরা যেমন আনন্দ পায়, মনের খোরাক পায় তেমনি জগৎ ও জীবন সম্পর্কে কৌতূহলী হয়ে ওঠে। আনন্দ ও মজা গ্রহণের সঙ্গে সঙ্গে তারা সহজেই পেয়ে যায় জাগতিক শিক্ষা। বিবর্তনের ধারাপথ বেয়ে পরিবেশ জীবন যেমন পাতে যায় তেমনি বদলে যায় সমাজ-সংস্কৃতি শিল্প সাহিত্য। পরিবর্তিত এই সংস্কৃতির সঙ্গে তাল মিলিয়ে শিশু-সাহিত্যও ক্রমশ বদলে যাচ্ছে। রচনা বিষয় বৈচিত্রের বদলের সঙ্গে তৈরি হচ্ছে নতুন নতুন প্রকরণ, সৃষ্টি হচ্ছে নতুন ধারার রচনা এবং নির্মাণ হচ্ছে নতুন নতুন আঙ্গিক। তাই আজকের শিশুসাহিত্য শুধু ছোটোদের আনন্দ দেয় না, তার মাঝে কিভাবে জ্ঞানবিজ্ঞানের চেতনা ঢুকিয়ে দেওয়া যায়, বিশ্বজগতের বিশাল ভান্ডারকে জড়ো করে তাদের সামনে হাজির করানো যায়, দেশের ঐতিহ্য সম্পর্কে বোঝানো যায়-তার চেষ্ঠাও চলেছে। ফলে আজকের শিশুসাহিত্য মননে চেতনায় ঐতিহ্য জাগরিত এক সমৃদ্ধ সাহিত্য ফসল।

বাংলা শিশুসাহিত্যে সেই সমৃদ্ধির নতুন স্রষ্টা সাহিত্যিক হলেন নবনীতা দেব সেন। বহুমুখী প্রতিভার অধিকারী এই সাহিত্যিক গল্প বলার কৌশলে শিশু মনকে সহজেই জয় করে নিয়েছেন। কবি দম্পতি নরেন্দ্র দেব ও রাধারানী দেবীর সুযোগ্য কন্যা সাহিত্যিক নবনীতা দেবসেন নিজেই বলেছেন- 'এক কবির গর্ভে আরেক কবির ঔরসে আমার জন্ম। অক্ষরের জগৎটাই যার ভিটে মাটি, ঘর-সংসার, সে আর কবিতা লিখবে না কেন!' এক অর্থে তার লেখা ছোটোদের গল্পগুলিও যেন এক একটি কবিতা। জাদু আয়নার সাহায্যে তিনি অদ্ভুত রূপকথার জগৎ তৈরি করেছেন, যেখানে চেনা জানা ঘরোয়া পরিবেশও রূপকথার জগৎ হয়ে উঠেছে। মানবিক লেখিকা গল্পের মধ্যে দিয়ে শিশুদের মনে জাগিয়ে তুলেছেন এক অনাস্বাদিত সত্য জ্ঞানের জীবনবোধ। অসংখ্য গল্পকথা লিখেছেন তিনি। এপর্যন্ত প্রকাশিত ছোটোদের গল্পগ্রন্থগুলি হল- ১. নবনীতা দেব সেন শুকতারার সেরা গল্প (দেবসাহিত্য কুটার প্রাইভেট লিমিটেড); ২. নবনীতা দেবসেন ছোটদের ২৫ টি সেরা গল্প (দীপ প্রকাশনী); ৩. রূপকথা সমগ্র (পত্রভারতী) শিশুসাহিত্যিক নবনীতা দেবসেনের মূল্যায়নে আমরা চারটি গল্পকে বেছে নিয়েছি। এগুলি হল- 'উত্তরকাণ্ড' 'উষসী', 'এক চায়ীর তিন মেয়ে' এবং 'ইয়ং সাহেবের গাড়ি'। গল্পগুলি বিশ্লেষণ করলেই নবনীতা দেবসেনের শিশুমন সমীক্ষার পারদর্শিতা সহজেই বোঝা যাবে।

রামায়ণের কাহিনিকে যেমন তিনি নবরূপ দান করেছেন তেমনি রূপকথার

ইতিমধ্যে উত্তর দেশের এই রাজকুমার উষসী কে বিয়ে করে রাজপ্রাসাদে নিয়ে গেছে তবুও তার সংযম সাধনা এগিয়ে গেছে ভাইদের মুক্তির লক্ষ্যে। এরমধ্যে উষসীর একটি ছোট মেয়ে হলো কিন্তু দুষ্টবুদ্ধির রানিমা জানালা দিয়ে মেয়েটিকে ফেলে দিলে পরিরানি নেকড়ে সেজে তাকে নিয়ে চলে যায়। অনেক দুঃখ-যন্ত্রণা কষ্টের পথ অতিক্রম করে, কঠোর সংযম ব্রত পালন করে, উষসী বারো জন ভাইকে বুনোহাঁস থেকে মনুষ্য জীবনে ফিরিয়ে এনেছে।

মানবিক গুণের অধিকারী লেখিকা দুষ্টবুদ্ধি রানিকে মৃত্যুর শাস্তি দেন নি। বরং 'বহু দূর মরুভূমির প্রান্তে ছেড়ে দিয়ে এসেছেন। কিছুদিন একটু তিনি কষ্ট করুন, তারপর স্বভাব শুধরে যাবে। তখন তিনি ফিরে আসবেন বাড়িতে।' অর্থাৎ রানিকে স্বভাব-শোধরানোর সুযোগ করে দিয়েছেন। দিদিমা, ঠাকুরমার গল্প বলার চণ্ডে গল্প তিনি যেভাবে শুরু করেছেন শেষ করেছেন ঠিক সেই ভাবেই। "আমার কথা ফুরিয়ে গেল, বুনো হাঁসরাও উড়িয়ে গেল যাঃ—"

শারদীয়া শুকতারা ১৪০৩ বঙ্গাব্দে প্রকাশিত নবনীতা দেব সেনের একটি গল্প হল 'এক চাষীর তিন মেয়ে'। গল্পে তিন মেয়ে হল- শশীকলা, শরৎশশী, ও কিরণশশী। সহজ সাবলীল ভাষায় ছোটোদের মন ছুঁয়ে লেখিকা বলেছেন- 'তারা যত বুদ্ধিমতী, ততই কর্মঠ, তেমনি বুঝদার। বাবার সঙ্গে মাঠেও কাজ করে, মার সঙ্গে ঘরেও কাজ করে, আর তিনজনেই গ্রামের পাঠশালাতে সবটা পড়া শেষ করেছে। কিন্তু 'রূপে গুণে স্বভাবে' শিক্ষায় মেয়েগুলির বিবাহের উপযুক্ত পাত্র আশপাশের কোনো গ্রামে ছিল না।

তাই ঝড়ের দেবতার সঙ্গে শশীকলার, ভূমিকম্পের দেবতার সঙ্গে শরৎশশীর এবং বন্যার দেবতার সঙ্গে কিরণশশীর বিবাহ হয়ে গেল। এ যেন প্রকৃতির সঙ্গে মানুষের অপূর্ব সমন্বয়। পরবর্তী প্রজন্ম নেমে এল পৃথিবীর বুকে ঝঞ্জা-সমীরণ, ভূদেবী-ভূঁইদোল, তরঙ্গ-প্লাবন নাম নিয়ে। গল্প পড়তে পড়তে ছোট্ট মনে দোলা দেয় লেখিকার অভিব্যক্তিতে— "যাচ্ছে, যাচ্ছে, যাচ্ছে, এবার একটা ন্যাড়া পাহাড়ের পথ আটকে গেল। সন্ধ্যাবেলা কোথায় যাবে? ঐ পাহাড়েরই একটা গুহায় ঢুকে রাত্রের আশ্রয় নিল দুজনে। তখন সেই গুহায় থাকতো এক রাক্ষস"। এভাবেই বলা ও বর্ণনার দক্ষতায় শিশুমনের অন্তহীন কৌতূহলকে জাগিয়ে তুলতে সক্ষম হয়েছেন। প্রকৃতির কোপ থেকে কোনো ধর্ম রক্ষা পায় না সেই শিক্ষামূলক ভাবনার অভিব্যক্তিও তিনি গল্পে প্রকাশ করেছেন— "আমি ভূমিকম্পের দেবতা। আমি এসেছি তোমার মেজ মেয়েকে বিয়ে করতে। ভয় কেন পাছ। আমার তো রকম সকম এই রকমই। বলতে না বলতেই হুড়মুড় করে মন্দিরটি ভেঙেই পড়ল আর মসজিদের দেয়ালটা ফেটে চৌচির।" ছোট্ট ছোট্ট মনে এই ভাবে লেখিকা গল্পের ছলে বোধের জাগরণ ঘটানোর চেষ্টা করেছেন।

গল্পের শেষে চাষী ও চাষী বৌ এর তীর্থ ভ্রমণ পূর্ণ করল তার নাতিনাতিনীরা

থামার কোন লক্ষণ নেই কারণ ব্রেকহীন গাড়িটির সবকিছু পরীক্ষা করা হলেও ব্রেক পরীক্ষা করা হয়নি। ড্রাইভার মেজোমামা সিদ্ধান্ত নিয়েছেন— তিনি দূরে লাল পাঁচিলের গায়ে গাড়িটিকে নিয়ে হালকা ধাক্কা দেবেন আর বাঁপ দিয়ে প্রত্যেককে লাকিয়ে পড়তে হবে। গাড়িতে বসা গর্বিত সদস্যদের মুখ ও মনের অবস্থা কেমন হতে পারে তা আমাদের বুঝতে বাকি থাকে না। কিন্তু শেষ রক্ষা হল না, পাঁচিল ভেঙে গাড়ি ঢুকলো আমবাগানে। গাড়ির স্ক্রিন ভেঙে চুরমার হলেও ভিতরের প্যাসেঞ্জাররা সবাই অক্ষত ছিল। কৌতুকমিশ্রিত এই গল্পে মেজোমামার লজিকটি ছিল— ‘গাড়িটা ঠিকঠাক থামবে কিনা, এটা তো দেখা উদ্দেশ্য ছিল না’।

এখানে বোঝা যায় লেখিকা ছোটদের মননে কিভাবে হাসির ফোয়ারা ছড়িয়ে দিয়েছেন। শেষ পর্যন্ত ইয়াং সাহেবের গাড়িটি বিভিন্ন কাজে ব্যবহৃত হল। গাড়ির সামনের সিটটি হারিয়া রিক্সাওয়ালার রিক্সায় লাগলো, ভবানীবাবু গাড়ির পিছনের সিটটি বেষ্টিতে পেতে রাখলেন খদ্দেরদের বসবার জন্য। হর্নটি দেওয়া হল মেজোমামাকে, পাড়ার আটাকলের হিন্দুস্থানী মালিক ইঞ্জিনটি কিনলেন আটা পেয়াই কলের জন্য। কিছুদিন পর কথকের ঠাকুরদার কাছে ইয়াং সাহেবের চিঠি আসে গাড়িটি কেমন আছে জানার জন্য। উত্তরে তিনি জানিয়েছিলেন— ‘শুনে সুখী হবে যে, নানাভাবে তোমার প্রিয় গাড়িটি এখনও এদেশে যথার্থই সমাজসেবার কল্যাণকর্মে লাগছে। ‘বস্তুত, গল্পবনার ধরন, শব্দপ্রয়োগের কৌশল এবং কৌতুকের আবরণে গল্পটি শিশুমনকে নাড়িয়ে দিয়েছে।

উপসংহারে বলা যায় বর্তমান যুগ ও সমাজের বলিষ্ঠ, শক্তিশালী শিশুসাহিত্যিক নবনীতা দেব সেন একেবারে মৌলিক যে গল্পগুলি তিনি লিখেছেন বলা ভালো বলেছেন তা যেমন প্রতিদিনের কথা অন্যদিকে তেমনি তা অপরূপ রূপকথা। শিশুদের মনের মতো করে বলা ও তাদের জগৎকে সমনে তুলে ধরার অসাধ্যসাধনের কাজটি তিনি সহজেই করতে পেরেছেন বলে শিশুদের মন জয় করে নিয়েছেন। রাহুল দাশগুপ্তের ভাষায়— ‘মানবিক সম্পর্কের উষ্ণতায়, আবেগমথিত উন্মোচনের তীব্রতায়, প্রজ্ঞা ও অনুভবের গভীরতায়, শেকড়ের প্রতি নাড়ির টানে, দৃষ্টিকোণ ব্যবহারের বহুত্বে, আখ্যান কৌশলের অভিনবত্বে, জীবনের নানা অপ্রত্যাশিত মোচড়ে নবনীতার রচনা পাঠকের কাছে এক অনাস্বাদিত জগতের সন্ধান দিয়ে যায়।’ শিশুদের পত্রিকা ‘শুকতারা’র লেখিকা হিসাবে তিনি তাদের উপহার দিয়েছেন বিভিন্ন স্বাদের গল্পকথা। আবার গল্প শোনানোর ছলে জীবনের অনেক গূঢ় সত্যকে তাদের কাছে তুলে ধরেছেন। এইভাবে শিশুসাহিত্যিক নবনীতা দেব সেন শিশুমননে আলোক বর্ষিকা জ্বালিয়ে চলেছেন আজও। আর সেই সম্মানের স্মারকবাহী তাঁর সাহিত্য একাডেমি পুরস্কার। লেখিকাকে আমার সশ্রদ্ধ প্রণাম জানাই।

তথ্যসূত্র:

- ১) বাংলা উইকিপিডিয়া
- ২) নবনীতা দেবসেনের শুকতারার সেরা গল্প (দেব সাহিত্য কুটীর প্রাইভেট লিমিটেড)
- ৩) নবনীতা দেবসেন ছোটদের ২৫ টি সেরা গল্প (দীপ প্রকাশন)
- ৪) নবনীতা দেব সেনের রূপকথা সমগ্র (পত্রভারতী)



मधुसूदनसरस्वतीविरचिते कृष्णकुतूहले काव्यसौन्दर्यविचारः

- समीरणः रायः

{ संस्कृतसाहित्ये अङ्गुलीपर्वसु नर्तितनामधेयेषु कविपुङ्गवेषु भक्तवरेण्यः मधुसूदनसरस्वती सर्वदा मूर्धनि राज्ञे इत्यत्र नास्ति मनागपि आरेकः । अद्वैतवेदान्ती मधुसूदनसरस्वती नैकेषां प्रसिद्धग्रथानां रचयिता । अस्य कृष्णकुतूहलम् इति नाटकं विभर्ति किञ्चन माहात्म्यमिति कथने स्वल्पापि अतिशयोक्तिः न विद्यते इति प्रतीमोवयम् । प्रकृते लेखे कवेः काव्यगुणान्, रमान्, अलङ्कारान् इत्यादीन् भृशं व्यामार्क्षीन् लेखकः। - सम्पादकः }

प्रख्यातपण्डितो दार्शनिकः परमभक्तः सन्न्यासी श्रीमधुसूदनसरस्वती बालादेशान्तर्गते फरिदपुरजिला-कोटालिपाडापरगणास्थिते ऊनशिया इति ग्रामे अजायत। परन्तु तस्य कर्मभूमिरासीत् मुक्तिनगरी वाराणसी। विद्वानयं षोडश-सप्तदशशतके विद्यमानानीत्। तस्य जननी अरुन्धतीदेवी जनकश्च प्रमोदन-पुरन्दराचार्य-नारायणः। सन्न्यासग्रहणात्पूर्वं तस्य नाम आसीत् कमलनयनः। अद्वैतवेदान्ती मधुसूदनसरस्वती अद्वैतसिद्धिः, परमहंसप्रियाख्यागीताव्याख्या, सिद्धान्तविन्दुः, वेदान्तकल्पलतिका, गूढार्थदीपिका, प्रस्थानभेदः, अद्वैतरत्नरक्षणम्, भक्तिरसायनम्, मन्दाकिनीकाव्यम्, कृष्णकुतूहलनाटकादीनां रचयिता।

कृष्णकुतूहलमित्याख्यस्य सप्ताङ्कविशिष्टस्य श्रीराधाकृष्णमधुरलीलामयस्य नाटकस्य नायकः श्रीकृष्णः, नायिका श्रीराधा प्रतिनायिका च श्रीचन्द्रावली। नाटकेऽस्मिन् गोप्यः, प्रतिनायिका चन्द्रावली राधा च श्रीकृष्णं प्रति अनुरक्ता। श्रीकृष्णेऽपि ताः प्रति अनुरूपं प्रेम परिलक्ष्यते। किन्तु राधां प्रति तत् प्रेम समधिकमेव। राधाकृष्णयोः अनुरागः क्रमशो वर्धते। सखीभिः तयोः मिलनं संघटितं भवति, अपि च रासलीलायां राधां समधिकसौभाग्यं प्रदानं

सात्त्विकभावा रोमाञ्चपुलकादयः। व्यभिचारिभावा औत्सुक्यहर्षावहित्थनिद्राप्रभृतयः।
स्थाविभावश्च मधुरारतिः। अनेन प्रकारेण नाटकेऽस्मिन् मधुरभक्तिरसो मुख्यतया वर्णितः।

अङ्गरसरूपेण वत्सलभक्तिरसस्य निदर्शनं परिलक्ष्यते तृतीयाङ्के गोपबालकैः मह
वनादागतस्य पुत्रस्य कृष्णस्य मलिनमुखकलान्तिं दृष्ट्वा जनकनन्दोक्याम्। कृष्णमहचराणाम्
अभिप्रेतकर्ममेव श्रीकृष्णस्य प्रीत्युत्पादनम्, इमानि कर्माणि एव प्रेयोभक्तिरसस्य निदर्शनानि।
सुद्धवीररसस्य निदर्शनमेव कृष्णचाणूरयोर्युद्धम्। वैष्णवरसशास्त्रोल्लिखितावशिष्टहास्यदीनां
रसानामपि प्रतिपादनमत्र नाट्यकारेण सूचारुतया सम्पन्नम्।

नाटकस्यास्य वनसौन्दर्यवर्णनं, गोपरमणीनां वर्णनं, विरहदशाग्रस्ताराध्यायाः,
विविधधायाः कृष्णलीलायाः तथा रासलीलायाः मनोहरं शोभाकरञ्च वर्णनं न्यूनमाकर्षयति
सहृदयचित्तम्। कवेः माधुर्यादिगुणपूर्णं पदलालित्यं, प्रायसकलालङ्काररसाणां सुसंबद्धप्रयोगं,
व्याकरणस्य नियमे आवद्धा प्रौढा रचनाशैली, कथावस्तुविक्षेपणचमत्कारित्वं, चरित्रचित्रणं
काव्यनाट्यशास्त्रयोः सकलनियमानां यथार्थरूपायणं च अत्यन्तमुत्कृष्टं कलात्मकम्। नाट्यकारः
मधुसूदनसरस्वती मध्यासी परमभक्तः सन् अपि स्वनाटके अपार्थिवां नान्दनिकतां सम्प्रसार्य
सहृदयहृदये रोपयति कृष्णप्रेमा। अस्यैव कृते कवेः इयं नाट्यचेष्टा, या पूर्णतया साफल्यमण्डिता।

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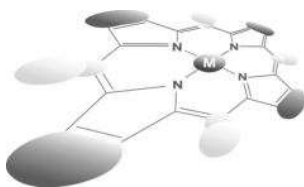
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Diameter-dependent structural and electronic property of fused porphyrin nanotubes: A density functional study

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ABSTRACT: We have systematically carried out a density functional theory-based investigation to understand the structural and electronic properties of various fused metalloporphyrin nanotubes (MPNT; M = Sc and Ti) by varying their diameters ranging from 7.91 Å to 18.70 Å for ScPNT and 7.90 Å to 18.59 Å for TiPNT. Binding energies and curvature energies are calculated to access the binding strength and stability of the nanotubes (NTs). From band structure and density of states, it is observed that the ScPNTs are metallic in nature and TiPNTs are semiconductors with small band gaps. The energy gap increases with increasing tube diameter. Our study also indicates that the transition metal atoms play an important role in determining the electrical nature (metallic or semiconducting) of the NTs. Furthermore, work functions for the fused NTs are found to decrease with increasing tube diameter. These results may have direct relevance to the technological applications in terms of band gap engineering or controlled thermionic emission.

KEYWORDS: fused porphyrin nanotube, density functional theory, band structure, work function.

INTRODUCTION

Properties of nanostructured materials have made technological advances possible and hence the scientific research in the field of nanoscience has grown exponentially in last few decades. For instance, carbon-based nanosheets, nanotubes, nanoribbons and nanowires have been synthesized for their potential applications in developing technological devices. Among the nanostructured materials, one-dimensional nanomaterials such as nanowires and nanotubes have drawn tremendous interest among researchers due to their unique electronic, optical and mechanical properties. In 1991, Iijima first synthesized carbon nanotubes (CNT) successfully [1]. After the exposure of the unique properties and potential applications of CNT, the scientific community investigated the properties of functionalized carbon nanostructures. These investigations further motivated researchers to examine the possibility of formation of nanotubes of other materials. As

a result, experimental efforts have been given for the synthesis of nanotubes of non-carbon materials such as WS₂, MoS₂, BN, AlN, GaN, ZnO, ZnS, CdS, CdTe, H₂Ti₃O₃, NiCl, TiO₂ and Si. Attractive results of these materials further encouraged exploration of the possibility of formation of tubular structures constituted by organic molecules.

Porphyrins are organic compounds and with extremely symmetrical, planar structures and they have been found to be stable. Four heterocyclic pyrrole rings connected by methine units constitute the backbone of the molecules. The four nitrogen (N) atoms from the four pyrrole rings strongly bind to the central metal atom to decorate in a tetra-coordinated fashion. The structure itself imparts mainly three types of possible modifications — at the pyrrolic β-sites, at the central metal atom and to the *meso* position at the methine bridges. Porphyrin plays a ubiquitous role in some natural biological processes, viz. photosynthesis, respiration, electron transport, *etc.* [2–3]. Due to the structural uniqueness, porphyrin shows some potential for applications such as dye sensitized solar cells (DSSC) [4–7], non-linear optics [8], gas sensing [9], catalysis [10–11] and chemical sensors [12–13].

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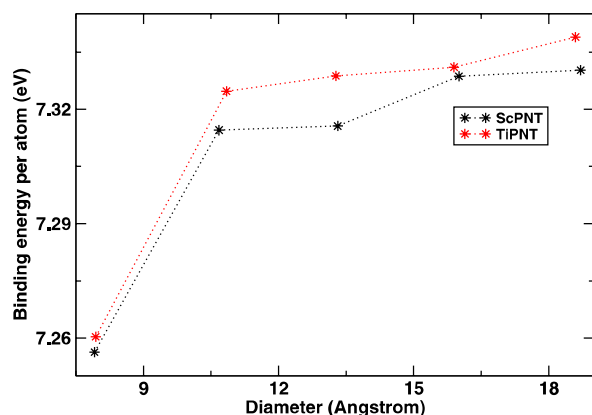


Fig. 5. Graphical representation of the variation in binding energy per atom with diameter for the ScPNTs and TiPNTs.

Table 1. Diameter (D) and binding energy (BE) of the ScPNTs and TiPNTs.

System	Tube name	Diameter (D) (Å)	BE (eV)
ScPNT	3ScPNT	7.91	7.256
	4ScPNT	10.68	7.314
	5ScPNT	13.31	7.315
	6ScPNT	16.00	7.328
	7ScPNT	18.70	7.330
TiPNT	3TiPNT	7.94	7.260
	4TiPNT	10.84	7.324
	5TiPNT	13.27	7.328
	6TiPNT	15.89	7.331
	7TiPNT	18.59	7.338

Table 2. Diameter (D) and curvature energy (E_c) of the ScPNTs and TiPNTs.

System	Tube name	Diameter (D) (Å)	E_c (eV)
ScPNT	3ScPNT	7.91	0.228
	4ScPNT	10.68	0.176
	5ScPNT	13.31	0.133
	6ScPNT	16.00	0.089
	7ScPNT	18.70	0.054
TiPNT	3TiPNT	7.94	0.193
	4TiPNT	10.84	0.146
	5TiPNT	13.27	0.103
	6TiPNT	15.89	0.065
	7TiPNT	18.59	0.035

the diameter range 7.91 to 18.70 Å and for TiPNTs, it varies from 7.2603 eV to 7.3389 eV in the diameter range 7.94 to 18.59 Å (Table 1). Our calculations reveal that

the TiPNTs are energetically more favorable compared to ScPNTs. Therefore, it appears that the transition metal atoms play a crucial role in determining the binding strength of the fused porphyrin nanotubes. In ScPNT and TiPNT, both Sc and Ti are in tetracoordinated “+2” state, *i.e.* Sc⁺² and Ti⁺². The Sc⁺² and Ti⁺² have one and two electron(s) in their 3d orbitals, respectively. This excess electron density of Ti⁺² compared to Sc⁺² most probably provides higher binding ability to TiPNT than that in ScPNT. It is further observed that the BE of ScPNT and TiPNT increases with increasing diameter (*i.e.* from 3MPNT to 7MPNT). Any tubular-shaped nanostructures are generally designed from 2D nanosheets by folding in a particular direction. Thus, the nanotube can be considered structurally as the folded state of a nanosheet. In the case of MPNS, it is a highly symmetric, planar and aromatic 2D sheet. By the transmutation of the MPNS into nanotube (MPNT), the planarity as well as aromaticity is lost and as a result the strain is developed into the tubular structure. As a tube with smaller diameter has larger curvature, its strain becomes larger, and on the other hand a tube with larger diameter corresponds to smaller curvature and leads to develop a lesser strain.

In order to access the strain associated in the MPNTs, it is important to calculate the curvature energies (strain energies) of the nanotubes. Curvature energy is defined as the energy required for bending a 2D sheet into a nanotube. The curvature energy (E_c) is defined as the difference of binding energies between a 2D nanosheet and the corresponding nanotube (Equation 2):

$$E_c = E_{BE}(\text{MPNS}) - E_{BE}(\text{MPNT}) \quad (2)$$

where $E_{BE}(\text{MPNS})$ is the binding energy of a 2D planar porphyrin nanosheet and $E_{BE}(\text{MPNT})$ is the binding energy of the porphyrin nanotube constructed from the 2D nanosheet. The curvature energies thus calculated for both ScPNT and TiPNT are presented in Table 2. In fact, curvature energy carries the signature of the mechanical tension of a nanotube. According to the classical elasticity

Table 3. $1/D^2$ and curvature energy (E_c) of the ScPNTs and TiPNTs.

System	Tube name	$1/D^2$ (Å ⁻²)	E_c (eV)
ScPNT	3ScPNT	0.01597	0.228
	4ScPNT	8.766×10^{-3}	0.176
	5ScPNT	5.642×10^{-3}	0.133
	6ScPNT	3.905×10^{-3}	0.089
	7ScPNT	2.857×10^{-3}	0.054
TiPNT	3TiPNT	0.01584	0.193
	4TiPNT	8.505×10^{-3}	0.146
	5TiPNT	5.674×10^{-3}	0.103
	6TiPNT	3.958×10^{-3}	0.065
	7TiPNT	2.892×10^{-3}	0.035

the diameter increases from 7.94 Å to 18.59 Å. For both the cases, the work function increases with the increasing diameter. Furthermore, both kinds of tubes are found to obey classical elasticity behavior. Therefore, we conclude that the nanotubes consisting of metal-induced organic molecules may be used as band gap material for practical technological applications.

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A CRITICAL STUDY ON CHETAN BHAGAT AS A NOVELIST

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ABSTRACT:

The introduction of English education to India by colonial legislation resulted in the emergence of Indian English literature. Numerous Indian English writers have made significant contributions to modern English literature. Fiction is becoming the most influential form of literary expression in English-language Indian literature. The novel is usually regarded as the most appropriate literary vehicle for exploring contemporary experiences and conceptions, and Indian English literature occupies its legitimate place in the literary landscape. Chetan Bhagat, a novelist, is profiled in this paper in a variety of ways.

Keywords:Chetan Bhagat, Literature, Novelist, Legislation, Indian.

INTRODUCTION:

Chetan Bhagat's phenomenal success as a novelist is a marvel of an amazing technology. His management skills, the emergence of thousands of modern private engineering colleges requiring his mastery of simple past tense, his justification of depraved instinctive human actions in the guise of new age realism, and, above all, one word from the great Hindu philosophy known as Prarabdh-Throw a lucky man into the sea, and he will come up with a fish in his mouth Since the beginning of time, the best-selling English language author has been Chetan Bhagat. As the master of young generation feelings, a name and place, both in the hearts of their darling hearts and in society, the legend demands some serious examination and judgement. Five Point Person, The Three Mistakes of My Life, One Night @ The Call Center, Two States of My Marriage Life, and Revolution 2020 are among his five novels, which include adventure, romance, background

music, and expert commentary on financial, political, and educational frameworks [1]. This writing style is widely recognised as one of the main developments happening in the field of novel writing. Since publishing his first novel *Five Point Someone* in the year 2004, Chetan Bhagat has described the literary taste of maturing book lovers [2].

CHETANBHAGAT IN MODERN ENGLISH LITERATURE:

With the relentless emphasis on the sheer Indians, these writers have effectively smashed the Western tradition of seeing the East as the other, or sub-standard as set out by Edward Said in his *Orientalism* published in the year 78. *The Call Center* introduces itself as a trend setter in such a sense of Realism on the basis of urban setting and sophisticated bent by Chetan Bhagat *One Night @*. Published in 2005, this novel is more or less totally different from those written by Mulk Raj Anand, Raja Rao and the three great authors [3].

R.K. Narayan and other authors in a similar vein. Because of their focus on the crisis of self-problems, these writers attempted to develop a national Indian identity in their fiction. Following in the footsteps of Salman Rushdie, Arundhati Roy, Upamanyu Chatterjee, and Amitav Ghosh, Chetan Bhagat discovers a ready market for English writing in India. Chetan Bhagat is far more daring than the first-year masters, which is to be expected. This audacity is apparent in his portrayal in particular. It's worth noting that the vast majority of the characters portrayed by great Indian writers are, at their core, Indians. In Raja Rao's *Kanthapura*, for example, Moorthy is an idealist and a supporter of Gandhian Ahimsa and Satyagraha who wishes to overcome the traditional caste barriers—as is characteristic of a post-Independence educated Indian [4].

In R.K. Narayan's *Guide*, the character of Raju is a total conversion of his role as a tour guide to that of various Ashrams from Brahacharya to Sanyas that is in keeping with the traditional Indian idea of purity. The porter boy Munno, in Mulk Raj Anand's *Coolie* points out the reality of the important Indian social system. Thus, it is very much clear that the —trio had their primary task cut out for them—building a national Indian individuality. Contrary to all of this, the characters of Bhagat have basically Indian nonentity about them [5]. The key characters, the six executives of the Call Center – Esha, Radhika, Priyanka, Varun, Military Uncle and Shyam – may in reality belong to any other nationality. In their denial of the typical Indian value system, the surfacing of a new India can be located on India which is worlds apart from the Indian reality

with the exception of the length, which is a score or so more dense pages than the other three novels.

The tale depicts the ideal Indian mentality of rejecting intercaste marriages and the tradition of adhering to an age-old conservative and unworkable attitude. According to the novels, India is a deeply religious country, with older people holding strong religious beliefs and young people finding it difficult to respond. According to Bhagat, India urgently needs to solve the generational divide. The elder generation grew up in a time of scarcity and valued a suffocating social order in which everyone had their own but equal life. With a radical attitude that runs opposite to Indian caste and religion norms, the young are practically a race apart. The novelist expresses his optimism for inter-state marriage as a means of national integration that will significantly increase greater understanding between cultures, resulting in much-needed final unity, the absence of which has been explained by the novelist in *My Life's Three Errors* as the cause of the chaos in a country known for its tolerance around the world. *Revolution 2020* calls for action on India's compromised education system, in which political elites utilize all of their power to line their own pockets rather than rule wisely and serve society. Chetan Bhagat encapsulates the thoughts of a new generation. His characters are not old folks, but rather young people. In his *Five Points*, the author discusses three IIT convicts. In his novel *The Three Mistakes of My Life*, the main character is someone, who is accompanied by three pals, whereas in *One Night @the Call Centre*, the main protagonists are a group of Call Center executives. He is well aware that India has the world's greatest youth population, and he is clever enough to target these inexperienced individuals.

CHETAN BHAGAT: THE ADVOCATE OF IMMORALITY

Chetan Bhagat, despite being widely read, does not convey any message to the nation's youth. None of his characters are heroic, and none of them have attractive human characteristics. The novelist is known for his greatest sellers, not for the creation of any intelligent characters; rather, most of the characters in his works are led by impulse, such as sleep, food, fear, sex, and self, and above all, unusual foolishness, which the money-minded author overvalues everywhere. Wilde, in the critic as Artist has made a witty statement:

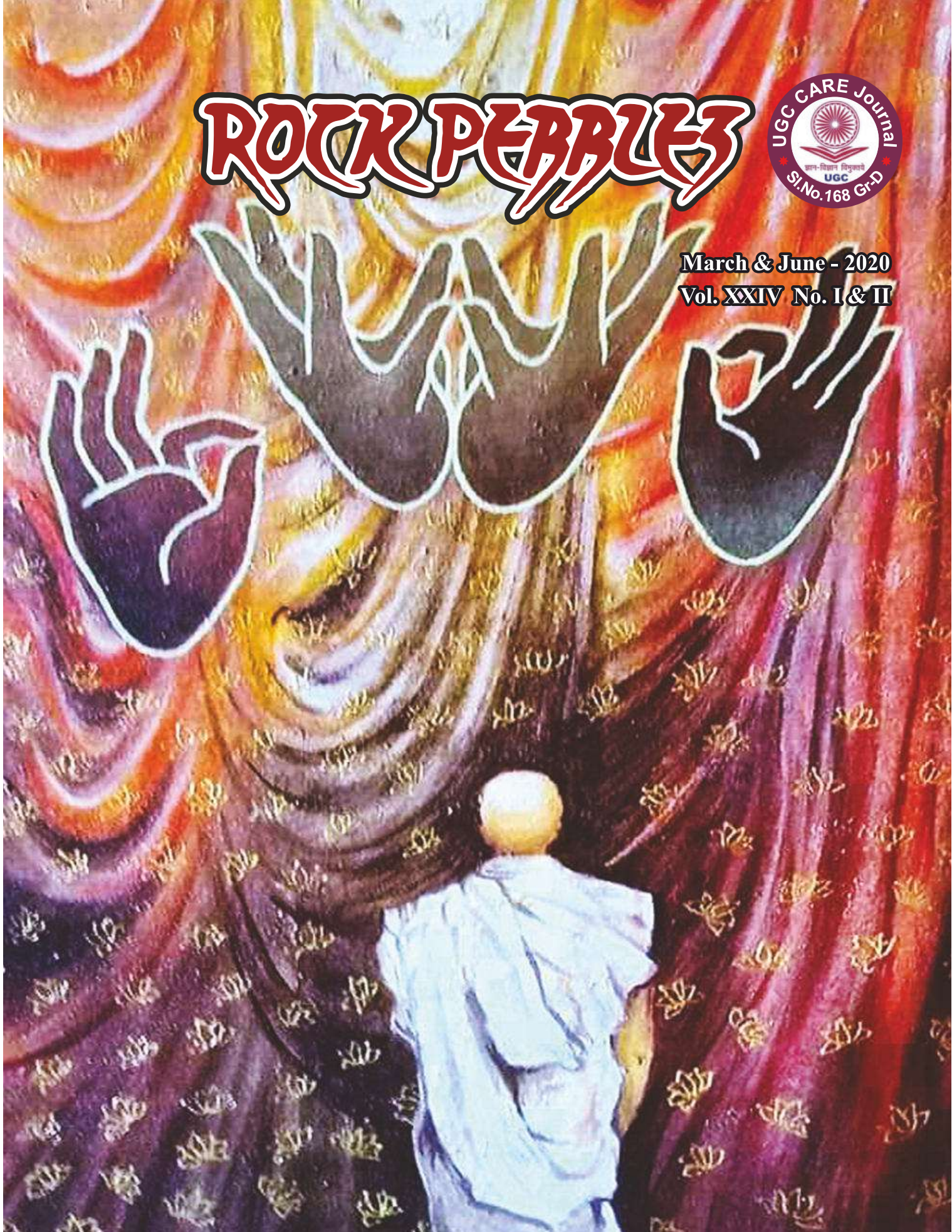
The distinction between literature and journalism is that journalism is unreadable; so, there is no

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Editor speaks.....

Literature is always believed to be
reflecting the society in different ages and genres.
The pangs and panics, the trials and tribulations,
the challenges and opportunities of life have been
the co-travellers in the course of human
progression. Celebration of successful episodes
and expression of grief and frustration at the loss
of targeted goals have remained the synonym of
life. In the present day, the Corona pandemic
panic has become a nightmare of human
civilization. Literature is replete with the themes
dwelling on epidemics and pandemics. And the
renditions of heart rending episodes of the people
have left indelible impression in the pages of
history. Human civilization cannot forget the
heart throbbing incidents that occurred during
partition of India resulting in migration of people
from one part of the country to the other for the
safety and wellbeing of their families. The
Pulitzer Prize winning picture of 'Starving Child
and Vulture' (1993) of Kevin Carter reflecting
the deplorable life during the famine in Sudan
had once moved the whole world. The present
pandemic has resulted in innumerable incidents
that seem simply stories on the pages of books
or sketches on canvas – millions of workers
turning jobless, hoards of workers on foot
covering hundreds of kilometers, wife losing
husband, toddler playing hide and seek with the
dead mother's sari, mother pulling the sleeping
son atop a trolley bag, minor carrying the parents
on a rickshaw, husband dragging the pregnant
spouse on a self prepared toy trolley, father
substituting the bullock in pulling the cart
carrying his family, train running over the
sleeping pedestrians on track, patients in
developed countries sleeping beside numerous
corpses, hoards of corpses getting cremated
together and above all the whole world being
locked down. The practice of social distancing,
isolation and quarantine are given priority to
check Covid-19 from spreading in an age when
the world is a global village. The virus has taught
the world to be united in waging a war against it
with the motto "Vasudheiva Kutumvakam". In a
state of the world coming back to the track, The
Rock Pebbles family wishes its contributors,
readers and well-wishers a healthy, safe and
creative life.

-Editor

CONTENTS

	Page
Editorial	ii
Neither being Object nor being Subject: a Backward Movement from Lacanian Symbolic Stage to Pre-oedipal Stage in Han Kang's Novella <i>The Vegetarian</i>	
Prasenjit Panda	07
Multiculturalism in J.M.Coetzee's <i>The Childhood of Jesus</i>	
P.C. Kambodia	15
Socio-Cultural Realism: A Humanistic Self of Jayanta Mahapatra's Poetry	
Mrinal Kanti Das	24
Writing Self, Writing Gender, Writing Culture: Devaki Nilayangode's <i>Antharjanam</i>	
Asha Susan Jacob	31
Shashi Deshpande's Short Stories: A Study in Major Thematic Concerns	
Baijnath Gupta	45
Migration and Marginalization: Inside-Outsider Dichotomy in Siddhartha Deb's <i>The Point of Return</i>	
Ali Ahmed & Sivasish Biswas	57
Beauty and Strangeness of Landscape and Culture: An Ecocritical Study of D. H. Lawrence's <i>Sea and Sardinia</i>	
Soumitra Mukherjee	66
Politics of Patriarchy, Gender and Caste Hegemony: A Feminist Reading of Balarama Das's <i>Maha Lakshmi Purana</i>	
Bikash Chandra Dash	72
Significance of Literature in the Third Millennium	
P. Madhan	82
Effectiveness of Scaffolding in Teaching Writing	
Chitra. S	89
A Study of Narrative Types in Harry Potter Films	
A. Abisha & Sweta Mukherjee	96
Treatment of Ecology and Environment in Literature with Special Reference to Women Writings in Maharashtra	
Rajendra D. Gholap	102
A Collage of Colorful and Glittering Natural Elements in the Poems of Pablo Neruda	
Arindam Patra & Shukla Banerjee	109
Interpretation of Eco-Feminism in Indian Context	
Sanghamitra Swain	115
A Study on Portraiture of Men in the Fictional World of Kavery Nambisan	
Jennifer. L & K. Lavanya	120
Displacement and Search for Identity: An Analysis of Asif Currimbhoy's <i>the Refugee</i>	
Suryatapa Nath & Saugata Kumar Nath	128

Portrayal of Women in Literature in English and Bengali films: A Quest for Converging and Diverging Ideologies

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Through a detail thematic analysis of three texts and three Bengali films (not adaptations) which from the aspect of time are linked to three waves of feminism, the author tries to find the paths of convergence and divergence between the ideologies developed in literature and their plausible reflection in Bengali films in relation to the portrayal of women. Interesting is the finding to see that women in Bengali films are portrayed in a more positive mode than in literature in English, which further is supposed to create a 'correct' impression about women, mostly in Bengali society and hopefully nationwide because of its greater reach as a medium.

Key words : literature, film, women, ideologies-converging, diverging

“In general, divergence of readings is more interesting than convergence....”

Jonathan Culler, *The Pursuit of Signs*, 51.

Literature and film do essentially share certain common aspects as both of them are super structures reflecting reality. Not surprisingly, both, the author and the director, at a specific historical period, may share the same goals and ideologies. “Cinema and literature constantly tend both to converge and to diverge, and not only in the case of film adaption” (Ed. Casetti 1999). However, the portrayal of women in cinema and literature is the biggest cliché to be addressed by the feminist literary criticism. Eventually in Indian context (Indian history of feminism traditionally indicates a division into three phases _first phase ranging from 1850s to 1915, the second from 1915 to 1947 and the third one from 1947 onwards), because of variations at the degree of growth, the history of feminism does not always reflect the same parameters of development as maintained in the westernized history of feminism, categorized into first(19th and early 20th century), second(up to 1970s) and third(1980s to 2012)waves. Viewing the portrayal of women in Bengali films and literature in English, the author of the present paper wishes to examine two specific aspects as follow: How do post-independent Bengali films(Bengali talkies got started in 1931 and in different opinion 1934) reflect the attitude of women towards acquiring their rights and moreover

Draupadi) is tortured and raped throughout that night. After the brutalities, Dopdi doesn't complain or wail or behave like a helpless victim. In the morning she simply refuses to put on clothes. She walks naked towards Senanayak, the army chief, in the open daylight, very uplifted and straight. 3-The message of the short story to the author is, women should not view their body as point of weakness but that one of strength as that of Kali. Dopdi uses her "muscularity" by using her 'toned' body as a weapon against the army. Army men rape Dopdi incessantly throughout the night. In the next morning Dopdi converts her body into a revenge body and she successfully uses it as a weapon against the army chief, the agent of torture.

"Parama"(1984), which is said to be the most feministic film of the director, is made to celebrate womanhood and the concept of new, free woman. The story, the script, the symbolic pattern lead the author to the following conclusions: 1-Parama is subjected to gender oppression in the familial context; her capabilities in music and her sexual desires are strongly suppressed by her family. 2-In main stream society, in an affluent middleclass family, a woman is respected as goddess till she submits to all its rules and performs all of her roles _in the context of the film, a daughter-in -law, a wife and a mother _in an uncomplaining manner(symbolically presented by the Durga Puja celebration). 3- The film raises the question "are these contexts are enough to define her entire existence to the exclusion of her independent identity?" (Ed. Ghosh and Bose 1996). The film raises another question whether a woman who has so far performed all the roles successfully, has any right to be happy in her own way or not? And most importantly the other question is asked too that is, can a woman at all depend on a man to fulfill herself? The probable answer is 'no' as at the end it no longer matters to Parama whether Rahul who vanishes all of a sudden can be traced or not. The newspaper cutting, containing a report on Rahul's activity is symbolically just blown away in the air and Parama does not try a bit to have a hold on that. 4- The double-standardness of society on gender issue inside home, has been the most significant agenda of second wave feminists worldwide. Whatsoever, the film raises this question as to how a man who continuously mix business with sexual pleasure(be it wife or secretary) and himself occasionally tries to seduce girls (during business trips), can pose such as having high moral standards? Parama significantly confronts her husband with this question: "Didn't you ever commit a mistake?" 5- The condescending attitude of Subhash Chowdhury towards Parama(for instance while he talks with her over telephone, being at the business trip) reminds the author of Trovald Helmer's attitude towards Nora. Isn't it high time that a grown up woman should be taken by her male counterpart not as child-wife but a degree more seriously? 6- The next question that is asked is, whether a woman is only entitled to enjoy as much independence as is permitted by her family members or not? And furthermore, what is independence without economic independence? Parama comes to accept the job of a saleswoman finally, offered to her by her friend Sheela. 7- The film gives a caution that while seeking fulfillment at the outside world, a woman is to remember that it is full of the possibilities of betrayals, "sexual exploitation in the name of liberation"(Ed. Ghosh and Bose 1996). 8- The film even gives a lesson to the patriarchal society that on

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Strangers ‘‘here and everywhere’’: the Social Discourse in the Literature of Partition

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“Many besides Angel have learnt that the magnitude of lives is not as to their external displacements but as to their subjective experiences.”

Thomas Hardy, *Tess of the D’Urbervilles*

Abstract

The paper aims to focus how in a literary text, (here Sunil Ganguli’s *East West*) in contrast to any historical record, that is perceived to be distorted at times, through the subjective experiences of East Bengali refugees in West Bengal, a truthful account of dislocation and the consequent human tragedy caused by partition is created. How on part of the refugees, nostalgia for lost homeland causes inhibitions in developing the sense of belongingness to the new land is examined here in detail. To what extent the resettlement becomes a terribly problematic issue because of some crucial socio-political causes like Central Government’s discrimination against them, the hostile and unwelcoming attitude of the locals towards them, is relevantly discussed here. Furthermore, the refugees’ changing attitudes to their lost homeland and the place of migration over generations are captured here alongside their struggles to establish new identities at the foreign soil. More importantly, the author has tried to find out whether the displacement creates more challenges for the refugees in attaining new cultural identities in a new land or not, that is in other words, whether the displaced East Bengali community has to undergo the journey through the ‘in-between space’ of cultural hybridity or not (it happens to be a related crisis of dislocation), is the other major concern of the present paper.

Keywords: displacement, nostalgia, relocation, cultural identity

In August 1947, the subcontinent was partitioned into two independent nation states which immediately caused one of the greatest migrations in human history. The rearrangement of the map unleashed a torrent of bloodshed and violence scarcely seen before or since. An estimated fifteen million people were displaced with close to two million killed. Thus Partition forces millions of people to choose the life of exile. It is rightly said that

“Partition is central to modern identity in the Indian subcontinent” (Dalrymple 2015). "Partition literature" embodies the pathos of dislocation, the insight of hardships that the common innocent people faced and endured. In his editorial in *The Pakistan Times*, 1947, Faiz Ahmad Faiz observes: “The Muslims have got their Pakistan, the Hindus and Sikhs their divided Punjab and Bengal, but I have yet to meet a person, Muslim, Hindu or Sikh who feels enthusiastic about the future. I can’t think of any country whose people felt so miserable on the eve of freedom and liberation.” Partition writers have tried to record the loss of home and identity, trauma and violence that people undergo during and after partition. There have been significant engagements with it in Bengali novels that throw light on the efforts of the East Bengali refugees to rehabilitate themselves in West Bengal. The author here has tried to understand the real nature of the crises of these displaced people.

To know the essential features of the existence of the marginal people the author’s proposition is to explore the experience of the East-Bengali refugees through a literary text and not through historical records because History is, as perceives Butalia, largely “state-centric and nationalistic” (Butalia 1998) whereas literature is people centric in examining the lives of common, ordinary and marginalized people. Dr. Asaduddin says: Partition is “one of the most massive demographic dislocations in history, with its attendant human tragedy... it defies chronicles to come to grip with it in all its dimensions” (Ganie and Rathor 2016). Though the great Indian national leader Mahatma Gandhi was all against partition, his ultimate comment on partition is “Partition is bad. But whatever is past is past. We have only to look to the future” (Nix 2013). But to a poet who experiences partition, “Present means past.” (My translation, “Ak shringa gandar o nartaki” by Faiz Ahmed Faiz). Thus dichotomy persists to be there between the prevalent political history of a phenomenon and literature reflecting that in its own way. Just before Partition Gandhi says in an interview: “The question of the exchange of population is unthinkable and impracticable. This question never crossed my mind....The logical consequence of any such step is too dreadful to contemplate” (Ajgaonkar 2002). The author tries to explore the ‘dreadful’ subjective experiences of the displaced individuals from various dimensions, keeping in view the related aspects of timelessness and ambivalence of belongingness, nostalgia, confused spatial zones of existence, split identities, hybridity and the question of nation formation beyond boundaries, as are found in Sunil Ganguli’s *East-West*. We are to remember that Partition does not mean the same for Punjab and Bengal as is aptly pointed out by Rituparna Ray (Ray 2009). The author further proposes to examine how does Sunil’s *East-West* besides capturing the consequences of Partition, also gives us a most poignant portrayal of the plight of East-Bengali refugees, the victims of severe injustice.

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