Heritage, Culture & Identity Re-Negotiating Spaces of Memory in a Time of Rapid Urbanisation

Seminar Brochure

ICSSR Sponsored Two-Day Interdisciplinary International Seminar Organised by Sarat Centenary College in Collaboration with West Bengal Heritage Commission 20 & 21 January 2020

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on

Heritage, Culture & Identity
Re-Negotiating Spaces of Memory in a Time of Rapid Urbanisation

20 & 21 January 2020

Seminar Organising Core Committee
Patron: Janab Md. Hanif, President, Governing Body, Sarat Centenary College
Chairperson: Dr Sandip Kumar Basak, Principal, Sarat Centenary College
              sandipkb@sccollegednk.ac.in
Convenor: Dr Ramanuj Konar, Assistant Professor, IQAC Coordinator, Sarat
        Centenary College; Editor, *postScriptum* <postscriptum.co.in>
              ramanujk@sccollegednk.ac.in
Co-Convenor: Dr Basudeb Malik, Officer on Special Duty, West Bengal Heritage
        Commission, Govt. of WB basudebmalik@yahoo.com
Treasurer: Prof. Basudev Halder, Assistant Professor, Bursar, Sarat Centenary
        College basudevh@sccollegednk.ac.in
Asstt. Treasurer: Shri Shyamal Bhattacharya, Accountant, Sarat Centenary College
        shyamalb@sccollegednk.ac.in

<u>Concept Note of the Seminar</u>

Since the 1990s, after the effects of Globalisation started spreading all over, the process of urbanisation has entered rapid stage of acceleration. As per global data, 54% of total global population was living in urban areas in 2014 and it is projected that by the year 2050 the figure will reach 66%. This is probably the largest urban growth wave that the world has ever witnessed in its history. However, such rapid growth wave has created huge impacts on the heritage and culture of both the urban and rural spaces. Along with the question of environmental conservation, the question of conservation of tangible and intangible heritage, as two of the important components of cultural environment, is now one of the greatest challenges of our times. Balancing the requirement of rapid urbanisation, especially in places marked by high population density, with the need for conservation of cultural and environmental heritage has made this challenge even more difficult. The dynamics has been continuously mutating the cultural space and forcing individuals to undergo a process of redefining their identities induced by the changing cultural space. Thus, in this time of rapid urbanisation, hybridisation is the most common form through which new spaces are emerging to redefine our relations with our heritage – whether tangible or intangible – around us and this, in turn, is forcing us to re-configure the patterns of culture and identity, in which memory as linked with space, plays a crucial role. Such changes also inevitably raise questions of agency, social hierarchy, and sustainability which demand nuanced answers that take into account diverse variables.

This interdisciplinary international seminar proposes to bring together researchers from various fields working in the disciplines of architecture, humanities and social sciences to deliberate on the following keywords and subtopics –

Keywords: rapid urbanisation; heritage; culture; memory; identity
Subtopics (indicative only, not exhaustive):
- Rapid Urbanisation and Heritage / Cultural Space / Identity
- Rapid Urbanisation and Migration / Cultural Demography / Economy / Environment
- Heritage and Spaces of Memory / Culture / Identity
- Heritage and Civic Awareness / Policy Implementation / Digital Initiatives
- Rapid Urbanisation / Heritage and their Representation in Literature / Media

Schedule of the Seminar

Venue: Sarat Centenary College, Dhaniakhali, Hooghly, WB

Day1: Monday 20 January 2020

Spot Registration: Desk Opens 09.00 Hrs; Closes 12.00 Hrs (Ground Floor, Swamiji Bhavan)

Inaugural Session: 10.00 Hrs – 12.00 Hrs (Room 602, APJ Abdul Kalam Hall, Vidyasagar Bhavan)
➢ Welcoming the Guests, Dignitaries and Resource Persons
➢ Welcome Address by Dr Sandip Kumar Basak, Principal, Sarat Centenary College
➢ Lighting of the Lamp by Chief Guest, Smt. Asima Patra, Honourable Minister, Government of West Bengal
➢ Inaugural Address by Chief Guest, Smt. Asima Patra, Honourable Minister, Government of West Bengal
➢ Inauguration of the Seminar Brochure by Keynote Speaker, Dr Ian Magedera
➢ Keynote Address: Dr Ian Magedera, Department of Modern Languages & Cultures at the University of Liverpool, UK. liverpool.ac.uk/modern-languages-and-cultures/staff/ian-magedera
➢ Vote of thanks by Dr Ramanuj Konar, Assistant Professor, Sarat Centenary College

Tea: 12.00 Hrs – 12.15 Hrs

Panel Discussion: 12.15 Hrs – 13.15 Hrs (Room 602, APJ Abdul Kalam Hall, Vidyasagar Bhavan)
Topic: Heritage and Urbanisation: Issues and Concerns
Panellists:
➢ Prof. Ranjan Chattopadhyay, Professor, Amity School of Architecture & Planning at Amity University, Kolkata; Former Director General (Planning) at Kolkata Metropolitan Development Authority
➢ Dr Basudeb Malik, Officer on Special Duty at West Bengal Heritage Commission, Government of West Bengal. wbhc.in
➢ Dr Pinaki De, Graphic Illustrator; Associate Professor of English at Raja Peary Mohan College, Uttarpara. pinakide.blogspot.com
➢ Sabir Ahamed, National Research Coordinator at Pratichi Institute, Pratichi (India) Trust. pratichi.org
Moderator: Dr Antara Mukherjee, Assistant Professor of English (WBES), Government Girls' General Degree College, Kolkata

Lunch: 13.15 Hrs – 14.00 Hrs (Nibedita Bhavan)

Business Session 1A: 14.00 Hrs – 15.00 Hrs (Room 602, APJ Abdul Kalam Hall, Vidyasagar Bhavan)

Chair: Dr Ian Magedera, University of Liverpool

➢ Dr Abin Chakraborty: Heritage, City and Identity: Examining the Rhetoric of Calcutta Architectural Legacies
➢ Adrija Guha: Ruins of Kolkata: The Tagore Mansions
➢ Dr Teesta Dey, Temporality and Changing Heritage Space Identity: A Comprehensive Study of Ghats of River Hugli in Kolkata
➢ Juthika Biswakarma: Smart Villages and 'Cities with Souls': Key to Conservation of Cultural Heritage

Business Session 1B: 14.00 Hrs – 15.00 Hrs (Room 403, Shib Prasad Chatterjee Room, Jagadish Chandra Bhavan)

Chair: Dr Raj Kumar Kundu, Sarat Centenary College

➢ Somnath Das: Cultural Dimensions and International Exposure of Asian Nations: A Cross Section Analysis
➢ Buddhadev Hembram, Prof. Narayan Chandra Jana, Purnava Ghosh &Ratan Pal: Urbanization of Kalimpong and Kurseong Municipal Area in West Bengal: A Comparative Study
➢ Shyam Sundar Das & Dr Atreya Paul: URBAN TRANSPORT SYSTEM AND IT'S ASSOCIATED PROBLEMS IN THE METROPOLITAN CITY OF KOLKATA
➢ Kalachand Sain: SELF HELP GROUP AND ITS IMPACT ON RURAL WOMEN'S LIVE: A CASE STUDY

Business Session 1C: 14.00 Hrs – 15.00 Hrs (Room 408, Ramlochan Singha Room, Jagadish Chandra Bhavan)

Chair: Dr Antara Mukherjee, Government Girls' General Degree College, Kolkata

➢ Bharati Show: The Web of Clashing Cultural Values: Turkey and the West in Orhan Pamuk's *Snow*
➢ Dr Ariktam Chatterjee: The Diachronic Axis of *Semiosphere*: Locating Memory in Yuri Lotman's Theory of Culture
➢ Sudipta Gupta: Platter of my Heart: Negotiating and affirming identities through culinary heritages in a diasporic land in Jhumpa Lahiri's *Mrs Sen's*
➢ Divyani Sharma: Renegotiating Binaries: Memory, Identity and Spatiality in David Mazzucchelli's *Asterios Polyp*

Business Session 1D: 14.00 Hrs – 15.00 Hrs (Room 410, Munish Raza Room, Jagadish Chandra Bhavan)

Chair: Subrata Kumar Rana, Khalisani Mahavidyalaya

➢ Archita Chatterjee & Dr Jenia Mukherjee: 'When memory speaks': Tracing environment-livelihood interface among the *Chhau* community of Purulia
➢ Dr Arpita Ghatak: Digital Integration/Invasion in *Jatra*: A Critical Investigation in Bengal
➢ Dr Jayati Kumar: Growing Urbanization of Bollywood: Changing Contour of Culture, Character and Economy
➢ Jayanti Datta: Mumbai Rap- A New Sense of the Sacred

High Tea: 15.00 Hrs – 15.15 Hrs

Business Session 2A: 15.15 Hrs – 16.15 Hrs (Room 602, APJ Abdul Kalam Hall, Vidyasagar Bhavan)

Chair: Dr Pinaki De, Associate Professor of English at Raja Peary Mohan College

➤ Reshma Khatoon: Calcutta's *Firingi kabiyal* : Reconstructing the identity of Anthony Hensman and re-exploring the culture of *kabi-gan*

➤ Arijit Mukherjee: The Vanishing Space: Kolkata's '*Para*' Culture and the Changing Dimensions

➤ Alexandra Sanyal & Yashada Wagle: Making Space from Memory: A Critical Examination of Kolkata and Mumbai

➤ Subrata Kumar Rana: Heritage, Culture and Identity: A Story of Garh Mandaran and *Durgesh Nandini*

Business Session 2B: 15.15 Hrs – 16.15 Hrs (Room 403, Shib Prasad Chatterjee Room, Jagadish Chandra Bhavan)

Chair: Dr Bidyut Santra, Sarat Centenary College

➤ Milan Kisku: URBANIZATION AND ITS IMPACT ON SANTAL CULTURE: A case study of Memari Municipality in the district of Purba Bardhaman

➤ Indrajit Mandal: AIR POLLUTION OF RAIPUR CITY (C.G.)

➤ Dr Pinaki Maiti: Paradigm Shift of Bengali fiction: From Sixties to the last decade of 20th Century

➤ ARKARUP GANGOPADHYAY: RAVI SHANKAR : A CENTENARY TRIBUTE REGARDING CULTURAL HERITAGE , TRADITION AND MODERNITY

Business Session 2C: 15.15 Hrs – 16.15 Hrs (Room 408, Ramlochan Singha Room, Jagadish Chandra Bhavan)

Chair: Dr Ariktam Chatterjee, Government General Degree College, Singur

➤ Richik Banerjee: The politics of spectral resistance in *The Hungry Tide*

➤ Ujjwal Sardar: Changing the creative Women life in Globalized Sundarban
      Biswayoner Sundarbane Sristisil Narir Poribortito Jibon

➤ Passang Doma Bhutia: Ecotourism as a Panacea for Environmental, Social, Economic and Cultural Development in Darjeeling Himalayan Region

➤ Shampa Bhul: "Muchhe Jaoya Dinguli": A touch of time in inside and out – A study of select novels of Samaresh Majumdar

Business Session 2D: 15.15 Hrs – 16.15 Hrs (Room 410, Munish Raza Room, Jagadish Chandra Bhavan)

Chair: Dr Abin Chakraborty, Chandernagore College

➤ Atisha Rai: Contesting Spaces of Hiroshima: Exploring the Atomic Bomb Dome as a Heterotopia

➤ Dipak Kumar Doley: MEMORY AND POSTMEMORY: READING TRANS-GENERATIONAL PARTITION MEMORIES IN KRITI ARORA'S *THIS OR THAT? OR NEITHER?*

➤ Dr Lily Mondal: Partition and Dalit Identity: A Study of *The Other Side of Silence* by Urvashi Butalia

➤ Dr Anurag Bhattacharyya: Negotiating Spaces of Cultural Memory in Select Fiction of Gao Xingjian

➤ Debojyoti Dan: Episteme of Borders in Re-negotiating Spaces of Memory in Manto's 'The Dog of Titwal' and the novel 'The Boy in the Striped Pyjamas'

Day2: Tuesday 21 January 2020

Spot Registration: Desk Opens 10.00 Hrs; Closes 12.00 Hrs (Ground Floor, Swamiji Bhavan)

Business Session 3A: 10.00 Hrs – 11.00 Hrs (Room 602, APJ Abdul Kalam Hall, Vidyasagar Bhavan)
Chair: Md Asadullah, Sarat Centenary College
- Tanushree Ghosh: Representation of Urban Dystopia in Fritz Lang's *Metropolis* and Vandana Singh's "Delhi"
- Samya Srimany: Boonmee in Vortex: Decoding the Spatial Divide
- Shyamantakmani Chatterjee: Rejuvenating the Resonance: Rethinking Cultural Heritage in Select Irish Novels
- Dr Antara Mukherjee: *Fête Nationale*: Excavating the Watershed moment of Indo-French Collaboration
- Dr Ramanuj Konar: When Festivities Outgrow Rituals: The Emergence of Jagadhatri Puja in Chandernagore

Business Session 3B: 10.00 Hrs – 11.00 Hrs (Room 403, Shib Prasad Chatterjee Room, Jagadish Chandra Bhavan)
Chair: Dr Quazi Taheruzzaman, Sarat Centenary College
- Aditi Sinha: URBANIZATION WITH HERITAGE AND CULTURE
- Basudev Halder: Assessment of Gender Equality through Sex Ratios in the Urban Areas of Hugli District, West Bengal, 1991-2011
- Jayanta Manik & Basudev Halder: Sifting of rural workforce towards non-agriculture based activities: Micro level case study in Chandinagar Mouza of Jangipara Block, Hugli District, West Bengal
- Suchana Banerjee & Basudev Halder: CHANGING DEMOGRAPHIC AND SETTLEMENT PATTERN OF MEMARI MUNICIPALITY DURING 2001 AND 2011
- Jayanta manik & Dr Atreya Paul: TRANSFORMATION OF LANDUSE AND LAND COVER FOR URBANIZATION AND INFRASTRUCTURAL DEVELOPMENT: MICRO LEVEL STUDY IN PARTS OF HOOGHLY DISTRICT, WEST BENGAL

Business Session 3C: 10.00 Hrs – 11.00 Hrs (Room 408, Ramlochan Singha Room, Jagadish Chandra Bhavan)
Chair: Dr Ujjal Kumar Mukherjee, Sarat Centenary College
- Arabindu Sardar: Environmental Refugees: A Study of internal migration in the Indian Sundarbans (1964-2011)
- Sankardeb Mondal: History Speaks of Society and Mind: A Study of A popular Lullaby
- Dr Rintu Nath: Post Globalization Impact on MSMEs and Major Initiatives: A Case Study on Fans Cluster in West Bengal
- Dr Khandakar Mahammad Hasib: Exploitation of biodegradable wastes for producing vermicompost through environment-friendly approach
- NABANITA PAL: A COMPARATIVE STUDY OF PRE AND POST GST EFFECT ON COMMON PEOPLE'S BUDGET
- Anamika Mishra & Subal Das: Ethnographic study of folklore and effects of accultutation in Birhor: A Particularly Vulnerable Tribal Groups of Dakshin Kaushal, India

Business Session 3D: 10.00 Hrs – 11.00 Hrs (Room 410, Munish Raza Room, Jagadish Chandra Bhavan)
Chair: Dr Apan Kumar Pan, Sarat Centenary College
➢ Dr Emmanuel Adeniyi: In Search of European Utopia: Illegal Migration, Migrant *Knowledges* and the Aborted Hope of Nigerian-Libya Returnees
➢ Dr Ugbudian Lucky Igohosa: Migrant Heritage in Nigeria
➢ Dr Shyaonti Talwar: The City as Medusa, Grandma and Whore in Arundhati Roy's The *Ministry of Utmost Happiness*
➢ Dr Rima Chakraborty: THE INFRANGIBLE ETHNIC TIES IN INTERPRETER OF MALADIES
➢ Dr Suranjana Bhadra: Excavating the Lost Melody of Serampore
➢ Amar Dutta: Hansda Sowvendra Shekhar's "The Adivasi Will Not Dance": Negotiating Urbanization and Reshaping of Tribal Society and Culture in Jharkhand
➢ Pankaj Sen: Conservation of Cultural Heritage and Control of Population through Monetization of Cultural Practices, Creativity and Identity

Tea: 11.00 Hrs – 11.15 Hrs

Plenary Session: 11.15 Hrs – 12.30 Hrs (Room 602, APJ Abdul Kalam Hall, Vidyasagar Bhavan)
Chair: Dr Ian Magedera, University of Liverpool

Plenary 1: Dr Bente Wolff, Curator at the National Museum of Denmark. pure.kb.dk/en/persons/bente-wolff(939f051c-5329-483a-acce-b59d07b130de).html
Topic: Pizza, global history and urban heritage restoration: Rationales, achievements and dilemmas of the Danish Serampore Initiative

Plenary 2: Dr Soumyen Bandyopadhyay, Sir James Stirling Chair Professor in Architecture at the University of Liverpool.
liverpool.ac.uk/architecture/staff/soumyen-bandyopadhyay
Topic: Space, Heritage and the Community: An experience from Oman

Business Session 4A: 12.45 Hrs – 13.45 Hrs (Room 602, APJ Abdul Kalam Hall, Vidyasagar Bhavan)
Chair: Dr Soumyen Bandyopadhyay, University of Liverpool
➢ Sagnik Banerjee: Weaving the Contours of Memory and Nostalgia: Re-Discovering the Calcutta Courtyard
➢ Souradip Bhattacharyya: Whose Heritage? : Politics of Negotiation in restoration of Indo-Danish Heritage Buildings of Serampore
➢ Soni Wadhwa: Digital Technology and City Planning: Rethinking Spaces of Memory in the Age of Rapid Urbanisation
➢ Mohana Das: Recounting Rapid Urbanization and How It Influences Cultural Heritage

Business Session 4B: 12.45 Hrs – 13.45 Hrs (Room 403, Shib Prasad Chatterjee Room, Jagadish Chandra Bhavan)

Chair: Dr Anuradha Guha Thakurata, Syamsundar College

➤ Sucharita Pramanick & Dr Shovan Ghosh: Do Age and Gender Play Major Role in Psychological Effects of Cyberbullying? A Case Study of Adolescents of Kolkata Municipal Corporation, West Bengal, India

➤ Krishna Mallick & Dr Shovan Ghosh: IMPACT OF DIGITALIZATION IN HIGHER EDUCATION AMONG THE COLLEGE STUDENTS OF PURULIA MUNICIPALITY AREA, WEST BENGAL

➤ Mitali Ghosh & Dr Shovan Ghosh: HEALTH AND NUTRITIONAL STATUS OF URBAN SLUM WOMEN: A PROFILE FROM CHANDERNAGORE MUNICIPAL CORPORATION, DISTRICT – HOOGHLY, WEST BENGAL

➤ Dr Dipanwita Sarkar (Paria) & Nibedita Maji: URBANIZATION: A RAPIDLY GROWING CAUSE OF HABITAT LOSS AND DECLINING BIODIVERSITY

Business Session 4C: 12.45 Hrs – 13.45 Hrs (Room 408, Ramlochan Singha Room, Jagadish Chandra Bhavan)

Chair: Dr Mainak Kr De, Vivekananda Mahavidyalaya, Haripal

➤ David Hanneng: Being a Kuki in Nagaland: the Politics of Identity and changing dynamics

➤ Jemima Sakum Phipon: 'Becoming Tribal' :Heritage ,Identity and Ethno Politics in Chetan Raj Shrestha's *The Light of his Clan*

➤ Ngutoli Y Swu: Degeneration of 'Memory': The Case of Sümi Naga

➤ Dr. Sherap Bhutia: Tribal Development Board for Identity and Culture with special reference to Lepcha Tribes

Business Session 4D: 12.45 Hrs – 13.45 Hrs (Room 410, Munish Raza Room, Jagadish Chandra Bhavan)

Chair: Shyamal Haldar, Hooghly Mohsin College

➤ Asoke Howlader & Dr. Arindam Modak: Shaping of Gender Roles in Urban Culture: Reading Three Select Plays of Mahesh Dattani

➤ Anwesa Chattopadhyay: Alienation And Crisis Of Identity In Post-9/11 America: A Study Of H.M. Naqvi's *Home Boy*

➤ Kyamalia Bairagya: Globalization and 'Other Spaces': Heterotopia and its Various Implications

➤ Ramesh Chandra Praadhani: THE STUDY OF R.K. NARAYAN'S NOVELS: A QUEST FOR IDENTITY

➤ Anjan Dasgupta: 'In-Visible' Spaces in Post Modern Novels: Multiple Heterotopias in an Urban World

Lunch: 13.45 Hrs – 14.30 Hrs (Nibedita Bhavan)

Business Session 5A: 14.30 Hrs – 15.30 Hrs (Room 602, APJ Abdul Kalam Hall, Vidyasagar Bhavan)

Chair: Dr Lakshmi Sivaramakrishnan, Jadavpur University

➤ Mohona Chatterjee: Assaying the intangible heritage in the *Agomoni* Songs: Bridal Diaspora, Migration and Marriage

➤ Dr Sourav Kumar Nag: Sweetness and Love: Cultural Identity, *Rosogolla* and the 19th Century Bengal

- Dr Mitrajit Chatterjee & Atma Deep Dutta: Impact of Urbanisation on selected heritage-cum-religious sites alongside the right bank of the Hooghly river in Hooghly District, West Bengal
- Dr Jaya Thakur: Tracing the Line between Eloi and Morlock: Changing Identity and Urban Neighbourhoods in Peripheral Areas of Kolkata

Business Session 5B: 14.30 Hrs – 15.30 Hrs Hrs (Room 403, Shib Prasad Chatterjee Room, Jagadish Chandra Bhavan)
Chair: Dr Shovan Ghosh, Diamond Harbour Women's University
- Gopal Haldar: Rapid Urbanization: The Effect of the Sustainable Development in the Indian Cities
- Arup Kumar Saha, Dr Indrani Mukherjee, Dr Prabir Kumar Kundu & Asit Das: Assessment of the Rapid Urban growth and Spatial Dimension of existing Water Supply System (WSS): A Study on Koochbihar Municipality, West Bengal, India
- Madhusudan Pramanick: Trend and Pattern of Urban Expansion in Howrah District, West Bengal
- Dr Mainak Kr De & Rajat Chakraborty: RAPID URBANISATION LEADS TO CHANGE OF CULTURE AND DEMOGRAPHY: A CASE STUDY ON TARAKESWAR MUNICIPALITY, HUGLI DIST, WEST BENGAL, INDIA
- Dawa Doma Bhutia: Urbanization and society with special reference to environment: A Case Study

Business Session 5C: 14.30 Hrs – 15.30 Hrs Hrs (Room 408, Ramlochan Singha Room, Jagadish Chandra Bhavan)
Chair: Dr Sherap Bhutia, Darjeeling Government College
- Dr Anuradha Guha Thakurata: Housing Condition of Slum Area in Raipur City, Chhattisgarh
- Dr Triptimoy Mondal & Samaresh Chattaraj: IMPACT OF RAPID URBANISATION ON RURAL POVERTY IN INDIA
- Biswanath Mahapatra: Representation of Heritage, Culture , Identity & Rapid Urbanisation in 20th Century War Poems: A Journey of Conflicts , Negotiation, Space and Memory
- Shyamal Haldar: The Dolls of Desire: An Androcentric Perspective in a Post-globalized World
- Dr Dolon Ray: Finding Roots in Unaccustomed Earth: Santhal Migrations in the tales of Hansda Sowvendra Shekhar

Business Session 5D: 14.30 Hrs – 15.30 Hrs Hrs (Room 410, Munish Raza Room, Jagadish Chandra Bhavan)
Chair: Dr Atreya Paul, Chandernagore College
- Dr Mahuya Bandyopadhyay: IMPACT OF URBANIZATION ON SCULPTURAL HERITAGE : A CASE STUDY OF BISHNUPUR TOWN
- Dr Arpita Bose: The Chinese migration and its impacts on social landscape of Kolkata
- Dr Barnali Chattopadhyay: Role of Rural Women in Textile Industry: A Loss of Culture and Heritage (19th to early 20th Century)
- Dr Chhanda Karfa & Dr Sandip Tah: TRACING THE CULTURAL HERITAGE OF SANTINIKETAN AND ITS SURROUNDINGS
- Monali Chakaborty: Increasing shopping malls and growing ecological footprint– a threat to sustainability

High Tea: 15.30 Hrs – 15.45 Hrs

Valedictory Session: 15.45 Hrs – 16.45 Hrs (Room 602, APJ Abdul Kalam Hall, Vidyasagar Bhavan)

Chair: Dr Bente Wolff, National Museum of Denmark

➢ Valedictory Address by Dr. Lakshmi Sivaramakrishnan, Professor, Department of Geography, Jadavpur University. jaduniv.edu.in/profile.php?uid=1068

➢ Vote of Thanks by Dr Ramanuj Konar, Assistant Professor, Sarat Centenary College

➢ Distribution of Certificates to the Resource Persons, Chairs, Paper Presenters and Participants

Each participant in business sessions is allotted approximately 10 minutes for presentation. Each business session has approximately 10 minutes for discussion.

Detailed plan about publication of seminar proceedings volume will be emailed to the participants after the completion of the seminar. Please visit http://postscriptum.co.in/cfp for updates in this regard.

Bio-Notes of the Resource Persons

Keynote Speaker: Dr Ian Magedera

Educated at the universities of Cambridge and London and author of four books *Danigo! French Grammar Reorganized* (free access via Googlebooks) *Genet: Les Bonnes*, *Outsider Biographies* on biographies of English and French-language writers who were also criminals and *Indian Videshinis*, European Women and Indian Power Elites, 1893-2018 (Roli Books, New Delhi and Amazon Kindle). *Indian Videshinis* analyses eleven women including Sister Nivedita, Mother Teresa and Sonia Gandhi.

Ian is a would-be European who is also currently blithely ticking the 'British Asian' box in ethnicity questionnaires. His cultural and academic travels in Europe, speaking German and French, follow on from his parents' journeys to the UK in English and Sinhala just after the end of the British Empire. He also co-ordinates and recruits volunteers for the open access English-French-Bengali-Tamil discovery tool frenchbooksonindia.com

Living at an intersection between English, French and German and teaching French culture, literature and language at university, has made him aware of the enriching potential of comparative perspectives. Knowing another can mean knowing oneself better. His publications use these perspectives to give his readers entertaining and perceptive analyses of the different ways in which speakers of English and French understand India, literary biography, French grammar and the works of Jean Genet. All his writing acknowledges individual subjectivity, be it of language learners, of writers with criminal records, of those colonized and the people who colonized them. These books also get to grips with how expressions of that individual subjectivity are challenged and problematized.

Plenary Speaker: Dr Bente Wolff

Dr Wolff holds a PhD in anthropology from the University of Copenhagen. She is employed as curator at the National Museum of Denmark, Department of Modern History and World Cultures. Since 2011 she has been heading and coordinating the Museum's Serampore Initiative. The Serampore Initiative was created to prompt research and popular dissemination about Serampore's past and present, and to restore Indian-Danish heritage buildings in collaboration with the Government of West Bengal and other Indian project associates.

Plenary Speaker: Dr Soumyen Bandyopadhyay

Dr Bandyopadhyay is the Sir James Stirling Chair in Architecture and Head of School at the Liverpool School of Architecture, having previously held professorial positions at the Manchester School of Architecture and Nottingham Trent University. He directs the centre for the study of Architecture and Cultural Heritage of India, Arabia and the Maghreb (ArCHIAM), an interdisciplinary forum with research projects in Oman, Qatar, Morocco and India. Bandyopadhyay has extensive experience of architectural practice in India and the Middle East and has undertaken advisory and consultancy work in urban development,

regeneration, heritage management, and architectural and urban design. In addition to his published works in journals, he is also author of *Site and Composition: Design Strategies in Architecture and Urbanism* (Routledge, 2016) and *Manah: Omani Oasis, Arabian Legacy Architecture and Social History of an Omani Oasis Settlement* (Liverpool University Press, 2011), and editor of *The Territories of Identity: Architecture in the Age of Evolving Globalisation* (Routledge, 2013).

Valedictory Speaker: Dr Lakshmi Sivaramakrishnan

Prof. Lakshmi Sivaramakrishnan started the newly born Department of Geography at Jadavpur University as Head after a long tenure of teaching at University of Burdwan for 10 years. She studied at the University of Calcutta, where she completed her PhD in 1996. She is an Urban Geographer who is proficient in Remote Sensing GIS and therefore combines the strengths of Regional Planning and Human Geography. She has 48 research papers and 2 books to her credit. She has delivered lectures across Universities in India and also at the University of Colombo and Dacca; presented papers at national and international conferences across the country. She has taken up projects under UGC and has been supervising several research fellows and Post-doctoral Fellow. She is in the editorial board of many renowned journals and at present is the Editor of *Geographical Review of India*. She is also the Vice President of the Indian Institute of Geographers, Pune.

Panelist: Prof. Ranjan Chattopadhyay

Shri Ranjan Chattopadhyay completed his graduation in Architecture from Bengal Engineering College, Howrah, West Bengal and received University Gold Medal in 1977. He completed his Post graduation in City Planning from Indian Institute of Technology, Kharagpur in 1980.

Shri Chattopadhyay is presently working as Professor, Amity School of Architecture and Planning, Amity University, Kolkata. He is also working as Team Leader and Technical Director of Mater Plan Projects (under AMRUT) of Four Regional Improvement Trust Area in Odisha and seven towns of Andhara Pradesh with Sky Group, Bangalore. He started his career in a renowned private organization and then joined Kolkata Metropolitan Development Authority in 1981 as 'Assistant Planner'. He became the Director of Planning, KMDA in 2014 and Director General, Planning, KMDA in 2016. He looked after all planning work of Advance Planning, Statutory Planning, Socio Economic Planning and Project Planning. He was also looking after, Kolkata Riverfront Project of World Bank and Climate Change Mission Program with C40 Cities.

He has vast experience in the field of Urban planning and implementation e.g. Land use Planning, Urban Renewal Projects, New Settlement plan, Peri-urban Area Development Plan, River Front Development Plan, Urban forestation Plan etc. He is also involved in preparation and implementation of architectural and landscape projects.

Shri Chattopadhyay is a visiting external reviewer of Master Degree Thesis of various renowned Colleges and Universities like IIT Kharagpur, SPA (New Delhi), IIEST (erstwhile BESU, Howrah) and also PhD Examiner, member of PhD Research Committees of Jadavpur

University. He has presented several papers in various national conferences too. He also acted as external expert for evaluation in architectural competition for the 'Proposed Statistical Education Centre' of Indian Statistical Institute, Kolkata. Participated as an Architect Member of Committee constituted by CPWD, Govt. of India, for selection of Architectural Consultant for proposed building of Jawahar Lal Nehru Medical College & Hospital at Bhagalpur by Ministry of Health & Family Welfare, Govt. of India. He has participated as expert trainer in Training Program on Sustainable Cities at Port Blair by All India Institute of Local Self Government, Government of India.

Shri Chattopadhyay has been deeply involved with Kolkata Urban Services for the Poor (KUSP) project of Department for International Development (DFID), as Resource Planner and Trainer. He was member of different committees in local self-government, Nodal officer of KMDA for Township Projects of Urban Development Department and a member of the committee for formulation of Green Building Rules of New Kolkata Development Authority, Rajarhat New Town, West Bengal.

Panelist: Dr Basudeb Malik

Basudeb Malik, son of eminent cartoonist and art critic Ahi bhusan Malik, completed his secondary schooling from Vivekananda Vidya Niketan, Palta. He then joined St. Paul's Cathedral Mission College, Kolkata and completed graduation with History honours. He joined the University of Calcutta in the Dept. Of Archaeology and did Masters in Archaeology. He did his PhD from the Department of Museology, University of Kolkata. He also did his Masters (MSW) in the field of Social Work from the Rabindra Bharati University in Kolkata. He did one year course of Museum Appreciation from the Asiatic Society Kolkata. He did a six months course on Field Archaeology from the Directorate of Archaeology and Museum, Govt. of West Bengal.

His professional career started in Arunachal Pradesh as archaeological officer in the Directorate of Research Govt. of Arunachal Pradesh. For about sixteen years he served in Arunachal Pradesh, first in Itanagar and then in the Dibang valley district. After spending a long period of his career in Arunachal Pradesh he came to Kolkata and joined the Information and Cultural Affairs Dept. Govt. of West Bengal as Keeper of Bhaskar Bhavan Art Museum. He is also holding the additional charges as the Officer on Special Duty in the West Bengal Heritage Commission which deals with various aspects of heritage in the state.

Panelist: Dr Pinaki De

Dr De is a multiple award-winning graphic illustrator-designer who regularly works for renowned publishers like Penguin Random House, Harper Collins, Hachette, Routledge, Primus, Oxford University Press, Singapore University Press (NUS), Bloomsbury, Orient Blackswan, Worldview, Pan Picador, Simon and Schuster, Permanent Black, Alchemy, Sage, Roli, Sahitya Academy, Rupa and many others. He has designed almost 500 book covers till date. He is the winner of PublishingNext prize for the best book cover design in India twice in 2017 and 2019. His book cover for *Kalkatta* by Kunal Basu won the prestigious Oxford Bookstore prize for the best cover design in India at Jaipur Literary Fest 2017. His layout design on Satyajit Ray's archival manuscripts has drawn accolades from all across the globe.

A Charles Wallace Trust Fellow, his Ph.D. is on comics theory. Pinaki is one of the editors of the prestigious annual magazine "Longform" (Published from Harper Collins, 2018) which is generally regarded as the first global comics magazine from India. He is the Indian comics advisor of Mangasia, the biggest ever exhibition on Asian Comics curated by Paul Gravett for the Barbican, London. His book length comics on Partition is due next year. Pinaki juggles his creative work with academics as he has a day job as an Associate Professor of Raja Peary Mohan College, Uttarpara.

Panelist: Sabir Ahamed

Sabir Ahamed is the National Research Coordinator at Pratichi Institute, Pratichi (India) Trust and General Secretary of Association SNAP. His research interests include the socio-economic status of Muslims in India, child protection, and education. He is adept at dealing with official statistics of India including NSS, Census, DISE, AISHS etc. He is trained in data analysis software like Stata and R.

His role as National Research Coordinator entails participation in research planning, execution of research plans, and overseeing the financial management of the research and project activities.

Along with his research activities, he has utilized and popularized the Right to Information Act 2005 in West Bengal for building transparency and accountability in governance. Also, he is an active member of 'Know your neighbour', a campaign promoting dialogue among various communities.

He has been contributing op-ed pieces on various development issues for regional and English dailies for last ten years.

He has co-edited *Paschimbange Musalman: Ekti Parikrama*, (Prashnabachi and CAMP, Kolkata, 2007) on the Muslim population of West Bengal with Kumar Rana, and   *Caring Children: Essays on the status of children in West Bengal* (Moulana Azad College, 2016).

<u>Abstracts of the Papers</u>

Heritage, City and Identity: Examining the Rhetoric of Calcutta Architectural Legacies

Dr Abin Chakraborty <abin_chakraborty@yahoo.co.in>, Assistant Professor of English, Chandernagore College
Dr Chakraborty is currently teaching as an Assistant Professor in the Department of English in Chandernagore College. His papers have been published in various national and international anthologies and journals. He is also the editor of *Postcolonial Interventions*, an international, online peer-reviewed journal of postcolonial studies.

David Harvey had argued almost two decades ago that the term heritage should be seen not just as a noun but also as a verb since the definition of heritage as well as the identification of heritage value are crucially dependent on concerns arising out of the present which are of course subject to change. It is from such a perspective that Harvey also introduced the idea of ₋heritageisation' which is very much an ongoing process marked by diversified contextual contingencies. One such process of heritageisation can be seen in the initiatives undertaken by Calcutta Architectural Legacies, led by writer, academic and musician Amit Choudhury who has tried to raise awareness among authorities and people about the architectural heritage associated with various residential houses of Kolkata, in particular South Kolkata, especially in the context of indiscriminate selling and demolition of such houses, which are not identified as heritage buildings, in the recent past. His concerns were shared by a host of other eminent scholars and artists from India and abroad including Nobel Laureates Amartya Sen and Esther Dufflo. While Professor Sen stressed on the need to preserve for posterity the ₋unmutilated heritage of Calcutta's eccentric but exciting old buildings", Professor Duflo believed that Kolkata was losing out on the opportunity to attract international tourists by showcasing the heritage architecture of specific neighbourhoods, as seen in Prague and other cities around the world. Such observations necessarily open the doors for various discussions regarding what constitutes heritage, who should be entrusted to protect it and how, the agency of individual owners and the eventual significance of such endeavours, other than tourism development. The proposed paper would attempt to analyse prospective answers to such questions and various other perspectives found in articles authored by Amit Choudhury and others associated with the enterprise as well as various newspaper reports and interviews focusing on their venture by framing them within a theoretical matrix that would be simultaneously indebted to the insights of Harvey on the one hand and Lefebvre's triadic schema of space.

Heritageisation, space, tourists, neighbourhoods, agency

Ruins of Kolkata: The Tagore Mansions

Adrija Guha <guhaadrija@yahoo.com>, Assistant Professor of English at JIS College of Engineering
Adrija Guha is an Assistant Professor of English at JIS College of Engineering in West Bengal, India. She did M.A. from Department of English, University of Calcutta and M.Phil. from Jadavpur University. At present she is pursuing Ph.D. from Visva Bharati University. She is a bilingual writer and her articles have been published in a number of English and

Bengali journals and edited volumes of eminence. Her areas of interest are Gender Studies, Translation Studies, Language Studies, Travel writings and Cultural Studies.

Tagore Castle and Paikpara Rajbari. The former located in Pathuriaghata, the latter in the Milk colony area of Belgachia. The former was built by Kali Kumar Tagore. The latter, by Prince Dwarakanath Tagore. Both were considered elegant mansions in the mid-nineteenth century. The former was a three storey structure. Kali Kumar had given the house to his younger brother Prasanna Kumar. In 1895 Jatindra Mohan drastically renovated and turned it into ―Tagore Castle". The building was remodelled by Macintosh Burn. It had a 100 ft high centre tower, inspired by the ―Windsor Castle" a flag staff and a clock imported from England, reminiscent of ―Big Ben". The building was modelled upon the castles of England. There was an auditorium on the second floor, meant mainly for staging of plays (Nachghar). The Tagore's patronised Banga Natyalay, from 1859 to 1872. It was started by Jatindra Mohan Tagore and his brother Shourendra Mohan Tagore, both ardent Theatre enthusiasts. The first play staged here was Kalidas' ―Malavikagnimitram" in Sanskrit, in July 1859. From here Jogendra Mohan Tagore helped Ishwar Chandra Gupta to publish ―Sambad Prabhakar", first as a weekly from 28 January 1831. Later the building had been given out on lease to the S.B. House And Land Pvt Ltd of Haridas Mundhra (a Marowari banian).

Paikpara Rajbari initially belonged to Auckland, an Italian. Prince Dwarkanath Tagore bought it from him in 1823. Nearly two hundred thousand rupees were spent to renovate it. In 1835, the first floor was added. All the furniture was imported from England and Italy. Built around two centuries ago, the staircase of the building had a unique charm of its own, which is a perfect example of high class engineering skill. The entire flight of steps was constructed without any support from underneath and was decorated with beautiful cast-iron statues. The mansion consisted of 54 rooms. There was a huge garden bifurcated by ＿Moti Jheel'. The backyard of the building was equally attractive with a graceful fountain surrounded by Venetian statues. After the sudden death of Dwarakanath Tagore, Debendranath Tagore sold it by auction to meet his father's debts. Raja Pratap Chandra Sinha Bahadur of Kandi bought it for Rs. 54,000 only.

At present both the buildings are in dilapidated condition with branches of trees growing out from the walls. Several thousand people now reside in the Tagore castle and all of them have made some construction or the other to suit their own convenience.

In my paper I intend to discuss the need for conservation of tangible and intangible heritage, as two of the important components of cultural environment and the role of Government in this.

Heritage, Culture, Preservation.

Temporality and Changing Heritage Space Identity: A Comprehensive Study of Ghats of River Hugli in Kolkata

Dr. Teesta Dey <teestadey08@yahoo.co.in>, Assistant Professor of Geography, Kidderpore College
Dr. Teesta Dey is an Assistant Professor and Head in the Department of Geography, Kidderpore College. She has been working on various sectors of Human Geography ranging from Urban and Transport Geography, Social and Cultural Geography, Population Geography, Regional Planning, Heritage study to Space Studies. She has presented papers in numerous national and international conferences and her articles have been published in various national and international journals and anthologies.

Maintained heritage space upgrades the aesthetic quality of any cityscape. It reflects the city's rich cultural and architectural history, socio-economic integrity and responsible public participation. Any heritage space conservation requires a broader outlook behind the process of heritagiezation of that space. Noticeably, David Harvey asked for the conservation of heritage space by emphasizing the history of heritage space, formation of heritage space, viability of its heritage identity and its linkage with the people and society instead of studying heritage's recent trajectory. The city of Kolkata is endowed with rich heritage identity mostly due to its colonial linkage. Among various heritage structures and spaces, one of the most neglected yet important elements is the Ghats of river Hugli. Many of these river Ghats are a rare combination of public open space with recreational, aesthetic and heritage values. The emergence, existence and exercise of these Ghats occupy a rich heritage background which reveals the changing identity of city life. Within the city boundary, 53 Ghats are identified on the right bank of river Hugli, which are divided into three zones viz. Ghats of North, Central and South-West Kolkata. Starting from *Kuthi Ghat* up to *Nimtolla Burning Ghat*, 25 Ghats are in North Kolkata; from *Modi Ghat* to *Princep Ghat*, 20 Ghats are in Central Kolkata and from *Premshil Ghat* to *Birjunala Burning Ghat*, total eight Ghats are in South-Western Kolkata. The conditions of these Ghats vary significantly in these three zones. Each Ghat bears some unique history of its existence and some specific local urban identity but due to continuous negligence and poor maintenance, their presence and functions are now at stake. Among these Ghats, only 25 Ghats have been identified as Grade I Heritage Structure by the Kolkata Municipal Corporation (KMC), whereas only 10 Ghats have been allotted funding for infrastructural renovation under the latest scheme of the Urban River Management Plan (URMP). But the reality exposes vulnerable conditions of many more Ghats with decaying heritage identity. In this context, the basic objectives of this research work are to review the historical perspective of the Ghats, to assess the importance of the Ghats as heritage space, to analyse the present conditions of the Ghats along with the assessment of various problems associated with them and finally to find out the possible measures for the overall and uniform management of the Ghats of river Hugli.

Heritageization, Public Open Space, Aesthetic Value, History, Urban Identity.

Smart Villages and 'Cities with Souls': Key to Conservation of Cultural Heritage

Juthika Biswakarma <juthika.chat@gmail.com> Assistant Professor of English, Jogamaya Devi College
Juthika Biswakarma has been teaching English Literature at Jogamaya Devi College as an Assistant Professor since five years. She has interest in diverse areas ranging from American English literature, Indian English literature, Post-colonial literature to Human Resource Management, e-governance, disaster management and public policy analysis. She did her M.A. in English Literature from Visva Bharati University and M.A. in Public Administration from IGNOU.

Cultural heritage of a community strengthens the social fabric, leads to the complete realisation of the self, and unifies the self with the society. So, conservation of both the tangible and the intangible cultural heritage becomes indispensable. Closely linked with this conservation of cultural heritage is the role of memory. Our memories- individual and collective- mould our understanding of cultural heritage, forge our value system and sculpt our identity. But this construction of the self has to be re-negotiated and re-defined every time one is moving from one cultural space to another, all the more so when this movement is

from a rural or semi-urban area to an urban area. Rapid and unplanned urbanisation with its corollary disadvantages is creating a huge pressure on cultural heritage. The need of the hour is not smart cities; we rather need smart villages and cities of wisdom and happiness, that is, cities with souls. This paper seeks to explore the damages caused to cultural heritage in the Indian context due to urbanisation and highlight a smart sustainable solution provided by Dr. APJ Abdul Kalam- PURA (Providing Urban Amenities in Rural Areas) and its successful implementation in some parts of India.

Urbanisation, heritage, sustainable solutions.

Cultural Dimensions and International Exposure of Asian Nations:A Cross Section Analysis

Somnath Das <somnathdas.mba2009@gmail.com>, Assistant Professor of Commerce, Belda College
Somnath Das is having more than twelve years teaching experience, at present working as Aassistant Professor of Department of Commerce, Belda College, Paschim Medinipur, Pin - 721424, West Bengal, India. He has fifteen publications in various national and international research journals, six publications in conference proceedings, eighteen presentations in national and international conferences of various universities, colleges and institutes. Presently, he is working in the area of Insurance, Globalisation and Cultural, tourism etc.

Sustainability of any nation, regarding all sectors depends on her cultural value. This value is the set of few programmes of human mind which creates differentiation among human beings. According to Greet Hofstede culture is the combinition of six dimensions i.e. Power distance (it is the degree that represents acceptance and expectation of lower ranking individual of society that the power is distributed unequally among society), Individualism (it indicates the intensity of taking care of yourself as well as the belief and practice that every person is unique and sefl-centric), Uncertainty avoidance (it is the degree to which an individual of a society able to cope with unstability by decreasing uncertainty**)**, masculinity (it indicates the various roles of males and females which are reflect through society. In case of masculine societies, achieving, performing and earning a living are given importance.) , Long-term orientation (people of every society want to maintain a link with their own past activities while they dealing with the present or future challenges) and Indulgence (indulgence dimension expresses a nation where free gratification is allowed for enjoying life and fun) . These should have effect on International exposer which measure through Openness Ratio that is the combined form of ratio between export plus import and gross domestic product. Objective of this paper is twofold first one is to identify the effect of these six cultural dimensions on International exposer and last one is to investigate the dominant dimension/s for sustainability of this exposer among Asian Nations. Multiple regression model and various test like Durbin-Whatson test, Stationarity test, Hetesodaticity test etc have been used on Cross section data of seventeen Asian nations that collected from the Website of Greet Hofstede and World Bank Data Base. Result reveals that all variables are stationary in level form except masculinity; it takes 2nd difference for converting the data into stationary form. Coefficients of the result discloses that there have effect of dimensions on International Exposure but only masculinity dimension has significant impact within this region and very few elements are dominant in nature for sustainability of this exposure.

Sustainability, Multiple Regression, heterosodasticity, Stationarity

Urbanization of Kalimpong and Kurseong Municipal Area in West Bengal: A Comparative Study

Buddhadev Hembram <buddhadevhembran95@gmail.com>, M.Phil. Research Scholar, The University of Burdwan
Prof. Narayan Chandra Jana, Professor, The University of Burdwan
Purnava Ghosh <purnava29@gmail.com>, M.Phil. Research Scholar, The University of Burdwan
Ratan Pal <theratanpal@gmail.com>, M.Phil. Research Scholar, The University of Burdwan

Urbanization is a key indicator of overall development. The rapid growth of urbanization has been a worldwide phenomenon in the Twentieth Century, and an extremely new phenomenon in human history. Urbanization as a process has been a subject of concern for the demographers, planners, administrators as well as policy formulators. In the less developed or developing countries, urbanization has been considered not only an index of economic development but also an important factor for social change, i.e., Social Environment. The relationship between urbanization, Environments, and economic development needs close attention through a specific study.
West Bengal is a state having 2nd highest population density in India. The state dotted with several small, and the role of industry in West Bengal increased substantially. It was the British who first realized that due to the cold climatic condition, the hill areas are most appropriate for developing a health resort or sanitarium. There are 33 major census towns in West Bengal, from which we have selected two urban centers; these are Kalimpong and Kurseong.
The present study tries to analyze the various socio-economic and environmental factors under consideration. The specific objectives of the study are to assess the growth rate of urbanization in two urban centers of North Bengal, Kurseong, and Kalimpong; to identify the factors responsible for deferential growth of these urban centers; to analyze the consequences of urbanization in terms of environmental, social and economic dimension.

Urbanization, Environment, Economic. Urban Community, Development

URBAN TRANSPORT SYSTEM AND IT"S ASSOCIATED PROBLEMS IN THE METROPOLITAN CITY OF KOLKATA

Shyamsundar Das <das.shyamsundar1997@gmail.com>, PG STUDENT, CHANDERNAGORE COLLEGE
Dr. Atreya Paul <paulatreya@gmail.com>, ASSISTANT PROFESSOR, W.B.E.S, CHANDERNAGORE COLLEGE
Dr Paul working in WBES for last 10 yrs, before that he was in Govt aided college for 5yrs and Govt aided school for two yrs. In this span he published 9 papers in reputed journal (2 papers are in press), paper presented more than 25 in National and International Conferences, Symposium, attend more than 20 conferences within India. He guided 10 students in their dissertation report. He takes classes of post graduate students for last 6yr. His research encompasses the social and urban issues, urban morphology. He is member of different Geographic organization. He completed two GIS, RS courses, from NATMO & IRS. He done three projects as field investigator /coordinator funded by Govt of West Bengal. Now days he more stresses on class room lecture than research for justify the teaching.

The process of society's transformation from a predominantly rural to a predominantly urban population is refers to ─Urbanization". According to the 2011 Census, the urban population grew to 377.1 million as compared to 286.1 million in 2001 census showing a growth of 2.76 per cent per annum during 2001-2011. The level of urbanization in the country as a whole increased from 25.7 per cent in 1991 to 27.82 per cent in 2001 and to 31.14 per cent in 2011 – an increase of 3.3 percentage points during 2001-2011 compared to an increase of 2.1 percentage points during 1991-2001. According to country data, the urbanization in India is mainly due to the expansion of cities and the migration of people. Investments are made in housing, road network, urban transport, water supply, power-related infrastructures, smart cities, and other forms of urban management. Most million plus cities in India are experiencing multi-faceted problems as a result of rapid urbanization. Urban congestion is one such problem afflicting urban agglomerations in India and has multiple effects on urban life.

The Indian auto industry became the 4th largest in the world with sales and 7th largest manufacturer of commercial vehicles in 2018. In 2018, more than four million commercial vehicles were produced and almost 750 thousand passenger cars exported during the same time period. This sector has also contributed to employment in the nation, with over a million people employed directly in 2015.

The situation is no different in Kolkata. Kolkata has a high population density but road space in Kolkata is only 6 per cent compared to Delhi and Mumbai. High demand for mobility coupled with low road space leads to high congestion on the roads of Kolkata. Due to rapid growth of vehicles in every year different problems such as congestion, accidents, poor air quality etc became the chronic problem for the civilians in Kolkata. This research is mainly focused on traffic scenario, followed by infrastructure and magnitude of transport problems. The need of the research is formulation of an urban transport strategy that is both efficient and logistic in its approach.

Urbanization, Urban Agglomeration, Congestion, Transport problem, Logistic approach.

SELF HELP GROUP AND ITS IMPACT ON RURAL WOMEN'S LIVE: A CASE STUDY

KALACHAND SAIN <kalachand31@gmail.com>, Govt. approved PTT, Balagarh B.K.Mahavidyalaya
Kalachand Sain having more than ten years teaching experience as Govt. Approved Part-Time Teacher of Department of Economics, Balagarh B.K.Mahavidyalaya, Hooghly, West Benhal, India. He has six publications in various national and international journal on women empowerment and more than eight presentations in different national and international seminars of Colleges and Universities. Presently, he is working on various areas Self Help Group.

The self-help groups (SHG) are voluntary associations of people formed to attain some common goals. Basically the SHG is a group of urban women who have volunteered to organize themselves into a group form for eradication of poverty and also the empowered themself. They agree to save regularly and convert their savings into a common fund for their betterment. These groups have similar social identity, heritage, caste or traditional occupations, and come together for a common cause and manage resources for the benefit of the group members. This is formulated through four stages i.e. forming, storming, norming and performing. According to rules of the Mahalir Thittam each Self Help Group should

formulated by twelve to twenty members. Too small or too large groups have not been preferable. Very small groups may have suffering from weak talent and skills. Whereas groups contain by large number of members may suffering from lower participation of all group members. So for maximum utilisation of all resources it should kept in moderate number of members i.e. 15-20. SHGs helps to eradicate the socio-economic problems of members except these this will help them develop a strong feeling of unity, respect for other, democratic decision making techniques, freedom of expression of ideas and feelings as well influence the mobilisation of saving.

Women are more interested to join and form this due to enhancement of their monetary and social power. These groups are presently promoted by Governments, Development Banks and Voluntary Agencies, with focus on social and economic issues, mainly thrift and credit programmes. Objective of this study is try to identify the impact of these groups i.e. SHGs on the life of the women member of rural areas of Balagar Block. Primary data are collected through questionnaire survey method that is conducted on more than one hundred SHG members within Balagar Block of Hooghly District (West Bengal). Statistical tools are also used for depict the result of this study. Result reveals positive impact of SHG formulation or joining event on the overall life pattern of women members Balagar Block.

Rural Areas, primary data, Empowerment, Balagarh

The Web of Clashing Cultural Values: Turkey and the West in Orhan Pamuk‟s *Snow*

Bharati Show <arati.abha@gmail.com>, Assistant Professor of English, Sushil Kar College, Champahati
Bharati Show is an Assistant Professor at The Department of English, Sushil Kar College, Champahati, South 24- Parganas. She is also a research scholar at Burdwan University. Her research topic is-- Problematizing the East- West Divide in Select Novels of Orhan Pamuk.

Within the framework of Orhan Pamuk‘s fiction the shortcomings, failures and idealism of various projects of modernization become prominent and he questions the grand narrative of Eurocentric notions of progress and development. He repeatedly returns to the concerns of the past heritage rather than a continual linear drive towards newness and such a technique enables him to project the tension between pro-Western modernity and tradition in the context of Islamic culture. Turkey‘s first Nobel laureate, Ferit Orhan Pamuk‘s first utmost political novel is *Snow.* The protagonist‘s name is Ka, who is strongly rooted in Western secularism and after arriving in Kars, a peripheral city in turkey, he started to realize that his identity is divided. Through different spatial images the author invokes a very ambiguous urban space which is divided between two extreme groups. The question, if the women of Kars are allowed to wear headscarf or not, raise new notions of space, politics and identity and explore the interface between theories of cultural difference and everyday realities of political practice. The Secular state has banned headscarves and the political Islamists want to inscribe their ideologies over the ban, neglecting the voice of the ‗headscarf‘ girls who at the end resort to suicide. This generates a very practical question about whether the civil rights of particular groups may be sacrificed in order to uphold the rights of others. The ‗headscarf‘ girls willingly opted for self-annihilation as they found the clashing cultural values and the clashing political views traumatic. The author never passes his unequivocal judgemental comments. Rather he presents spatio-temporal descriptions of Kars to Frankfurt and emphasizes the state of being torn between two ideologies. This paper aims to show how the identity of a subject position need to be understood not only historically but also spatially as

different local political movements have a crucial role to play in their identity formation. Above all politics is territorial and the territories may be real, imaginary or symbolical. The Kemalist regime and rule aimed at political pan-Turkism, forgetting about different ethnographic units of territory. In his novels Turkish history and cultural memory and the controversial facets of its national and international geopolitical concerns negotiate each other and bring about a deeper understanding between the East and the West.

grand narrative, modernity, spatial, cultural memory, geopolitical.

The Diachronic Axis of *Semiosphere*: Locating Memory in Yuri Lotman‶s Theory of Culture

Dr. Ariktam Chatterjee <ariktamc@gmail.com>, Assistant Professor of English, Government General Degree College, Singur

Dr. Ariktam Chatterjee teaches English Literature in Government General Degree College, Singur, Hooghly as an Assistant Professor. He is a Ph.D. in Cultural Studies from The Centre for Studies in Social Sciences, Calcutta, and his doctoral thesis was on the ‗History of Bible Translation in Bengali:1800 – The Present‘. His research interests include Translation Studies, Structuralism, Cultural Studies and Semiotics. Music Theory and Performance is also one of his areas of active interest. His present research interest is directed towards biosemiotic reflections in Indian philosophy. His publications include articles on translation, 19th Century Indian English Literature and a book of translation of Kannada Vacanas into Bengali.

Yuri Lotman in his 1990 monograph *Universe of the Mind: A Semiotic Theory of Culture* defines cultures in general as self referential systems insofar as they tend to define themselves and evince isomorphic semiotic spaces at mutually inclusive levels and meta-levels. In the tripartite model for the storage and dissemination of information, which he postulates as a semiotic definition of human intelligence, Lotman identifies the second order as the synchronic space of cultural meaning production and consolidation of existing cultural structures. This liminal space is demarcated by the metaphorical space of mediation between verbal and spatial axes of cultural artefacts on one side, either in the form of given ‗texts/ books‘, or in the form of constituent units ‗handbooks‘; and on the other side by the diachronic space of storage and dissemination of the synchronic memory over time, which he identifies with tradition. Marshall McLuhan considers an abstraction of memory from being as a characteristic trait of humans. For Lotman, a systematic storage of this memory, or tradition, is open to reference and reproduction as a diachronic archive for the support of synchronic identity. This, for him, bolsters the conceptual necessity of culture in terms of spatiality, and the emergence of a ‗non-culture‘ against which it must be necessarily structured to be understood as what it is. This paper is a brief exploration of the interplay between the second and third levels of Lotman‘s semiotic mapping of human intelligence to locate the space of memory in culture. It then proceeds to compare Lotman‘s modelling with Vladimir Verdansky‘s modelling of the *noosphere* and the *biosphere*, and identifies their points of contrast in reading cultural ‗messages‘ within ‗codes‘ – which form the ideological core of the Moscow-Tartu School of Semiotics. Finally, it identifies some of the challenges to this model, particularly the one presented by Thomas A. Sebeok who challenges Lotman‘s positing of culture mapping within the secondary modelling system and re-posits it within the primary after his biosemiotic derivation based on the studies of Jakob von Uexkull.

Semiotics, Moscow-Tartu School, Primary and Secondary Modelling, Thomas A. Sebeok

Platter of my Heart: Negotiating and affirming identities through culinary heritages in a diasporic land in Jhumpa Lahiri's *Mrs Sen's.*

Sudipta Gupta <sudiptaspeakshermind@gmail.com>, Assistant Professor of English, Women's College, Calcutta
The author of this paper is an assistant professor in the department of English, Women's College, Calcutta. Her areas of interest include Gender Studies, Indian Writings in English and Cultural Studies.

The cuisine and culinary practices of every geographically demarcated region has a major contribution towards its cultural history, heritage and inheritance. They become a mark of identity for the creation of a homogeneous community as well as the signifiers of identification to the rest of the world. These area specific cuisines, culinary preferences and their ways of preparation have a ritualistic significance with their own distinct spaces in the cultural registers of any community. They constitute a rich heritage in themselves as prominent identity markers through which the past is re-lived in the present, preserving them for the future.
Diasporic literature all over the world deal with the anguish, identity crises and complexities faced by the migrant communities as they straddle between the diverse ways of two unlike and unfamiliar worlds striving to maintain their own cultural distinctiveness and at the same time challenging the fears of being rejected by both their motherlands of the past as well as the lands of the present. These struggles and conflicts often create a volatile zone of conflict between the migrants and the hosts, occasionally leading to cultural feuds. The present paper makes an attempt to read Jhumpa Lahiri's short story *Mrs Sen's* as a document of this conflict and diasporic existential crisis and show how the protagonist holds on to the cuisine and gastronomic preferences of her homeland with ritualistic significance as the means of asserting her own identity and proclaiming the cultural supremacy of her own nation's culinary heritage. It also focuses on the role memory plays in this constant negotiation of affirmation of one's identity along with providing sustenance to her anguished self as she negotiates the cultural displacement and shifting cultural registers.

Culinary Practices, Cultural Heritage, Diaspora, Identity Conflict.

Renegotiating Binaries: Memory, Identity and Spatiality in David Mazzucchelli's *Asterios Polyp*

Divyani Sharma <divyanisharma1993@gmail.com>, Research Scholar, Visva-Bharati
Divyani Sharma is a research scholar at Visva-Bharati. She takes a keen interest in graphic novels and webcomics.

David Mazzucchelli's eponymous *Asterios Polyp*, a renowned _Paper Architect', gives birth to ideas of award-winning spaces, which do not befit translation on to concrete. The Odyssean journey of Asterios Polyp is interspersed with an accompanying duality, as his movement from his urban residence in Manhattan to a small town called Apogee, is strictly to redefine his identity in consort with the changing geographical and cultural space; the narrative switches back and forth between his famed urban past and reclusive rural present, with memory acting as the thread of perpetual actual phenomenon, tying him to his eternal present (Nora). Mazzucchelli continuously reconstructs the identity of Polyp and his

memories through distinct stylistic variations, with changes in societal and spatial conditions adversely affecting their representation on the page. Through an interdisciplinary focus on cultural studies and spatial production, this paper aims to posit that the shifting milieu of the social and cultural space inhabited by Polyp unremittingly impinges on his identity, leading to a re-negotiation between his memories within the context of his mutating cultural space. This study will strive to look into how the constructions of identities are produced not only in specific institutional and historical sites within the discourse (Hall), but also contingent on the spatial location of the individual. Polyp's spontaneous shift to the town of Apogee is not only a method to backtrack to his roots, but a mechanism to reconfigure his identity through routes that he traverses (Gilroy). A focus into the stark refusal to inhabit the urbanised city where his identity was set in established patterns marks the emergence of a new space, where all the power equations of the society, that of agency and hierarchy, and even that of personal and collective memory are reconstructed and reformulated. The paper aims to examine the web of interconnecting links that are formed between the aspects of identity, memory and cultural space in Mazzucchelli's Asterios Polyp.

Identity, Memory, Culture

„When memory speaks": Tracing environment-livelihood interface among the *Chhau* community of Purulia

Archita Chatterjee <achatterjee.archita@gmail.com>, Research Scholar, Indian Institute of Technology Kharagpur
Dr. Jenia Mukherjee, Assistant Professor, Department of Humanities and Social Sciences, Indian Institute of Technology Kharagpur

Archita Chatterjee is a research scholar working under the supervision of Dr. Jenia Mukherjee from the premier institute of Indian Institute of Technology Kharagpur. She is working on the environment-culture-livelihood interface of the *Chhau* community of Purulia, West Bengal. Being a cultural enthusiast, she is very passionate to work mainly with the cultural communities who receive direct benefits from the environment through earning their livelihood which is popularly known as ecosystem services.

Jenia Mukherjee is an assistant professor in the Department of Humanities and Social Sciences at the Indian Institute of Technology Kharagpur. Her research spans environmental history, urban ecology, political ecology, and development studies. She has received the Australian Leadership Awards Fellowship (ALAF) and Australian Awards Fellowship (AAF) in 2010 and 2015 for her research on the chars (riverine islands) of the Lower Gangetic Basin. She was selected as one of the 20 World Social Science Fellows by the International Social Science Council (ISSC) in 2013 for her work on Kolkata's canals and wetlands. She is the Indian principal investigator for the AHRC-ICHR funded project The Hooghly River of Cultures Pilot Project, from Bandel to Barrackpore (2018-2020).

The Millennium Ecosystem Assessment (MEA) framework, primarily based upon environmental economics and valuation approach, has classified ecosystem services into: provisioning, regulating, supporting and cultural services. Though due importance is given to all these, yet provisioning services still capture the limelight in literature as it supposed to be directly connected to livelihoods generation. Bohensky (2014) argues that western culture has always undervalued and underrated the importance of cultural ecosystem services in the rural context so far as livelihoods and identities of communities are concerned. Cultural services symbolize the understanding of complex processes of livelihoods, reflecting traditional

community values and histories. These are often linked with the provisioning services which serve as a proxy measure of the cultural service (Daily et al. 2000; Chan 2012).

India has a rich tradition of folklores and myths. People from ancient times were depended upon environment in order to earn their livelihood as evident in several folklores and myths. Recognized in UNESCO's ‗Representative List of the Intangible Cultural Heritage of Humanity‗ in 2010, Chhau has a military origin from the historical times and is categorized as the ‗primitive war dance‗ (Bhattacharya 1975; Bhattacharya 1962; Kothari 1968; Reck 1972; Chatterjee 2009; Mahato 2017; Dutta 1954). Though there is dearth of written sources on this dance form, but with efforts of several folklorists and researchers like Asutosh Bhattacharya, John Arden, Pasupati Prasad Mahato, Malay Choudhury, Falguni Dey, Roma Chatterjee etc. some valid informations are now available. Asutosh Bhattacharya (1975) had worked on Purulia Chhau that addressed various types of publics, ranging from fellow folklorists to students of Bengali literature and even to uninformed audiences who might be watching this form for the first time.

This paper will try to trace and map the transformations in the extraction of environmental resources in order to understand the environment-livelihood interface within the Chhau community across the temporal scales. It will also track the challenges and opportunities faced by the Chhau communities so far as the ecological wellbeing is concerned through several case studies where memory and oral narratives will be an important method.

Millennium Ecosystem Assessment, Cultural Ecosystem Services, *Chhau* community, Purulia.

Digital Integration/Invasion in *Jatra*: A Critical Investigation in Bengal

Dr. Arpita Ghatak <arpitaghatak23@gmail.com>, ICSSR Post-Doctoral Fellow, Indian Council of Social Science Research, New Delhi
Dr. Arpita Ghatak is currently working as a Post-Doctoral researcher at Indian Council of Social Science Research, New Delhi. She has earned her Ph.D. from Banaras Hindu University, Varanasi in 2014. She is a scholar in Gender and Sexuality, South-Asian Literature, Theatre & Music. She has several National and International grants in teaching and research. She has published critical articles, creative pieces and translations in leading Indian journals. Dr. Ghatak is currently working on Performativity of Culture in Post-Independent Bengali Jatra and has a keen interest in the cultural demographic of West Bengal – both popular and folk.

The post-Independence Bengal saw a sea-change in its cultural panorama vis-à-vis Jatra. From the Sakti & Krishna Jatra to secular Jatra, from bamboo flute and dhol to modern orchestra and from the lyrical song to thundering melodrama, Jatra has undergone a radical transition along with the socio-political and cultural drift with time. Jatra has ever been a major entertainment industry in rural Bengal and has greatly been influenced by the proscenium theatre. With the blazing lights, ticket systems and integrating digital means, Jatra has imbibed coinages e.g, Jatrascope, Cinerama, etc. over the time. In age of television and cinema, Jatra has introduced highly fashionable costumes, popular television artists, motor driven revolving cyclorama stage and retellings of stories of popular Bollywood and Tollywood movies. Various electronic media and gadgets have given this folk form a new paradigm in popular culture and imagination of rural Bengal. Media, music, liberalization and westernization influenced the popular rural socio-political and cultural behaviorism very profoundly. Along with this transforming culture, Jatra has slowly shifted from its traditional

performative pattern to fit into the popular taste. In the mosaic of the several cultural confluences, the thematic pattern, lights, musical compositions, dialogue structure, organizational approach, political aim and (re)presenting woman on the stage have changed so much that the performative circumstances of Jatra operas have become a new hybrid genre where there are no sharp cultural and conceptual frontiers between tradition and modernity, low and high culture, rural and urban, art and industry and entertainment and education. The present inquiry is a nuanced study of Jatra in the light of digitalization with its merits and demerits.

Jatra, Digatalization, Jatrascope, Cinerama, Cyclorama stage, Popular Culture

Growing Urbanization of Bollywood: Changing Contour of Culture, Character and Economy.

Dr Jayati Kumar <jayatikumar@rediffmail.com>, Faculty (Full time Contractual), Department of Mass Communication, the University of Burdwan
The author has been teaching in the Department of Mass Communication, Burdwan University since 2008 and awarded the PhD degree in Mass Communication by The University of Burdwan. Her interest area for research includes Gender and Media, Television, Film and International Communication.

Globalization has greater impact on Bollywood along with other infotainment and communication medium of India that also increases the economic growth and frequent representation of ̲growing urbanized India‘ on and off the screen. India's population has been predominantly rural (11.4% according to 1901 census), but since globalization the urban population has been increasing consistently, and today it stands about more than 34% (30% according to 2011 census) of the total population of the country. Mainstream Bollywood movies are also seen to be following the same trend by shifting the characters, cultures, stories and most importantly audience to a more ̲urban comfort zone‘. Bollywood with a glorious history of more than 100 years used to reflect the nation‘s conflict, difficulties and struggle of a common rural man often. Today‘s popular trendsetting films like ̲Dil Chahta Hay‘, ̲Zindegi Na Milegi Dobara‘, ̲Yeh Jawani Hay Diwani‘ or more recent films like ̲Andhadhun‘, ̲Badhai Ho‘, ̲October‘, ̲Gully Boy‘, ̲Kabir Singh‘ or ̲Bala‘ are unanimously surrounding urban life speaking urban language and culture. The aim of this article is to analyse the phenomenon of this shifting paradigm represented in recent Bollywood films with special reference to multiplex theatre of metropolitan India and how globalization impacts cultural clusters through a detailed case study of Bollywood that has been having indigenous growth and urbanization for the last few years. However this paper also tries to find out the changes caused by constant presence of urbanization in film making, content, representation of issues and how multiplex cinema in India has become an inherent component of the growing ̲consuming class or global middle class‘.

Film, multiplex, globalization, mass culture.

Mumbai Rap- A New Sense of the Sacred

Jayanti Datta <jaandata@yahoo.co.in>, Associate Professor of English, Sivanath Sastri College
JayantiDatta is Associate Professor of English Literature at SivanathSastri College, Kolkata. She was educated at Loreto House, Presidency College, and Calcutta University. Her areas of interest are Creative Writing and Translation. Her novel *Yearning* was published by Writers' Workshop and nominated by the publishers for the Commonwealth Prize for first time authors. It was accepted by the Ram Mohan Roy Library Foundation for distribution to 120 libraries across India. Her book of short stories *Churning* was published by Leadstart Publications, Mumbai. One of the stories was earlier published by *Quest*, a premier literary journal in India. Her Translation of Sahitya Academy winner BaniBasu's Bengali novel into English, *The Enemy Within* was published by Orient Longman. She has also edited a book on the multiculturalism of Shakespeare, published by Avenel and funded by the U.G.C. Her most recent publication in 2019 is her second novel *Until The Rains Come*, published by Avenel, Kolkata. She has also been working on Rap music in India, for the last one year. Her paper entitled Mumbai Rap, Potentialities for a Unique Brotherhood, was published in *Langlit*, an International peer reviewed open access journal.

A recent phenomenon that has emerged in the urban spaces of India is the rising popularity of Rap music. There is a need for investigating how Rap, with its origins in the inner cities of America has become meaningful in different situations for very different people. This paper wishes to concentrate on Rap music in Mumbai, how it has helped people in the streets, gullies, slums and chawls to forge identity through everyday expressivity, which takes in various facets of their lived urban experience, such as space crunch, ―development" plans overlooking the needs of those who have fallen behind in the rat race, finding solace in drugs, harassment by the police, and the overarching need to assert one's dignity in the urban concrete jungle. This is a new kind of folk music that also deals with changing cultural values under the impact of the ruthless application of market principles and the erosion of authenticity in social life. Commercialization and corporatization has affected almost every site in urban India, including music, and there is a wide spectrum of rappers, some of whom have taken up the new ethos as their credo, and some who have resisted it with all their might, preferring to carve out a different definition of modernity. Rapid urbanization has also led to a greater dissemination of knowledge and awareness on troubled issues such as the rejection of Caste and religious distinctions, the rejection of patriarchal values, the uprooting of indigenous tribes and environmental degradation (such as the Aarey forest agitation in Maharashtra), which in turn has given rise to a new cultural politics reflected in Rap. Imagined communities, each with their own visions, are replacing the sense of the sacred and the collective. Ethnic revivals, fundamentalism, racism, can all be seen as defensive reactions to Globalization. They have risen from a desire to defend and preserve valued ways of life. Rap, however, is a very different and innovative kind of urban folk form that prefers to rise like a phoenix above ossified traditions and to make continuous creative interventions in the present moment, in the ever evolving and contingent urban reality.

Urban Folk, imagined communities, everyday expressivity, new identity, cultural politics.

Calcutta's *Firingi kabiyal* : Reconstructing the identity of Anthony Hensman and re-exploring the culture of *kabi-gan*

RESHMA KHATOON <reshmakhatoon009@gmail.com>, M.Phil scholar, Centre for Studies in Social Sciences, Calcutta

Reshma Khatoon did her postgraduation in English from the University of Burdwan and now she is pursuing M.Phil in Social Sciences from Centre for Studies in Social Sciences, Calcutta. She has written a paper ―‖A Ecocritical Space: A Reading of Jean Rhys‗s *Wide Sargasso Sea*" which was published in Volume VI, April 2017 in a peer-reviewed journal, *Polyphony* (ISSN 2319-6424). She is also an active member of Hugli River of Cultures Pilot Project, a project that seeks to create awareness about the heritage sites among the local people. She has written a chapter, ―Chandernagore: Its Familiar and Unfamiliar Faces" in a book, *Chandernagore mon amour: The Citadel of the Moon* which was published in 2018 (ISBN: 978-1-910911-13-6) by the Project.

In this paper discussions will be made on the disappearing culture of *kabiyals*, a group of performing singers-songwriters who attained popularity at the end of the eighteenth and the early nineteenth-century Bengal. These *kabiyals* are also known as *kabi-walas* whose songs or *kabi-gan* were composed for festivals and ceremonies in the countryside and later turned into a sort of extempore performance in the houses of the nouveau riche. The *kabi-gan* was primarily based on the love story of Radha-Krishna and borrowed from the *Baishnab padabali* but later the songs incorporated satire, witticism and ribaldry which was then labeled as popular, ‗vulgar‘ entertainments by the new race of educated men and finally died out by the 1870s. As this culture of the *kabiyals* has declined it now becomes a part of the cultural heritage of Bengal. This also claims the term heritage‗s multiple and shifting usages which not only refer to family history, buildings and landmarks but it is also used to refer to music, paintings and folklore of a region or a country. Hence, I intend to study this disappearing culture by focusing on the figure of Anthony Firingi, an early nineteenth century *kabi-wala* or a performer of Portuguese origin whose contribution to the Bengali cultural sphere cannot be ignored. In my study, I will firstly try to map the development of the word *firingi* that is often attached to Anthony‗s name. Secondly, I intend to locate the elusive figure of Anthony Firingi by understanding the social and the political history of the era which he inhabited. Thirdly, I will be studying the textual element inherent in Anthony‗s songs which have no presence outside the anthologies such as Prafulla Chandra Pal‗s *Pracheen Kabiwalar Gan* except for their reincarnation in the popular film of 1967. Therefore, the paper would further examine the film to see the manner in which the songs were brought back into Bengali middle-class consciousness and it will also help me to reconstruct the identity of Anthony as there is no visual memory of him. The identity that is thus formulated is the product of the interaction between local traditions and foreign elements born of transnational migration and mixings. Hence, through this paper an attempt is made to recall and remember an old culture of an early nineteenth-century Bengal and reconstruct the identity of a *firingi*‘ figure which called into question the issue of caste differences and the idea of fixed identity.

firingi, cultural heritage, kabiyal, transnational migration

The Vanishing Space: Kolkata‟s „Para‟ Culture and the Changing Dimensions

Arijit Mukherjee <arijitofficially@gmail.com>, Assistant Professor, Behala College

‗Para' (Locality) has always been an integral part of Bengali culture. It is a space surrounding one‗s home. It is also an extension of one‗s own home which includes the community. The ‗Para' also has a very important space which is its ‗Math' (Community Ground).'Parar Math' (Community Ground) was a thriving space once. The children used to play. Men and boys played their cricket and football matches. Pujas were organized here. ‗Jatra' and many other events were organized here. There was always a club adjacent to the ground which was operated by the people of the locality itself. It was a place where the community used to meet and create moments to be kept in the cultural memory. In Kolkata, post-2000, gradually with rapid urbanization there was a sea-change in this space. Clubs became space where certain people pitted their power against one another to take the control of the area. The control was needed so that the vacant plots and the old buildings could be developed and promoted and in return profit could be made. This spread sporadically resulting in an entire change in the ‗Para Culture'. The paper sims to trace, investigate and track this paradigm shift in the ‗Para Culture' and bring forth how this change has reoriented, restructured and redefined the nature of Kolkata‗s ‗Para' and its culture.

Community, Memory, Power, Developers, Change

Making Space from Memory: A Critical Examination of Kolkata and Mumbai

Alexandra Indira Sanyal <asanyal@gsd.harvard.edu>, Graduate Student, Harvard University Graduate School of Design
Yashada Wagle <yashadawagle@gsd.harvard.edu>, Graduate Student, Harvard University Graduate School of Design

Alexandra Indira Sanyal is a Bengali-American, born and raised in Boston, Massachusetts. Currently, Alexandra is pursuing her Masters in Design Studies in the field of Critical Conservation, at the Harvard University Graduate School of Design. Her work revolves around constructed narratives of heritage and investigates the tensions between progress and tradition and the union of urban identity, preservation, and politics in post-colonial countries, particularly India. She seeks to answer how, why, and under whose hegemony does historic preservation occur by scrutinizing conflicting institutions and ideologies of power. Largely, her research aims to understand socio-political arcs of cultural coexistence in Indian cities and beyond.

Yashada Wagle holds an undergraduate professional degree in architecture from Pune, India. She is currently pursuing her Master in Design Studies (MDes) at the Harvard University Graduate School of Design, in the field of *History and Philosophy of Design and Media*. She is interested in the intersections of postcolonial history, environmental anthropology, media studies, and urban policy. Her upcoming graduate thesis will explore the role of Rudyard Kipling‗s *Jungle Book* in informing the biopolitics of the tribal community and the construct of the forest in contemporary Indian urban policy. Broadly, her work seeks to traverse fields of visual, literary, and anthropological representations of space, and their expressions in material manifestations of the same, in India and elsewhere.

In this paper, we probe at historiographical methodologies that have culminated in the framing of heritage, as we understand it today. Conventional modes of historical knowledge production have

led to the prevalence of hegemonic narratives of the powerful, making the idea of heritage very singular and monolithic. Addressing questions of agency, social hierarchy, and sustainability as they intersect with the larger overarching issue of urbanization, we put to examination the construct of these concepts itself.

Approaching *heritage* in and for the 21st century asks of us to question the silos that we have historically imposed onto our way of thinking about spaces as material manifestations of cultures. What constitutes the *urban*? How have our techniques of documenting *space* and *place* created binaries of *heritage* and not-*heritage*, *urban* and not-*urban*? How do these binaries affect our contemporary practices of recording histories of our built environments?

In this paper, we seek to unfurl the layers embedded in addressing cultural conservation in India in the 21st century, through the presentation of two case studies:

First, Kolkata was, for more than two centuries, the power center of the colonized Indian nation and its ―urban‖ history is virtually inseparable from colonialism. Urban Calcutta (as per the colonial nomenclature) underwent radical change during colonialism, of which tangible and psychological remnants remain to this day. In this case, we look at how the once predominantly colonial centers of Calcutta have been appropriated by contemporary communities post independence; we postulate that the reclamation of these spaces acts as a method to invent a postcolonial identity. During British rule, the city was sectioned off into different spatialities that were instructed to serve specific purposes through inherently formal relationships: roads for transport, churches for prayer, gardens for leisure, houses for residence, and government buildings for political activity. As part of their manipulative agenda, the colonizers enforced these spatial formalities and tried to keep indigenous activities virtually invisible. However, in the postcolonial era, we see an influx of spillage of activities from within the confines of these designated spaces out into the streetscape and urban fabric: a process we consider to be a ―recolonization‖ of the colonial city.

Secondly, Mumbai‘s Aarey Colony forest, gained its name from the establishment of the Aarey Milk Colony in 1949; as a part of the process of revolutionization of dairy production in the city. The Aarey Colony is said to have been built into the ―eco sensitive zone‖ of the Sanjay Gandhi National Park in the Goregaon (East) area in Mumbai. Today, the ―forest‖ status of Aarey stands dismissed by the Bombay High Court, and tribal communities dwelling therein are at a risk of losing their livelihoods. The conflict of status of the Aarey lands in Mumbai, and many others in other Indian cities calls attention to the definition of the *forest* in the lexicon of urban policy in India. Indian statecraft‘s construct of the *forest* assumes certain territorial characteristics of this spatial category. These assumptions have led to tremendous administrative confusion resulting in inappropriate representations of the place of the forest in the state‘s documentation of its urban territories. We critique the making of the *urban* spatial category of forests itself, as an act of colonization of the *jungle*. and seek to reveal the problematic ideals of institutional memory that have led to conflicts around the constitution of the *place* of the *forest* today.

In presenting these studies, we wish to address issues of heritage, culture, and identity in the spatio-temporal context of the cities of Kolkata and Mumbai. Through these cases we hypothesize the continuity of colonial thought that has led to current conflicts in the domain of urban policy in India. We seek to highlight the dire need to re-configure patterns of cultural conservation in their relationship to socio-political power dynamics of the communities they concern. We call to question the nuances of the association between *history* and *memory*, and attempt to analyze their manifestations in the process of institutional space-making. In doing so, we aim to question mapping as a conventional mode of spatial representation as deployed by statecraft, and the role that it plays in projecting singular, monolithic conceptions of heritage on our shared built environments.

Heritage, Postcolonial, Historiography, Environment, Informality

Heritage, Culture and Identity: A Story of Garh Mandaran and *Durgesh Nandini*

Subrata Kumar Rana <subratakumarrana@gmail.com>, Assistant Professor of English, Khalisani Mahavidyalaya
Subrata Kumar Rana is an Assistant Professor in Department of English, Khalisani Mahavidyalaya, Chandnangar, Hooghly who teaches in the college since the year, 2008. He is the Editor-in-Chief of *Dialogic Space: A Bilingual Literary Journal of Khalisani Mahavidyalaya* and he is also one of the Editors of *Polyphony: A Journal of the Association for Literary and Societal Interactions.*

Cultural heritage can be distinguished into three types; built environment (building, townscapes and archaeological remains), natural environment (rural landscapes, coasts and shorelines and agricultural heritage) and artifacts (books & documents, objects and pictures). *Garh Mandaran* is the archaeological place in Hooghly district (near Kamarpukur). This ancient fort is believed to be the creation of Afghan era. The tourists treasure the historical and archaeological values of this ruined fort. It also plays a major role in aiding the research of ancient Indian history and architectural designs. The ruins of a fort at Garh Mandaran are the background of an epoch making novel, *Durgesh Nandini* by the Eminent Novelist, Bankim Chandra Chatterjee, published in 1865. *Durgesh Nandini* is a historical novel set in Bengal during the reign of the Mughal emperor Akbar in the sixth Century. This novel is set against the background when Emperor Akbar was expanding their kingdom in India. He defeated the ruler of Bengal, Pathans and incorporated Bengal in their Empire. Emperor Akbar sent Man Singh accompanied by his son Jagat Singh (with 15000 troops) to control the situation in Bengal. One night, Jagat Singh takes shelter in a temple where he meets two women- Vimla and Tilottma who were present there as refugees. Jagat Singh falls in love with Tilottma at first sight. He introduces himself to both the women and asks for their identity. Vimla replies that she will give their identity after 15 days. Eventually, the story turns towards the King Virender Singh, the king of Garh Mandaran. Tilottma is only child of the king and Vimla is the lady attendant. Virender Singh got a message from Pathans to support them in war against Mughals. Virender Singh desires to support the Mughals and denies to have any assistance from Man Singh. The Pathans get agitated and plan to attack on Gadh-Mandaran. So Garh Mandanran, the archaeological treasure inscribed in the novel *Durgesh Nandini,* bears its own identity as a heritage of Bengal today.

Heritage, Culture, Identity, Garh Mandaran and Durgesh Nandini

URBANIZATION AND ITS IMPACT ON SANTAL CULTURE: A case study of Memari Municipality in the district of Purba Bardhaman.

MILAN KISKU, Assistant Professor of Political Science, Polba Mahavidyalaya

Urbanization is but an index of transformation from traditional rural economics to modern industrial ones. It is progressive concentration of population in urban units. Kingsley Davis has explained urbanization as a process of switch from spread out pattern of human settlement to one of concentration in urban centres.
India shares most characteristic features of urbanization in the developing countries. Number of town has grown from 1827 in 1901 to 5161 in 2001. Number of total population has increased from 23.84 crores in 1901 to 102.7 crores in 2001 whereas number of population residing in urban areas has increased from 2.58 crores in 1901 to 28.53 crore in 2001.

The Santal are the largest tribal community in India and can be found mainly in the state of West Bengal, Jharkhand, Bihar, Assam, Odisha, and Tripura. In India, 90 million people belong to the indigenous communities. Santal people are practice Sari Dharam and believe in God . They worship numerous Gods. High Gods among them is Marang Buru. Language is a vocal identity of the society. The Santal celebrate their festivals quite often throughout year. Sohrai is the principal festival of santal community .Now a day, due to the impact of urbanization Santal people are also change their traditional culture. In this paper, I am trying to explain the impact of urbanization on Santali culture.

AIR POLLUTION OF RAIPUR CITY (C.G.)

Indrajit Mandal <indrajm13@gmail.com>, Assistant Professor of Geography, Chandidas Mahavidyalaya, Khujutipara

Now a day's air pollution is the most challenging problem globally and the complete globe is facing the hazard caused by it. The level of air pollution mainly urban area of Raipur city is increasing day by day. My project deals with the collection of data of various components of air pollution year wise of Raipur city and analysis the rate of growth of pollution level in the urban area of Raipur city. This study highlights the identification of emission sources, action plan, and control option to bring the healthy environment. The present study gives a description of air quality index for Raipur city. Major parameters considered for air quality index computation are Respirable Suspended Particulate Matter, and NOX. Play principal role governing air quality index. Air quality index for Raipur is in very poor and unhealthy zone with high value. Urban area Raipur being the capital city runs a larger number of vehicles with higher population contributing higher environment loading and finally high air quality index. The climatic conditions, industrial and mining activity and vehicular activity of the locality are mostly responsible for high air quality index in Raipur.

Challenging problem, Air quality index, Change climatic condition, Unhealthy co

Paradigm Shift of Bengali fiction: From Sixties to the last decade of 20th Century

Dr. Pinaki Maiti <pinakimaiti@gmail.com>, Assistant Professor of Bengali, Iswar Chandra Vidyasagar College, Belonia, South Tripura

The decades of six or seven of twentieth century were the golden period of Bengali fiction. Lots of short stories and Bengali novels were influenced by Khadya Andolon, Naxal Movement, anti-establishment left-wing politics and many other feudal conflicts like social hierarchy, problems of tribal, scarcity of labour etc. The situation became changed from the last decade of the century due to the wave of liberal economy, globalization, rapid urbanization and boom of extreme consumerism. As an obvious result, the Bengali fiction of the nine decade reflected these drastic changes of socio-economic condition. Failure of left movement, nostalgia of communism and revolution, urbanization, crisis of individual and self, new communication system, gender consciousness would be the main focused area of the fiction of the nineties. One of pioneer of these time Mahasweta Devi admitted at the beginning of the nineties that there were no such movements which influenced her to write. Whereas at the sixties or seventies the problem of the community's crisis or the characteristics of feudal society was the main focus of the Bengali fiction but at the new era

of globalization the problems of the individual people would be the key focal area. The crisis of self-identity, profession, culture of individual as well as the society would be the main characteristics of Bengali fiction of the nineties. In our main paper we will try to focus how and what characteristic have changed from sixties to last decade of twentieth century due to new liberal economy, globalization and rapid urbanization.

Paradigm Shift, Globalization, Self, Identity.

RAVI SHANKAR: A CENTENARY TRIBUTE REGARDING CULTURAL HERITAGE, TRADITION AND MODERNITY

ARKARUP GANGOPADHYAY <ruparka97@gmail.com>, PG STUDENT, RAMAKRISHNA MISSION VIDYAMANDIRA, BELUR MATH

Indian music, a major and celebrated genre, is actually a subject to introspect and realize the highest truth, said by Indian Philosophy. However the genre, remaining honest to its goal, has seen a multileveled progression with the passage of time. The ancient days for Indian music were a philosophical practice, while the medieval period brought in a court culture. The colonial era had two parallel streams of Indian classical music; former, being the same court entertainment, the latter emerged an extrovert mass-facing way, which was dominated by IPTA and Ravi Shankar composed first ever classical ballet for commons under the organization. Another break out was in 50s , with the music of Pather Panchali , directed by Satyajit Ray , thereafter Ravi Shankar though conservative towards the indigenous tradition, began various experiments which grew larger with world-wide stardom in 60s. After Swami Vivekananda, Ravi Shankar is the Indian idol to represent another Indian tradition to USA, the developing global power. Such chain of incidents led to a new interest for new American towards Indian tradition and music specially. This interest later formed into well known fusion music, which Ravi Shankar created along with George Harrison, Yehudi Menhuin, Jean Pierre Rampal and others. After 90s, globalization and like things brought series of changes into Indian music. Growing popularity of rock and pop styles , rapid usage of drums and guitars, growing number of fusion music, band culture (ref. Mahiner Ghoraguli) , even the structures of Indian classical instruments assimilated western additions with different sound qualities, although the pure Indian classical was intact. All of these affairs were led by Ravi Shankar, the pioneer. At the centenary year, it needs a look back.

culture, colonialism, tradition, modernity, globalization, fusion .

The politics of spectral resistance in *The Hungry Tide*

Richik Banerjee <banerjee.richik@gmail.com>, State Aided College Teacher in English at St. Paul's Cathedral Mission College, Kolkata
Richik Banerjee is pursuing Ph.D on subaltern studies at Amity University, Kolkata. His areas of interest include colonial and postcolonial studies, modernism and postmodernist branches of knowledge.

Postcolonial societies like India, in their quest for development often create vast numbers of dispossessed and displaced. Modernization, set in motion from around the 1950s in the form of dams, industrial projects and economic planning, has also, concomitantly, shifted large

numbers of people from their habitat, professions and cultural roots. As Arundhati Roy puts it, 'the millions of displaced people in India are nothing but refugees (udhbastu) in an unacknowledged war'. Amitav Ghosh's The Hungry Tide (2004) offers a humanistic critique of dispossession in the postcolonial world where the language of an indigenous body results in a Lacanian movement from Zero-as-One as the 'signifier of inexistence' to Plus-One or the one-multiple that can make or unmake the entire chain/group. It deals with people who are 'out of place' and seeking a 'home'. Marichjhapi's spectral refugee is emblematic of the inadequacy of the postcolonial state to provide a safe 'home'. They are 'unhomely' not only in the sense that they are 'out of place', without a place on the land or, in history, but also the land itself is 'unhomely' by virtue of being inhospitable. The novel argues that Ghosh's critique of the politics of possession/dispossession is worked out effectively through a postcolonial 'uncanny'. The uncanny, as theorized by Freud, is about the perception of a space where the perceiver finds herself simultaneously 'at home' and 'not at home'. Wittgenstein's rope analogy provides one way of understanding how different strands go into the making of a diaspora. The novel relies heavily upon the discourse of visibility and sight which typifies the spectropoetics of Sunderbans; the wilderness of such metalingual heritage acts as a 'semantic andragogy' (Habermas's term) where the poetic and referential functions of language bring out a candid emotive art. The wetlands occupy a redemptive place and force us to ask questions about selfhood and hope echoing a Debord-ian cry. The topographical subject attracts us to two crucial terms: beguilement and seductive. Ghosh critiques a society ruled by an overdeveloped economy which turns everything - even spring water and city air - into economic goods, and has now reached its perfect material 'conclusion'. Bhabha's double movement of authority and nonsense, of the heimlich and unheimlich in colonial contexts, is reproduced by the local, folkloric, mystical and ungraspable forms of knowing embodied in Fokir's life and death; the uncanny results from the contest (and defeat) of a Westernized-technologized gaze of Kanai/Priya with/by Fokir's indigenous canny.

dispossession, spectral refugee, uncanny, heimlich, dissemination, rope analogy.

Biswayoner Sundarbane Sristisil Narir Poribortito Jibon (Changing the creative Women life in Globalized Sundarban)

Ujjwal Sardar <ujjwal.sundarban@gmail.com>, Research Scholar of History, Assam University, Silchar
Ujjwal Sardar took keen interested in the subject of History. He has an interesting hobby life. His vast collection includes coins, paper money, match box, autograph, newspaper, manuscript, handicrafts, old and rear documents, dolls and toys. His research deals with socio economic history of Sundarbans in India. He has done so many state, national and international level exhibition. He is closely associated with ‗Kolkata Kathokatha' a heritage research group. He is also current editorial board member of ‗Sudhu Sundarban Charcha' magazine. He was the ex-district secretary of South 24 Parganas Pratno Itihas Charcha Samiti. Sundarban is his love. He has closely involved with the Sundarban villegers. Gobordhanpur, G-Plot Sundarban is his second homeland. Mr. Sardar has passed his Post graduation degree from Jadavpur University (2013). His huge personal collection has changed into a personal museum on his home at Kundarali, Baruipur. He has already written many research articles in many journals. He has lot of Sundarban related information, books, journals and others items.

Sundarban is a well known deltaic mangrove forest area. It is the largest single unit of luxuriant mangrove vegetation of the World. Despite its tourist attraction for mangrove and Royal Bengal Tiger resort, the region of Sundarban in the southern part of West Bengal is marked with human settlement. Two major district of West Bengal – South 24 Parganas and North 24 Parganas's southern portion have been covered by this mangrove forest. Not only its recourses of flora and fauna but also the people of Sundarban with their culture and civilization, occupies a unique position in the world. There is no denying the fact that struggle for surviving against the apparent alien environment is increasingly going on its hundreds of rivulets, creeks and tributaries. Sundarban where _sorrow and happiness, play hide and seek' in each and every time. On this area all men are always busy to earn money for their daily. Women are also busy on same subject. From the beginning of Sundarban settlement time women were involved on their creative handicraft just like stitch work. They have create so may rhythms, which were so closely related with their daily village life. All this art work was hanged on their house. But its unfortunately totally finished form now a days Sundarban village. From the period of globalization, all the village women are so busy on electronic media, gazettes etc. Their cultural identity has blocked by the effect of globalization. It was a reach heritage of Bengal handicraft related history. The present study seeks to highlight on this matter.

Ecotourism as a Panacea for Environmental, Social, Economic and Cultural Development in Darjeeling Himalayan Region.

Passang Doma Bhutia <passingb296@gmail.com>, Assistant Professor of Political Science, Maharaja Srischandra College
Passang Doma Bhutia, Assistant Professor, Department of Political Science, Maharaja Srischandra College, kolkatta. Area of specialization ; _Political Thought and Theory'(post graduation. Mpil research on Ecotourism in Darjeeling Himalayan Region.

Travelling has been a nomadic urge since the dawn of human civilization. Tourism as an industry has a multi sectoral and multifaceted aspects as it is an important activity for the growth of nation because it has a direct impact on the social, economic, cultural, educational sector of national societies and also acts as an ambassador of goodwill, friendship and understanding. It is thus, one of the largest sectors with fastest expansion in its range and dimension. The thirst and longing of man to wander for gathering a new experience and knowledge with a communication obstruction getting overcome by advanced technology has paved a way for a new form of travel often described as _ecotourism. Ecotourism, in Darjeeling Himalayan region is a developed rather developing model to reconstruct and reinvent local heritage, local culinary, culture, environment and particularities. The paper will look into the dialects and a complex relationship between human beings, social and economic development, nature, ethics and culture. It tries to chart out the new form of sustainable tourism which is environment friendly, culture oriented, employment generative and economically gainful travel often described as Ecotourism and more importantly it comprehend the need to make ecotourism in Darjeeling Himalayan Region a highly valued responsible tourism contributing significantly to the economic value conserving it natural and cultural heritage.

Ecotourism, Responsible Tourism, Sustainable Tourism Social and Economic Development.

"Muchhe Jaoya Dinguli": A touch of time in inside and out – A study of select novels of Samaresh Majumdar

Shampa Bhul <sam.mam76@gmail.com>, Assistant Professor, Purnidevi Chowdhury Girls' College, Bolpur

Time is inevitable, so is the evolution. Since the time immemorial, nature, climate, landscape, living being, everything is changing and will continue to change till eternity. And since the existence of human species another thing has evolvedalongside it, that is civilization, because this civilization consists the human being, its society, culture, invention, politics, way of livings creation, philosophy etc. So the changing of human society or culture is not a very modern phenomenon, rather it is as old as antiquity itself. And human beings must change their society, culture, life-style and so on, in order to fit themselves in in their contemporary time. But some time we witness some fundamental issuesremain unaffected in spite of their seeming transformation. As literature is prone to mirror the human life with its all aspects so this particular issue of socio-cultural and psychological change and its real significance, is not omitted in literature. In this paper I'll endeavor to analysis the representation of the apparent and permanent change, depicted in select novels of Samaresh Majumdar.

Change, Fundamental, Culture, Psychology, Apparent

Contesting Spaces of Hiroshima: Exploring the Atomic Bomb Dome as a Heterotopia

ATISHA RAI <atisha.rai31@gmail.com>, Research Scholar, The English and Foreign Languages University, Hyderabad
Atisha Rai is a PhD scholar in the Department of Indian and World Literatures at The English and Foreign Languages University, Hyderabad, India. Her area of research is Japanese atomic bomb literature. Her research focuses on studying Hiroshima and Nagasaki narratives as literature of atrocity. Her research interests include peace and conflict studies, theory of witnessing and testimony. She has worked as a journalist for over five years in reputed English dailies, including The Statesman, Kolkata, and The Deccan Chronicle, Hyderabad.

Places are always open to interpretations and can become a landscape of multiple and contested narratives. Hiroshima, site of the first and only nuclear attack, is an uneasy reminder of man's capacity for evil. However, the establishment of the Japanese city as the ―peace capital" of the world and as a site of remembrance that spatializes peace has somehow quelled this unease. Already a few years after the war plans were afoot to promote Hiroshima as the ―Mecca of Peace" and to provide a meaningful narrative of the bomb without undermining the suffering and grief of its people. The Hiroshima Peace Memorial City Construction Law, adopted in 1952, stated that the city would be constructed ―as a peace memorial city to symbolize the human ideal of sincere pursuit of genuine and lasting peace". This paper argues that the city's landscape has spatialized the universals tropes of peace and humanity and linked two contradictory signs: the atom bomb and peace.
Hiroshima incorporates two contradictory spaces: a place of conflict and a site of peace. Space as a ―social product" becomes a tool and a means of production and control and, hence, a means of domination and power. Even after hostilities have ended space is still a potent reminder of the conflict. Reclaiming this space becomes essential to enable post-war transition. As the people of Hiroshima started rebuilding the city there was one monument they left untouched as a reminder of the attack: the Atomic Bomb Dome or Genbaku dome.

Located 160 metres away from the hypocentre of the blast it was the only structure left standing. It has been preserved in the same state as it was in August 6, 1945. The preservation of the dome has been a controversial issue because the ruins have become a symbol not only of ―the most destructive force‖ man has ever created but it also ―expresses hope for world peace and the ultimate elimination of all nuclear weapons‖. The A-bomb dome exists as a heterotopia which represents but also subverts Hiroshima. According to Michel Foucault, heterotopia is an ―other place‖, a counter-site in which the real sites is represented, contested and inverted. A heterotopia is capable of juxtaposing several sites that are in themselves incompatible. In fact, the Hiroshima Peace Memorial Park, the site that commemorates the bombing, itself functions as a heterotopia, ―enclosing in one place all times‖.

Hiroshima, atomic bombings, peace, heterotopia, Atomic Bomb Dome

MEMORY AND POSTMEMORY: READING TRANS-GENERATIONAL PARTITION MEMORIES IN KRITI ARORA'S *THIS OR THAT? OR NEITHER?*

DIPAK KUMAR DOLEY <dipakkumardoley@gmail.com>, ASSISTANT PROFESSOR OF ENGLISH, DIBRUGARH UNIVERSITY
DIPAK KUMAR DOLEY is Pursuing PHD from Assam University on the topic ―Representation of the Marginalized Female Voices in Select Partition Fiction from India and Pakistan‖. His Research Interests are Partition Literature, American Literature, British Poetry, Indian Writing in English, British Drama, Ecocriticism

In her book *The Generation of Postmemory: Visual Culture After the Holocaust* (2012), cultural theorist Marianne Hirsch notes that she came to postmemory on the basis of her own ‗autobiographical readings‘ of works relating to the Holocaust by second-generation writers and visual artists. Through reading and viewing their works, as well as through her discussions with survivors of the Holocaust, it became apparent to Hirsch that they shared certain qualities and symptoms that made them a ―post-generation.‖ Hirsch defines postmemory as a relationship ―that the ‗generation after‘ bears to the personal, collective, and cultural trauma of those who came before—to experiences they ‗remember‘ only by means of the stories and images and behaviors among which they grew up.‖ Individuals who feel a connection to traumatic historical occurrences that came before them actuate their remembrance of such histories through their present-day lived experience.

The present seminar paper examines personal memory as well as inter- and trans-generational transmission, employing Hirsch‘s idea of postmemory as a key interpretative lens to analyze Kriti Arora‘s *This or That? Or Neither?* (2005). Arora‘s work explores family histories associated with her great grandfathers before and after the 1947 partitioning of the Indian subcontinent. The paper argues that Arora‘s artwork employs postmemorial aesthetics that speak to the complexity of navigating between the traumatic histories that the artists inherited and their own lived experiences, which are occupied by the transmitted knowledge. Furthermore, this autobiographical work substantially brings instances of historical trauma into the present to comment on how it continues to affect individuals generationally removed. The paper argues that Arora‘s work contains autobiographical elements as well as familial accounts that reveal a handing down of traumatic knowledge and histories of migration, and are thus aligned with Hirsch‘s theory of postmemory.

Memory, Postmemory, Partition, Trans-generation

Partition and Dalit Identity: A Study of *The Other Side of Silence* by Urvashi Butalia

Dr Lily Mondal, Asstt. Professor, Hooghly Women's College
Dr. Lily Mondal is an Assistant Professor of English teaching at present in Hooghly Women's College, Pipulpati, Hooghly, West Bengal. She had served as an Assistant Prof. Of English in Government Training College, Hooghly under Government of West Bengal for ten years (2007-2017). Prior to that she taught in different schools for 6 years. Her doctoral in English was done from North Bengal University on the topic *'Rewriting Indian Women: A Study of the Novels of Shashi Deshpande'.* She completed her M.Ed. from University of Kalyani, West Bengal. She was awarded Jr. Research Fellowship by UGC. She has also acted as a counsellor in IGNOU and NSOU. Presently she is pursuing another Ph.D. programme in Education from University of Kalyani, West Bengal.

In *The Other Side of Silence*, Urvashi Butalia unfolds the different layers of history of partition. Memories of the past are brought back through close conversations with different people. Butalia painstakingly captures the saga of displacement, victimisation and gruesome shattering of men and women. History and politics always shape human existence but the history of partition almost made the people of margins non-existent. They were brutalised to the extent that they became dumb-struck. They were silenced and treated as scraps. Their sense of belonging and citizenship was permanently contested. The partition history therefore remains difficult to forget. Butalia begins her work to dig the silences of women but in the process, she questions the marginalised existence of _others'. The history of partition is also the history of deprivation against Harijans. Harijans became subject to a different kind of repression. Equal citizenship was challenge for them and representation was denied. Ironically Dalits acquired an Identity by virtue of their absence. The question of who would do the menial works and the sanitary services both for Muslims and Hindus, disturbed both Muslims and Hindus. On the other hand Dalits were in fear of being converted at the hands of Muslims, Sikhs, and Christians. Ambedkar at this time tried to uplift the condition of the Scheduled Caste community with appeals to the Government.

The aim of this paper is to bring into our collective consciousness the saga of homelessness, deprivation and identity crisis of the Harijans during partition as captured by Butalia and to point out the utter indifference of the political parties and Government to make arrangement for their shelter, rehabilitation and well-being.

The objectives of this paper are to
- question how partition touched Dalit Identity
- Show how history of partition (displacement of millions) shrouded their voice.
- point how Muslims and Harijans were in solidarity during partition
- question the marginalised existence of Harijans and Women
- Focus on the need of resistance to be built against social injustices in various forms.

Revisiting partition stories is a kind of inward journey. The history of exploitation of the Dalits stresses on the need for panacea to abolish the social ostracism that still persists in different modes and makes millions subject to marginalisation.

partition, Harijan, identity, resistance, exploitation, violence

Negotiating Spaces of Cultural Memory in Select Fiction of Gao Xingjian

Anurag Bhattacharyya, ASSISTANT PROFESSOR, DIBRUGARH UNIVERSITY
Anurag Bhattacharyya teaches English Literature in the Department of English, Dibrugarh University, Assam (India). In 2013 he obtained his Ph.D. Degree from Indian Institute of Technology Guwahati (IITG) in the area of Ecocriticism. The thesis has been titled ―Places, Landscapes and Lives: Towards an Ecocritical Reading of Selected Fiction of Gao Xingjian". His area of research includes Environmental Literature, Place Studies, Indian Writing in English, Comparative literature, Indian English Writing from the Northeast and Postcolonial Studies. He has been closely associated with the development in the field of ecocriticism and regularly publishes his research articles in the International/National Journals. In October 2011 he was invited to Erlangen, Germany on a fellowship to deliver his lecture on Gao Xingjian, Chinese Nobel Laureate in Literature. In June 2016 he was invited to participate in the First Annual Summer Institute in Chinese Studies and Global Humanities on ―Grasping Water" organized by the Institute for Advanced Study, University of Minnesota, United States. In 2016 his paper titled ―Place, Landscape and Self in Gao Xingjian's *Soul Mountain"* is included in the book *Landscape, Seascape, and the Ecospatial Imagination* edited by Simon C. Estok, I-Chun Wang and Jonathan White and published by Routledge, New York. Moreover he has also published a book titled *Places and Landscapes: An Ecocritical Reading of Select Fiction of Gao Xingjian* published by Scholars' Press in 2019.

The paper seeks to examine two novels namely *Soul Mountain* (2000) and *One Man's Bible* (1999) by Chinese Noble Laureate in Literature Gao Xingjian and his delineation of the changing cultural space brought about by Cultural Revolution and further goes on to discuss the role of memory in retrieving the elements of the ‗authentic' Chinese heritage.
Both these texts are fictionalized autobiography superimposed upon a documentation of two traumatic and interrelated events in Gao Xingjian's life: his being targeted for criticism at a time when the memory of the persecution of writers during the Cultural Revolution was still palpable, and his being wrongly diagnosed as having lung cancer. Gao Xingjian makes an attempt to come to terms with his sense of alienation and in his bid to disperse his loneliness, reconstructs his personal past using memory as a device to give a detailed description of the impact of the Cultural Revolution on both the human and physical ecology of China.
The novels recounts the journey made by the protagonists both at the physical level and in memory to many places he had visited in childhood as a refuge, as well as in dream. China had experienced a period of amnesia in the twentieth century, in which the nation's rich past was erased from the collective memory of the Chinese that is responsible for redefining the identities of the subjects in the changing cultural space. The novels also contain numerous references to Chinese myths and symbols that make a strong connection between the places visited on the journey and the entrenched Chinese cultural traditions behind the landscape. The Yangtze valley is almost read like a text with cultural and literary meaning embedded by the narrator in his search for cultural memories.

Memory, Gao Xingjian, space, myth, ecology

Episteme of Borders in Re-negotiating Spaces of Memory in Manto's „The Dog of Titwal" and the novel „The Boy in the Striped Pyjamas"

DEBOJYOTI DAN <debo.ange.dechu@gmail.com>, LECTURER, NABA BALLYGUNGE MAHAVIDYALAYA (COLLEGE)
Debojyoti Dan is the Head of the Department in English in Naba Ballygunge Mahavidyalaya, since June, 2015. He has several publications to his credit including a book of poems *Enigma of Red Shadows*. He had worked in Alliance francaise du Kolkata as a cultural co-ordinator in the Cine club. Presented many papers in International Seminars and conferences. Recent publications include a paper named ‗Protest and the Mass Movement with Derridian Différance' in the Journal of humanities and social sciences (An international refereed journal), Scottish Church College with ISSN 0973-8737.

When traditional notions of identity, be it individual or national, is dissipating due to globalization, there are invisible crisscrossing lines of power on which one must trip to fathom the semblance of an identity. However there seems to be a dichotomy where the attempt at establishing national borders can simultaneously thwart those attempts by revealing impossibility and another process initiated by the first by which ‗the people of the world are unified into a single society and function together. This process is a combination of economic, technological, socio-cultural and political forces' as Sheila L. Croucher points out. Engaging with the discourse of globalization that has been defined as ‗deterritorialization', which refers to ‗a growing variety of social activities takes place irrespective of the geographical location of participants', as J.A.Scholte points out, my paper deals with the making and un-making of borders in the fictional narratives across the continents from Manto's short story ‗The Dog of Titwal' dealing with the India/ Pakisthan border to the novel ‗The Boy in the Striped Pyjamas' where the borders exhibits the luminal status of the Jews.

John Boyne has his own autonomous aesthetic sphere that encrypted the code of cultural ethos where art and history are separated from the spatio-temporal plane and the search for individual identity in this dystopian space elicit the ontological environment of the film ‗The Boy in the Striped Pyjamas'.

Manto's vision in his short story ‗The Dog of Titwal' makes the circuitous journey from allocated encoding of loss of cogito to collocated decoding of the anxiety of the post-partition age at the wake of Indian independence.

Manto is a rebel by temperament. He is like Franz Fanon, to some extent, because they have dealt with violence as powerful means of social transformation. Manto's treatment of the characters is absolutely different from his contemporaries. He aggressively tries to assert roles of the common men in creating social awareness and national consciousness. In some way or other, therefore, he can be seen as a postcolonial writer as Edward Said advocates in *Orientalism* (1978). The importance of the ‗dog' here with ‗no proof of identity'(Manto 175) and being ‗only a poor refugee'(Manto 175) is what Foucault points out as the third principle of his heterotopia: ‗it has the power of juxtaposing in a single real place different spaces and locations that are incompatible with each other.' (Of Other Spaces: Utopias and Heterotopias 334).

Borders, memory, trauma, anxiety, identity.

Segregated Cityscapes: Representation of Urban Dystopia in Fritz Lang‛s *Metropolis* **and Vandana Singh‛s "Delhi".**

Tanushree Ghosh <tanushree2727@gmail.com>**,** M. Phil Research Scholar, University of Calcutta.
The author is an M.Phil Research Scholar at the Department of English, University of Calcutta. She has pursued her graduation from Serampore College and post-graduation from the University of Calcutta. She is working as a Guest Lecturer at Sarat Centenary College, Dhaniakhali.

Urban space has been initially viewed as an artifact of technological marvel and post-industrial modernity. Techno-utopian science fictions are usually set in the metropolitan centers of the first world countries; however soon the utopia was transformed into dystopia. Fritz Lang‛s German Expressionistic silent film *Metropolis* (1926) projected a dystopian, futuristic dark city in which the affluent elites rule the city from high-rise towers but the working class dwells under the ground and toils to run the machines for the elites. This model of representing urban space as a paradigm of dystopia was adopted in several subsequent films such as Jean-Luc Godard‛s *Alphaville* (1965); Francois Truffaut‛s *Fahrenheit 451* (based on Ray Bradbury‛s eponymous novel); Andrei Tarkovsky‛s *Stalker* (1979); Ridley Scott‛s *Bladerunner* (1982) etc. These dystopian films delineate the crises associated with urbanization such as class struggle, marginalized and impoverished state of slum dwellers, environmental degradation, ever-increasing crime rate etc.
Lang‛s *Metropolis* is the predecessor of urban-dystopia which projects the segregation of the metropolitan cityscape into futuristic ―surface city" of elites and ―underground city" of subalterns. Vandana Singh‛s short story ―Delhi" (2004) follows Lang‛s model and delineates the split existing within the futuristic Delhi consisting of skyscrapers of the affluent class and the abandoned tunnels of metro rail populated by the downtrodden class. Dystopian fictions are written to warn against certain tendencies which are prevalent in the present society; Lang‛s dystopian *Metropolis* or Singh‛s ―Delhi" emerge from the present gulf between the elite or middleclass population and the slum dwellers in the metropolitan cities. This paper investigates the nuanced representation of urban space in dystopian narratives with a comparative study of Fritz Lang‛s *Metropolis* and Vandana Singh‛s ―Delhi".

Urban space, dystopian city, cityscape, futurism.

Boonmee in Vortex: Decoding the Spatial Divide

Samya Srimany <samya2624@gmail.com>, M.Phil Scholar, Jadavpur University
The author is an M.Phil researcher from Jadavpur University, under supervision of Dr. Rimi B. Chatterjee. His areas of interest are South Asian culture and its study, contemporary pop culture and its philosophy as well as European philosophy. His M.Phil research topic deals with Object Theory in reference to Japanese horror manga and other graphic mediums. He is a NET qualified scholar and currently working as a Guest Lecturer at Sarat Centenary College, Dhaniakhali.

―Place is security, space is freedom: we are attached to the one and long for the other."
- Yi Fu Tuan
―Isn‛t it strange how this castle changes as soon as one imagines that Hamlet lived here?"
- Niels Bohr to Werner Heiseberg on visiting Kronberg Castle in Denmark.

The dialectic of opposing forces is seldom one of lucid intermingling and oftentimes than not, the aspiring to retain one in coexistence of the other is futile. Thus, the dialectic inevitably incurs loss wherein something elemental is inevitably transformed into what it is not but could be. It is this potential volatility that informs every culture in reference to their particularities. Thus ideally, culture is a perpetual flow encompassing everything it possibly can, however within this allocation of different elements, human choice and will play a deterministic role as it tries to fixate it onto preconceived structures. Or does it?

As subjects we are thrust onto a cultural space from our very birth wherein we spend the rest of our lives navigating and negotiating with the culture and its corresponding moralistic memory. In essence we become part of the ethos and culture as much as the person next to us. Thus, the question begs to be asked whether at all there is some semblance of autonomy in a time of rapidly changing locales and nexuses. Humans aren't machines; to say it in the crudest possible way, there is no binary code that can simply be altered as per the circumstances. Henceforth, the question of identity as to whether it is dependent on the perception or the experiential to perpetuate itself becomes doubly important. In a time of concrete and mortar, what is to be done with sticks and stones??

These and other questions are what this paper aims to take a look at through the filmography of Thai New Wave director Apichatpong Weerasethakul and his myriad vision towards the issues of changing spaces and the identities that are fixated with that said space. Weerasethakul is a monument of Thai cinema and his filmography portrays the particular philosophy that he holds towards life wherein the surrealistic and the definite, the folk and the modern, the primitive and the urbane, the fantastic and the real, the rural and the urban all live alongside each other oftentimes running riot into each other's territorial boundaries. Weerasethakul plays with the notion of spatial setting as something fixed and corporeal, and instead makes it fluid, attempting to showcase a Taoist outlook in general as well as establishing himself as the auteur that he is. Of primary focus would be his two critically acclaimed movies, *Uncle Boonmee Who Can Recall His Past Lives* and *Tropical Malady*, which critically analyse the dichotomy between the ruralscape and the urbanscape and in turn form its own narrative around it.

REJUVENATING THE RESONANCE: RETHINKING CULTURAL HERITAGE IN SELECT IRISH NOVELS

SHYAMANTAKMANI CHATTERJEE <shyamantak2007@rediffmail.com>, PTT (Govt Approved), Sarat Centenary College
Shyamantakmani Chatterjee currently teaches in Dept of English, Sarat Centenary College. Dhaniakhali. He did His M.Phil in English from the University of Burdwan in 2014.His main area of interest is Irish Nationalist Discourse and Travel Writings.

This paper seeks to explore the relationship between heritage and group identity and if there is any comprehensibly adequate sense of cultural group membership in connection with heritage sites with particular reference to John Banville's *Birchwood* and William Trevor's *Fools of Fortune*. An allied theme concerns the role that colonial dynamics have played in establishing current patterns of control over cultural heritage. Both the mentioned writers are

form Iris background and foreground the inherent tensions about our understanding of the composition of boundaries of cultural groups and in a sense about our common perception about ‗heritage'. If we accept that at its core, the concept of ‗heritage' is typically taken to mean the inheritance of something from the past, then, in Irish context what comes corollary to this is an urge for organic unity, regardless of limits and differences of shared cultural memory. Amidst of this conflict there stands the Anglo Irish Big Houses the fate of which remains undecided still today. The Big House Novel is a peculiar Irish phenomenon and is based on an Irish reality, namely the ‗Big Houses' where the landlords, (the Protestant settlers of English origin) inhabited, surrounded by the poor Irish peasants. The novels which are written in the eighteenth and the nineteenth centuries are about the situation that prevails in the then Ireland. However, the tradition of this kind of writing continues on still today because of the metaphoric presence of these Big Houses in the memory of the Irish populace and as a consequence in the centre of Irish nationalist discourse. Within the scope of this paper I will argue how ‗Big Houses' with their potential disruptive presence in Irish nationalist discourse, trigger a simultaneous sense of loss and sustenance, hinting towards a different take about our common perception about cultural heritage.

Irish Nationalism, Imperialism, Big House Novels

Fête Nationale: Excavating the Watershed moment of Indo-French Collaboration

Dr Antara Mukherjee <antaramukherje@gmail.com>, Assistant Professor of English (WBES), Government Girls' General Degree College, Kolkata
Dr. Antara Mukherjee is an Assistant Professor of English (W.B.E.S.) at the Dept. of English, Government Girls' General Degree College, Kolkata. She has been teaching for almost fourteen years to undergraduate students. She has been Guest Faculty for Post-graduates in the Department of English, M.U.C. Women's College, Burdwan, University of Burdwan, Lady Brabourne College, Kolkata. She has been invited by various colleges and universities for delivering Special Lectures on different topics. Her area of research is Post-war British Drama and she harbours an avid interest in Culture Studies, Literary Theories and the European Settlements along the western bank of Hugli River. She has been actively engaged in attending workshops, presenting papers at various National and International Seminars and publishing papers in National and International Journals. She has co-edited a book entitled *Chandernagore: Myriad Perspectives* in 2016 along with Bhaswati Ghosh and Abhijit Dutta. In 2018, she has also edited *Chandernagore Mon Amour: The Citadel of the Moon*, published by University of Liverpool. She has been the External Reader of M.phil dissertations of Central European University, Budapest. Presently she is engaged as the Lead Honorary Researcher in the AHRC-ICHR funded *Hugli River of Cultures Pilot Project* jointly led by University of Liverpool and IIT Kharagpur. She is also the executive producer of documentaries on intangible cultural heritages of Hooghly.

The paper would attempt to dig out the multilayered French colonial legacy, *Fête Nationale*, that lie embedded in Chandernagore's colonial past, in order to stress it as a watershed moment of contemporary Indo-French collaborative efforts. Though French annexation of Chandernagore dates back to the late seventeenth century, it was not until mid eighteenth century that the town was demarcated into two halves - *Ville Blanche* or the white town and *Ville Noire* or the black town by the colonisers. In tune with the strategies of colonial supremacy, beautification and development of colonial Chandernagore, even in the first half of the nineteenth century, could be traced only in the white town where the European traders

settled while the natives were forced to live in the most under developed black town with poor drainage system and mud houses. However, one notices a striking change in the colonial strategy after French Revolution in 1848 when the French refused to live in isolation. Colour-coded classification of the social space, designed to keep the natives at bay, no longer existed as reflected during *Fête Nationale*. Celebrated as the National Day of the French Republic in colonial Chandernagore, *Fête Nationale*, was a Fancy Fair that acquired a distorted local moniker, *Faesta*. The paper would look for historical reason behind this moderation of colonial strategy. Moreover, the paper would also highlight the ‗ambivalence' of the reorientation and argue that *Faesta* became a baby step for the natives to gain a legal access to the forbidden territories of the white town. Armed with the knowledge of the inaccessible socio-cultural lives of the colonisers, colonised became powerful enough to gradually destabilise the grand narrative of social exclusion in colonial Chandernagore. The ultimate manifestation of the power of natives was historically reflected in the decision of the people of Chandernagore to reject French rule of Chandernagore in Independent India and to get assimilated with West Bengal in 1954. In the final section, the paper would claim the need to excavate and map the same cultural tool from a neo historicist standpoint, for the modification of colonial festival seem to be the most rational mode of existence in the pluricultural social space. On the basis of interviews conducted of senior citizens who actually participated in *Faesta* and secondary sources by local historian and heritage activists, the paper would uncover the formation of intercultural zones of exchange and dialogue during *Faesta* overriding the colonial divide. Formation of such intercultural sites of contact helped French to coexist with the Bengalis on a more friendly term than that of the British at a time when India was struggling for Independence, something which is still continuing in the renewed interest of French Government's collaborative efforts with State Heritage Commission to preserve Indo-French heritages in Chandernagore.

Ville Blanche, *Ville Noire*, *Fête Nationale*, *Faesta,* Ambivalence, Carnival, Interculturalism.

When Festivities outgrow Rituals: The Emergence of Jagadhatri Puja in Chandernagore

Dr Ramanuj Konar <ramanujkonar@gmail.com>, Assistant Professor of English, Sarat Centenary College
Dr Konar started his teaching career in 2004 as Assistant Teacher in English at a secondary level high school in West Bengal. Presently he is Assistant Professor of English at Sarat Centenary College, Dhaniakhali, Hooghly, WB. He is also the editor of a peer-reviewed open access online journal *postScriptum: An Interdisciplinary Journal of Literary Studies* [http://postscriptum.co.in], published by the Department of English, Sarat Centenary College. Dr Konar has carried out a UGC Minor Research Project and is now a part of AHRC funded research team led by University of Liverpool.

Jagadhatri Puja in Chandernagore is a diverse and very diffuse form of cultural expression, decentralised across the urban fabric of the town and only coming together in one final procession at its climax. This is its great strength. The paper uses a diachronic approach to capture the micronarratives and material culture craft techniques which are then orchestrated each year into the larger moving public panorama. With its unique form of traditional expression that is woven into the cultural landscape of the town, and with a two-hundred-and-fifty-year pedigree outdating the Rio Carnival, Chandernagore's Jagadhatri Puja has long

been an understudied form of intangible cultural heritage in Hooghly. This paper seeks to address what makes this Puja unique; what are the patterns of continuity and change within it and how do they relate to what may have been the particularly liberal nature of French sovereignty in the area during the period British colonial rule in India. It will also discuss what forms of technology transfer, such as in lighting artistry, has taken place during the last century.

Jagadhatri Puja, Chandernagore, domestic rituals, cultural heritage, festivities

URBANIZATION WITH HERITAGE AND CULTURE

Aditi Sinha <aditisinhageo@gmail.com>, Govt. approved PTT of Geography, Sarat Centenary College

Urbanization is the pillar of developments of every civilization of a country. In Harappan Civilization we had been introducing about urbanity. From the British colonial periods to 2k19 era in India faces rapid urbanization through Global scenario. Due to Asian country India is the second largest population after China; such huge population pressure makes Population explosion in India .Although ―Unity in Diversity" is an Icon of India but cripple down on its tagline at present situation. Lack of Unity, extreme poverty, entry of huge immigrants, illiteracy, are the result of dark side of Urbanization as well as Modernization. In India have diversity of culture, diversity in language, Diverity in knowledge, Diversity in religion which have enrich our Indian tradition. Such coalescence of peoples inhabited here from many years and so on. These clusters of people make population pressure over the land. Most of the people have rushed into urbanised sector from rural land to spend his life. Mass of the people attract the lucrative side of urbanity like getting job, to get better lifestyle, best of each and every sphere of life which is far better than their homeland.In such a way the huge pressure creates on urban land as a result the major threats of urbanization faces unemployment, degradation of water level, scarcity of food, fragile of heritage sites, abolition of our traditional culture. Being Modernize through Urbanization in every sector of civilaztion country faces with its loss her own tradition, own culture, own identity also.
In this context the main spotlight over in West Bengal as a one of the state of India .Here in Bengal; Kolkata the ―City of Joy" one of the well known Metropolitan cities. Kolkata and its adjoing parts getting urbanised gradually day by day .Although the city have so many high rise building,industries,corporate office,school, college and hospitals but apart from these its faces vulnerabilities of tradition ,decade of culture ,degradation of the heritage buildings, sublimites of golden era to get Urbanity.
We must be aware to protect our century old heritage buildings, heritage sites,our nobility of culture,and also the luster of our motherland.Goverment must pay attention over the deterioration of landuse, natural resources ,our radiance of culture, and heritage . If Everyone concerned the each and every little things which propagate our cities priority through urbanity then we make a glowrious lesson.

Rapid Urbanization, Modernization, cluster of people, coalescence of culture, motherland

Assessment of Gender Equality through Sex Ratios in the Urban Areas of Hugli District, West Bengal, 1991-2011

Basudev Halder <halder.basudev22@gmail.com>, Assistant Professor of Geography, Sarat Centenary College

Sex Ratio is the most fundamental demographic parameter that effectively indicates the relative survival of females and males and the future breeding potential of a population. The observed sex ratio is a consequence of the prevailing socio-economic scenario. It affects both the growth rates of the evolutionary trajectory and demographic transition. It is commonly affected by birth, death, immigration and emigration rates.

Sex ratio of population is measured in terms of member of females per thousand males and it varies both from one community to another, from one place to another and also from one census year to another. This variation is the result of the socio-cultural characteristics of the people living there. Basically in towns people are more educated and aware of the demographic balance. Most of the urbanites are migrants from nearby towns or rural areas in search of better job opportunity, better access to education, health, transport and communication. The family set up is a modern one with the trend of being nuclear. Therefore, the common household size varies from 3 to 4 only. Naturally only one child from parents' results in disequilibrium in the sex composition of population. Besides, the income status often plays a role in determining the family size. In some situation of certain communities the son-preference is also a major feature which is a complicated issue concerning medical set up, abortion, women trafficking and tendency towards increasing destitute among women.

The present study is to explore the status of ―Gender Equality" through sex ratio in urban areas of the district of Hugli, West Bengal where most of the municipal towns of varying size and class are located in the eastern side on the banks of the Hugli river. Figures collected from the last three census reports, show several fluctuations in sex ratios of different groups of population with time. This needs to be analysed from the perspective of society and economy. It can clearly been observed that success and lacuna regarding women participation in different aspects varies from one urban centre to another due to different socio economic factors.

sex ratio, demographic, socio-economic, population, urban

Sifting of rural workforce towards non-agriculture based activities: Micro level case study in Chandinagar Mouza of Jangipara Block, Hugli District, West Bengal

Jayanta Manik <jayantamanik420@gmail.com>, Guest Lecturer of Geography, Sarat Centenary College
Basudev Halder <halder.basudev22@gmail.com>, Assistant Professor of Geography, Sarat Centenary College

India is pre-eminently a country having distinctive rural dominancy with two third populations and 70% workforce residing in rural areas. Rural economy constitutes 46% of national income. Thus growth and development of rural economy and population are a key to overall growth and inclusive development of the country. Due to the presence of ample of natural resources throughout the country agriculture becomes the leading sector of rural economy and rural employment. Presently, the transformation of workforce from agriculture

to more profitable non-farm sectors is considered as a significant source of economic growth and re-orientation of rural economy. Economic studies on rural India have focused mainly on changes in rural employment, at broad sectoral aggregation between agriculture and non-agriculture.

The present study analyses the nature of changes in rural economy and employment emphasizing on sectoral distribution of workforce. It also highlights the contribution of rural households as a supplier of work force in such types of economical engagements those are the base of urban delineation. However, the impressive growth of non-agriculture sector in rural areas may lead towards a new horizon as the young workforce is increasing in this sector. Through this research work a questionable situation arises at this transition phase of rural workforce and rural economy which are facing the waves of urbanization.

rural, economy, occupation, workforce, non-agriculture, urbanization

CHANGING DEMOGRAPHIC AND SETTLEMENT PATTERN OF MEMARI MUNICIPALITY DURING 2001 AND 2011

Suchana Banerjee <suchanabanerjee03@gmail.com> Guest Lecturer of Geography, Sarat Centenary College
Basudev Halder <halder.basudev22@gmail.com>, Assistant Professor of Geography, Sarat Centenary College

Urbanisation is transformation from ruralism to urbanism in respect of behavioural, economical and demographic character. Previously, urbanization was depended on the factors like surplus agro-product centre, political power centre, manufacturing centre in different time span. Many factors are responsible for present day urbanization like culture, finance even recreation.

Academically new fields are opened to assess the changes on urbanized area in different perspectives. As demography is one of the prime factor of urbanization, so any urban centre can be assessed in respect of its demographical changes in different time period.

Memari Municipality is located in Purba Bardhaman district, West Bengal. In 1992 it declared as Memari Notified Area Authority and it became a Municipality in 1995. So, only two census years are taken into consideration. This Municipality area is divided into sixteen wards.

The present study focused on the nature of settlement and population distribution over the wards of the municipality. It includes the scenario of population growth and its spatial distribution and also the nature of settlement distribution and sprawl during last decade is taken into consideration.

urbanization, demography, settlement, growth, spatial distribution

TRANSFORMATION OF LANDUSE AND LAND COVER FOR URBANIZATION AND INFRASTRUCTURAL DEVELOPMENT: MICRO LEVEL STUDY IN PARTS OF HOOGHLY DISTRICT, WEST BENGAL

Jayanta Manik <jayantamanik420@gmail.com>, Guest Lecturer of Geography, Sarat Centenary College
Dr. Atreya Paul <paulatreya@gmail.com>, ASSISTANT PROFESSOR, W.B.E.S, CHANDERNAGORE COLLEGE
Dr Paul working in WBES for last 10 yrs, before that he was in Govt aided college for 5yrs and Govt aided school for two yrs. In this span he published 9 papers in reputed journal (2 papers are in press), paper presented more than 25 in National and International Conferences, Symposium, attend more than 20 conferences within India. He guided 10 students in their dissertation report. He takes classes of post graduate students for last 6yr. His research encompasses the social and urban issues, urban morphology. He is member of different Geographic organization. He completed two GIS, RS courses, from NATMO & IRS. He done three projects as field investigator /coordinator funded by Govt of West Bengal. Now days he more stresses on class room lecture than research for justify the teaching.

Urbanization is a process of increase of modernization system which changes the socio economic activities and quality of life according to the time frame. It is the result of social, economic and political advancement that lead to urban concentration and emergence of large cities, change in land use and transformation of pattern of organisation and governance from rustic to metropolitan system. The changes of land use land cover are a common fact in the urban area at present. Land use in urban environment is more dynamic comparatively to rural area. The increasing urban population trend and urban sprawl, induced changes of land use and land cover in rural and urban areas, finally makes a long run impact on social environment and economy as well.
Hugli district is traditionally well known as one of the most prosperous agricultural regions of West Bengal, but nowadays district is experiencing rapid urban extension and infrastructural development towards productive agricultural land since 1991. Such changes in land use make a threat to rural economy and sustainable livelihood structure of the society. It has also been noted that such modification in rural areas are interrelated with the livelihood structure of urban areas also. This research endeavor mainly focused on the spatio-temporal changes of land use due to over urbanization and infrastructural development and its impact on rural and urban livelihood structure in parts of hoghly district with GIS mapping and Statistical techniques.

Urbanization, Modernization, Urban sprawl, Urban extension, Sustainable livelihood

Environmental Refugees: A Study of internal migration in the Indian Sundarbans (1964-2011).

Arabindu Sardar <arabindu123@gmail.com>, Assistant Professor in History, Sarat Centenary College

There are many fundamental differences between these two terms ‗Refugees' and ‗Environmental Refugees'. In a broader sense, environmental refugees are those people who have been displaced as a result of natural disaster and environmental changes. The natural disaster refers to two types of natural calamities, which are responsible for forced migration

of large number of people of the Sundarbans. The number of displaced people in the Sundarbans is increasing day by day for various reasons. Sudden on-set events are floods, cyclones, and land erosion and Slow on-set events are coastal erosion, Sea-level rise, Salt water intrusion, rising temperature and changing rainfall patterns and drought. In 1964, the first environmental refugees in the Sundarbans migrated from Lohachura and Bedford islands to different colonies of the Sagar Island.

The concept of _Ecological Refugees' was first introduced by Lester Brown in 1970s but UNEP researcher Essam-El-Hinnawi (1985) first coined and defined an environmental refugees and Norman Myers (1993) propels environmental refugees into mainstream. Another debate I am to discuss here is that of the two research groups of environmental refugees. One section is Alarmist or Maximalist and another group is Skeptic or Minimalist. Many theories are in work both in national and international level of migration. In my present paper, I would like to explain and analyses the flow of theories of migration, where kin and friendship networks are important variables in internal migration. Here, I discuss the legal status, protection and guidelines of the UNHCR and International Human Rights Council towards environmental refugees. My paper also focuses on National rehabilitation and resettlement policy, National Human Rights Commission's recommendations and relief and rehabilitations of the displaced persons.

Refugee, Environment, migration, Displaced People, Sundarban.

History Speaks of Society and Mind: A Study of A popular Lullaby

Sankardeb Mondal <profsdm.1979@gmail.com>, Assistant professor in Bengali, Sarat Centenary College

The objective of my paper is to present the different aspects of a very wellknown and popular lullaby written in the background of _Bargi' invasion in Bengal. The reflection of the lives of the panic stricken people is distinct in the rhyme. The anxiety caused by inability of the Subjects to pay the fixed revenue serves as the literal meaning of the text. Besides, the payer here gives explanation in the form of self defense. The contemporary tax structure, oppressed life of the common people due to poverty, aspiration of the subjects in the midst of their struggle is prominent. But it is to be noted that thuy are disappointed because their taxes are never waived. Down the ages, the rhyme has undergone evolutions in the form of several changes most importantly, the syntactic changes.

The mother lulles her child in the nightmarish background of history. The child and the mother revolve round the historical circle. The rhyme remains familiar to every Bengali irrespective of caste, creed, religion, Social status for its eternalisation of common phenomena of lulling a child.

In this paper, I will try to investigate the latent history and the socio-economic condition of the time through the comparative study of past and present.

Lullaby, _Bargi' invasion, revenue, syntactic, history, past and present.

Post Globalization Impact on MSMEs and Major Initiatives: A Case Study on Fans Cluster in West Bengal

Dr Rintu Nath <rintunath.2018@rediffmail.com>, Assistant Professor in Commerce, Sarat Centenary College

MSME sector is well-regarded as the backbone of the country's manufacturing output is facing stiff competitions due to massive globalization and rapid urbanization. Despite its sizable contribution to India's GDP, MSME sector has been suffering with various problems relating to demand, marketing, technology, skills, finance and raw materials. In 2019, it contributes 29 percent and tends to increase over 50 percent to facilitate Indian economy to scale the $5 trillion mark within few years, Union Minister for MSME, Nitin Gadkari said recently. In order to remove such problems, CDP is an important platform and one of the finest schemes for the MSMEs. CDP plays active role towards an enterprise's success cannot be underestimated. The key objectives of this scheme are to enhance productivity and capacity building of the MSMEs. Also, strengthen enterprises to combat internal challenges and external threats of the today's competitive business climate.

The purpose of this study is to evaluate the effects of CDP on capacity building of the MSMEs in post globalization era, using electric fans industry in Kolkata, West Bengal as case study.

The study is based on primary data of the electric fans cluster which has already been received two successive interventions of CDP. A qualitative research approach of the data collection is adopted using a questionnaire comprising of 10 questions distributed to 54 respondents. Based on this sample, the results obtained indicate that CDP has positive impact on capacity building of the MSMEs in post globalization period. MSMEs have been immensely benefitted in terms of productivity and competitiveness from various capacity building measures such as seminar and workshop, technology demonstration, exposure visits to model clusters and industry and academia involvement in a cluster. The findings can prove useful to MSME department and its policy makers, new entrepreneurs, researchers, as well as government and academic institutions.

MSMEs, Globalization, Cluster, CDP, Initiatives, Competitiveness

Exploitation of biodegradable wastes for producing vermicompost through environment-friendly approach

Dr KHANDAKAR MAHAMMAD HASIB <kmhasib@yahoo.co.in>, Assistant Professor in Botany, SARAT CENTENARY COLLEGE

The impact of pollution is very high, specifically in the field of agriculture, education and health sectors of the world. Due to overgrowing population of this planet and also the effect of urbanization and globalization, the undesirable wastes are increasing rapidly in the surface of earth causing pollution and affect the environment remarkably. Of these wastes, some are biodegradable. These enormous biodegradable wastes may be utilized for the production of biofertilizer for the benefit of society. The undesirable biodegradable wastes can be converted into nutrient rich organic manure using worms and microbes through the indigenous process of vermicomposting. The people have the traditional culture to use the animal dung as

farmyard manure. The soil is enriched with various species of earthworms, microorganisms and others which may have the beneficial roles for the improvement of fertility of it. Such activities may be utilized for the benefit of mankind and ultimately for environment. The increasing use of chemical fertilizer along with pesticides, insecticides etc. in modern days, affect the environment adversely and specifically, it can destroy the inherent properties of soil. The use of chemical fertilizers for long time reduces the fertility of soil and is harmful for future. Thus, there is the need to restrict the use of these kinds of harmful substances by slowing down of its utilization and/or replacement with alternative one. The organic or biodegradable wastes created as a result of urbanization, globalization and over-growing population, are not only generated but also deposited in the surface of the soil. Vermicompost provides the essential nutrients desirable for the growth and development of plants quantity which were made from organic or biodegradable wastes in association with earthworms, microbes etc. To consider the above mentioned matter, a project on small scale basis was considered for implementation to produce vermicompost with the utilization of biodegradable wastes for the improvement of soil through environment-friendly approach.

Vermicompost, earthworm, microbes, biodegradable wastes, pollution

A COMPARATIVE STUDY OF PRE AND POST GST EFFECT ON COMMON PEOPLE'S BUDGET

NABANITA PAL <nabo_pal@yahoo.com>, Assistant Professor in Commerce, Sarat Centenary College

The primary impact to be felt by the consumers would be the change in prices of Goods and Services on account of GST (Goods and Services Tax) rates. GST is stated to be one of the biggest tax reforms in India. This affects not only the businesses but also the common people. More than seven months GST has been implemented in India from 1st April 2017. The big question is how GST will impact a common man's budget. GST would have impact on household items of common man hence it affect their budget decisions. In terms of impact in prices, services would mostly be more expensive in the initial phase but in case of goods it's a mixed effect. It is expected that benefit of GST can be gained in long run by higher input credit and reduction in cascading effect. It is anticipated that the inflationary effect will come down and prices also come down and then stabilize. So the common people, businessman, investors etc. would get benefitted with GST implementation in India.

GST, tax reform, mixed effect, input credit, cascading effect, inflationary effect

Ethnographic study of folklore and effects of accultutation in Birhor: A Particularly Vulnerable Tribal Groups of Dakshin Kaushal, India

Anamika Mishra, Post Graduate Student, Department of Anthropology & Tribal Development, Guru Ghasidas Vishwavidyalaya
Subal Das, Assistant Professor, Department of Anthropology & Tribal Development, Guru Ghasidas Vishwavidyalaya

In a country like India, which is multi-lingual, divers in character and contribute the 2nd largest segment of population in which their where peasantry constitutes the large amount

of population , knowledge of folk instrument , their habits, custom, traditional and cultural serve as significant tools in the process of motivating their cultural individuality. Birhor are the particularly Vulnerable Tribal Groups (PVTGs) of Chhattisgarh. The word ―Birhor‖ is the word of Mundari language in which ‗bir‘ refer to ‗forest‘ and ‗hor‘ refers to ‗man‘ by which it is quite clear that Birhor‘s are the man of jungle/forest. The data and information on folklore is still very scanty from indigenous communities from our country. Therefore, it is wise to collect such data that will definitely enrich the databank on the indigenous culture of tribes and particularly among PVTGs. The songs of the Birhor may broadly be categorized in four major types. These are the songs sung during work, marriage song, religious songs and song related to some other activities, rituals etc. religious beliefs are according to their ancestor worship and animism. For Birhor, their parents are the first god, they worship them as a god and goddess. The supreme deity of the Birhors is Sing Bonga, the sun god. They think that whole universe is created by Sing Bonga, the sun and his wife Chandu Bonga. Due to acculturation now the Birhoris started worshiping gods and goddesses worshiped by their Hindu counterparts residing nearby areas and also seen many changes regarded to their dress and food patterns, fest and festivals. Birhors are now facing the problem of their identity loss not only numerically but also the contemporary generations feel shy to repeat their folklore. It‘s time to think seriously to protect the culture of such vulnerable communities‘, not only with respect to their population but also their culture.

PVTGS, Folklore, Culture, Accultutation, Tribe, Adivasi.

In Search of European Utopia: Illegal Migration, Migrant *Knowledges* and the Aborted Hope of Nigerian-Libya Returnees

Dr Emmanuel Adeniyi <ayomercy2011@gmailcom>, Lecturer, Federal University, Oye-Ekiti, Ekiti State, Nigeria
Dr Emmanuel Adeniyi currently teaches African Oral Literature, African Literature, Literary Theory and Criticism, Contemporary Poetry, African American/Caribbean Literature at Federal University Oye-Ekiti, Ekiti State, Nigeria. He is a fellow of World Journalism Institute (WJI), New York, USA, and Forum Transregionale Studien, Berlin, Germany. His research interest covers diaspora/migration studies, literary theory and criticism, eco-criticism, African literature, transcultural studies, literary stylistics, film studies, intersection between music and literature, area studies, digital humanities, among others. He has published in reputable journals, including English Language Overseas Perspectives and Enquiries (ELOPE), University of Leeds African Studies Bulletin, Rupkatha, and many others in Africa, Europe, and USA.

With the prevailing poor socio-economic climate in Africa, many Africans have fled their home countries to Europe in search of utopia. These migrants, majorly from sub-Saharan Africa, often undertake illegal journeys through the Sahara desert to Libya in order to cross the Mediterranean Sea on dinghies to Southern Europe. In the process, many of them have died, while thousands still bear wounds of attacks on their bodies. Slave camps operated by militias in Libya, where black Africans are sold to Libyans in need of cheap labour, attest to the dangerous dimension of illegal migration. In December 2017, a Nigerian national daily, The Vanguard, reported that 1,295 Nigerians returned willingly to Nigeria from Libya having failed to cross to Europe, while thousands are still there hoping that luck would smile on them. In March 2018, the International Organization for Migration (IOM) revealed that it helped 166 Nigerians return home from Libya, thus making it 1,102 Nigerian migrants that

returned in the first quarter of the year, while the trend still continues in 2019. Considering the frightening proportions that illegal migration of Nigerians have reached in recent times and the chanciness of journeys made through the Sahara desert and the Mediterranean Sea, this study investigates the illegal migration of Africans through experience mapping of Nigerian-Libya returnees whose hope of reaching Europe has been dashed. Their knowledges are useful in the exploration of aborted hope and passion of African youths for the mythic European utopia. The research relies on case studies as profiled in Nigerian newspapers, archival materials, and interviews conducted for the returnees to generate data. The data are subjected to cultural materialist hypothesis with a view to finding out how Marvin Harris' paradigms and the interface between African infrastructure, structure and superstructure fuel illegal migration from Africa to the Global North.

Slavery, Black Africans, North Africa, Mediterranean Sea, Globalisation

Migrant Heritage in Nigeria

Dr Ugbudian Lucky Igohosa <liugbudian@gmail.com>, Lecturer, Department of History and Strategic Studies, Alex Ekwueme Federal University Ndufu-Alike, Ebonyi, Nigeria
Ugbudian Lucky Igohosa lectures at the Department of History and Strategic Studies, Faculty of Humanities, Alex Ekwueme Federal University Ndufu-Alike Ikwo (AE-FUNAI) Nigeria. He trained at the University of Ibadan for Bachelor and Masters' in History, and Peace and Conflict Studies respectively. Ugbudian recently defended his doctoral thesis. The research interests of Ugbudian include Heritage Studies, Diaspora studies Peace and Conflict Studies and African History. He has published journal articles and book chapters in these research areas. Ugbudian has also attended national and international conferences where he presented papers on his areas of research interest.

The paper examines migrant heritage in Nigeria. Nigeria in the 19th century witnessed the inflow of Africans slaves from Latin America especially Brazil. The returnee Africans were sheltered in Lagos Island and they imported Brazilian cultural values, namely, religion (Catholicism), architecture, dressings and dance. The paper reflected on archival sources, newspapers, journals, books and 21 respondents analysed qualitatively using historical approach revealed that the descendants of the returnee Africans for several decades celebrates their heritage through annual carnival. The annual carnival tagged Fanti (reminiscent of Rio de Janeiro) celebrated their cultural heritage in songs, walks, and dance as well as talk shows across the Brazilian quarters, namely, Campos, Igbosere, Tinubu and Martins Districts of Lagos island. The paper submits that the Fanti Carnival continued to promote the memory of returnee Africans cultural values and beyond that demonstrates the heritage of the migrants in the country.

Migrant, Fanti, Lagos, Nigeria, Heritage

The City as Medusa, Grandma and Whore in Arundhati Roy's *The Ministry of Utmost Happiness*

Dr.Shyaonti Talwar <shytalwar2@gmail.com> Assistant Professor, RNC Arts JDB Commerce and NSC Science College, Nashik
Dr Shyaonti Talwar is an Assistant Professor of English in a college affiliated to SP Pune University, India. Her primary areas of research interest are Gender Studies, Cultural Studies,

Critical Theory and ELLT. Her doctoral research attempted a gendering of the Absurd through redefining it and locating it in the theme, form and language of the works of six women authors of three nationalities. She teaches Literary Criticism and Appreciating Novel to Undergrads and is an ELT Consultant and Teacher Trainer for British Council and Cambridge Assessment English, India. She has been a resource person for Swayam and TCS.

The paper assesses the city as it is imagined in The Ministry of Utmost Happiness, the second novel of Booker-prize winning author, political essayist and activist Arundhati Roy and the ways in which it challenges a hegemonic perception of urban spaces and through these spaces, the perception of a developing nation in an age of neoliberal capitalism and globalization in the free market. It underscores the various metaphors, figurative allusions and the shifting personas the city acquires and the gendering and transitioning it undergoes at the hands of the author. Likewise the paper attempts an understanding of the city as a many-layered, living, breathing entity with surprises and secrets, celebrations and heartbreaks, as much a character and as human with an intimate and intense subject status as any of the inmates inhabiting it. It looks at the city space as an empowering and enabling agency offering shelter, variety, anonymity and opportunity to those who seek it and the cityscape as frequently alienating, ruthless and indifferent, foregrounding the juxtaposition of these two sharply contrasting images and the symbolic significance of them. Finally it attempts to study the parallels in the structure of the novel and those of the city depicted in all its form and formlessness and the novel's setting in Delhi, assimilative of the old and the new, the obvious and the implied, the hegemonic and the subversive and presents a radically altered image of the Indian nation state.

urban space, identity, gender, city, developing nation.

THE INFRANGIBLE ETHNIC TIES IN *INTERPRETER OF MALADIES*

Dr. Rima Chakraborty <rchakraborty15@yahoo.com>, Assistant Professor in English, Santal Bidroha Sardha Satabarshiki Mahavidyalaya, Goaltore

Jhumpa Lahiri's Pulitzer Prize winning short story collection *Interpreter of Maladies* portrays a wide range of characters of Indian origin. Her characters range from a cab driver/ tour guide in the story *Interpreter of Maladies* to an adult recapitulating her past experiences in *Mr. Pirzada Came to Dine*. A number of characters of this book are first or second generation immigrants who have settled in the West. But interestingly what is common in most of the characters is a sense of _emptiness' which results in a search. This _search' however is the search for identity in which the Lahiri's immigrants indulge after parting from their native land. The ethnic ties, as portrayed by Lahiri are so strong that they appear almost _infrangible'. This paper focuses on the _forces of nostalgia' which makes it almost impossible for the diasporas of the *Interpreter of Maladies* to psychologically adopt themselves with their changed social circumstances. They remain so tied up with their past ethnic self (consciously and even in some cases unconsciously) that all their attempts to become one among the Americans fail partially or completely. As a result the juxtaposition of the Eastern and the Western cultures appears to be very difficult. So to sum up, Jhumpa Lahiri beautifully and punctiliously depicts the gap between the Indian and the American culture, which the characters of her Pulitzer Prize-winning work fail to attenuate.

Diaspora, Nostalgia, Identity, Ethnicity, Culture, Homeland, Hostland

Excavating the Lost Melody of Serampore

Dr Suranjana Bhadra <bhamun@gmail.com>, Assistant Professor, Serampore Girls'
College
Dr Suranjana Bhadra is at present working as Assistant Professor of English at Serampore
Girls' College, Hooghly. She has worked as Assistant Professor of English at MUC Women's
College for the last 13 years. She has some publications to her credit. Her areas of interest are
Post 1950s British Literature and Literary theory.

Being a part of 'Little Europe' in Bengal, Serampore was the convergence zone of Europe
and South-Asia. Pulsating with a rich cultural heritage, the town was an administrative core
as well as a centre of education, learning and music. The combined effects of urbanization,
negligence and natural decay have resulted in the damage and disappearance of both tangible
and intangible heritage of the town. Undoubtedly the heritage management strategies have
partially succeeded in restoring the European architectural buildings of Serampore. However,
what has gone unnoticed is the preservation of indigenous culture of Serampore of which
Hindustani classical music was an indispensible part. Serampore bears the mark of music
conferences by renowned musicians like Pandit Hariprasad Chaurasia, Ustad Aashish Khan,
Ustad Rashid Khan and so on. The history of Serampore Music Academy and Serampore
Classical Music Circle are closed chapters at present. The memory of the popular Lalbari
(Red House) has been wiped out almost. The paper will provide a study of the history of
classical music at Serampore with special focus on the last flickers extant at present. Raising
awareness among the local people and wide publicity of the lost cultural heritage may revive
the lost glory of Serampore.

music, indigenous, heritage, culture

Hansda Sowvendra Shekhar's "The Adivasi Will Not Dance": Negotiating Urbanization and Reshaping of Tribal Society and Culture in Jharkhand

Amar Dutta <amardutta34@gmail.com>, M. Phil Research Scholar, Department of English
and Culture Studies, The University of Burdwan
The author is an M. Phil research scholar in the Department of English and Culture Studies,
The University of Burdwan, under the supervision of Prof. Nandini Bhattacharya. He is
presently working as a Guest Lecturer in English at Sarat Centenary College, Dhaniakhali,
Hooghly. He also performed as a transcriber- translator in "The Hugli River of Cultures: from
Bandel to Barrakpore", a pilot project by the University of Liverpool and I.I.T. Kharagpur.
His areas of interest are post-independence Indian English literature and Tribal Studies.

The impact of rapid urbanization among tribal population in India has shown a drastic change
in their social and cultural identities. There are a great number of literary representations
dealing with the issue of urbanization and socio-cultural changes. The titular short story "The
Adivasi Will Not Dance" in the collection of ten short stories by Hansda Sowvendra Skekhar
(1983 -), one of the famous Indian English writers at present and the winner of the Sahitya
Akademi Youva Puraskar - 2015, is such a story that represents the lives of the Santals, the
marginalized people living in mineral-rich hinterland and ever expanding town of Jharkhand.
Through the life of Mangal Murmu, the protagonist of the story and a representative of the
Santal tribe, Hansda Sowvendra Shekhar voices the ill effects of urbanization which are
reshaping their lands, livelihood, culture and heritage. This paper aims to analyse the impact

of industrialization and urbanization which is not only responsible for destroying Nature and agrarian society but also eradicating the Santal heritage and culture.

Urbanization, industrialization, tribe, culture, heritage

Conservation of Cultural Heritage and Control of Population through Monetization of Cultural Practices, Creativity and Identity

Pankaj Sen, Assistant Professor in Philosophy, Sarat Centenary College
Pankaj Sen was educated at Belur RKMV. He completed graduation and masters from Calcutta University. He worked at H.M.M College as Guest Lecturer for two years, then as Assistant Teacher in a HS School at North 24 Pgs before joining this college.

It is a crucial problem to preserve our cultural heritage both tangible and intangible in the time of globalisation. The expansion of human civilisation and urbanisation devour our cultural heritage and identity specially in India. The root of this problem lay down in over population density that affects on our mind, our own cultural identity. There are no policies or management that may control and rein over the population explosion and our life style. So we and our future generation might face the extreme crisis and could lose own identity. So this is the time of rethinking that we need to take liability and get aware about the problem. Cultural heritage is the inheritance from our old ancestors which bestow a speculation and benefit to our future generation. If we look at the present trends among netizens that most of the time they spend on mobile, internet and on a virtual world; and being desolated from society, friend circle and real world they are suffering the crisis of identity. To restore our identity, or preserve our cultural pride or legacy, to ensure a better world to the future generation we need to think and explore the some ways. Whereas the present generation get inclined into virtual world, era of narcissism, era of selfie so a way of solution could have conceive that if we monetize some cultural practices methodically for the sake of preservation of our own intangible cultural heritage, we could generate the interest among them to restore their cultural legacies and identities. I think that the processes of monetization could protect and revive the future generation, our nation and identity.

Cultural Legacy, Identity Crisis, Monetization, Population Control

Weaving the Contours of Memory and Nostalgia: Re-Discovering the Calcutta Courtyard

Sagnik Banerjee <sagnikbanerjee08@gmail.com>, Assistant Professor in English, SUNDARBAN HAZI DESARAT COLLEGE

The standard definition entails that a courtyard is an enclosed area; often a space enclosed by a building and is open to the sky. Abul Halim Sharar, the famed author and poet of *Purana Lucknow* traced the presence of the courtyard in Lucknow buildings to suffice that the presence of the same was facilitated by the societal norms of the _purdah'. The need to create a separate interior space for the female inhabitants of the household between the inner and outer world led to the presence of the courtyard in common households.

Through this paper, I seek to understand the genealogical growth of the Calcutta courtyard or the archetypal *'Uthan'* in Bānglā, both historically and architecturally as manifested through forms of hybridizations and trace them through its representations in the visual medium, as sites where the limits of spatial formation between the public and the private gets blurred and explore them as spaces of memory and nostalgia in contemporary consciousness.

Since the formal urban growth of the city in the late 18th and early 19th century, the prevailing social and ethical norms along with climatic factors facilitated the journey and appropriation of the ‗courtyard' into becoming perhaps the single most important feature of many Calcutta households, across the economic spectrum. After the historical events of the 17th century led to the fortification of Calcutta, a general sense of security pervaded, which invited many of the upper class into the city. The Maratha raids of the 1740's initiated a second large influx of migrants into Calcutta resulting in an exponential increase in population and urban infrastructure development where the city was home to a large number of houses which had a distinct feature of the inner courtyard.

Like most aspects of Calcutta architecture, the courtyard form of housing with its variations manifested a distinct hybrid form of architectural style having both oriental and occidental influences and which has been an important aspect of consideration for architects and conservationists alike for some time, albeit with focus on primarily the ‗The Great Houses of Calcutta'. Though it cannot be denied that historically the courtyards of these proverbial ‗great' houses served as sites of historical signposts in the social progression of the urbanity of Calcutta, the middle-class courtyards, as proverbial spaces of domesticities explore various contours of spatial relationships and socio-political interactions where hierarchical relations are played out. This integral aspect has found cultural representation in many films. Filmmakers through narratives have explored histories where the courtyard acts as a microcosm of the larger social relations and offers an important study of how space gets formed. From the space of domesticity to the historical events of nationalistic activities in the late nineteenth and early twentieth century, as a space of meetings and associations, a socio-cultural history of the Calcutta courtyard is a window to an understanding of the contextual reference point of the transformation of the city space through time.

In contemporary times, the exponential increase in urbanisation and land speculation have resulted in elevated costs of maintenance of domestic urban infrastructure, which have often resulted in partitioning and bifurcation and in some cases elimination of the courtyard from these houses as space is remodelled and adapted to contemporary socio-economic reality. The *uthan* as a space of social heritage faces appropriations into newer forms in the globalised City of the 21st century, whereas it has in the cultural consciousness been transformed into a space of nostalgia and memory.

Calcutta, space, heritage, urbanisation, culture

Whose Heritage? : Politics of Negotiation in restoration of Indo-Danish Heritage Buildings of Serampore

Souradip Bhattacharyya <srdp007@gmail.com>, Doctoral Research Scholar, South Asian Studies Programme, National University of Singapore
Souradip Bhattacharyya is a final year doctoral research scholar in the South Asian Studies Programme at National University of Singapore. His research interests include historical and ethnographic studies of urban spaces and societies, heritage restoration and politics.

In August 2010, the *Serampore Initiative* of the National Museum of Denmark published a report on initial surveys on Indo-Danish Heritage Buildings in Serampore in West Bengal, India to identify and describe the ―physical remains‖ of Danish history in Serampore, ―register‖ such ―heritage‖ buildings, asses the need of restoration necessary, and ―promote‖ knowledge about Indo-Danish history to provide an understanding about Serampore‘s past and present by recreating the urban setting where the buildings are placed (Auland & Rasten, 2010). Such agendas have been planned through consultation with government organisations and other ―stakeholders‖, and meetings were held with relevant authorities and experts in ―historical documentation and preservation‖ (Auland & Rasten, 2010). The restoration project wishes to produce such knowledge that is inherently ‗top-down‘ in nature by imparting an intrinsic heritage quality to the buildings. Indeed, through *registering* buildings as heritage and *promoting* knowledge to the common people, in collaboration with West Bengal Heritage Commission, the project produces an ‗official‘ heritage that neglects the multiple spatial relations that common people share with such sites in the present. Through architectural planning and restoration of tangible objects, it wishes to mould the present in the form of an ideal past, and in the process dissociate such spaces from multiple (in)tangible connections with the common people. This has been planned through the eviction of many petty shops, tea stalls, other means of livelihood and public convenience from the urban setting of such buildings, and has met with considerable resistance from the people, leading to negotiations between the two groups. The plan of compulsive eviction proves that rather than being an inclusive project of heritage construction, the buildings are *always already* identified as heritage, and fails to be popular in nature.

This paper aims to bring out the politics of negotiation between the common people associated with the space, the Museum, and governmental agencies in the process of restoring the heritage buildings. Through interviews conducted among the people, governmental officials, and experts, and by studying the surveys produced by the Museum, this paper also aims to study the power-relation between the process of producing official heritage and the resistance to it, and connivance (if any) between the Museum, the State and politics on the ground. It shall also address the larger question of choosing Serampore, a satellite town of Kolkata that is of relatively lesser economic importance, for heritage conservation and tourism. The larger research question is: what role does politics of heritage play in the construction of Serampore‘s history and contemporary present, and for whom?

heritage, politics, space, resistance

Digital Technology and City Planning: Rethinking Spaces of Memory in the Age of Rapid Urbanisation

Soni Wadhwa <wadhwa.soni@gmail.com>, Visiting Faculty, St Andrews College of Arts, Science & Commerce, Mumbai
Soni Wadhwa is a Mumbai-based research scholar. Her areas of interest and publications include South Asia, Sindhi Studies, literary and critical theory, the Novel and philosophy of language. Her academic experience is in English Studies from University of Mumbai and SNDT Women‘s University. Her work on Partition Studies with a focus on Sindhi migration and displacement and the literary-philosophical construct of the city has been published in various refereed journals. Her public outreach writing in the form of book reviews (non-fiction works, scholarly works, poetry and fiction) for the larger readership of book enthusiasts has appeared in *Asian Review of Books*, *Deccan Herald* and *The Hindu Business Line* supplement, *BLink*. Some of her work has also got republished in *Scroll* and *South*

China Morning Post. She has also co-developed study materials for the distance learning postgraduate students at University of Mumbai. She has been teaching various papers in undergraduate and postgraduate programmes at affiliated colleges in University of Mumbai and at SNDT Women's University for courses in English and Mass Media.

The human will to memory, the will to struggle against forgetting, has led to the rise and sustenance of monuments in the built environment as a form of textuality. Museums, art galleries, monuments, libraries and other institutions and infrastructure around archives serve to commemorate historical events and to strengthen civic pride. Works of art, architecture and engineering stand as texts concerned with immortality. However, with the digital turn in technology and urban planning, this textuality has shape-shifted into another set of texts - those of codes and algorithms - that twist the idea and institution of memory into the infrastructure of data and storage. Thus, the contemporary times of rapid urbanisation compel one to rethink the institution of memory itself. Arguably, what cities need is not more memory or better memory or better/more quantified memory. What they need instead is a better way to make sense of the present.

monument, data, IoT, privacy

Recounting Rapid Urbanization and How It Influences Cultural Heritage

Mohana Das, PhD. Student In English, Amity University
Mohana Das is a Ph.D. student having knack in writing and teaching in the field of English Literature. She has been working at T.H.K Jain College as Guest Lecturer with an experience of 3 months. Her research interests focus on the American literature at large with the intend of pursuing research ―The deviant mind, emotions and politics: inaugurating principle of embracement". Besides, her specialization is in Gender studies. She has had working on several research domains of American literature, experimenting with identity crisis, deviant mind and politics, identification of embracement through writing in form of poetry, reviews and books. Currently, she has her articles and research papers under peer-review in 2- 3 international and national publishers.

Rapid urbanization is a concept that is not only common in recent times but is inevitable too. Urbanization is accompanied by expansion and growth, which is beneficial for the people and their business ventures to a certain extent. However, there are potential and chances of losing the historical areas that have a heritage worth for the people. According, to a report by the United Nations 69% of the world population will be shifting to the urban areas by the year 2050. The concepts of urbanization and development need to include job opportunities for the burgeoning population along with planning as well as the implementation of guidelines to include architectural and cultural heritage factors. Nonetheless, it has been observed that the growth in population and rapid urbanization leads to a lack of legal or institutional framework those results in the destruction of the urban fabric that is historic. The current urbanization rate in Europe is 72% and Asia is 46%, which poses a challenge towards environmental issues or public debt. The research conducted on the issues focuses on the factors that pull people towards cities such as employment opportunities; however, the aim is to understand how it leads to poor living conditions due to lack of paid jobs. Identification of reasons, which results in the propagation of the slum culture with poor sanitation or water supply and inferior waste management, provides scope for the study. Various social changes are linked

to the aspect of urbanization. The stress on the infrastructure of social services shows the increasing negative effects such as prostitution, street children, crime, and drug abuse.

Rapid urbanization has an altering effect on the cultural as well as physical milieus of the cities. While the contours of a city depend on its past, the history of the place and its people are recorded in the brick and mortar, dance and arts, and memory that gives the city its identity. The main question is how the population faces a shift in identity when they undergo the process of reacting to the circumstances and problems of their urban identity. Identity is not found, it's an attachment or a strong connection that is formed with a place. However, rapid globalization has resulted in rapid shifting for the masses, which results in a loss of identity as the ever-changing society forms no connection with its people. As culture is dynamic and the urban culture absorbs people, they cannot relate anymore to their rural heritage. The cultural heritage of a person and his memory are linked closely and are engaged at a level that is personal while being entwined with the ever-expanding society. As cultural heritage is a tangible form of memory, it shifts rapidly with globalization. Additionally, modern society does not approve of various cultural traditions, which are also against the law. Therefore, this leads to a deviation from the roots of the people going through urbanization and their tangible as well as intangible heritage losses value. The paper enquires about how the migration of people to the cities leads to the demolition of tangible heritage such as monuments along with the reconfiguration of cultural demographics where people are appropriated by other cultures. The identity of a person is the result of the intangible cultural heritage and diversity does not allow the memory space to affect urbanization. Urbanization is associated with the theory of suburbanization where the city expands and grows continuously, however, it also accounts for division of spatial forms around the city leading to migration.

Rapid urbanization, globalization, heritage, culture, memory, identity, rural, environment, population.

Do Age and Gender Play Major Role in Psychological Effects of Cyberbullying? A Case Study of Adolescents of Kolkata Municipal Corporation, West Bengal, India

Sucharita Pramanick <sucharitapramanick21@gmail.com>, Assistant Professor, Rabindra Mahavidyalaya, Champadanga
Dr.Shovan Ghosh <ghoshshovan80@rediffmail.com>, Associate Professor, Diamond Harbour Women's University

Sucharita Pramanick is currently teaching as an Assistant Professor at Rabindra Mahavidyalaya, Hooghly, West Bengal, India. She is also a doctoral research fellow of Diamond Harbour Women's University, South 24 Pargana, West Bengal, India. Her research topic is _Cyberbullying on Social Networking Sites among Adolescents in Kolkata Municipal Corporation, West Bengal: A Geographical Appraisal' and she is pursuing her research under Dr. Shovan Ghosh, Associate Professor of Geography, Diamond Harbour Women's University, South 24 Pargana, West Bengal, India..She has completed her M.SC and B.Ed with first class in both from the University of Calcutta, West Bengal, India and has secured the rank forth during her masters. She has five national publications and had attended eight national and international seminars. Her area of interest in research are social and cultural geography, regional planning and especially contemporary issues related to juveniles, teenagers, cyber space and cyber culture.

Dr. Ghosh is an Associate Professor of Geography, Diamond Harbour Women's University, South 24 Pargana, West Bengal, India. He has completed his M.A. and Ph.D in Geography

from the University of Burdwan, West Bengal, India. He has secured first position in both under graduation and post-graduation level. He has worked as an Assistant Professor for more than ten years at Ramananda Centenary College, West Bengal, India. His area of interests is Human Geography, Environmental Issues, Education and Geography, Regional planning, Backward Region Development, Urban Planning and cyber space and culture. His research topic for for doctoral thesis was _Spatiality, Dichotomy and Problems of High School Education in Hooghly District, West Bengal—Geographical Appraisal'. He has completed UGC minor research project on _The Physico-Societal Barriers of Access and Success of School Education with Reference to Puncha Block of Purulia District—One of the Backward Districts of West Bengal'. He has more than twenty-five national and international papers, written four chapters in different books and had attended forty national and international seminars. Currently he is guiding researches on cyberspace and cyber culture along with urbanisation, technology and quality of life and problems to access to health care facilities of women.

Digital environment or cyber space is a reflection of socio- cultural space and computer mediated communication is a performative element of spatial production. Virtual space has projected itself as a mere reflection of offline space. Today, the growth of internet based activities, like that of gaining knowledge, entertainment and most importantly communication has introduced several negativities in the society, which young people have to combat during their adolescents. With addition to traditional forms of bullying, cyberbullying has emerged as a vice of serious concern, as it is also affecting their mental development. Against these backdrops, the present study opts to scrutinize the relation of psychological impacts of cyberbullying on adolescents of urban India and the two main biological factors, i.e. age and gender. Questionnaire survey was conducted in selected schools of Kolkata based on stratified random sampling methods. The results indicate that age and gender, the two most important biological factors play a major role on the scale and range of psychological effects of cyberbullying on the teenagers. Both gender variation and age variations in the psychological impact on the teenagers are eminent from the study.

online bullying, psychological effect, cosmopolitan, teenager, minority community

IMPACT OF DIGITALIZATION IN HIGHER EDUCATION AMONG THE COLLEGE STUDENTS OF PURULIA MUNICIPALITY AREA, WEST BENGAL

Krishna Mallick <mallickkrishna82@rediffmail.com>, Assistant Professor in Geography, Balarampur College, Purulia
Dr.Shovan Ghosh <ghoshshovan80@rediffmail.com>, Associate Professor, Diamond Harbour Women's University

Dr. Ghosh is an Associate Professor of Geography, Diamond Harbour Women's University, South 24 Pargana, West Bengal, India. He has completed his M.A. and Ph.D in Geography from the University of Burdwan, West Bengal, India. He has secured first position in both under graduation and post-graduation level. He has worked as an Assistant Professor for more than ten years at Ramananda Centenary College, West Bengal, India. His area of interests is Human Geography, Environmental Issues, Education and Geography, Regional planning, Backward Region Development, Urban Planning and cyber space and culture. His research topic for for doctoral thesis was _Spatiality, Dichotomy and Problems of High School Education in Hooghly District, West Bengal—Geographical Appraisal'. He has completed UGC minor research project on _The Physico-Societal Barriers of Access and

Success of School Education with Reference to Puncha Block of Purulia District—One of the Backward Districts of West Bengal'. He has more than twenty-five national and international papers, written four chapters in different books and had attended forty national and international seminars. Currently he is guiding researches on cyberspace and cyber culture along with urbanisation, technology and quality of life and problems to access to health care facilities of women.

Introduction of technology in educational sphere has revolutionized education system in recent decades. Digitalization in education and introduction of Learning Management System (LMS) has been able to diminish the barriers of traditional teaching- learning process. In an area, where the learners are mainly from traditional background, the use of technology may erode the boundary of previous teacher – student classroom teaching method. In many remote areas e-learning may upgrade the availability of educational flow. In Purulia municipality area, there are two colleges, where the impact of introduction of technology in teaching-learning process has been identified through questionnaire survey. Descriptive statistical method and students T- test has been used as methodology. It has been found that two institutions have successfully upgrade their teaching- learning process through the advancement of technology and keep pace with the advancement of Higher Education confidently.

Traditional, Digitization, Technology, Learning Management System, teaching- learning process.

HEALTH AND NUTRITIONAL STATUS OF URBAN SLUM WOMEN: A PROFILE FROM CHANDERNAGORE MUNICIPAL CORPORATION, DISTRICT – HOOGHLY, WEST BENGAL.

Mitali Ghosh <mitalidasgupta09@gmail.com>, Assistant Professor in Geography, Sambhu Nath College, Labpur, Birbhum.
Dr.Shovan Ghosh <ghoshshovan80@rediffmail.com>, Associate Professor, Diamond Harbour Women's University

Dr. Ghosh is an Associate Professor of Geography, Diamond Harbour Women's University, South 24 Pargana, West Bengal, India. He has completed his M.A. and Ph.D in Geography from the University of Burdwan, West Bengal, India. He has secured first position in both under graduation and post-graduation level. He has worked as an Assistant Professor for more than ten years at Ramananda Centenary College, West Bengal, India. His area of interests is Human Geography, Environmental Issues, Education and Geography, Regional planning, Backward Region Development, Urban Planning and cyber space and culture. His research topic for for doctoral thesis was _Spatiality, Dichotomy and Problems of High School Education in Hooghly District, West Bengal—Geographical Appraisal'. He has completed UGC minor research project on _The Physico-Societal Barriers of Access and Success of School Education with Reference to Puncha Block of Purulia District—One of the Backward Districts of West Bengal'. He has more than twenty-five national and international papers, written four chapters in different books and had attended forty national and international seminars. Currently he is guiding researches on cyberspace and cyber culture along with urbanisation, technology and quality of life and problems to access to health care facilities of women.

Slum is an inseparable part of urbanisation and people living in slums and informal settlements are increasing rapidly all over the world specially in the developing countries. Slum women never reach the ultimate growth potential due to nutritional deprivation. The urban slum women, particularly among the lower income group with low body mass index would have a higher risk compared to normal or overweight women. Illiteracy, poverty, lack of awareness is responsible for malnutrition. Against these backdrops, the present paper opts to scrutinize the health and nutritional status of reproductive slum women residing in slums of Chandernagore Municipal Corporation. Based on a cross -sectional epidemiological study of 260 reproductive women aging between 15-49 of eleven slums was conducted between August to December, 2018. The research also reveals the relationship between nutritional status and Body Mass Index which are associated with social class, occupation, income group, education level. The study focuses on the two variables of health status, such as, height and weight. The other variables of nutritional status, as to cooking techniques, number of meals taken, skipping meal, total calorie intake etc are the influencing factors of health and nutritional status of slum women.

Body Mass Index, Recommended Dietary Allowances, obesity, thinness, iron-deficit, dietary habits

URBANIZATION: A RAPIDLY GROWING CAUSE OF HABITAT LOSS AND DECLINING BIODIVERSITY

Dr. Dipanwita Sarkar (Paria) <dipasarkarparia@rediffmail.com>, Assistant Professor of Zoology, Chandernagore College
Nibedita Maji <55555nibedita@gmail.com>, Research Scholar, Chandernagore College
Dr. Dipanwita Sarkar (Paria) has been engaged in diverse activities in the fields of academic, training, extension and research activities towards protection of environment, uplift of rural economy etc. She has already published a number of research papers on wetlands and its various aspects. She has also working experience with carbon sequestration and global warming effects on aquaculture. For nearly 15years during her doctoral and post-doctoral research she is conducting research on biodiversity of wetlands and economic activities related with the wetlands.
Nibedita Maji is an aspirant researcher in the field of ecology and started her career as research scholar. She is very much interested in the areas of entomological diversity and its change through the process of urbanization in the Hooghly District.

Urbanization leads to the destruction of natural habitat of native species. Rapidly growing constructions and anthropogenic disturbance for urbanization are one of the major cause of declining biodiversity at local, regional and global scales. As a part of the development process, India is currently going through a transformation from agriculture based economy to industry based urbanized economy. This replacement causes for the changing of some physical gradients such as pollution, average ambient temperature, average annual rainfall, soil composition, soil alkalinity etc. which responsible for the reduction of species richness and biological uniqueness of local ecosystems. In contrast to the urban–rural gradient studies show that urban areas have reduced species diversity compared to less-constructed rural habitats due to the destruction of vegetation and removal of topsoil. For example, studies of the number of species of animal taxa such as rice pest diversity of Singur block indicates that species richness tends to be higher in areas with low to moderate levels of urban development. In the urbanized area of this Block, not only the pest diversity but also the

pollinating insects along with the population of many animal taxa are gradually decreasing. So it is high time to take necessary steps for conserving the biodiversity from the threatening of urbanization. The most effective strategy is to preserve them in their natural habitat as much as possible and to cultivate a variety of plant species.

Urbanization, Biodiversity, Urban-rural gradients

Being a Kuki in Nagaland: the Politics of Identity and changing dynamics

David Hanneng <davidhanneng@gmail.com>, Research Scholar, Visva Bharati, Santiniketan

Kukis and Nagas are two different groups of people inhabiting various states of present day North-East India. Though the Colonial construction of identity clearly puts Kukis and Nagas as separate groups, in Nagaland, Kukis are often considered as one of the _Naga' indigenous tribes due to their historical association with the land and the people. The British not only treated them equally as the Nagas as people occupying a specific geographical location but in many official discourses, they were also spoken of as _Nagas' thereby reducing any distinction among them. The spread of Christianity amongst the many tribes inhabiting the Naga Hills further drew the Kukis closer to many Naga tribes, especially Angamis and Zeliangs. The relationship between the Kukis and the other Naga tribes go far beyond even the British time. Kukis and Angamis of Khonoma village, especially Semoma Clan, had a Treaty of Friendship, to stand by each other in good or bad times alike. Similar peace treaty was had with the Zeliangs, both cemented by drinking water through the barrel of a musket.
The Naga Club that was formed in 1918 had to play a vital role in bringing together these recalcitrant tribes of Naga Hills to a common platform and they ushered in the formation of modern day Naga _nation', and in this, Kukis of Naga Hills played active roles. Moreover, the upsurge of political consciousness and the Naga political movement for independence further brought the Kukis and Nagas closer as the Kukis of Naga Hills played important roles right from the nascent days.
The entry of Nagas from Manipur in Naga political movement and the dominant role they played, and the straight jacketed differentiation between Nagas, Meiteis and Kukis in Manipur, has changed the perception on the Kukis of Naga hills. Moreover, the so-called Kuki-Naga conflict in the 1990s, mainly in Manipur, has also changed identity perceptions and constructions, and thus the Kukis of Nagaland are not looked upon by Nagas of Nagaland in the same way they were before. Kukis themselves are confused, as common _consciousness' and memory of the past are soon forgotten and straight jacketed constructions between the Kukis and Nagas of Nagaland are also sought to be constructed.
This work will thus analyse the shaping of Kuki identity in Naga Hills and at the same time discuss, how wars and conflicts can also shape identity construction and _consciousness' in the world we live today. It will also highlight how identity politics are often played by a section of a community not much for the interest of the community or tribe as such, but mostly for selfish interest(of a sub-tribe or group) and also for the marginalization and isolation of another.

Naga, Nagaland, Identity, Nationalism, Politics

„Becoming Tribal‟:Heritage ,Identity and Ethno Politics in Chetan Raj Shrestha‟s *The Light of his Clan*

Jemima Sakum Phipon <jemimaphipon.jp@gmail.com>, Assistant Professor, M.U.C Women‘s College, Burdwan
Jemima Sakum Phipon – Assistant Professor of English at M.U.C Women‘s College, Burdwan and also a Research Scholar at the Department of English and Other Modern European Languages, Visva Bharati, Santiniketan. Areas of Interest include –Post Colonial Studies, Diaspora Studies, Contemporary Indian Nepali Literature and North Eastern Literature.

This paper seeks to study the question of the ‗politics of identity‘ and ‗ identity politics‘ of ‗being‘ and ‗becoming‘ tribal in the contemporary times among the Indian Nepalis with the onslaught of modernity and urbanisation . The novel, *The Light of his Clan* is set in present day Gangtok and portrays the quotidian lives of people of a very modern and urban Gangtok through the eyes of Chetan Raj Shrestha. The paper seeks to critique recent trend among ethnic groups of Nepali origin in Sikkim and the Darjeeling hills in ‗becoming tribal‘ through the discursive strategies adopted by the ‗Chandanths‘ to prove their identity as a primodial ,indigenous people to assert their ‗tribalness‘ inorder to appropriate facilities ,entitlements and resources.The protagonist ,Kuldeep Chandanth an ex –Minister of the Government of Sikkim is the ‗ light of his clan‘.The ageing patriarch who represents the old way of life is a repository of his people‘s heritage,culture and identity. He takes immense pride in the glorious past of the Chandanths who were one of the first communities to have migrated from Nepal to Sikkim.Despite opposition from Kuldeep jiu, the Chandanths of the younger generation aspire to get the Chandanth community recognized as a Schedule Tribe for better opportunities and financial benefits from the government. The focal point of the novel is the effect of globalisation and urbanisation on culture, values of an ethnic community and the antagonistic relation between modernization and dwindling ethnic identities. *The Light of his Clan* foreshadows the issues of identity which shape politics and attitudes in the region today.

heritage, identity ,tribal status, ethno politics

Degeneration of „Memory‟: The Case of Sümi Naga

NGUTOLI Y SWU <ngutoliyswu@gmail.com>, PhD Scholar, Dept of Cultural Studies, Tezpur University
The Author has worked as Research Assistant for two projects prior to pursuing her PhD at Tezpur University in July 2018. She has also presented papers at National and Regional Seminars. She is employed as an Assistant Professor (History) in the Department of Higher Education, Government of Nagaland since March 2013 selected through the Nagaland Public Service Commission‘s Common Educational Services Examination 2012 securing 1st Rank and at present she is on study leave for three years. Prior to this she worked as Assistant Professor and HOD in the Department of History, Tetso College, Dimapur, Nagaland since 2008. She secured 1st Rank in her Post Graduation and is a Gold Medalist in Ancient History and Archaeology. Her research interest includes oral history, cultural heritage, ethno-archaeology, ethnography, Ancient History, Pre History, folk tradition, memory studies, heritage studies.

The Sümi Naga is one among the Naga tribes settled in the North Eastern part of India in the state of Nagaland as well as in some part of Assam. Like the other tribals who depend on oral history as a source of tracing their culture, traditions and history, the Sümi are also totally dependent on oral source which fully rely upon the memories of the community and the elders. Over the years this _Collective Memory' as the Sociologist Halbwachs refers to as has undergone a lot of change due to the encounters with other cultures and subsequent change of frames. Similar to what Halbwachs mentions in his work _La Topographie Légendaire des évangiles en terre Sainte'(1941) where he talks about how Palestine was transformed into a site of Christian memory by installation of all kinds of Christian memorials with the adoption of Christianity as a state religion by the Roman Empire during the German occupation, the Sümi Naga who lived as an Animist group of tribals were totally transformed by the encounters with three major groups namely the British Administrators, the American Baptist Christian missionaries and the Indian Army operations. These encounters especially the ones with the British and the American Baptist Missionaries led to the wave of change wherein the social and economic life was totally transformed. Whereas before such encounters the Sümi led a simple life being content in their village, tilling the land and enjoying the fruits of their labor and restricted to rural lifestyle but with the encounters they had especially with the onset of education, the need for wearing clothes, travelling to towns to learn more led to drastic change in their mindset and attitude. This led to the thinking that the _imposed foreign culture' was acceptable and civilized while their own culture was unacceptable and backward. And so inspite of the positive aspects of these encounters, when one observes the effects of these interactions over the Sümi memory of their most remote past, the damages and losses incurred are irreparable.

This paper aims to look at how the memory of the Sümi have been effected by these encounters over the years and the various gaps that has been created in the collective memory which in turn is having a deep impact on the way oral history of the Sümi is being retold in the present, the resultant being the degeneration of the Sümi culture as the present generation in the urban areas are more inclined towards copying the western, Korean and Japanese culture rather than learning or valuing their own.

Naga, Sümi, Culture, Oral History

Tribal Development Board for Identity and Culture with special reference to Lepcha Tribes

Dr. Sherap Bhutia, Associate Professor of Geography (W.B.E.S.), Darjeeling Government College

Dr. Sherap Bhutia (M.A., B.Ed, Ph.D), serving as Associate Professor & Head of Geography Department, Darjeeling Government College, Darjeeling under W.B.E.S., Higher Education Department, Government of West Bengal. His area of research interest are Rural Development, Urbanization, Tourism, Himalayan Studies, Mountain Ecology, Demography, Tribes studies and other Social Issues. Presently engaged in many academic works including organizing seminars, publication of research papers, participating in seminars, conference, workshops, training etc. Furthermore, Dr. Bhutia published more than 27 research papers and presented more than 35 research paper in Seminars and Conferences. He is involved in organizing many seminars and conference and also the member of Editorial Board of many International Journals.

The people of Darjeeling, like so many marginalized communities in India, have increasingly found themselves on the outside looking in at a quickening national mainstream. Amid the turbulence of economic liberalization and neoliberal reform, the stakes of affirmative action have intensified. Unrecognized minorities watch as their ST neighbours reap the advantage of affirmative action benefits—sending children to college, obtaining reserved governmental jobs, and accessing legal and financial protections unavailable to the unrecognized. Not surprisingly, in Darjeeling such disparities have bred inter-ethnic tensions and competition. These are but some of the unanticipated dynamics—and drivers—of Darjeeling's recent tribal turn. The capacity of Darjeeling tribal people to harness the fruits of development and to access various schemes for delivery of public goods and services has remained limited. There are numerous tribes and castes in India, which is the land of unity in diversity. The Lepchas are one of them. They mainly inhabit in region of Assam, West Bengal and Sikkim. Lepchas are a very small indigenous tribal community who lives in isolation in different parts of Darjeeling Hills, majority of which lives in Kalimpong. The Lepchas are the original inhabitants from the time when much of the land was covered with heavy forest. They are of Mongolian origin and speak in a language of their own called 'Rong-Ring'. The Lepchas are also known as Rongpas. They identify themselves with Mother Nature and thus the name *'Mutanchi Rongkup'* - Mother's loved Ones. They are usually Buddhists by religion but many have adopted Christianity. Lepchas, the indigenous communities of the hills, who even today make up about the one-fifths of the population of the region hadn't been any real development programme adopted for them till 2013. The Lepchas had been pleading, placing memorandums and speaking to the state government about the plight of the Lepchas in West Bengal for a very long time. On 5th February 2013 West Bengal State Cabinet passes the Mayel Lyang Lepcha Development Board and came into existence on 5th August, 2013. The basic objective of this study is to how they safeguard, promote, foster, and develop their cultural, social activities for inclusive development with the help of Development Board. For the first time ever since independence, proper development initiatives have now been taken up for the Lepcha community by forming this Development Board by Government of West Bengal. This Board has been formed for the broad purpose to protect, promote and safeguard the Lepcha language, tradition and culture, to undertake activities for the overall development of the Lepcha Community and anything incidental and conducive for the attainment. Efforts and challenges for revitalization of the language and culture and sustainable wellbeing of the people had been made a conscious entry into the life of the Lepchas after the formation of this Board.

Development Board, Lepcha community, Mayel Lyang

Shaping of Gender Roles in Urban Culture: Reading Three Select Plays of Mahesh Dattani

Asoke Howlader <asokeeng.21.hooghly@gmail.com>, Assistant Professor in English, Bejoy Narayan Mahavidyalaya, Hooghly
Dr. Arindam Modak <arindam_m@yahoo.com>, Associate Professor of Humanities and Social Sciences Department, National Institute of Technology, Durgapur
Asoke Howlader is presently posted at Bejoy Narayan Mahavidyalaya, Hooghly. He is also doing his PhD at Humanities and Social Sciences Department of National Institute of Technology, Durgapur. He is interested in such areas like globalisation, gender studies, and contemporary literature. He has published many papers in national and international journals. Moreover, he has presented papers in national and international seminars.

Dr. Arindam Modak is presently working as Associate Professor of Humanities and Social Sciences Department at National Institute of Technology, Durgapur. He has completed his doctoral thesis on literary theory. He is interested in English Language Teaching (ELT) also. He has published many papers in national and international journals. Moreover, he has presented papers in national and international seminars.

The present paper proposes to find out the root of gender identity formation in developing urban culture by using the metaphor of ‚shaping' in three plays of Mahesh Dattani – *Tara*, *Bravely Fought the Queen*, and *Seven Steps around the Fire*. It has been seen that globalization has promoted rapid urbanization in developing countries like India. Urban bodies have been functioning to shape the planning process according to changing environment. Culture of present urban society contributes to modify environmental changes. Shaping of gender identity is closely related to urban development plan as in both cases urban culture plays a significant role. However, the urban culture represented in select plays of Mahesh Dattani is dominated by patriarchy which is again questioned by subversive roles of different characters.

Mahesh Dattani's plays capture the time when globalization has just spread over Indian society, particularly in urban space. Globalization shaped urban culture without proper planning and thereby violate sustainable development goals. Rapid urbanization has changed the culture of urban India not only in lifestyle but also in decision making. Shaping of lifestyle or decision making ability is connected to identity formation as well. Shaping is generally considered as a process of ‚inclusion'. But the most important fact is that it also includes the process of ‚exclusion'. Any gender identity not conforming to binary gender roles is systematically uprooted from society. In this way process of reserving the stereotyped gender identities - male and female - is executed.

What unique message in Dattani's plays is that urban culture with the positive effects of globalization offers space for assertion so that marginalized may challenge patriarchy. Stereotyped gender roles are challenged by alternative choices and performances in society. Lifestyle breaks the corridors of tradition. Women also take part in decision making in family life and social work. Thus urban culture followed by sustainable development initiative shapes women differently as ‚new woman'. It shows that shaping of identity is relative and fluid in an era of globalization.

Identity formation, globalisation, patriarchy, relative.

ALIENATION AND CRISIS OF IDENTITY IN POST-9/11 AMERICA: A STUDY OF H.M. NAQVI'S *HOME BOY*

ANWESA CHATTOPADHYAY <canwesa1993@gmail.com>, Assistant Professor of English, DODL, Kalyani University; PhD SCHOLAR, BANKURA UNIVERSITY
Anwesa Chattopadhyay is a PhD scholar in the Department of English, Bankura University, working under the supervision of Dr. Narugopal Mukherjee. Her area of specialization is Diaspora Studies, and she is presently working on Post-9/11 Diasporic Fiction.

The question of identity, which has always remained central to the very existence of humankind, gains an altogether greater impetus in correspondence to those who are dislocated form the country of their origin. The situation becomes more critical for these members of the diasporic community whose sense of alienation takes a more intense form in the aftermath of a global tragedy which destabilizes the socio-political, economic, cultural

and psychological harmony. In his seminal book *The Power of Identity* (1997), Manuel Castells talks about the ―conflicting trends of globalization and identity" (1) that range across diverse issue like the construction of identity and voices of resistance against the various trends of globalization while giving an overview of the different revolutionary movements that have shaped the modern world, like the attacks launched by the Al-Qaeda on America, exposing its ―vulnerability".

The terrorist attacks of September 11, 2001 in the United States, which have resulted in a massive loss of life and resources, have also created a resurgence of anti-Islamic sentiments in the Western mindscape, rendering the Muslim people objects of fear, threat and hatred. This paper aims to undertake a psychoanalytical study of H.M.Naqvi's 2010 novel *Home Boy*, which exposes the victimization and alienation of its characters, thereby heightening their crisis of identity in a newly emerging world order.

Alienation, Identity-crisis, Terrorist attacks, Islamophobia.

Globalization and „Other Spaces‟: Heterotopia and its Various Implications

KYAMALIA BAIRAGYA, Assistant Professor of English, Turku Hansda Lapsa Hemram Mahavidyalay, Mallarpur

The term ‗heterotopia' was used by Foucault in one of his lecture given to a group of architectural students in 1967. The lecture was published in 1986 in an essay entitled ‗Of Other Spaces'. Although this is a theory to be explored for exploring spatial relations in the field of architecture, its implications could be extended to various other fields. Foucault, in this lecture proposes ideas and new ways of thinking about ‗space' or spaces in a globalized world where heterotopias are like ―counter-sites". A concept which has been considered ambiguous and incomplete in its attempts of definition by some has also remained a topic of much discussion and debate for many. It serves as a base for understanding complex urban spaces in a globalised society. These spaces form a part of our modern urbanized identities and cultures as well.

This paper will discuss the various implications of the concept of heterotopias in a Globalized space as implied by Foucault and some interdisciplinary scholars on this subject in their works.

heterotopias, space, spatial relations, counter-sites, identity.

THE STUDY OF R.K. NARAYAN‟S NOVELS: A QUEST FOR IDENTITY

Ramesh Chandra Pradhani <pradhaniramesh212@gmail.com>, Asst Prof. of English, P.S. Degree College Deogaon

Due to rapid urbanization, massive industrialization and scientific invention of sophisticated technology of the time, a radical change seems to be observed in the nature and behavior of human beings. Drastic competition in the modernized world and dire need of the practice of excelling everybody make people fail to remember their own culture and identity in every walk of life just to fulfill their self. This ultra-modernized selfishness of the people takes no time to destroy the holy nuptial bond between husband and wife which is said to be made in

heavens, cut off the glorified teachers – students' relationship in the shrine of education, and above all segregate human beings from their root culture, habits, customs and religion- the reservoir of past lore and experience. It also chokes the voice of trinity forces, such as, fraternity, brotherhood and humanity. This paper highlights the detailed theoretical analysis of the novels of R.K Narayan who explores the arena of identity crisis and also searches the causes and consequences of loss of culture and identity upon human society along with a perennial source of its solution to sustain one's own unique identity.

Modernization, culture, identity and humanity

„In-Visible" Spaces in Post Modern Novels: Multiple Heterotopias in an Urban World

ANJAN DASGUPTA <tellanjandasgupta@gmail.com>, ASSISTANT PROFESSOR, BEJOY NARAYAN MAHAVIDYALAYA

In this paper I would like to take up the portrayal of cities in post modernist texts which is often very theoretically conditioned and obviously depict the post modern condition I would construct my proposition on some theoretical precepts that are very pertinent in such depictions and referring to a few texts like *Italo Calvino's Invisible Cities*, Amitava Ghosh's *Shadow Lines* and Dorris Lessing's *The Golden Notebook* and *The Good Terrorist.* It is a fact that the most holistic use of spaces perhaps is to be credited to post structuralist geography which 'dissolves' within its capacity the notions of place/space binary and considers within its theoretical capacity apparently dissipated and disassociated elements of historical process, cultural formation and nature, by which the specificity of place is transformed into the multivalence of space. In fact the depictions of cities in these novels go beyond the traditional notions of space as challenged by Soja. In fact the post modern cities defy Euclidian ideas of space as Lefebvre suggests. Soja identifies Lefebvre's topoi that yield ‗multiple trajectories' with what Foucault termed heterotopias, the space in which we live, our cities, Ghosh's London/Delhi, Lessing's Rhodesia/ London and also Naipaul's Trinidad all sort of fuse into the invisible cities Desire, Dorothea, Anastasia, Despina, Fedora and Zobeide that Calvino churns out in *Invisible Cities*. I will try to re-read these spaces which ‗draw us out of ourselves...and gnaw at us' fuse and melt in the cities we live in and the novelists portray need to be explored in detail in a very complex urbanised world of ours.

Assaying the intangible heritage in the *Agomoni* Songs: Bridal Diaspora, Migration and Marriage.

Mohona Chatterjee <gagorii@gmail.com>, Assistant Professor in English, Amity Institute of English Studies and Research, Amity University, Kolkata

Bengal is well acquainted with the *Agomoni* Songs that adds to the rich corpus of intangible heritage of the land. The songs welcome the goddess Durga, prior to the exquisite Durga Puja. This paper lays its emphasis on the *Agomani* Songs symbolising the advent of goddess Durga to her paternal house from her heavenly abode; and brings out the segregation, the boundaries between the archetypal goddess' parental residence and her husband's abode in Kailash. This further ensures the study, by considering the *Agomani* Songs as an intangible heritage of Bengal retelling the journey of Maa Durga from Kailash to her parents and then again back to Kailash (on *Bijaya Dashami*) as movement from one place to another not

compelled by her own desire but enforced by social norms. The Goddess and her family have to negotiate with the constant personal and emotional loss therefore.

Popular media to a large extent avoided the inclusion of *Agomoni* Songs except for a few like Ritwik Ghatak in one of his partition trilogies *Meghe Dhaka Tara*. Hence what we see is the absence of such folk songs from the mainstream media which instead largely analogized with any Bengali domestic household, claiming its position as a fundamental aspect of the cultural heritage of the geo-political space. In this paper I would like to focus on the parallels that the *Agomoni* songs ensure, between Durga's movement, and the movement of those displaced women during and post-Partition, who were later married to find support and security. The travel that the Goddess undertake from her own ‗home' to her ‗in laws' is fused with the movement of the displaced from their own land to the land where they were displaced. In both the cases a movement is traced to places at a distant. Evidently their stay in this distant land away from home enabled them to reconstruct an anticipated culture, even though they faced a sense of ‗loss' overburdened with memories.

Placed in regions either geographically or culturally secluded and hostile, or both, they would have been constantly negotiating and shaping their identities as they adapted to a new culture which would have been challenging as they began to settle in. Therefore we find the scope to see settlement in a new place which might mean a much more secure life in a physical and material sense. The resettlement process therefore hints a tremendous change and, during the process of adaptation and acculturation, the displaced woman was faced with confusion and distress about the new set of values, norms, and ideals to which they were exposed.

While cross-regional and cross-cultural weddings seem to be stirring more often, we see Bengali brides nowadays travelling to socially strange, sometimes rural destinations away from their own homeland, much similar to Goddess Durga. This paper will try to uncover this bridal Diaspora through the mythical stories evolving round *Agomoni*. It finds that in West Bengal, a large number of brides have to travel from India to various alien lands under ‗forced exiles' or ‗self-imposed exiles'. However, travelling as a bride achieves both matrimonial security and work. Sexual and reproductive labours conglomerate with financial labour, directing to the gradually multifaceted forms of journeying in which women are encapsulated.

Partition, Acculturation, Displacement, Loss, Travel

Sweetness and Love: Cultural Identity, Rosogolla and the 19th Century Bengal

Dr Sourav Kumar Nag <souravnaag@gmail.com>, Assistant Professor, Onda Thana Mahavidyalaya
Dr. Sourav Kumar Nag is an Assistant Professor in the department of English, Onda Thana Mahavidyalaya. He has published widely in national and international journals of repute and delivered lectures at many of the colleges and universities of West Bengal. He was invited to present a paper and chair a session at the ―Postcolonial Oceans" seminar organised by GAAP Bremen, Germany in 2019. Dr. Nag is interested in postcolonial studies, Adivasi and Bengali regional literature, and Disability studies.

‗*Rosogolla'* is one of those Bengali words that threaten Google translator. Even ‗*golla'* in Bengali does not come close one farthing to the English ‗cypher' or ‗zero.' The lost history of this Bengali sweet has been revived beautifully in the 2018 movie *Rosogolla* by Pavel. In this article, my primary concern is the not so sugared history of *Rosogolla* and its unquestionable

affability to the sweet-toothed Bengalese. *Rosogolla* may be deemed as a crucial part of the cultural identity in the 19th Bengal. Pavel's cinematic rendering of the history of *Rosogolla* is a resistance to the emerging continental food culture. This research article proposes to read Pavel's movie as a cultural text and re-define the history of the king of sweets.

Rosogolla, heritage, cultural space, Bengali cuisine, urbanization

Impact of Urbanisation on selected heritage-cum-religious sites alongside the right bank of the Hooghly River in Hooghly District, West Bengal

Dr. Mitrajit Chatterjee <chatterjeemitrajit56@gmail.com>, Assistant Professor of Geography, Kabi Sukanta Mahavidyalaya, Bhadreswar
Atma Deep Dutta <atmadeepdutta@gmail.com>, Freelance Researcher, BIT, Mesra
Dr. Mitrajit Chatterjee, M.Sc. (Gold Medallist), PhD is at present Assistant Professor in Geography at Kabi Sukanta Mahavidyalaya, Bhadreswar, Hooghly, West Bengal. He is actively engaged in teaching for the last 9 years. Possessing a brilliant academic career, he has published 24 research papers in national and international journals and edited volumes. He is Life Member of several prestigious national academic bodies. He has participated in several international and national seminars and conferences on cross–disciplinary themes and presented 57 conference/seminar papers. He has received *Prof N. P. Aiyyar Young Geographers Award 2012* at the 34th Indian Geography Congress. He has the credit of organising two national level seminars. He has successfully completed a UGC minor research project. The main areas of his research interest are land use planning, physico-social and environmental issues in Geography.
Atma Deep Dutta, B. Sc. (Geography), M. Sc. (Geoinformatics), is at present working as freelance researcher in the field of remote sensing and GIS. He has been a winter intern at National Atlas and Thematic Mapping Organisation. He has attended national workshops at premier research and educational institutes in India and his paper has been presented at International Conference in Egypt. He has also attended training programs in *Glaciers and Remote Sensing* from IISc Bangalore. His research interests include urban studies, earth science and planetary sciences, machine learning, artificial intelligence and data science.

Reducing threats, human actions, sustainable management and suitable conservation are the key elements to preserve cultural heritage and to reduce significant deterioration and alteration of the cultural heritage and its environment. In this context, reliable tools for monitoring of cultural properties and updated timely information and documentation are provided by remote sensing technologies. In this paper, three heritage-cum-religious sites have been taken into consideration. The Hooghly Imambara and the Bandel Church located in the Hooghly Chinsurah Municipality and the Hangseshwari Temple located in the Bansberia Municipality in the eastern flank of the Hooghly district in West Bengal. In this study, multi-temporal and multi-sensor satellite data from Landsat and Sentinel have been used to investigate the area of the religious triangle formed by these heritage and religious sites which are severely threatened by uncontrolled urban sprawl. A comparative analysis of the effect of urban sprawl has been made for these three heritage sites for the period of 1975 to 2019 and the effect of pollution on these structures has been analysed from 2005 to the present day. Two satellite based indices *viz.* Built-up index (BUI) and urban index (UI) has been used to determine the urban sprawl around these sites and a trend of the pollutants in the area has been analysed. Moreover, since these sites are maintained by the Archaeological Survey of India (ASI), studies have been done to analyse whether the guidelines of ASI are

being strictly maintained. The results from our study show that urban expansion has continuously occurred during the whole study period and there has been an increase in urban areas around the three religious and heritage sites. Moreover there is also an increase in the concentration of pollutants which is harmful for these monuments and it has also been found that the guidelines of ASI are not strictly followed in these sites.

remote sensing, urban sprawl, Built-up Index, Urban Index

Tracing the Line between Eloi and Morlock: Changing Identity and Urban Neighbourhoods in Peripheral Areas of Kolkata

Dr. Jaya Thakur <jaya.thakur@orfonline.org>, Junior Fellow, ORF Kolkata
Jaya Thakur is a Junior Fellow at ORF Kolkata currently working with the Economy and Development Programme at ORF Kolkata. Her specialization is Environmental Issues in Geography including natural and social environment. She completed her PhD in Geography from The University of Burdwan. Her Ph.D. thesis is titled ―*Development Status and Socio-Cultural Transformation in Selected Peripheral Areas of Kolkata*". Her on-going research is focused on water diplomacy, especially between India and Bangladesh.

The sub-urban municipal units of Kolkata, (included in the Kolkata Metropolitan Area aka. KMA, stretching from Bansberia to Uluberia on the west bank of River Hugli and from Kalyani to Budge Budge on the east bank) were once the shining jewels of Hooghly Industrial Belt. Their economy and neighbourhoods depended on the industrial units, mostly processing Jute. But, last four decades saw the gradual decline of these units. Instead a new industry thrives here now, the real estate industry. The old buildings, abandoned factories, orchards, bamboo groves and wetlands, everything is being transformed into new housing estates. Over the last two decades, the urban units have changed considerably due to this restructuring. The change can be seen in the urban morphology as well as the socio-economic sphere. Both of these changes influence each other and create a situation where the residents of the urban units are being more and more divided along the line of socio-economic classes. The socio-economic divide has always been a reality in India. But, the changes happening in the neighbourhoods foreshadow a deeper threat of segregation leading to a kind of ‗otherisation' that can be unhealthy to social tapestry and possibly lead to social conflicts in the long run. The present study analyses three types of neighbourhoods where the residents belong to three types of economic classes. The neighbourhoods were selected from six municipalities in the KMA. It presents a picture of how the people living in the three types of neighbourhoods, belonging to three types of socio-economic back ground depict the changes in their day to day cultural life as perceived by themselves from which the researcher tries to construct a coherent projection of the changes happening within a bigger canvas and try to depict how changing physical structure of the urban space is able to influence behavioural changes and what can be the possible implications in the long run.

Urbanisation, changing neighbourhoods, changing identity, peripheral Kolkata

Rapid Urbanization: The Effect of the Sustainable Development in the Indian Cities.

Gopal Haldar <gopal.halder1969@gmail.com>, Assistant Professor of Economics, Burdwan Raj College

Rapid Global Urbanization is an important problem of the World. In a country, internal Migration is the main factor to develop urbanization. Now, a biggest problem in India, rapid populations has increased in the cities and towns due to internal migration. As a result, the sustainability life of the people in the towns and cities has been hampered and they also have been crucial faced for rapid increase internal migration. The main object of the study is that how the population increased in the towns and cities which is the affect the sustainable development. Result of this study discloses various effects out due to rapid urbanization.
Rapid Urbanization, Sustainable Development, Migration etc.

Assessment of the Rapid Urban growth and Spatial Dimension of existing Water Supply System (WSS): A Study on Koochbihar Municipality, West Bengal, India

Arup Kumar Saha <arupkbhs@gmail.com>, Assistant Professor of Geography, Chandrapur College
Dr Indrani Mukherjee <indranimukherjee662@gmail.com>, Assistant Professor of Geography, Chandrapur College
Dr Prabir Kumar Kundu <pkkundu.geo@gmail.com>, Assistant Professor of Geography, Siliguri Mahila Mahavidyalaya
Asit Das <asitdas6@gmail.com>, Assistant Professor of Geography, Saldiha College

Arup Kumar Saha, Assistant Professor of Geography is actively engaged in research work for eight years. The area of his interest is urban development, Population dynamics, Social issues in the field of geography. He has published many of his research papers in National and International Journals.

Dr Indrani Mukherjee, Assistant Professor of Geography is actively engaged in research work for more than eleven years. The area of her interest is river dynamics, Population study, and Social issues in the field of geography. She has published many of her research papers in National and International Journals.

Dr Prabir Kumar Kundu, Assistant Professor of Geography is actively engaged in research work for more than eight years. The area of his interest is Urban development, Environment and Sustainability, Tourism and Hospitality in the field of geography. He has published many of his research papers in National and International Journals.

Asit Das, Assistant Professor of Geography is actively engaged in research work for many years. The area of his interest is Environment and Sustainability, Population dynamics, Social issues in the field of geography. He has published many of his research papers in National and International Journals.

Water is an essential part of life on earth. Safe and portable drinking water supply system (WSS) is crucial for public health of urban centers. In urban areas the concentration of population is high and increasing rapidly. The key challenge to the highly populated countries like India is increasing access to safe water supply to the rapidly growing urban population. Now it's necessary to regulate the timely water supply arranged by ULBs, because the urban people can't move faraway places to fetch water for their needs. The health of the people and their livelihood are inseparably interrelated with the supply of fresh and pure drinking water.

The efficiency and smartness of any municipality revels by the smart water supply system. Urban lifestyle is much more depending on this system. So every ULBs have to take proper steps to strengthen this system. The aim of our study is to find out the spatial dimension of public water supply system (WSS) in Koochbihar Muninipality, with their future plan of providing efficient water supply and distribution to this rapidly growing urban centre. This paper also examines the perception of local people about the present water supply system and related problems. Finally suggest some remedial measures to maintain this crucial ULBs service for the betterment of urban people.

Public health, ULB, urban lifestyle

Trend and Pattern of Urban Expansion in Howrah District, West Bengal

Madhusudan Pramanick <madhusudan94333@gmail.com>, Assistant Professor, Prabhu Jagatbandhu College, Howrah

Rapid urbanization is one of the most important topics in urban studies. It is a worldwide phenomenon but the rate of urbanization is very fast in developing country like India. The urban growth and sprawl largely depends upon their physical, social economic and infrastructure. It is attended by some changes in the economic activities which are going through the process of urbanization in any region. The Howrah district had experienced a drastically change rate of urbanization both in terms of increasing urban population as well as urban centers The urban population has increased significantly from 5.22 million in 1951 to 30.74 million in 2011 and is estimated to grow to around 34 million by the year 2021 in the study area. The level of urbanization of Howrah district is the highest i.e. 63.38% in 2011. The share of percentage of urban population is very high i.e. more than 50% in the study area. Decadal growth rate of urban population is 42.9 % in the decades. Census Towns as well as urban area have increased 51% and 20% respectively in the study area. Composite Index (CI) of Standard Score (Z-Score) has been used to represent the level of urbanization. Shannon Entropy has been used to analysis the urban sprawl in the study area. Information on the pattern of urban expansion is required to devise proper urban planning and management for sustainable urbanization.

Urban growth, level of urbanization, Shanon entropy, standard score, sustainable urbanization.

RAPID URBANISATION LEADS TO CHANGE OF CULTURE AND DEMOGRAPHY: A CASE STUDY ON TARAKESWAR MUNICIPALITY, HUGLI DIST, WEST BENGAL, INDIA.

DR. MAINAK KR DE <mainakkumarde351@gmail.com>, Associate Prof. of Geography, Vivekananda Mahavidyalaya, Haripal
RAJAT CHAKRABORTY, Research Scholar

Urbanisation is an increases number of people living in towns and city. Urbanisation occurs mainly due to shifting of people from rural area to urban area and result is the growth in the size of the urban population and the extend of urban areas. Urbanisation has been associated with significant economic and social transformation that means higher level of literacy and education, better health, lower fertility, longer life expectancy and more opportunities for

culture and political participation. It has few disadvantages also such as inadequate housing, water sanitation, transport and health care services etc.

The process of urbanisation affects all size of settlement, so villages gradually grow to become a small town, small town becomes a larger town and larger town become a city. By this way rapid urbanisation leads to sudden and certain changes to demographic structure such as age, sex, level of education, economic level, race, employment, location etc. Urbanisations attract people from neighbouring rural areas providing by different opportunities and the newly grown urban area gradually become unhealthy, polluted and clumsy due to over population.

Not only that rapid urbanisation also change the cultural set up like language , values, social organisation, religion, literature, economic system etc.

In this discussion, Tarakeswar Municipality is considered as a case study region. Tarakeswar is a medium type of city according to settlement hierarchy and a municipality area (it received the status of municipality on 6th august 1975) in Hugli district, West Bengal, India. The Tarakeswar Municipality area is divided into 15wards. Tarakeswar town is situated in the center of Tarakeswar Block. At Tarakeswar Taraknath temple is a famous Hindu shrine, is a place of pilgrimage and a centre of Shaiva. Pilgrims visit the temple throughout the year. This is one of the main cultural factors which help to grow rapid urbanisation.

This discussion deals with the causes of rapid growth of Tarakeswar Municipal area and its impacts on urban demography, and culture of that particular region. As per 2011 census of India, Tarakeswar municipality area had a total population of 30947 of which 16049 (52%) were males and 14898 (48%) were females. The total number of literates in Tarakeswar municipal area was 23711. As of 2001 India census this town had a population of 28178 among which male was 53% and female was 47%. In the year 1991 population of Tarakeswar Municipal Area was 23632. Within this short span of time huge no of population had been increased in this town indicates that proper rapid growth of urbanisation of Tarakeswar Municipal area was begun from the year 1991.

Population Density, growth, cultural set up, social transformation, settlement hierarchy.

Urbanization and society with special reference to environment: A Case Study

Dawa Doma Bhutia, Assistant Professor of Geography, Ghoom Jorbunglow Degree College

This paper attempt to identify the nature of urbanisation in the present phase and its impact on society with special reference to environment and their future prospect. As a process, urbanisation has not been deeply involved in the economic emancipation of the Darjeeling Himalaya, but there is no denying the fact that acting as major nodes, they have always taken a leading role in its economic reorganization. The population is increasing tremendously and as a result the urban problems are mounting over the local authority. The Darjeeling Himalaya constitute a fragile and unique ecological system. The region is frequently plagued by environmental catastrophes. The current paper is based on the analysis of secondary data from Census of India and other Government publications and some observation in the area. These throw light on the vice-versa relationship of the urbanization in this Himalayan region and its impact on development. It reveals from the study that the urban environment of Darjeeling Himalaya is visibly deteriorating at a rapid pace and is affecting the whole society. Demographic planning for the region must include both population limitation and migration control, through a combination of socio-economic incentives and legal controls. Hence the urban centres of this region need to be controlled and directed in a sustainable

path. The trend is now increasingly that of its beautiful blend of mountain vistas, sylvan landscapes and a unique living heritage of beautiful buildings, facades and settings giving way to a sprawling slum of ugly and faceless box like structures, blighted neighborhoods, noisy surroundings, polluted air and water, vehicular congestion, compounded by decay, impoverishment, and day to day hardship.

urbanization, development, population, urban centres, decadal growth.

Housing Condition of Slum Area in Raipur City, Chhattisgarh

Dr. Anuradha Guha Thakurata <guhaanuradha1976@gmail.com>, Assistant Professor in Geography, Syamsundar College
Dr.Anuradha Guha Thakurata is presently working in Syamsundar College, East Burdwan, as an Assistant Professor in Geography. Her field of interest is on Human Geography. She has presented number of papers in national and international seminars. She has done her research work on ―Quality of life in Rural Chhattisgarh Plain".

In India, rapid growth of slums is the result of rural urban migration of the rural poor to the cities in search of employment in the last two decades. In the absence of any affordable housing, there has been growth of slums in the urban areas of the country. In India out of a total population of 1.21 billion, 31.30%. Population resides in the urban areas, but 21.68 % (61.8 million) of the total urban population live in the slums. Slums are considered as a major problem within the urban areas, particularly in relation to the issues of transportation, population growth, health and safety. The developing states or regions of India are more prone to this problem due to the lack of infrastructural development and heavy urban population pressure. Like others states of India, Chhattisgarh too is facing the problem of slums. After its separation from Madhya Pradesh in 2000, the rate of Urbanization and the rate of growth of slums had gone high. Raipur, the capital of Chhattisgarh, is regarded as one of the major growth centers in the country. With rapid urbanization and industrialization in and around Raipur, the population of the city increased drastically. Sadly, this also included the slum population, which was 97,264 in 1991, and rose to 5, 16,829 in 2011. This growth has led to an increase in the demand for water and better sanitation facilities but the efforts made by the government in this regard seen poor especially around the slums.

The objective of this paper is to highlight the housing condition of slum area in Raipur city.

The study is based on Primary data. Total 150 households were randomly interviewed by using questionnaire schedules. The survey was conducted in Tikra para, Hatri area, Amin Para, Brahampur, Kailashpari and Banjari Nagar and Dangania slum area, measurement tape was used to measure the built up area of houses. Maps and Municipal ward related information were collected from Raipur Municipality.

The study reveals that in the last three decades the percentage of slums in Raipur has increased to 51.66 % and the number of slums has increased from 154 in 1991 to 282 in 2011. The condition of the slums houses is characterized by dilapidated and pathetic housing structure, overcrowding by an average of 5-6 numbers per house, poor ventilation, inadequate lighting, water logging during rainy season, absence of toilet facilities, open defecation, shortage of safe drinking water sources and vulnerability to various health problems.

Sanitation, Slum, Overcrowding, Ventilation, Drinking Water, Toilet.

IMPACT OF RAPID URBANISATION ON RURAL POVERTY IN INDIA

Dr. Triptimoy Mondal, Assistant Professor, AKPC Mahavidyalaya, Bengai
Samaresh Chattaraj, Assistant Professor, AKPC Mahavidyalaya, Bengai

Rapid urbanization is one of the major trends in almost all developing nations including India. Urbanization is generally referred to the movement of people from rural areas to urban areas. It is commonly defined as a process by which rural areas are gradually transformed into urban areas. Urbanization summarizes the relationship between the total populations of a country with its urban population. It is mostly used as a demographic indicator to indicate whether there is an increase in the urban population to the total population over a period of time. People basically move into cities to seek economic opportunities. Though, high rate of urbanization and the high incidence of rural poverty are two distinct features of many developing countries growing urbanisation and declining rural poverty is also another crucial feature of many developing countries today. Rural areas are generally benefitted from urbanisation leading to decrease in rural poverty. Keeping this in view, this paper reviews some key conceptual issues on urbanisation and its impact on rural poverty. This paper also strives to analyse the recent trends of urbanisation in India as compared to other developing countries. Finally it ends with a brief discussion on the negative impacts of urbanisation on sustainable development.

Urbanisation, Rural Poverty, Positive and Negative Impacts of Urbanisation

Representation of Heritage, Culture, Identity & Rapid Urbanisation in 20th Century War Poems: A Journey of Conflicts, Negotiation, Space and Memory

Biswanath Mahapatra <bmmc81eng@gmail.com>, Assistant Professor of English, Birsha Munda Memorial College, Bankura
Biswanath Mahapatra teaches English Language and Literature in Birsha Munda Memorial College as an Assistant Prpfessor in the Department of English & he is also H.O.D. of this Dept. His interested areas are War poetry, Post _ Fifties British Literatue, Theory. He is pursuing his P.hD. The   title of his P.hD thesis is Rethinking *War Poetry: A Study of The Poems of Wilfred Owen, Isaac Rosenberg and Keith Douglas* and the *title* of the M.Phil Dissertation was *War Poetry: Wilfred Owen and Difference.*

Changing is the name of life. In Sanskrit literature there is a term ―Choroibeti" ,that means ‗cholte thaka‗ in Bengali or move on but that running movement should not be happened towards ‗turning new‗ totally but newness should have its own root and strong faith on their respective ‗Heritage‗, ‗Culture‗ & ‗Identity‗ to re-negotiating within each other and within their own selves. After 1990‗s, urbanization has been flourished all over the world like an epidemic. In a very rapid way rural areas or villages become urban with its deformed, distracted, scattered growth. War which is really the retrogression of the civilization and sometimes it is also responsible for the destruction of heritage and culture and thus identities have been changed ,deformed ,distorted ,suffered ,tortured but still we need to redefine it and need to re –negotiating human‗s respective heritage ,culture ,identity from the hand off its rapid urbanization. Pangs of the poet is obviously heard from deserted village to recent modern war poem which reflects that how war is responsible to destroy heritage ,culture and identity of any man or the human race and how under the name of urbanization we are going

to far away from the co –exist???l life of man and nature or _Topobon' life which in reflected in Kalidasa's *Abhijnanamshakuntalam* the difference between the life of nature or _Topobon' life or the life of _Court' which in modern time reflects culture of of urbanization.

Heritage, Culture, Identity , War , Urbanization, Crisis, Negotiating

The Dolls of Desire: An Androcentric Perspective in a Post-globalized World

Shyamal Haldar <shyamalhaldar2010@gmail.com>, Assistant Professor, Hooghly Mohsin College
Shyamal Haldar is an Assistant Professor in the Post-Graduate Department of English, Hooghly Mohsin College, Chinsurah, Hooghly,West Bengal, India. He has been teaching in the Government Colleges of West Bengal for more than ten years. Currently he has registered as a Ph. D. Scholar in the University of Burdwan, Burdwan, West Bengal, India, and has been working on Cyborg Literature under the supervision of Dr. Sisir Kumar Chatterjee.

In his book *Pleasure of the Text*, Roland Barthes points to the notion of the human body as a site of resistance to social control which forms the core of the individual's sense of free will. Sexuality is a natural expression of this free will. This is why the dominant ideological forces desperately seek to control and suppress the free expression of sexuality. This is especially true in the case of female sexuality, which was traditionally viewed as a threat to the sense of order androcentric society had imposed upon the women. Barthes' reflections on human sexuality was heavily influenced by Michel Foucault who emphasized that the ultimate aim of reforming a transgressive individual is to provide a docile worker who does as ordered without question, an automaton, the perfect fodder for the capitalist factory. Unrestricted female sexuality is linked in the male psyche to the fall from grace goaded by Eve in the Garden of Eden and later subsumed under the literary and philosophical construct of the *Madonna/Whore dichotomy*[2]. In short, it threatens lawlessness. Woman is nature to man's culture, and the mystery of her sexuality must be explored and kept under control at any cost. The idea of an artificial companion or sexual partner has been with us since ancient times, yet the history of sex doll has always hovered on the margins of polite society.

In a bid to map out the problems and prospects of the usage of sex dolls, the present paper would uncover the latent rationale behind the contention whether this post-industrial fascination for mechanized love-doll in developed countries will be accepted in global market to fulfil the male fetish of female body. Post globalized condition of androcentrism masks certain crucial factors which precipitate the infinite possibilities for marketing of sex doll. Firstly, the sharp demarcation of gender roles and the double standard of sexual behaviour exacerbate the tendency to include an element of ownership and control of female body within male socialization patterns. Secondly, female body is often commoditized and marketed to lure and gratify man's libido. Thirdly, the artificially intelligent, sexually capable silicone dolls may offer a close substitute to a human partner. Fourthly, the youngsters of this generation would prefer a sex doll to a married partner for instant sex. Finally, we'll consider if prostitution, a potential sexual stereotype, might be bettered and replaced by the mechanical doll as the ultimate subordinated female.

Post-globalized Androcentrism, Order, Female Sexuality, Docile Body, Sex doll.

Finding Roots in Unaccustomed Earth: Santhal Migrations in the tales of Hansda Sowvendra Shekhar

Dr. Dolon Ray <dolon.ray@gmail.com>, Assistant professor in English, Chhatna Chandidas Mahavidyala

Dr. Dolon Ray is Assistant professor in English at Chhatna Chandidas Mahavidyala. Her area of specialisation is Indian English Fiction. Though she teaches English literature, particularly belonging to the Literary Canon, she is also very much interested in reading new writers as well like Hansda Sowvendra Shekhar and comparing them to the canonical writers. Other than literature she is also very much interested current socio-economic affairs.

I, Dr. Dolon Ray teach English Literature in a college belonging to the district Bankura. Bankura District has a substantial Santhal Population. Many of our students belong to this community. This is a tribal populace, who are migrating and travelling on a daily basis in search of learning, livelihood and basic sustenance. For long in the English language there hardly had been any contribution from this section of Indian society till the writings of Hansda Sowvendra Shekhar. He is a doctor by profession and a literary artist of great power. In the proposed paper, I aim to critically study four tales culled from his collection *The Adivasi will not Dance*. The tales under discussion are, _They Eat Meat!', _November Is the Month of Migrations', _Blue Baby' and the eponymous tale _The Adivasi Will Not Dance'. Some tales are simple tales; of migrant experience while others manifest great rage at the bleak life of forced displacement brought on by the spate of rapid urbanization and development.

Along with this literary study I propose to present a survey of my college's Santhal students regarding their present day habitations and their daily struggles.

These two together want to analyse how the current spate of urbanization and development has affected their life, and how this experience is translated truthfully by Hansda Sowvendra Shekhar in his writings.

Such a study has certain definitive objectives. The first objective is assuredly to present Hansda as an authentic writer of the Santhal experience; the second one to study through one tribal groups experience with urbanization about the prospects as well as constraints of urban development. The aim is to have an analytical view of Urban Development, not just from a social science perspective, but from a broader human aspect.

Urbanization, Santhals, migration, displacement

IMPACT OF URBANIZATION ON SCULPTURAL HERITAGE: A CASE STUDY OF BISHNUPUR TOWN

Dr Mahuya Bandyopadhyay <mahuyab2011@gmail.com>, Assistant Professor of Geography, Swami Dhananjoy Das Kathiababa Mahavidyalaya

Urbanization is the process of becoming urban. It refers to the increasing proportion of population of an urban unit which is expressed in a percentage or ratio of total population as well as physical growth in the size of that unit either vertical or horizontal. It is inevitable and common phenomena everywhere since pre-historic time. This urban growth though fruitful a relevant from one perspective, but at the same time, it threatens unique architectural object in the form of temple, monument and other different sculpture of that urban unit.

Heritage is full range of inherited intangible attribute in terms of way living, custom, tradition, practises and also tangible physical or natural artifacts, e,g, culturally significant landscape, geologically or biologically diversified zone etc. So heritage is an expression of way of living developed by community and transferred to next generation. It gives automatic sense of unity and belonging within a group. Heritage can also give a sense of personal identity.

Urbanization is inevitable and it leads unprecedented growth, development of town/city in terms o findustry,trade,commerce,tansport communication etc but at the same time leads to deterioration of the heritage character and quality of historic environment of urban unit.Growth and expansionof town and cities is not always negative in nature, but unplanned and haphazard growth, poor and insufficient planning, public ignorance regarding heritage value of architectural sculptures leads to a scarce on this heritage value. This paper aims to select tample town – Bishnupur in district of Bankura, West Bangal as our study area.

OBJECTIVES: To search and gain a broader knowledge of historic temples and other sculptures and their relevance in mordern day to day life; To identify the factors leading to changes in heritage character of this town; To investigate how rapid urbanization deteriorate the buildings; To chalk out appropriate conservation methods to protect the relict and way to implement them; Trend and prospect of this ―MandirNagari‖ – Bishnupur; A through walk within this study would suggest future guidelines in this context in general.

Both primary and secondary data have been used for this study

Scondary data have been collected from architectural and heritage department of Bishnupur town, Bishunupur Municipality, Census Report etc.

Primary data have been gathered through ward-wise door-to-door survey of the residents of this town.

Statistical and analytical method with proper graphical representation and collection of appropriate photo – feature have been taken for reaching this goal.

In this study we have identified correlated factors leading to changes in the heritage tample of Bishnupur Town. Correlations simply investigates between the growth of population, extension of residential area in co-operation with trade, marketing centres, opening of new shopping mall, improvement of road structure, construction of new bus-stand and building materials, height of temple etc. These heritage temples which ware a past attraction, now in a state of culminating stage.

Heritage temple of Bishnupur town should be preserved and conserved very cautiously clear and positive guidelines need to be established for the conservation of this historic temple and represent the town in its past character. In spite of scarcity of funds, political and commercial limitation, local architectural body, planning authority and local people indeed should develop proper preservative methods to revive lost cultural heritage of this age-old temple town.

heritage; ethnicity culture

The Chinese migration and its impacts on social landscape of Kolkata

Dr. Arpita Bose <arpitahist@gmail.com>, Assistant Professor, Hooghly Mohsin College
Dr. Arpita Bose is an assistant Professor of History at Hooghly Mohsin College. Diaspora studies, gender studies and history of urbanisation are some areas of her research interest. She has published her papers at reputed international journals published from sage viz. South Asia Research, Studies in History and Indian Historical Review. She is also an author of two

books such as ―Klkater China Para: Sekal E kal" and ―Ubastu Andolon o Punarbasati: Somosamoyik Patra –Patrika".

Kolkata is a meeting place of various communities. A sizable number of Chinese are still living in Kolkata and playing a crucial role to increase the ethnic diversity of the city. As far Jeniffer Liang's view the Chinese has migrated in Kolkata into three distinct phases. They began to arrive in the city since the late 18th century. They established their own locality ―China *para"* at Territibazar and another one at Tangra. They also established their own schools, church, clubs and temples at their own localities. Thus they able to create twist in the socio-cultural heritage of the city. They also affiliated to the particular economic niches in Kolkata. The aim of this paper is to throw light on their migration, demography, settlements and economic activities and its impact on social landscape of Kolkata.

Chinese migrants, Cheena Para, Chinatown.

Role of Rural Women in Textile Industry: A Loss of Culture and Heritage (19th to early 20th Century)

Dr. Barnali Chattopadhyay <barnali.chattopadhyay@gmail.com>, Associate Professor of History, Hooghly Women's College

Traditionally, the poor rural women took part in various kinds of jobs. They played an important role in textile industry. Women were deeply involved in different processes related to weaving along with the men. In the weaving industry, spinners played a crucial role, because the quality of the cloth depended on the quality of yarns. The work of spinning was done by the rural women folk. They could spin cotton yarns with great efficiency. There was no caste bias in this particular work, even the women of high castes spun cotton at their leisure time. The poor rural folk adjusted this work along with their regular domestic duties. The rural women had a steady income from spinning the yarn. Cotton and silk materials were used in weaving. The silk weaving industry was also a domestic industry; both men and women were engaged with it, earning a fair income.

In due course of time this traditional textile industry failed to compete with imported British manufactured goods. With this setback affecting the entire village community, loss of employment for women became a process during the nineteenth and the early twentieth centuries. The decline in this cottage industry aggravated further as it could not compete even with the large Indian textile industries in the early part of the twentieth century. The poor rural spinners were left helpless in front of imported and mill-made yarn flooding the Indian market. The unemployment of rural women was not only monitory deprivation but the loss to Bengal's art, culture and heritage was even greater. Women displayed a high degree of skill in arts through their workmanship - technology alone could never match it up.

domestic industry, spinners, occupation, income, unemployment

TRACING THE CULTURAL HERITAGE OF SANTINIKETAN AND ITS SURROUNDINGS

Dr. Chhanda Karfa <karfa.chhanda@gmail.com>, Assistant Professor in Geography, Dr. G.M. Roy College, Monteswar
Dr. Sandip Tah <stah.geo@gmail.com>, Assistant Professor in Geography, Khandra College

Whenever we think about Bengali culture, Rabindranath Tagore and Santiniketan first comes across in our mind. The culture of Santiniketan and its surroundings is fascinating and captivating. Over the years Santiniketan has maintained its cultural heritage through various festivals and programmes. Each and every festival has its own significance and reflection in the society. The festivals, the events, the attractions, all reflect the culture of Santiniketan in one way or the other. It is the way of life for the inmates and many others. Different kinds of festivals, local handicrafts and handloom create a confluence of socio-economic and cultural upliftment. In 1922, Visva-Bharati was inaugurated as a centre for culture with exploration into the arts, language, humanities, music and these are reflected in diverse institutions that continue in their educational programmes, which are based on the founding principles of excellence in cultural heritage. Visva-Bharati acknowledges the spirit of creative freedom, joy and innovation in the various aspects of life. It respects the indigenous culture and at the same time it is receptive of new ideas and values from foreign countries. Its rich heritage surpasses the national barriers and establishes an intimate bond among the people of the world.
This paper attempts to analyse Santiniketan and its surroundings as a hub of heritage and cultural ethos of India as well as Visva-Bharati as an institution of national importance.

Culture, Heritage, Festivals, Handicrafts, Cultural ethos

Increasing shopping malls and growing ecological footprint– a threat to sustainability

Monali Chakaborty <monalmistu2016@gmail.com>, Assistant Professor WBES, Chandernagore College

India is a part of the global economy, riding on the back of the middle class. Development of this vibrant economy promotes growth of quasi-public places such as shopping malls and renowned foreign companies tend to invest in the creation and maintenance of these shopping malls as India is emerging as largest retail market. Shopping malls may prove itself as advantageous for the economic development of the country but it is acting as a social fortresses for those who cannot afford to be a part of this new middle class consumer group. It is slowly creating a social divide. It is also serving as an agent for environmental pollution due to activities like dry cleaning, accumulation of non-biodegradable garbage in and around the mall, pollution due to excessive traffic, huge energy consumption with respect to electricity, deteriorating indoor air quality with Pm 10and Pm25.Sustainability goal emphasises equally on three distinct parameters of planet, people and profit, so that the resources are optimally consumed hence it is left for the generations to come. With this view of sustainability in mind, sole increase in profit and growing economy may serve deleterious for people and planet. These anthropogenic practices are actually increasing ecological footprint thereby its cumulative effect in due course of time is a threat to sustainable development may lead to doomsday.

social fortresses, environmental pollution, footprint, anthropogenic practices.

PARTICIPANT'S FEEDBACK

Participant's Details

Full Name:

Designation with Subject:

Institutional Affiliation:

Contact Details:

Feedback

1. **Involvement of Participants:** Very Good / Good / Average

2. **Involvement of Organising Institution:** Very Good / Good / Average

3. **Infrastructural Support:** Very Good / Good / Average

4. **Technical Support:** Very Good / Good / Average

5. **ICT Support:** Very Good / Good / Average

6. **Quality of Management & Organisation:** Very Good / Good / Average

7. **Quality of Food & Refreshment:** Very Good / Good / Average

8. **Would you like to be a part of our any future endeavour of this kind?**
   Yes/Maybe /No

9. **Any other suggestion(s):**

Sarat Centenary College

Sarat Centenary College started its journey in 1976 (the birth centenary year of Bangla novelist Sarat Chandra Chattopadhyay) as a junior college and was subsequently upgraded to an undergraduate degree college with affiliation from The University of Burdwan in 1978. It is located in Dhaniakhali Development Block of Chinsurah Sub-Division of Hooghly District in the state of West Bengal in India. Dhaniakhali, in spite of being a rural and agrarian locality, happens to be one of the largest development blocks in West Bengal.

The college offers undergraduate Honours and General degree courses in Arts (Literature & Language, Humanities & Social Sciences), Commerce, and Science (Physical and Biological) streams.

The college is aided by the Government of West Bengal under its Grants-in-Aid scheme. In 2016 the college was reaccredited (2nd cycle) by NAAC with a CGPA of 2.33 (grade B). The college is also recognised by UGC under Section 2F & 12B Act of 1956.

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