Abstract Book

**Summary of Lectures
Delivered at 69th Orientation Programme
July 09 - August 04, 2018**

**UGC-Human Resource Development Centre
Jadavpur University**

Programme Coordinator

Nandan Bhattacharya

Assistant Director

UGC-HRDC, JU

Director's Note

The UGC-Human Resource Development Centre, Jadavpur University, is organizing the 69th Orientation Programme, the last among the four such programmes sanctioned by the UGC in the session 2017-18.

Like the 65th and 68th Orientation Programme, we have organized a study tour at Satyajit Ray Film and Television Institute (SRFTI) Kolkata, for the participants of 69th Orientation Programme. In this study tour the participants would get first-hand experience in direction, sound, cinematography, editing and animation through a guided tour of different units of SRFTI, which they would thereafter document in terms of reports. My sincere thanks go to Debamitra Mitra, Director of SRFTI Kolkata and Ashok Viswanathan, Dean, SRFTI Kolkata, for arranging such an important study tour for the participants of the 68th Orientation Programme.

While selecting topics of the lecture sessions, three criteria have been kept in mind: topics of current affairs of national as well as international importance (such as Kanyashree Prakalpa, environmental preservation, biodiversity); topics of general interest for moral, psychological and professional development (such as lectures on IQAC, CBCS, Gender issue, stress management, research methodology, CAS/service matters, general financial rules); and topics of cross-discipline and multi-discipline in nature (such as lectures on, philosophy and history of science, Disaster Management, Law, Cinematography). On top of all these, there has been one session on performing arts with live demonstration.

This Abstract Book collates summary of most of these lectures delivered by experts and eminent researchers in the relevant fields both from within and outside West Bengal. The summary lectures are arranged thematically according to the above-mentioned perspectives. I hope that the participants of the 69th Orientation Programme would find this Abstract Book useful for ready references of what they have learnt through this programme.

On January 20, 2018, we have achieved a milestone by launching our own website (www.hrdcju.in) and from the session of 2018-19 the application procedure has become on line both of which have been the first of their kind among all the HRDCs in West Bengal. I sincerely thank the University administration for all the help that has been provided to us in this regard. The e-copies of this Abstract Book as well as the earlier ones can be downloaded from link to Archive in this website. Apart from providing all necessary information regarding different programmes organized by us along with time lines and application forms, the website contains a feedback link which can be used by the participants and other stakeholders for providing us their valued suggestions. Such suggestions would help us improve our performance and disburse our moral responsibilities more efficiently and effectively according to the needs of the stakeholders.

At the end, I wish all the participants a memorable and enjoyable four weeks of interactive learning.

July, 2018   **Rajat Acharyya**

Contents

Schedule for 69th Orientation Program (July 09th - Aug 04th, 2018)

Date	10:30 AM – 12:00 Noon	12:00 Noon – 1:30 PM	2:15 PM – 3:45 PM	3:45 PM – 5:15 PM
July 09 **Monday**	**Inauguration Session:** 11:00 am: Welcome Address by **Prof. Rajat Acharyya**, Director, HRDC, Jadavpur University 11:30 am: Tea Break 11:45 am - 1:15 pm: Inaugural Address by **Prof. Anup K. Sinha** Indian Institute of Management Calcutta *Nation and Higher Education* 1:15 pm: Vote of Thanks by **Chaitali Mukherjee**, UGC-HRDC		**Amitava Datta** Department of Power Engg., JU *Quality in Higher Education and Role of IQAC*	**Samantak Das** Department of Comparative Literature, JU *SWAYAM*
July 10 **Tuesday**	**Achin Chakraborty** Director, IDSK Kolkata *Methodology in Social Sc.*		**Amites Mukhopadhaya** Department of Sociology, JU *Rethinking Qualitative Methods in Social Science Research*	
July 11 **Wednesday**	**Dalia Chakraborty** Department of Sociology, JU *Visual Turn in Sociology* *Doing Visual Sociology*		**Rajat Roy** Dean of students, JU **Ragging**	*Lab & Library Work*
July 12 **Thursday**	**Saikat Sinha Roy** Department of Economics, JU *Planning for Industrialisation' to 'Make in India': The evolution and the critic*		**Kaushik Gupta** Department of Economics, Director, Centre for Urban Economic Studies (CUES), CU and Former Vice Chancellor, West Bengal State University *CBCS*	*Lab & Library Work*
July 13 **Friday**	**Supriyo Ghosal** Secretary, WB Right to PSC, GoWB *Emotional Intelligence*		**Shubrangshu Aditya** Counseling Services & Studies in Self-Development, JU *Stress neuro physiology*	
July 14 **Saturday**	**Anjan Chakraborty** Department of Economics, CU **Methodological Questions in Social Sciences**		**Ranjan Chakraborty** Hon'ble Vice Chancellor, Vidyasagar University *Microhistory*	

Lunch Break: 1:30 PM – 2:15 PM

Schedule for 69th Orientation Program (July 09th - Aug 04th, 2018)

Date	10:30 AM – 12:00 Noon	12:00 Noon – 1:30 PM	2:15 PM – 3:45 PM	3:45 PM – 5:15 PM
July 16 **Monday**	**Rup Kumar Barman** Department of History, JU *Refugee problem*		**Gupinath Bhandari** Department of Civil Engineering, JU *Coastal Zone Disaster Management By Shelter Centric Preparedness with Provision of Rescue and Safety*	
July **17** **Tuesday**	**Pradip Kr. Ghosh** Pro Vice Chancellor, JU *Philosophy of Sc.*	*Lab & Library Work*	**Shibashis Chatterjee** Department of International Relations, JU *Understanding multiculturalism*	
July 18 **Wednesday**	**Gour Krishna Pattanayak** Finance Officer, JU *Basic Financial Rules and Service Related Rules Applicable for the College and University Teachers*	*Lab & Library Work*	**Maidul Islam** Department of Chemistry, Aliah University *TBA*	*Lab & Library Work & Submission of Report of Survey based Group Project & Discussion & Evaluation*
July 19 **Thursday**	**Survey based Group Project & Discussion & Evaluation**		**Survey based Group Project & Discussion & Evaluation**	
July 20 **Friday**	**Study Tour at SRFTI**		**Study Tour at SRFTI**	*Lab & Library Work & Evaluation of Group Project & Discussion*
July 21 **Saturday**	**Sugata Hazra** **Director School of Oceanographic Studies, JU** *Disaster Management and Sustainable Development*		*Lab & Library Work & Evaluation of Group Project & Discussion*	

Lunch Break: 1:30 PM – 2:15 PM

Schedule for 69th Orientation Program (July 09th - Aug 04th, 2018)

Date	10:30 AM – 12:00 Noon	12:00 Noon – 1:30 PM	2:15 PM – 3:45 PM	3:45 PM – 5:15 PM
July 23 **Monday**	**Swapan Chakravorty** Kabiguru Rabindranath Tagore Distinguished Chair Professor in the Humanities, Presidency University *Facts, Finance and Fiction: Literary Studies and Higher Education*		**Sudeshna Banerjee** Department of History, JU *Gender And Nation*	
July 24 **Tuesday**	**Shameek Sen** The West Bengal National University of Juridical Sciences *Right to free speech and censorship*	*Lab & Library Work & Evaluation of Report of Study Tour*	**Suchisree Ray** Classical Vocal Artist *Raga and Realization*	
July 25 **Wednesday**	**Nupur Dasgupta** Department of History, JU *Ancient Indian History: Methodology & Philosophy of Research*		**Abhijit Gupta** Department of English, JU **Drama**	
July 26 **Thursday**	**Mahidas Bhattacharya** School of Languages and Linguistics, JU **language origin**		**Hitesh Liya** SRFTI **Cinematography**	*Lab & Library Work & Evaluation of Report of Study Tour*
July 27 **Friday**	**Swapnendu Bandyopadhyay** Department of Economics, JU **Games that we play**		**Siddhartha Mitra** Department of Economics, JU *Applications of Economics To Contemporary Issues*	
July 28 **Saturday**	**Basab Choudhury** Hon'ble Vice Chancellor, WBSU *Plagiarism*		*Lab & Library Work & Submission of Write up of Seminar Report*	

Lunch Break: 1:30 PM – 2:15 PM

Schedule for 69th Orientation Program (July 09th - Aug 04th, 2018)				
Date	**10:30 AM – 12:00 Noon**	**12:00 Noon – 1:30 PM**	**2:15 PM – 3:45 PM**	**3:45 PM – 5:15 PM**
July 30 **Monday**	**Seminar Presentation and Evaluation**	**Seminar Presentation and Evaluation**	**Seminar Presentation and Evaluation**	**Seminar Presentation and Evaluation**
July 31 **Tuesday**	**Seminar Presentation and Evaluation**	**Seminar Presentation and Evaluation**	**Seminar Presentation and Evaluation**	**Seminar Presentation and Evaluation**
Aug 01 **Wednesday**	**Seminar Presentation and Evaluation**	**Seminar Presentation and Evaluation**	**Candidate's evaluation (Micro-teaching)**	
Aug 02 **Thursday**	**Candidate's evaluation (Micro-teaching)**		*Lab & Library Work*	
Aug 03 **Friday**	**Candidate's Evaluation** *MCQ based evaluation*		**Madhury Majumdar** Rabindra Bharati University *Performing Arts: Dance*	
Aug 04 **Saturday**	**Valedictory Session** 11 am – 12:30 pm: Valedictory Lecture by **Sanjay Mukhopadhyay**		Feedback and Interactive Session	**Certificate Distribution and Disbursement of Payment**

Lunch Break: 1:30 PM – 2:15 PM

Programme of the Study Tour at Study Tour at SRFTI

Day of the Study Tour: July 20, Friday, 2018
Venue: <u>SRFTI</u>, Kolkata

10:15 am	Assembly at SRFTI
10.30 am	Directed towards New CRT.
10.45 am	Welcome address by Director.
10.45 am -11.00 am	Address by the Dean.
11.00 am – 1.00 pm	Lecture
1.00 p.m. – 1.30 pm	L U N C H
1.30 pm – 03.45 pm	Visit at Departments of SRFTI: **Editing, Producing Animation, Television etc.**
3.45 pm	E N D

UGC – Human Resource Development Centre
Jadavpur University
69th Orientation Program
(July 09th - Aug 04th, 2018)
Survey based Group Project & Discussion & Evaluation

1. Time slot of Group Discussion: **19.07.2018** at **10:30 AM - 1:30 PM & 2:15 PM - 5:15 PM**
2. Presentation shall be made for **20 Minutes** followed by interaction for **10 Minutes.**
3. Presentation shall be made according to the following order.
4. Write up **(12 TNR; Single spacing)** on the topic must be submitted on **18.07.2018 (5:15 PM)**

Group	Name	Subjects	No.	Topic
A	Sujata Banerjee	Bengali		
	Khokan Barman	Bengali		
	Jayanta Biswas	Bengali	5	*Rabindrasahitye Paschatya Sahityer Provab*
	Prakash Chandra Sardar	Bengali		
	Ganesh Hembram	Bengali		
B	Mahabbatunnesa Khatun	Bengali		
	Anisur Rahaman	Bengali		
	Antara Chowdhury	Bengali	5	*Bangla Bhashar Vabisyat*
	Amaresh Mitra	Bengali		
	Anup Kumar Routh	Bengali		
C	Radharani Rit	Commerce		
	Ashim Paul	Commerce		
	Mahua Pal	Commerce	5	E commerce and cashless economy
	Aloke Gupta	Commerce		
	Arup Kumar Bhattacharya	Commerce		
D	Sanghamitra Sarkar	Education		
	Anindya Sundar Pal	English		
	Pritha Kundu	English	5	Theatrical Ideology: Emotion or Reasoning
	Sunrita Chakravarti	English		
	Stuti Mamen	English		
E	Safiul Islam	English		
	Ruhul Amin Mandal	English		
	Rianka Roy	English	5	Postmodernism in Indian Literature.
	Avik Roy	English		
	Pramod Kumar Yadav	Hindi		

F	Niranjan Jaladas	History		
	Swarnali Chatterjee	Philosophy		
	Sanhita Ghosh	Philosophy	5	Mind and Body
	Abhishek Anant Nowbagh	Philosophy		
	Sathi Debnath	Philosophy		
G	Arijit Gupta	Sanskrit		
	Sushovan Chatterjee	Sanskrit		
	Rubel Pal	Sanskrit	5	The Vedas: A religious text?
	Niladri Roy	Performing Arts		
	Susmita Sarkar Basu	Arts		
H	Roddur De	Sociology		
	Pinaki Roy	Sociology		
	Monalisa Bhattacharjee	Political Science	5	Social Networking : A Boon or Bane
	Sweety Das	Commerce		
	Mitali Halder	Commerce		

ABSTRACT
OF LECTURES
DELIVERED

Inaugural

The Challenge of Higher Education in India

Anup Sinha

Indian Institute of Management Calcutta

Date & Time: 09th July, 2018; 11:45 AM – 1:15 PM

Higher education in India has grown at an astonishing pace in the last couple of decades. The sharp increase in technical and professional educational institutions like engineering colleges, management institutes and law schools has been remarkable. Now each state in India is going to have an IIT and an IIM. A number of new universities have also come into existence. Since the 1990s higher education has been extensively privatized. Most of the new colleges and universities are privately owned. Despite this, the demand for higher education appears to outstrip the supply. This is true for the professional courses like engineering, medicine and business and law. On the other hand the demand for pure science and humanities subjects have declined barring in some of the best colleges and universities in India. These subjects are on the decline in general. Finally, there have been controversies about three distinct aspects of higher education in India: the structure of fees and costs, the quality of education delivered, and the degree of control needed and exerted by the government regulators like the UGC or AICTE.

We will discuss the four aspects separately. Why has there been a shift towards technical education and a decline in the liberal arts and humanities, and does it signify? Why there a sharp differential in pricing of higher education thereby disassociating merit from access? Why is there a sharp drop in quality once we go beyond a handful of institutions and universities and can it be fixed? Why does the government try to control everything and think that one model fits all, raising questions about the desirability of diversity, autonomy and flexibility in higher education.

The role of higher education as an enabler of economic development and political maturity of a nation is well known. However, if education becomes an arena of pure control or an arena of pure business, can the enabling role be effective or useful? There are no well-defined answers to these questions I have raised. The need for open debate and discussion is vital. People involved in the sector have a moral obligation to question processes and outcomes continuously.

CAS/
Service matters/

Quality in Higher Education and Role of IQAC

Amitava Datta

Department of Power Engineering & Director, IQAC, Jadavpur University

Date & Time: 09th July, 2018; 2:15 AM – 3:45 PM

Higher education is a powerful tool to build knowledge-based society of the future. It provides opportunity to debate critically on social, educational, economic, cultural, moral and spiritual issues facing humanity. In addition, higher education contributes to the sustainable national development through dissemination of specialized knowledge. It also builds the future educators, who will continue the legacy of imparting education to the generations to come. Indian higher education system has observed a significant growth in the past two decades with the establishment of large number of Universities and colleges and increase in enrolment of students. However, a comprehensive observation reveals that the growth is primarily in the undergraduate education and not so much in research. Professional and applied fields like engineering and management has seen a much rapid growth in comparison to basic and fundamental subjects.

While spreading higher education to a larger mass is being achieved with both public and private participation in the country, the future target should be to thrive for quality of education with contemporary pedagogy. Here, it is important to identify the critical challenges to achieve success in the modern knowledge-driven society. In today's age of internet, when knowledge in every field from the traditional to the most contemporary topic is available at the fingertips, the educators need to rethink about the approaches to follow in imparting education. At the same time, it is becoming imperative to review and assess the outcome of the purpose for which the courses are being designed.

The measure of the quality of education, which is being followed world-wide, is done by academic and institutional assessment through accreditation. Various rankings have been done by different agencies, some of which have been acknowledged with high esteem across the world. In India, agencies like NAAC and NBA assess, either institutional quality or quality of a particular course, and give the necessary accreditation. NAAC further proposes that every accredited institution should establish an Internal Quality Assurance Cell (IQAC) as a post-accreditation quality sustenance measure. Very recently, NAAC has also made it mandatory to submit the Annual Quality Assurance Report (AQAR) through IQAC for every institute to participate in the accreditation process. It is important to know the different criteria of evaluation in the NAAC accreditation and major information sought in assessing the institutes in the accreditation process.

Basic Financial Rules and Service Related Rules Applicable for the College and University Teachers

Gour Krishna Pattanayak
Finance Officer, Jadavpur University

Date & Time: 18th July, 2018; 10:30 AM – 12:00 Noon

General Financial rules normally includes sanction process, budgeting, spending norms, purchase rules, service benefits, pay and promotion issues and taxation matters, to name a few. The present lecture primarily focuses on these aspects.

Budgeting is essentially estimates for the future period based on past experiences, and flow of funds and expectations thereof. The principle of budgeting is essentially setting some benchmarks for future plan of growth and development. For academic institutes, the main source of funds is funding by the State and Central Governments and other agencies. In addition, there are incomes/revenues generated through fees, testing and consultancy, sale of publications, alternative use of properties and assets, and disposal of junk and other materials.

Purchase and expenditure thereof are primarily intended for academic and research activities and primarily within budgetary allocations and/or sanctions. The purchase of materials, equipment and furniture are now governed by GO No.: 5400-F(Y) dated 25.6.2012 of Government of West Bengal.

Accounting, reporting and auditing are the other crucial elements of general financial rules. In this context, introduction of GST has added another dimension to accounting of purchases. The present lecture shall briefly touch upon the scope, applicability, rationality and impact of GST.

The lecture also elaborate upon Service Rules, particularly pay fixation and promotion, promotion under CAS, retirement benefits and the new Pension Scheme introduced by the GoI with effect from 01.01.2004. Salient features of this pension scheme are as follows:

- This is a contributory Pension scheme, introduced w.e.f. 2004; 10% of Basic Pay as subscription and matching equal contribution by the employer will be provided monthly.
- A Pension fund will be maintained by a Fund Manager, where monthly the subscription and contribution need to be send by a employer.
- The employer shall have no liability for Pension of the employees under the scheme.

- The Fund manager shall release Pension monthly, based on the income on the accumulated funds with them.
- Such Pension would not have any DA or Pay-revision benefits.
- The employer has no financial liability for pension after the retirement.
- The fund manager receiving the funds will pay monthly pensions.
- There is a permanent Retirement Account number [PRAN], which is transferable.
- The scheme is controlled by PFRDA.

Value, Ethics and Human Rights

On plagiarism
Basab Choudhury
Hon'ble Vice Chancellor, WBSU

Date & Time: 28th July, 2018; 10:30 AM - 1:30 PM

By now all of us in the academic circle are aware of the word "plagiarism". The word means using other's intellectual property as our own, and not giving due credit to the person who originally wrote or developed or invented the so-called 'property'. With digital revolution all around, information can be freely obtained from various websites through internet. They can be read or commented up on. But users must not 'steal' information. They must be 100 yards away from the 'copy-paste' method. This is a matter of academic honesty and institutional sanctity. In some cases, even a person's relatively old work should be properly cited in a newer work/ publication; otherwise, the new work will appear to be a repetition of the old. In the academic world, credit should not be claimed twice for the same contribution. Moreover, repetition of the same work does not to lead personal or professional or institutional development.
Most research activities in Indian institutions are funded by the Government Agencies. They are expensive in terms of developmental work. If plagiarism occurs in the process of development, the purpose of research is lost. We all have to understand and appreciate the issues involved.

The lecture will engage participants in such discussions in the two-way communication mode with an objective of reaching a long-term strategy so that plagiarism, if any, in Indian institutions can be reduced or eliminated.

Gender and the Nation: An engagement with the concepts from a historical perspective

Sudeshna Banerjee
Department of History, Jadavpur University

Date & Time: 23rd July, 2018; 2:15 PM - 5:15 PM

The nation – a concept persistently under critical scanner since the late twentieth century – has now been more or less recognized among critical scholars in the social sciences and literary studies as an 'imagined community', rather than as something that is objectively given. In imagining a nation, its authors do derive cultural symbols from the actual lived experience of their community, but the way in which the motifs are essentialised and/or selectively packaged into a hegemonic representation of the nation is a product of the of the mind that tends to imagine the nation from its own socio-cultural location of dominance, marked by race, class and so on. Gender, in its own turn, is the patriarchal politics of disciplining society through a differentiation and hierarchisation of the sexes based on the cultural constructions of masculinity and femininity (in colonial contexts, on the notion effeminacy, too) as 'appropriate' social roles. The proposed presentation critically opens up the concept of the nation to demonstrate the ways in which gender is integral to its imagining; in other words, to demonstrate how the notion of the nation is implicitly gendered. There is a crucial sense in which the conceptualization of the nation is ideologically posited on women's bodies as the site of national 'honour', as this lecture would highlight, among other things.

The presentation is divided into two parts. The first is concerned with the conceptual aspect of the interrelationship of the notion of the nation and the politics of gender. The second uses a historical perspective to examine the culturally specific ways in which the discourse of nationalism in colonial India was deeply implicated in gendered ways of thinking.

Ragging and its Prevention in Educational Institutions
Rajat Ray
Dean of students, Jadavpur university

Date & Time: 11th July, 2018 ; 2:15 PM - 3:45 PM

Ragging is a practice similar to hazing in educational institutions. The word is mainly used in India, Pakistan, Bangladesh,Sri Lanka and Malaysia. Ragging involves existing students baiting or bullying new students. It often takes a malignant form wherein the newcomers may be subjected to psychological or physical torture.[1][2] In 2009 the University Grants Commission of India imposed regulations upon Indian universities to help curb ragging, and launched a toll-free 'anti ragging helpline'.

In view of the increasing incidents of ragging in colleges and elsewhere that reached proportions unbecoming of a civilised society the Hon'ble Supreme court admitted and heard the SLP No (s) 24295 of 2006 University of Kerala Vs Council, Principals', Colleges, Kerala & Ors (with SLP(C) No.24296-99/2004 & W.P. (Crl) No. 173/2006 and SLP(C) No.14356/2005).

Pursuant to an order of Hon'ble Supreme Court of India dated November 27, 2006, the Ministry of Human Resource Development has constituted a Committee under the Chairmanship of Shri R.K. Raghavan (former Director, CBI) to look into the issue of ragging and suggest means of prevention of ragging in educational institutions.

The Committee primarily examined the following broad aspects of ragging:

> (a) Means and methods of prevention of ragging.
> (b) Possible action that can be taken against persons indulging in ragging.
> (c) Possible action that can be taken against college/university authorities in the event of ragging.

The Committee had carried out a very detailed study with the help of voluntary organizations including CURE (Coalition for Uprooting Ragging from Education) and SPACE (Society for Peoples Action Change and Enforcement) and collected voluminous public opinion on the various factors contributing for ragging. Noted psychologists and educationists assisted the committee. The National Informatics Centre at the Ministry of Human Resources hosted a guest book in their website. Nearly eleven press releases were made during this period of evaluation and committee visited several cities in the country. A subcommittee of the Medical Council of India was also constituted for this purpose. A questionnaire was prepared that elicited over 12500 responses. In short a wide cross-section of the society provided the necessary background information, data and suggestions on tackling

ragging in the country for consideration by the esteemed committee.

Subsequently the committee submitted a detailed report with suitable recommendations and measures required to effectively curb the menace. The recommendations of the Committee were duly accepted and the following directives have been issued to all the educational institutions for necessary implementation by the Hon'ble Supreme Court on 16 May 2007.

I. The following factors need to be focused to tackle with the problem:

(a) Primary responsibility for curbing ragging rests with academic institutions themselves.
(b) Ragging adversely impacts the standards of higher education.
(c) Incentives should be available to institutions for curbing the menace and there should be disincentives for failure to do so.
(d) Enrolment in academic pursuits or a campus life should not immunize any adult citizen from penal provisions of the laws of the land.
(e) Ragging needs to be perceived as failure to inculcate human values from the schooling stage.
(f) Behavioural patterns among students, particularly potential 'raggers', need to be identified.
(g) Measures against ragging must deter its recurrence.
(h) Concerted action is required at the level of the school, higher educational institution, district administration, university, State and Central Governments to make any curb effective.
(i) Media and the Civil Society should be involved in this exercise.

II The Committee has made several recommendations. A few of them mentioned below:
(1)The punishment to be meted out has to be exemplary and justifiably harsh to act as a deterrent against recurrence of such incidents.
(2) Every single incident of ragging where the victim or his parent/guardian or the Head of institution is not satisfied with the institutional arrangement for action, a First Information Report (FIR) must be filed without exception by the institutional authorities with the local police authorities.
Any failure on the part of the institutional authority or negligence or deliberate delay in lodging the FIR with the local police shall be construed to be an act of culpable negligence on the part of the institutional authority.

SUMMARY OF THE JUDGMENT OF THE HON. SUPREME COURT DELIVERED ON THE 8th MAY 2009.

1. The Hon. Supreme court ordered that a number of recommendations made by the Raghavan Committee be implemented immediately. These included

Confidence building measures such as appointment of counsellors, arrival of senior students a week or two weeks after the Juniors have arrived; joint sensitization programmes; joint orientation programme of 'freshers' and 'seniors' to be addressed by the principal/Head of the institution; organization on large scale of cultural, sports and other activities; make provisions for faculty members to dine with the hostel residents in their respective hostels etc.

Every institution must have an Anti-Ragging Committee and an Anti - Ragging Squad. There should be a Monitoring Cell on Ragging at the University Level that would coordinate with the affiliated colleges and institutions under its domain. There should be a Monitoring Cell at the level of the Chancellor of the State Universities.

In the, light of the increasing number of private commercially managed, lodges or hostels outside campuses, such hostels and management must be registered with the local police authorities and permission to start such hostels or register them must necessarily be recommended by the Heads of educational institutions. It should be mandatory for both local police, local administration as well the institutional authorities to ensure vigil on incidents that may come within the definition of ragging.

Wardens must be accessible at all hours and therefore it is important that they, be available on telephone and other modes of communication. Similarly, the telephone numbers of the other important functionaries - Heads of institutions, faculty members, members of the anti-ragging committees, district and subdivisional authorities and state authorities where relevant, should also be widely disseminated for the needy to get in touch or seek help in emergencies.

Brochures or booklet/leaflet distributed to each student at the beginning of each academic session for obtaining undertaking not to indulge or abet ragging, shall contain the blueprint of prevention and methods of redress."

The educational institutions shall ensure that each hostel should have a full-time warden who resides within the hostel, or at the very least, in the close vicinity thereof.

2. The Hon. Supreme Court acknowledged that The Ministry of Human Resource Development, Government of India, in consultation with UGC, MCI, AICTE and other similar regulatory bodies was in the process of setting up a central crisis-hotline and anti-ragging database in the manner suggested by Dr. Raj Kachroo. The Hon. Court , however, added that

The task of monitoring the database be given to a nongovernmental agency, to be immediately nominated by the Union of India to build confidence in the public and also to provide information of non compliance to the regulatory bodies and to the Raghavan Committee.

The database shall be created out of affidavits affirmed by each student and his/her parents/guardians, which affidavits shall be stored electronically, and shall contain the details of each student.

The database shall also function as a record of ragging complaints received, and the status of the action taken thereon.

3. The Hon. Supreme Court ordered that Regulations on Curbing the Menace of Ragging, formulated by the UGC, must be adopted by all other regulatory bodies, such as AICTE, MCI, DCI, NCI etc.;

4. The Hon. Supreme Court acknowledged that the incident involving the death of Aman Kachroo clearly indicated that the formulation of guidelines and regulations was not sufficient. Hence, the Hon. Court ordered that such regulations shall have to be enforced strictly, and penal consequences for the heads of the institutions/administration of the institution who do not take timely steps in the prevention of ragging and punishing those who rag. In addition to penal consequences, departmental enquiries be initiated against such heads institutions / members of the administration / faculty members / non-teaching staff, who display an apathetic or insensitive attitude towards complaints of ragging;

5. The Hon. Supreme Court said that not only the students, but also the faculty must be sensitized towards the ills of ragging, and the prevention thereof. Non-teaching staff, which includes administrative staff, contract employees, security guards etc., have also to be regularly sensitized towards the evils and consequences of ragging;

6. The Hon. Supreme Court ordered that the Principal or Head of the Institution/Department shall obtain an undertaking from every employee of the institution including teaching and non-teaching members of staff, contract labour employed in the premises either for running canteen or as watch and ward staff or for cleaning or maintenance of the buildings/lawns etc. that he/she would report promptly any case of ragging which comes to his/her notice. A provision shall be made in the service rules for issuing certificates of appreciation to such members of the staff who report ragging which will form port of their service record.

7. The Hon. Supreme Court said that it was necessary that parents/guardians of freshers assume responsibility for promptly bringing to the notice of the Head of the Institution any instance of ragging.

8. The Hon. Supreme Court said that the SHO/SP, within whose jurisdiction a particular college falls, shall be responsible for ensuring that no ragging takes place on the campus of the concerned college, and to effectively deal with incidents of ragging, should, any such incidents take place. Once a central database/crisis hotline is made operative then as soon as SHO/SP, within whose jurisdiction a particular college falls, is contacted by the crisis hotline staff, then such SHO/SP shall deal effectively with the incident and cooperate and communicate with the crisis hotline staff and/or the independent monitoring agency. This will build confidence and encourage people to report incidences of ragging without fear or delay;

9. The Hon. Supreme court said that once the database/crisis hotline is operative, State Governments shall amend their anti-ragging statutes to include provisions that place penal consequences on institutional heads.

Methodology

Games that we play

Swapnendu Banerjee
Department of Economics, Jadavpur University, Kolkata

Date & Time: 27th July, 2018; 10:30 AM – 1:30 PM

In the late thirties, mathematician John von Neumann turned his prodigious innovative talents towards economics. This brief encounter of his with the day's economic theory convinced him that it was in need of a new mathematical tool. In the years that followed, he along with Oskar Morgenstern went about creating a brand new mathematical tool which was offered to the profession in their now classic book 'Theory of Games and Economic Behavior' published in 1944. In this book, they developed the concept of 'two-person-zero-sum' games and other cooperative game theoretic concepts. But soon economists found out that the phenomenon of 'one person's gain is the other person's loss' was too restrictive in many applications. Later John Nash took the next giant step and gave a solution concept for broader class of games which need not be zero-sum. Thus 'Nash Equilibrium' revolutionized what we now know as the 'modern non-cooperative game theory' and laid the foundation for further development in the field.

Game theory (non-cooperative) is sometimes known as interactive decision theory. It deals with situations where people with different (mostly competing) goals try to take into account others' actions in deciding on the optimal course of action. Game Theory has wide applications in Economics, Computer Science, Biology, Political Science, Sociology and other social sciences. In the first part of the lecture we will talk about static games of complete information and dynamic games of complete information. Static games are simultaneous move games and Dynamic games are sequential move games. We will look into relevant solution concepts of the above mentioned games (viz. Nash Equilibrium and others). In the second part of the lecture we will play some games in the class. This will enable the participants to grasp the solution concepts of a varied class of games.

Methodological/epistemological issues in social research
Achin Chakraborty
Director, IDSK Kolkata

Date & Time: 10th July, 2018; 10:30 AM – 1:30 PM

1. There are different types of research inquiries. When a study is designed primarily to describe what is going on or what exists, without entering into the analysis of underlying relationships or causal connections that are not so apparent, it is *descriptive*. However, there is no such thing as 'pure description', as description involves conscious methodological choice. If we establish some association between entities, it is *associational* or *relational*, not necessarily *causal*. Most policy discussions, however, are based on some understanding of the causes and their effects on various outcomes. Therefore most inquiries try to establish some causal connections between choices or actions of agents (individual, group, government, MNC etc) and outcomes. Yet another altogether different kind of inquiry is *evaluative*. For an evaluative inquiry one applies certain normative criteria to judge states of affairs. Amartya Sen often makes this distinction between evaluative exercises and descriptive-analytic exercises.

2. To establish any connection between specific 'causes' and 'effects' there is no simple formula. Three basic ingredients of social research are (i) some *ideas* about how things are or how change takes place, (ii) *data* or observations on 'facts', (iii) *methods* that integrate ideas and observations. Ideas are obtained from various theories. They may often look like commonsense. But if they are part of a theoretical framework one can expect logical coherence in the ideas, which commonsense does not guarantee.

3. What is theory? I think it can be defined only within a *paradigm*. Broadly speaking, a paradigm is a set of underlying beliefs about the ways things are. For many of us who work in what is loosely called 'development research', a kind of *positivism* seems to be the underlying paradigm. In this version of positivism the core belief is that reality is out there and by gathering 'facts' it is possible to find out what is happening in reality. The researcher is assumed to stand apart from the observed and produce objective knowledge. How does she go about it? First, the researcher identifies separate aspects of reality and expresses them as 'variables'. Then she goes on examining the relationships between variables. This involves both observation and reasoning.

4. Do "facts speak for themselves"? Surely, they do not. One needs to sort out relevant from irrelevant facts at the outset. Without some prior idea about the nature of the phenomena, without some propositions, assumptions etc, there is no

way this can be done, according to a positivist. Deciding that observation X, or Y, is relevant marks the start of a theory. In this paradigm, theory means a logically valid chain of reasoning starting from certain premises called postulates. Postulates contain certain terms that are representatives of persons, organizations, things, actions, states etc. found in the world of experience. A meaningful analysis presupposes that the terms are unambiguously defined.

5. By *method* we mean a tool or a technique informed by an approach which is applied in a research inquiry. But *methodology* is concerned with the framework within which particular methods are appraised. In other words methodology deals with the broader question of 'how do we know what we know?'

6. Till this point we have taken the position that there is an underlying reality which research can find out more and more about. With effort and technique we can achieve greater precision in our understanding. However, an alternative belief could be that different accounts or pictures of reality are simultaneously possible based on different perspectives and interests. 'Qualitative' research methods are usually associated with this *constructivist* view. The researcher tries to bring out and record different accounts from different viewpoints and then construct what appears to be a complex story. But the problem with this view is that one does not have a sure way of deciding on what the best story among several possibilities is.

7. In some areas of social research, the qualitative-quantitative distinction has led to protracted arguments with the proponents of each arguing the superiority of their kind of method over the other. The quantitative side argues that it is 'rigorous', 'hard', 'scientific', and so on. The qualitative approach, as claimed by its proponents, is 'superior' because it is 'sensitive', 'nuanced', 'contextual', and so on. Both qualitative and quantitative research rest on rich and varied traditions that come from multiple disciplines and both have been employed to address almost any research topic one can think of. There is no reason to give primacy to one over the other. Different methods are required to tackle different problems, and a combination of techniques will frequently yield greater insight than either one used in isolation.

8. Two things have to be separated in this context. As far as types of data are concerned, there is little difference between qualitative and quantitative data. All qualitative data can be *coded* and expressed in numeric form. The difference perhaps lies in the assumptions about reality and about the way one should acquire knowledge about reality. For instance, many researchers who follow the qualitative approach believe that the best way to understand any phenomenon is to view it in its context. Some in the qualitative tradition believe that the researcher cannot stand apart from the process and produce objective knowledge. This can go on.

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Rethinking Qualitative Methods in Social Science Research

Amites Mukhopadhyay
Department of Sociology, Jadavpur University

Date & Time : 10th July, 2018 ; 2:15 PM - 5:15 PM

Qualitative methods are quite commonplace in social science research. The present lecture aims to revisit issues at stake in qualitative research. Moving away from the conventional distinction between qualitative and quantitative, the lecture documents the changes that have taken place in the modalities of qualitative research brining to the fore contentious arguments involving questions of subjectivity vs objectivity or modes of representation.

Methodological Questions in Social Sciences
Anjan Chakrabarti
Department of Economics, University of Calcutta

Date & Time: 14th July, 2018 ; 10:30 AM – 1:30 PM

My discussion will float around the question of what constitutes theory and what produces theoretical differences. In this regard, I will elaborate upon epistemology (issue of construction of knowledge) and entry point (the focus of knowledge production) as the two criteria/standard for defining a theory. There are two issues of epistemology that I seek to elaborate: logic and truth. Regarding the logic of a theory, I intend to elaborate upon the deterministic structure of causality and the non-deterministic approach of overdetermination. These two approaches produce different modes of reasoning and consequently introduce different ways of understanding the concept of relationship between any entities. Regarding the question of truth claim of a theory and its consequences, I will briefly unpack rationalism and empiricism. I intend to show that these differing approaches are deterministic and point to a theory being an absolute truth. The consequence is that there is scope for only one theory seen as truthful thereby rending other theories as false. This makes the discipline singular. In contrast, under overdetermination, truth is relative and not absolute. producing thereby multiple ways of explaining the same thing. Therefore, there is space for multiple theories in the discipline or what is called heterodoxy. Entry point on the other hand is a concept that seeks to isolate some process in the reality which it seeks to focus upon. A theory then builds itself by connecting this chosen entry point to other elements by using either a deterministic or non-deterministic epistemology. Theories differ by virtue of their differently chosen entry points (what to explain) and epistemologies (how to explain).

In this regard, I will provide the example of economics to make a case for diversity in the discipline. I will show how *epistemology*, which can take the two contrasting forms of determinism and non-determinism, and *entry point* which becomes the focus of organizing theories serve as the *foundation* of constructing different economic theories and of inter-theoretical comparison. In particular, I demonstrate how and why Neoclassical, Marxian and Keynesian Economics emerge as distinct theoretical systems with their respective truth claims by virtue of being differentiated by their dissimilar focus of analysis and the diverse ways in which they are constructed. Theoretical limitations are resultantly endogenous product of construction of knowledge itself. Rather than consider diverseness asincapacitating for the discipline of economics and therefore promote prejudice and exclusion of thoughts, I advance a strong rationale for internalizing it and therefore broadening the idea of the discipline.

Environment

Disaster Management and Sustainable Development
Sugata Hazra
School of Oceanographic Studies, Jadavpur University

Date & Time: 21ˢᵗ July, 2018; 10:30 AM - 1:30 PM

 The goal of disaster management is to reduce the vulnerability of local communities through disaster preparedness and capacity building . Earlier (2000-2015) Hyogo Framework and later Sendai framework (2015-30) set the specific goals and targets for disaster risk reduction. It is observed that Deltas and coastal zones are major impact areas, particularly for multiple disasters exacerbated by Climate Change. By 2025, coastal population will account for 75% of total world population. At the same time , one third of the coastal regions run at a high risk of degradation due to various natural and anthropogenic forcing. Asia is the most threatened region with 69% of their coastal ecosystem at risk of both fast and slow onset disasters. However, there is an inverse relationship between the level of development and loss of human lives in a disaster. Inclusive and sustainable development emerges as an essential requisite for long term disaster risk reduction.

 Natural hazards are extreme events of otherwise steady state natural processes. Their magnitude and frequency (recurrence interval) are inversely related .In turn they can affect the environment beneficially or adversely. Understanding of natural processes and environmental change are therefore necessary for any society capable of integrating nature, in it's regular and extreme forms, in the process of development planning. Human activities, on the other hand, are capable of affecting both magnitude and extent of natural hazards and disasters.

 A Disaster happens while hazards converge with biophysical and social vulnerabilities. Disaster Risk relationship is given by - Risk of Disaster= hazard*vulnerability/capacity to cope. Vulnerability is the degree to which a system is susceptible to, and unable to cope with, the adverse effects of hazards. If we can assess the vulnerability of society and environment and risks to various hazards, we can undertake effective disaster management through risk reduction.

Pre disaster activities for risk reduction include vulnerability and risk assessment , risk mitigation, risk transfer, prediction and preparedness planning. It needs to be followed up by post disaster   emergency response, reconstruction and rehabilitation keeping the environmental sustainability a priority. Reviewing a set of case studies the paper attempts to find out the scope of synergy of efforts of disaster management and sustainable development. It is observed that attempts to attain the 17 major goals of sustainable development may considerably reduce the risk of disaster to any

community or country. India , nearly 10 years after the en action of National Disaster management Act 2005, has adopted a National Disaster Management Plan in 2016. The plan incorporated the approach enunciated in the Sendai frame work (2015-30) with the four basic objectives

1. Understanding disaster risk
2. Strengthening disaster risk governance to manage disaster risk
3. Investing in disaster risk reduction for resilience
4. Enhancing disaster preparedness for effective response and to "Build Back Better" in recovery, rehabilitation and reconstruction.

The NDMP has also outlined specific financial responsibilities for disaster management which envisages a National Disaster Response & Mitigation Fund, a State Disaster Response& Mitigation Fund in each State and, within the States, a District Disaster Mitigation & Response Fund in each district.

However, the paper argues that In the apart from provisioning for 'fast onset' disasters, adequate emphasis needs to be provided to prepare a community for "slow onset" disasters particularly those exacerbated by Climate Change . In the state level, we need to publicize our disaster management plans, need to make it more participative and gender sensitive. Anticipating migration due to Climate Change, we may take up appropriate retreat and rehabilitation plans for the vulnerable deltas and coastal communities.

Coastal Zone Disaster Management by Shelter Centric Preparedness With Provision of Rescue and Safety

Gupinath Bhandari

Centre for Disaster Preparedness & Management (CDPM), Jadavpur University

Date & Time: 16th July, 2018, 2:15 PM - 5:15 PM

The Indian Sundarbans Delta (ISD) is part of the delta of the Ganga-Brahmaputra-Meghna (GBM) basin in Asia. The ISD lies in between 21°40'04"N and 22°09'21"N latitude, and 88°01'56"E and 89°06'01"E longitude. The total area of Sundarban comprise of 25500 km2, out of which 9630 km2 area is covered by Indian Sundarbans and the remaining part is covered by Bangladesh Sundarbans.

Hazard is an event that is reasonably likely to cause harm or damage to humans, other organisms, or the environment. Coastal hazards like, cyclone, storm surge, flood etc. are one such fatal natural event which bears threatening effects on the coastal regions creating an imbalance in the normal ecosystem base. Henceforth, a sustainable management option with the implication of satellite Remote Sensing and GIS sounds to be most fruitful. And works of Mazda *et al*. (1997), Primavera and Esteban, 2008; Erwin, 2009; Powell *et al*., 2011, Nayak et al. 1991, Jagtap et al. 2001 etc can be put forward in such context.

But most of these works are being done on the ocean coastline, which may not be applicable in estuarine delta coasts with complex geomorphic set up and thus leaves us with a scope to work more on estuarine delta coasts, The Sundarban delta spanning across about 25,000 km2 over West Bengal and Bangladesh is such an estuarine delta with rich natural resources, strong biodiversity and considerable human settlement, that suffers from multiple hazards regularly. The principal objective of the present discussion is to provide a management options during construction with special reference to provision of rescue and safety measures over the tidal rivers in Sundarban. With time the huge construction in the name of development may disturb the Sundarban ecosystem and degrade the mangrove density. A model should be developed to study this, which can be done by developing a model against coastal hazards for Indian part of Sundarban, with the local resources using satellite Remote Sensing and Geographical Information System (GIS) with due consideration on the environment, biodiversity and socioeconomic conditions of the region. The model will be developed based on the Sustainable Livelihood Framework originally developed by DfID (1999).

This has to be developed by considering the data of river dynamics, sediment characters, mangrove degradation pattern, water and air pollution etc. A sustainable management option may come out, with a modification of Sustainable Livelihood

Framework originally developed by DfID (1999), to protect Sundarban and the inhabitants of this area, from coastal hazards and alleviation of socioeconomic condition with the aid of natural resources.

Hazard is any biological, chemical, mechanical, environmental or physical agent that is reasonably likely to cause harm or damage to humans, other organisms, or the environment in the absence of its control (Sperber and William 2001). Hazards can be caused by naturally occurring events, or they can be due to man-made events. Hazards are usually of two types: rapid onset and slow onset.

Hazards that arise suddenly, or whose occurrence cannot be predicted far in advance, trigger rapid-onset disasters. Earthquakes, cyclones and other windstorms, landslides and avalanches, wildfires, floods and volcanic eruptions are usually categorized as rapidonset events. Whereas slow-onset disasters concentrate on one hazard: drought. Coastal Hazards fall under the category of rapidonset events and henceforth causes immense destruction to the coastal regions and the economy of the concerned areas. Depending on the type of hazards, the rescue system has to be developed. In case of West Bengal Coastal Zone there are two categories; 1) Open Coast, such as Digha, and 2) Estuarine Coast, such as Sundarban. Three districts come under this area, East Medinipur, North 24 Parganas, and South 24 Parganas. These districts do have already implemented or in plan total 251 cyclone shelters. These cyclone shelters have been planned for multipurpose disaster shelters. Sundarban is more cyclone prone area than Digha; also Sundarban is protecting Kolkata from cyclone. Hence Sundarban is acting as cyclone shelter for Kolkata. On the other than apart from these natural disasters, there is man-animal conflict particularly in Sundarban.

Hence during the planning of Disaster Rick Reduction (DRR), multi hazards are normally considered.

Current Affairs

Migration in theoretical perspective

Rup Kumar Barman

Department of, History Jadavpur University

Date & Time: 16th July, 2018; 10:30 AM – 12:00 Noon

Migration of people from their place of their origin to alien lands, from village to town, from one region to another region, and from one country to another country, for socioeconomic, political and cultural reasons, is a common trend in human society throughout the ages across the world. There are two basic groups among the migrants. While the people of the first group migrate voluntarily from the place of their origin without being motivated by any external or internal force, the people of the latter group are forced to migrate from the land of their habitual residence because of 'force(es)' as generated from multiple sources including social, political, cultural and communal conflicts as well as for natural factors. Thus, the people of the second group are 'forced migrants'. Apart from the traditional forces of migration, we do notice the generation of an internal force by environmental disasters and 'environmental degradation' leading to the creation of crisis in the livelihood of an individual, a family, a community or a village/settlement. This trend of forced migration (because of crisis in livelihood) has been defined as 'crisis-induced-migration' in the recent years. It appears that the environmental disasters create 'disaster - induced displacement' or 'environmental refugees', the environmental degradation generates the crisis-induced displacement what is a slow process. Thus in this talk I'll highlight all the aspects of migration in theoretical perspective.

Forced Migration, Environmental Refugees and State Policies: Indian Scenario in Global Context

Rup Kumar Barman

Department of, History Jadavpur University

Date & Time: 16th July, 2018; 12:00 Noon – 1:30 PM

Among different categories of 'forced migrants', condition of the 'environment-induced displaced persons' or 'environmental refugees' is perhaps most vulnerable. In most cases, they don't cross the international border for which they can't be identified as 'refugees' or as 'asylum seekers' at per international covenants, conventions and international laws. So the people, those who don't cross international border, after being forced to evacuate their place of origin for environmental reason; are beyond the scope of international guidelines for recognition and protection as 'refugees.' The United Nations Organization (UNO) prefers to recognize them as 'internally displaced persons' (IDPs) along with the 'conflict-induced' and 'development-induced' displaced persons. Although the International Governmental Organizations(IGOs) and Non-Governmental Organizations(NGOs) have accepted them as 'environmental or ecological refugees' and agreed to treat them at per the 'conflict-induced forced migrants' or 'refugees', but practical scenario is quite different in the domestic affairs of many countries. In this respect, India is no exception. Although India has a long experience of handling the crisis of the 'conflict-induced refugees' since the independence (1947) but the 'environment-induced forced migrants' have not come under the jurisdiction of the state policy in the twentieth century. It is only with the beginning of the twenty-first century , after facing certain catastrophic natural disasters, the Government of India has adopted certain serious steps for disaster management and protection of the 'disaster-induced displaced persons'. These legal arrangements are mostly administrative and precautionary in nature where the rights of the IDPs are secondary. However, the National Human Rights Commission (NHRC) of India has emphasized (in 2008) on the adoption on the right-based 'relief and rehabilitation national policy' for the displaced persons including the 'displacement on account of natural and manmade disaster.' In this talk I'll highlight all these aspects of forced migration and environmental IDPs, international guidelines for the IDPs and state policy in India for management of environmental disasters.

Stress Management, Counselling and Psycho-analysis

Neurophysiology and Management of Stress
Dr. Subhrangsu Aditya
Counselling Services & Studies in Self-Development, Jadavpur University

Date & Time: 13th July, 2018; 2:15 PM – 5:15 PM

Stress is an unpleasant internal condition which occurs when perceived demands of a situation exceed one's perceived resources beyond the threshold of coping and resilience. According to Richard Lazarus et al (1984) the experience of psychological stress occurs as a result of 'transaction' (interplay) between two entities – 1) on one hand, presence of stressors (factors causing stress) in the immediate environment or life situation of a person and 2) on the other hand, cognitive appraisal of the situation by the person resulting in stress response. Cognitive appraisal is a mechanism through which an individual can assess a particular life event. Based on this assessment, one has to decide whether one should pursue, give up or get rid of the challenges involved in it. For example, while pursuing a career, a PhD, Post Doctoral fellowship or an independent research project, if the challenges tend to become too stressful one has to make an assessment and decide how much time, effort, money and emotion should be invested into it.

According to Lazarus, cognitive appraisal is of two kinds – primary and secondary, though both seem to occur simultaneously at different levels. Through primary appraisal one decides whether the situation involves challenge, threat, harm or loss. The object under threat in this case can be money, power, status, reputation, career, relationship, life, physical and psychological wellbeing. Through secondary appraisal one can assess potential resources available for dealing with an imminent stressful life event – such as: coping strategy, support system, skills of problem solving, organizing, memorizing, planning, time management, financial management, emotion regulation, empathy, communication, public relation and networking etc. If the available resources appear to be adequate for dealing with the demands of the situation, one remains relaxed. If the resources appear to be a bit inadequate, even then one feels positively aroused, but not stressed. In fact this might actually motivate the person to perform better and put in further passionate effort into the said pursuit. This ability to stretch oneself keeping with the demands of the situation is called resilience. The degree of resilience one can allow varies from person to person. However, there is a limit or threshold for everyone, beyond which it leads to stress. At this point, the balance of our autonomic nervous system gets inclined toward sympathetic over activity which leads to acute stress responses. This is mediated via sympathetic adrenomedullary (SAM) system. As a result, heart rate, blood pressure increases, there occur sweating, trembling, rapid shallow breathing, palpitation etc. Other internal physiological processes like digestion, sleep, bladder-bowel function, immunity etc. get disturbed. If it continues for days, weeks or months at a stretch,

chronic stress responses usher in mediated by hypothalamo-pituitary-adrenocortical (HPA) axis. This increases the risk of different Subhrangsu Aditya, Jadavpur University Page 2 chronic diseases like diabetes mellitus, peptic ulcer, rheumatoid arthritis, hormonal problems, obesity, autoimmune disorders etc. Moreover, certain brain areas get adversely affected by sustained high level of stress hormone (cortisol) in the blood. For example volume and connectivity of amygdala gets increased resulting in excessive anxiety, irritability, guilt, shame, jealousy, frustration, anger outbursts etc. Depression can follow secondarily as brain attempts to take defence against the ever increasing burden of emotional arousal.

On the other hand, another important brain area called hippocampus gets diminished in volume with diminished number of neural connections (less synapses and dendritic spines). This leads to a deficiency in the ability to learn and memorize. Such paradoxically opposite impact of chronic stress on amygdala and hippocampus have been reported by the research of Sumantra Chattarji (2012). At the same time, the prefrontal cortex of brain tends to perform poorly under such 'amygdala hijack' situation (Daniel Goleman, 2005). As a result rational thinking, problem solving, planning, time management, practical judgment, creativity, social skills – all tend to suffer. As an intervention strategy, cognitive approach recommends cognitive restructuring of the appraisal system. A positive and more adaptive re-appraisal of the stressful life situation as well as available coping options and resources can significantly reduce the intensity of stress response and resulting impact on physical and psychological wellbeing. The behavioural approach intends to bring back the autonomic balance toward parasympathetic end and thereby inducing a state of relaxation. The life style modification approach focuses on reducing stress prone lifestyle events. Instead, some enriching and meaningful engagements in life can help one recover from the ill effects of stress both physically and mentally. A positive, purposeful and esteem enhancing fantasy about self, life and future is also helpful in maintaining the islands of wellbeing amidst the ocean of stress. Psychological counselling can provide a space for exploring such meaningful options and make more adaptive self determined rational choices in life so as to progress toward growth and wellbeing.

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Interpersonal Skills-Transactional Analysis

Supriya Ghoshal
Secretary, West Bengal Right to Public Service Commission,
Government of West Bengal

Date & Time: 13th July, 2018; 10:30 AM - 12:00 Noon

Interpersonal skills are the set of interactive skills which help us to interact successfully in our social and working life. These sets of skills may also be called as 'Human' or 'Life 'Skills' and are exhibited by us when we interact with people around us.

Transactional analysis is a very important tool in analysing our behavioural pattern which shows how effectively we interact with each other and is also one of the most accessible theories of modern psychology. It has wide application in clinical, therapeutic, organisational and personal development, encompassing communication, management, personality, relationship and behaviour.

The theory was founded by Dr. Eric Berne in 1950's. He said that verbal communication is at the centre of human social relationships and psychoanalysis. He also said that when two people interact, one of them will speak to the other. This he called the transaction stimulus. And the reaction from other person called the response.

Berne stated that each person interacts from three ego states: Parent, Adult and Child. Parent is the taught concept and conditioned and developed by copying our real parents or parent like figures. It is the repository of values and prejudices. We can change it but this is easier said than done.

The Child ego state is the' felt' concept and the emotional body of data within each of us. When anger or despair dominates reason then the Child is in control. Like our parent we can change our Child ego state as well.

Our 'Adult' is our ability to think and hence it is the thought concept. It determines action of us based on received data and it is oriented towards current reality. If we are to change our 'Parent' or 'Child' we must do so through our 'Adult'.

Emotional Intelligence

Supriya Ghoshal
Secretary, West Bengal Right to Public Service Commission,
Government of West Bengal

Date & Time: 13th July, 2018; 12:00 Noon – 1:30 PM

Emotional intelligence is the ability to monitor one's own and others' feelings and emotion, to discriminate among them, to use this information to guide one's thinking and action.

Emotional intelligence is scientifically anchored by four cognitive components:

1. The capacity to perceive emotion.

2. To integrate emotion in thought.

3. To understand emotion &

4. To manage emotion effectively.

When these cognitive components are effectively exhibited in interaction with others, a person has emotional competence, which includes:--
1. Self-awareness; 2. Impulse-control; 3. Persistence; 4. Confidence; 5. Self-motivation; 6. Empathy; 7. Social- deftness; 8. Trustworthiness; 9. Adaptability;
10. Ability to work cooperatively.

Daniel Goleman and others have categorised the component of EI into two areas of concern, each with an awareness and application dimension. Thus, EI has four dimensions:

1. Self-awareness

2. Self-management

3. Social awareness &

4. Relationship management

Applying EI at work requires:

· Being aware of our feeling and acting congruently.

· Sharing our feeling with straight forward and composed manner.

· Treating other with compassion, sensitivity and kindness.

· Being open to emotion and ideas of others.

· Building and mending relationships.

A Sample Exercise

SEPARATE FACTS FROM INFERENCE

Read the narration carefully which follows. Then see how well you can distinguish a FACT from INFERENCE.

Sharma, a buyer with the XYZ Company, was scheduled for a 10 o'clock meeting in Singh's office to discuss the terms of a large order. On the way to that office, the buyer slipped on a freshly waxed floor and as a result received a badly bruised leg. By the time by the time Singh was notified of the accident, Sharma was on the way to the hospital for x-ray. Singh called the hospital to enquire, but no one there seemed to know anything about Sharma, it is possible that Singh has called the wrong hospital.

Examine the statement below. Without discussion put a tick mark against each statement as to whether it is a fact or inference.

Statement	Fact	inference
1. Sharma is a buyer		
2. Sharma was supposed to meet with Singh		

3. Sharma was scheduled for a ten o'clock meeting		
4. The accident occur at XYZ company		
5. Sharma was taken to the hospital for x-ray		
6. No one at the hospital which Singh called knew anything about Sharma		
7. Singh had called the wrong hospital.		

Economics and Politics

From 'Planning for Industrialisation' to 'Make in India': The evolution and the critic

Saikat Sinha Roy
Department of Economics, Jadavpur University

Date & Time: 12th July, 2018, 10:30 AM – 1:30 PM

While the institutional mechanism underlying policy planning has undergone a change, the process also took significant strides evolving from planning for industrialisation to 'Make in India'. This is especially important in the context of wide ranging economic reforms and a changing character of the Indian economy. The lecture will trace the evolution of the institution as well as the process identifying the specific areas of change in approached to policy and development outcomes.

Understanding Multiculturalism

Shibashis Chatterjee
Department of International Relations, Jadavpur University

Date & Time: 17th July, 2018; 2:15 PM - 5:15 PM

Multiculturalism is perhaps the most contested idea in contemporary political philosophy. While cultural diversity is an inescapable condition of life, the positive appreciation of diversity is a remarkably recent development. Multiculturalism sourced in the complex autobiography of citizenship. The idea of a shared political identity despite our innate and inescapable cultural differences has a long and tortuous past. The modern citizen was formed through the discourses of rights and a series of disciplinary practices of the state. The three generation of rights in the West, namely, civil, political and social, were designed to forge the unitary and inclusive citizen who integrated with the state and owed loyalty to its institutions through a body of shared cultural idioms that were usually crafted in a common medium of expression. This ultimately culminated in winning over the political allegiance of the white, predominantly male, heterosexual, blue collar worker through the largesse of the

welfare capitalist state. However, by the 1970s, the tide had started to turn. Several groups emerged who demanded protection and subsidization of their cultural attributes and practices. There were several such demands coming from national minority cultures, the members of immigrant communities and new social movements, who felt marginalized in their own societies in various ways, each with distinctive sets of issues that needs to be dealt with care. Multiculturalism is in a way about dealing with group-related differences and involves many kinds of politics of identity that were buried earlier under the more inclusive politics of distribution. Multiculturalism, in contrast, has raised a series of vexing questions on claims of recognition. This lecture would attempt to summarize some of these debates and explore the possibilities of a liberal accommodation of group differentiated rights.

Applications of Economics to Contemporary Issues
Siddhartha Mitra
Department of Economics, Jadavpur University

Date & Time: 27ᵗʰ July, 2018; 2:15 PM - 5:15 PM

Four issues will be covered in this lecture. A brief abstract of the discussion pertaining to each is given below:

1) **Economic Impact of Robotisation**: There are sectors in which robots are displacing humans from jobs; yet by helping those employed to save time and work less, robotisation and artificial intelligence might also facilitate consumption and stimulate the economy. A comprehensive picture of the impact of robotisation on the economy, with empirical evidence, will be provided.

2) **Poverty Alleviation**: Around 1 billion people on the globe still continue to remain in poverty. The discussion will attempt to sketch out a comprehensive short and long run strategy for poverty alleviation which will drawn on existing knowledge in economics, sociology, brain science and nutritional science.

3) **Alleviation of Terrorism**: The threat from terrorism is increasing by the year and violent counter terrorism seems to have failed. The discussion will focus

on how 'nudge theory' (which relates to how the environment can be changed to modify behavior) can be used to alleviate and prevent terrorism

4) **Behavioral Economics**: In 2017 Richard Thaler was awarded the Nobel Prize for developing this field. I will talk about how in regard to explaining certain aspects of human behavior, behavioral economics does a better job than neoclassical economics.

History

Philosophy of History: Delving Into Deep Water

Nupur Dasgupta
Department of History, Jadavpur University

Date & Time: 25th July, 2018; 10:30 AM – 1:30 PM

"'I should see the garden far better,' said Alice to herself, 'if I could get to the top of that hill: and here's a path that leads straight to it—at least, no, it doesn't do that—' (after going a few yards along the path, and turning several sharp corners), 'but I suppose it will at last. But how curiously it twists! It's more like a corkscrew than a path! Well, this turn goes to the hill, I suppose—no, it doesn't! This goes straight back to the house! Well then, I'll try it the other way.'" Through the Looking Glass, Ch II, The Garden of Live Flowers.

It is a tricky way to go – the path to History.

When anyone talks about history, the first instinct is personal. History is personal, for it carries individual perspective of eventsexperienced and considered significant on an individual level. At the other end we teach history from a formal point of the discipline. For it is one of the common disciplines which fall under what we have come to term as Humanities, or is it liberal Arts or Arts or Social Sciences?

History again stands quite apart- it is not only what it contains within it –events and their narratives, explanations, interrogations. It is also a way of looking at events, narratives on them, interrogations on them, etc. So it is both a repository of facts and information and their analyses and unanswered queries on them as all as the way we look at these artifacts of memory, for facts are often what memory makes of them.

Now we have come to the big point – memory. There are two things to think about it – whose memory? What memory? Do we see it at a personal level or is it also collective memory? What about selective memory? What is the sanctity of this memory? Can this memory be fact? Is memory legitimate for pursuing under the scope of history? Or history is only facts? How do we get these facts? Are facts not perceived and stored by individuals, institutions, collective categories? How then such facts are facts? How are they not memories? What about fiction? Are they enhanced memories? Are they conceived facts? History takes in all since facts, memories and fictions are all diverse projections of the human mind and cognition.

So, it is a jumble of questions, - puzzling, unending and frustrating. It is not pure science and it is not absolute. Period.

That is what history is.

But history is also something without which nothing exists, not in the human perspective of the world. Not in the time – space dimension that we live in. All objects, species, spaces have histories, little known or absolutely unknown. But one thing is clear. They were and are in existence through time – and therefore, they have a history.

So there is nothing that does not have a history – from a malamute to a coastline to a disease and a patient afflicted by it. An unknown musician has his history as much as do maestros. Some are known to all, some are known to some and some are known to none.

That's mostly done. I have possibly made it clear how unwieldy and wide the scope of history is; how encompassing it is. And yet, this is the wide scope which underlay history as an epistemic rubric – a parameter of cognition of all events, things and living beings in a time graph,- in a chronological order and within given spaces. The best method that allows us to make meaning of this jumble has also been inexistence for quite some time – since the Greek historian Herodotus wrote his history, or if we think on the line illuminated by our own RomilaThapar, - since the ancient Indian poets wrote about their society in the *suktas*and *gathas*they composed -as embedded histories. These narratives are themselves artifacts and at the same time sources of history. There is a broad take on realities of lives lived projected in these narrativesof history. They contain history, the kind that make our identities meaningful and real, afford us a mooring in the social orbit of things and spaces, for we are known through our histories.

Our talk will take us through these discursive tracts to a few corners of history, if history can ever be put within a perimeter.Interjections, questions, pointers and opinions of all are welcome as we travel through this vast terrain.

Historicising Climate, Disaster and Environmental Refugees

Ranjan Chakraborty

Hon'ble Vice Chancellor, Vidyasagar University

Date & Time: 14th July, 2018; 2:15 PM - 5:15 PM

The lecture focuses on the rise of environmental refugees as a new category of displaced people in recent times. As a result of the ongoing warming of the planet, both humans and non-humans are exposed to severe natural calamities including flooding and desertification. Interestingly enough the Bengal Delta happens to be the largest producer of environmental or climate refugees all through its history. The discussion primarily concentrates on Bengal with reference to larger global context.

Visual Turn in Sociology

Dalia Chakraborty

Deparetment of Sociology, Jadavpur University

Date & Time: 11th July, 2018; 10:30 AM – 12:00 Noon

Visuals have now become integral to every communication - formal or informal, faceto-face or distant. Gone are the days of words-only letters , now we text s*milie*s to express our feelings, store visual profiles for virtual communication, or simply see each other in Skype and WhatsApp. Even the impersonal communication for target audience , for example, ad for a consumer item, invariably contains visuals, still as well as moving. Hence students of social sciences should know how and why it is created, what it encodes, what is its impact, intended as well as unintended, and how underlying the appearance or form of objectivity of an image, there is a deep structure of meaning/s, which are essentially subjective in nature. Furthermore, the reproducibility of visual images, its accessibility across social strata, direct impact on viewers, and most importantly, its reconstructive power make it useful to record, illustrate and evaluate events and issues. This may eventually empower all those exposed to visuals either in course of creating it or just as a viewer, to bring about social change in a desired direction or to resist any attempt to harm them or others.

Yet it is only since the 1990s that the use of visuals has started gaining ground in social sciences.

Visuals are used in multiple ways in Sociology. Sociologists categorize parts of the world, thus creating data (the scientific mode); sociologists use their own subjective experience as a source of data (the phenomenological mode); sociologists structure their data into accounts (the narrative mode); sociologists build data from the point of view of their subjects (the reflexive mode). Images may be scientific, narrative, phenomenological or reflexive depending on how they are constructed, presented and viewed (Harper 1988: 61). Unfortunately, the founding fathers of sociology did not use visuals and produced abstract images of society. Since 1930s, with the rise of photojournalism sociologists started looking down upon images as a mere part of mass communication. By the post-World War era positivistic insistence on objectivity, and dominance of quantitative method made the exclusion of visuals almost complete. Only in 1960s when West was facing crisis over issues of war, race, class, gender, etc. radical departure from mainstream became a reality in a few photographic studies of social movements. Furthermore, extensive photographic documentation of mass movements in America of 1960s, in a way, forced sociologists to take note of it.From the 1960s to the early 1980s, methodological debates centre on the question whether visual images and recordings can usefully support the positivistic project of social science. A photograph can be taken as an objective record of facts. But the critiques of positivism focus upon the impossibility of 'true' visual record, and the constructedness of the stories of films and videos. The post-modern approach points out that the meaning of the photograph is constructed by both the maker and the viewer, and both carry their social positions and interests to the photographic act.

Doing Visual Sociology

Dalia Chakraborty
Department of Sociology, Jadavpur University

Date & Time: 11th July, 2018; 12:00 Noon – 1:30 PM

For doing visual sociology we should know how to use visual methods of social research. Data collection or generation in visual method is possible through :
i) Making visual representations;
ii) examining pre-existing visual representations; and
iii) collaborating with social actors in the production of visual representations. Visual method is often participatory in nature when the subjects are allowed to participate in creating visual data and/or analyzing it. Two commonly used methods are photoelicitation interview and shooting scripts. Semiotics is the most popular approach among scholars in cultural studies for analysis of visual images. Another way of analysing visuals is through a discursive approach. In this presentation I would like to take up both semiotic and discursive analysis of different genres of images like medical advertisements, cartoons, action photographs of protest movements etc.Making sense of social reality is often more urgent than measuring the same and visuals significantly contribute to make sense of human emotions and social actions, thereby fulfil the primary objective of doing Sociology.

Literature, Language and Culture

Facts, Finance and Fiction: Literary Studies and Higher Education

Swapan Chakravorty
Chair Professor, Presidency University

Date & Time: 23rd July, 2018; 10:30 AM – 1:30 PM

What is the subject of 'literary studies'? Better put, what is the object that 'literary studies' studies? Geology may study rocks and fossils, but they do not produce rocks and fossils. But the discipline identifies a discourse as 'Geology'. Historians study History and write 'History' although theymay not be 'making history'. But literary scholars neither produce 'literature' nor write it, if by 'literature' we mean poems, stories, plays, novels, short stories, travelogues and song lyrics. Northrop Frye claimed long back: 'Physics is an organized body of knowledge about nature, and a student of it says that he is learning physics, not nature. Art, like nature, has to be distinguished from the systematic study of it, which is criticism. It is therefore impossible to "learn literature": one learns about it in a certain way, but what one learns, transitively, is the criticism of literature.'

There was a time when 'imaginative literature' was set off against the 'literature of knowledge', but we are none too sure today how to look at literature. Lucretius' (1st century BCE) poem *De rerumnatura* was a text on Physics; physicists do not read him, literature students do. Edward Gibbon (18th century CE) and Thomas Carlyle (19th century CE) are read in literature courses, after they have served their purpose in the History curriculum. Texts turn into 'literature' when no other discipline has any use for them as cognitive sources.If literatureis shorn of cognitive value, why have it in a university curriculum and, more importantly, why spend public money on it? This is part of a larger question: does literature impart knowledge?

In Indian sources, the cognitive value of the arts was not undermined, nor were the ontological status of useful arts such as architecture and pottery separated from that of the mimetic arts such as poetry and music as Plato does in *Sophists*. The *puranas* were not simply myths (*atikatha*), nor were epics simply *kavya*: they were also *itihasa*, a narrative that appealed to collective memory.Sanskritized ancient India, as we find in Vatsyayana (2nd century CE), made no difference between useful skills such as making a bed and sewing on the one hand, and writing poetry on the other. The gains of this broader view of what the ancient Greeks called the arts or *techne* were sadly offset by the institution of caste which kept *sudras* outside the pale of the higher reaches of learning. We may have missed a trick when he ignored the possibilities of the indigenous and alternative view of 'literature' in democratic India. What seems to me most valuable is that such a notion emphasizes critical distance from the object of study, not immersion or passionate involvement. The politics of the humanities is

simply not about engagement or partisan opinions. It is about disengagement from the immediate, and the proven route to critical questioning of the powers that rule us, including the ideologies to which we seemingly accede.

Linguistic situation In India: an introduction
Mahidas Bhattacharya
School of Languages and Linguistics, Jadavpur University

Date & Time: 26th July, 2018; 10:30 AM – 1:30 PM

A country has thousands of mother tongue, dialects, 122 languages and millions and millions of members of such diverse linguistic communities are distributed and settled their survival throughout this subcontinent randomly since the prehistoric era. Such a complex Indian linguistic situation is interpreted differently by different groups of people in this land due to several reasons. One part of it is related to the ignorance of the pan Indian situation in reality covering all aspects of a society flourished with multi-socio-cultural parameters like, language, religion, ethnicity, culture, historic events, socio-economic system, development of nationalism and nationality, simplifying tendency of administrative function etc. The linguistic interpretation, due to above reason, sometimes becomes partial, bias generating uncomfortable situation to other speech communities, responsible citizens, linguists, academics, political personalities who are sincerely thinking on the issues related to this area. One of the most important issues is our recent attempt to add or gather the constitutional power or to earn such support behind any of the said parameters in the name of identity or to maintain the dominance by rationalizing and utilizing constitutional set up generating unhealthy disputes.

But the recent development of the acceptance of multilingual situation by a considerable number of groups of intellectuals and scholars , conscious attitude of sincere citizens, multilingual power of Indians created a space for us to know each other with real time linguistic picture of the country, the founding parameters of the unified culture within "Diversities" . The concept of one language one nation is now outdated. The attempt is how a multilingual nation will survive and flourish accommodating all. Probably we are now concern about the view that how do the nation will be able to extract the knowledge of others diachronically or synchronically for the sake country's beauty if tolerance of each other is established rationally and constitutionally.

Performing Arts

Raga and Realization
Suchisree Ray

Date & Time: 24th July, 2018; 2:15 PM - 5:15 PM

The little girl had the making of a poet in her who, being told to be sure of her meaning before she spoke, said: ''how can I know what I think till I see what I say.'' Graham Wallas, The Art of Thought.

North Indian classical music is all about expressing one's experience though certain rules and techniques those are to be followed. Two sorts of (classical) musical- forms are there, Dhrupad - the older and conservative genre and kheyal - the younger and democratic one. My genre is kheyal.

The ancient form of classical singing after the Vedic age had been "Dhrupad" and " Dhamar". Basically gods and goddesses were praised through the bandishes (lyrical composition) of Dhrupad ; and Dhamar describes the joyful and colourful Hori festival. Thus Dhrupad was very conservative style of singing . Tansen , the legendary vocalist of Akbar the grate's Court used to sing dhrupad.

After Islamic invasion in India dueto the amalgamation of art and culture between two extremely different religion and country, entire socio-economic character of our country as well as music and its form changed. It must be mentioned that court musicians that time had to perform before a Mughal emperor or Sultan and so influences of Persian music could never be avoided. Thus evolved kheyal (a Persian word) that means imagination. This style gave classical vocalists more freedom and space .

The protagonist of the singing style, may be dhrupad , dhamar or kheyal, is Raga. Raga means mood, or emotion though technically means a phrase of musical notes , may be of five six or eight *swara*-s but not less than four. In the vedic age there were only three notes, one middle, one lower and the other upper, gradually other notes were added and thus it became saptak, the seven notes.

 As there were no proper scripture of North Indian classical music, Pandit Bhatkhandeji started working on it(i.e framing the pattern of manifestation, compiling the grammar, and registering the do-s and don't-setc)   in the beginning of 20th century though till today it is mostly taught and learnt by listening.It is well understood why, really difficult is the attempt to maintain the authenticity of this core of the core art-form, when we believe in guru shishya parampara, supreme faith in guru, the teacher and his lineage that is Gharana, depending on our limited merit and composure.

The protagonist of north Indian classical music is Raga . Surprisingly, time and hour are mentioned while describing each Raga, like, 'Yaman' is sung in the evening just after dusk. There are ragas, sung in afternoon, moonlit night, midnight, late night, day break. Even the ragas are there for different monsoon like autumn, spring and rainy season! So raga is related to nature and concept of raga emerges out of relation and communication between nature and human being and even with animals.

I personally do feel that we personify a raga while singing. We give him or her a particular character, nature and temperament. It is like portraying someone. He/she may be extrovert, smart and linear; may be shy, introvert and soft. May be, very complicated or simple, bright or sad! We practice difficult vocal workouts to make our voice ready enough to describe and portray apt and appropriate character of the raga.

To be precise my focus in this lecture demonstration will be to focus on how I do relate myself to a specific raga-portrayal and how do i give it a soulful rebirth.   I believe it all depends on my approach, reaction and reciprocation towards life and nature. It is more a process of evolution than a process of mathematics.

Science

Laws of nature and Symmetry
Pradip Kumar Ghosh
Pro Vice Chancellor, Jadavpur University

Date & Time: 17th July, 2018, 12:00 Noon - 1:30 PM

In this brief discussion on Laws of nature and symmetry, I will try to explain how natural laws terminate into a unifying law from its diverse behavior. This unity will be shown with simple example. Motion of solar system was unified by Newton's law of gravitation similarly the distinct phenomenon like Electricity, Magnetism and light are explained from Maxwel's theorem. Similar such examples exist in the evolution of life and composition of matters.

Besides we are always looking for similarity in different spheres and often beauty is related to symmetry of the object, pattern and design. Many objects in nature present a high level of symmetry, indicating that the forces that produced these objects feature the same symmetries

- There are many types of symmetry and not all of them have to do with the shape of an object.

- Some examples of symmetries that exist are: local, global, space-time, discrete, super, gauge, charge, parity and time symmetries in the language of science.

Symmetry to a physicist is the symmetry of a physical system is nothing but the invariance of some physical or mathematical feature under some transformation. Invariance, Symmetry and Conservation laws are being important issues in understanding the essence of symmetry in Physical Science.

Albert Einstein's priority was not to know which is fundamental particles but to understand the symmetry governing the laws of nature . In 1905 priority was to establish Space time invariance while with advent of science in 1960 it was to think about symmetry of interaction..

Whether discussion on symmetry ends the travel of physical science or its beginning is a big question

VALEDICTORY LECTURE

Documentary Film and Painting: The Crisis of Representation

Sanjoy Mukhopadhyay
Retired Professor, Department of Film Studies, Jadavpur University

Date & Time: 04th August, 2018; 11:00 AM – 12:30 PM

"I am not a painter, but a filmmaker who paints"
Michelangelo Antonioni

Today, the scopic regimes of modernity in which we live, demand that even an original work of art should be reproducible preferably by moving images. But is it at all possible/ desirable to 'document' a painting using the medium of film? This seems to me a very intriguing question because we, more often than not, encounter cinematic adaptations of painting. Notwithstanding their relative success or failure I remain in doubt whether painting can be located as a pro-filmic piece of art although I never question the usefulness of filming a particular piece of painting or sculpture. These reproductions can serve as historical evidences. At the same time I do remember that North European traditions are often considered to be more pro-cinematic than say Renaissance painting.

In any case I may give you an example, a very famous one in the history of cinema when Alain Resnais made a short film on Van Gogh or we can also refer to his more famous work on Picasso's Guernica. Despite the fact that the films were made by very competent artists like Resnais people's reaction were outrageous. They did not hesitate to call Resnais as immodest. Only at the intervention of Bazin, the great realist-theoretician Resnais was rescued. What was the fundamental reason of misunderstanding between the public and artist? I would submit that the functions of the frame in the cinematic images and paintings are different. The problem is when the French viewer believing that he was seeing the picture as painted was actually looking at through the instrumental form that profoundly changed its nature. Space as it is used in a painting is radically destroyed by the screen. One may ask -why? The answer is simple. Basically the frame of a painting encloses a space. In direct contrast to natural space the space in which is experience occurs, a painter opts for a space the representation of which is inward.

Whereas the outer ages of the screen are not the frames of the film image. They are the edges of a piece of masking that reveals only partial reality. A frame is centripetal. The screen is centrifugal. In a frame you see everything conversing

where as in screen there is clear divergence or outward movement. That is why the basic sense of movement in Guernica is lost in its film version. We have no reason to condemn Resnais. For the moment if we turn our attention to another great filmmaker

Akira Kurosawa we would be compelled to see that in one of the segments of his unforgettable Dreams he, compared to Resnais, became more successful with Van Gogh because in that particular segment he could inform us on the differences of painting and film. He compared and contrasted both media in a superb way. Kurosawa was a student of painting and that is why his tributes to Van Gogh became so moving.

In fact Van Gogh often acts as a darling to filmmakers only because his representational mode. A careful investigation of the Dutch painter's works would expose that his revolution laying the fact that he like a true iconoclast forced painting to come in close liaison with music. His violent lines convincingly cross the boundaries of frame. They go outward. Instead of converging they diverge. That was one among the reasons for which Kurosawa attempted to pay tribute to Van Gogh's concept of motion appears to be so meaningful. Even if the moving camera sits on a motionless space, the film is still moving and we are still watching, expecting and representing our eyes and spirit in motion. Movies that end with fade outs on continuing action or freeze frames show how endlessness is at the core of the medium – no tableau can be a true stop to visual flow or to the flow of temporality. Let us again consider the case of the Inner Eye – the Satyajit Ray master piece on the artist Binod Behari Mukherjee who was Ray's teacher during his Shantiniketan days. To my mind the Inner Eye is a brilliant documentary not because Satyajit submitted a chronological account of Binod Behari Mukherjee's development and his unfortunate blindness in later years but owing to Satyajit's ability to decode a kind of untold motion in Binod Behari's murals. Satyajit made a horizontal journey through the murals but never lost his basic point that his tasks envisage a responsibility to translate Binod Babu's form into an apparently foreign term. One of the most striking points in the film is the depiction of Dasaswamedh Ghat at Varanasi respectively by Binod Behari and Satyajit. Not only these two contradictory representations shake hands but also enter into a conversation on the nature of visual culture itself. Inner Eye therefore is more successful as a task and comment on the limitation of translation rather than illumination of an artist in totality. The same thing is also true for Ritwik Ghatak's unfinished project on Ramkinkar. The rushes would reveal that Ghatak refused to stay within the domain of neutrality. On the other hand the subjective camera discovers Ramkinkar's greatness from the most unusual angels. We can conveniently refer to the pieces of sculpture on Tagore and Buddhadev. It is impossible to miss that Tagore's long hair has been cut by Ramkinkar and Ritwik very consciously tried to handle these subtle moments as observations on the late age agony of a creative artist. In Lord Buddha the sweating in the form of water droplets in the screen of the saintly Buddha has been emphasized by Ramkinkar and Ritwik like a true admirer recorded it on the screen to preserve the austerity in his camera. Ultimately what Ritwik does is a kind of magic he comes closer and closer to Ramkinkar thus proving Ramkinkar as a work of sculpture in himself.

When I say film and painting are different media, I actually underscore the point that every great art form live within its own enclave and it has its own autonomy. It may be communicated to us to an extent but whenever you try to translate something gets lost in translation. Jean Luc Goddard in his 1982 film Passion showed us a series of classical paintings - most undoubtedly among them was Nightwatch Rembrandt. At one point of time he cried out in despair that even the best studio in Europe could not fixed the lighting pattern which was rare in the original canvas. One can at best try to have a very weak copy but the copies cannot reach the heights of original Leonardo, Goya and Delacroix.

This is the mystery where we usually get stuck and that inspired me to talk and listen to the debate around painting and film in India and abroad. Let us then proceed to the abstract space where still point of motion can be located.

***** END *****

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