

Abstract Book

**Summary of Lectures
Delivered at 71st Orientation Programme
November 19 - December 18, 2018**

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

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Director's Note

The UGC-Human Resource Development Centre, Jadavpur University, is organizing the 71st Orientation Programme, the last among the four such programmes sanctioned by the UGC in the session 2017-18.

Like the previous Orientation Programmes, we have organized a study tour at Satyajit Ray Film and Television Institute (SRFTI) Kolkata, for the participants of 71st Orientation Programme. In this study tour the participants would get first-hand experience in direction, sound, cinematography, editing and animation through a guided tour of different units of SRFTI, which they would thereafter document in terms of reports. My sincere thanks go to Debamitra Mitra, Director of SRFTI Kolkata and Ashok Viswanathan, Dean, SRFTI Kolkata, for arranging such an important study tour for the participants of the 71st Orientation Programme.

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

This Abstract Book collates summary of most of these lectures delivered by experts and eminent researchers in the relevant fields both from within and outside West Bengal. The summary lectures are arranged thematically according to the above-mentioned perspectives. I hope that the participants of the 71st Orientation Programme would find this Abstract Book useful for ready references of what they have learnt through this programme.

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

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

November, 2018

Rajat Acharyya

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Schedule for 71st Orientation Program (November 19th - December 18th, 2018)				
Date	10:30 AM – 12:00 Noon	12:00 Noon – 1:30 PM	2:15 PM – 3:45 PM	3:45 PM – 5:15 PM
Nov 19 Monday	Inauguration Session: 11:00 am: Welcome Address by Prof. Rajat Acharyya , Director, HRDC, Jadavpur University 11:30 am: Tea Break 11:45 am - 1:15 pm: Inaugural Address by Sri Debshankar Halder 1:15 pm: Vote of Thanks by Chaitali Mukherjee , UGC-HRDC		Dipak Kumr Former Professor, History of Science and Education Z H Centre for Educational Studies Jawaharlal Nehru University <i>Why History of Science?</i>	
Nov 20 Tuesday	Uma Chattopadhyay Bandyopadhyay Retired Professor of Philosophy, CU <i>Value and Ethics</i>		Jagannath Basu Artist <i>Radio</i>	
Nov 21 Wednesday	HOLIDAY		HOLIDAY	
Nov 22 Thursday	Sudeshna Banerjee Department of History, JU <i>Gender And Nation</i>		Bijan Das Department of Chemistry Presidency University <i>Chemical History of the Origin of Life on Earth: Role of Polymers</i>	
Nov 23 Friday	HOLIDAY		HOLIDAY	
Nov 24 Saturday	Partha Karmakar Deputy Secretary, Academic. WBBSE <i>Shortcut Mathematics in Daily Life</i>	Partha Karmakar Deputy Secretary, Academic. WBBSE <i>CAS/Service Matters</i>	Lovely Dasgupta NUJS <i>World anti doping agency - mapping the issues from a third world perspective</i>	<i>Lab & Library Work</i>

Lunch Break: 1:30 PM – 2:00 PM

Schedule for 71st Orientation Program (November 19th - December 18th, 2018)				
Date	10:30 AM – 12:00 Noon	12:00 Noon – 1:30 PM	2:15 PM – 3:45 PM	3:45 PM – 5:15 PM
Nov 26 Monday	Prof. Swapnendu Bandyopadhyay Department of Economics, JU <i>Games that we play</i>		Amites Mukhopadhyay Department of Sociology, JU <i>Rethinking Qualitative Methods in Social Science Research</i>	
Nov 27 Tuesday	Pradip K. Ghosh Pro VC, JU <i>Some Aspects of Philosophy of Science</i>	Rajat Roy Dean of Students, JU <i>Ragging and its Prevention in Educational Institutions</i>	Indrani Choudhuri Dutt Director, IQAC, Lady Brabourne College <i>Data Sourcing, Management & Analysis: Institutional Role & Involvement Participation In IQAC</i>	<i>Lab & Library Work</i>
Nov 28 Wednesday	Jayanta Kishore Nandi Registrar, VU <i>Institutional Excellence in the 21st Century through Behavioral Sciences</i>		Santanu Tripathi Professor & HoD, Department of Clinical Pharmacology, Tropical Medicine, Medical Literacy	
Nov 29 Thursday	Sanjay Mukhopadhyay Department of Film Studies, JU <i>Documentary Film and Painting: The Crisis of Representation</i>		<i>Lab & Library Work & Submission of Report of Survey based Group Project & Discussion & Evaluation</i>	
Nov 30 Friday	Survey based Group Project & Discussion & Evaluation		Survey based Group Project & Discussion & Evaluation	
Dec 01 Saturday	Debojyoti Konar Registrar, Presidency University TBA	<i>Lab & Library Work</i>	Gour Krishna Pattanayak FO, JU <i>Basic Financial Rules and Service Related Rules Applicable for the College and University Teachers</i>	<i>Lab & Library Work Evaluation of Group Project & Discussion</i>

Lunch Break: 1:30 PM – 2:00 PM

Schedule for 71st Orientation Program (November 19th - December 18th, 2018)				
Date	10:30 AM – 12:00 Noon	12:00 Noon – 1:30 PM	2:15 PM – 3:45 PM	3:45 PM – 5:15 PM
Dec 03 Monday	Anindya Jyoti Majumdar Department of IR, JU <i>Nuclear Deterrence, Proliferation and Arms Control</i>		Partha Pratim Basu Department of IR, JU <i>India's Foreign Policy: The Contemporary Concerns</i>	
Dec 04 Tuesday	Jharna Sanyal Retired Professor, Department of English, CU <i>Staging Life: The Worlds of Binodini Dasi</i>		Saikat Sinha Roy Department of Economics, JU <i>From 'Planning for Industrialisation' to 'Energizing the Process of Governance': The evolution</i>	
Dec 05 Wednesday	<i>Lab & Library Work</i>		Abhra Bose Department of Bengali, Visva-Bharati, Santiniketan <i>Language Change: Progress or Decay?</i>	
Dec 06 Thursday	Nupur Dasgupta Department of History, JU <i>Historiography of Women in Ancient India: Looking Back From Present</i>		Kaushik Roy Department of History, JU <i>India Pakistan Military Rivalry</i>	
Dec 07 Friday	Study Tour at SRFTI		Study Tour at SRFTI	
Dec 08 Saturday	Gupinath Bhandari Department of Civil Engg. JU <i>Disaster Management</i>		<i>Disaster Management</i>	<i>Disaster Management</i>

Lunch Break: 1:30 PM – 2:00 PM

Date	10:30 AM – 12:00 Noon	12:00 Noon – 1:30 PM	2:15 PM – 3:45 PM	3:45 PM – 5:15 PM
Dec 10 Monday	Atashee Chatterjee Nee Sinha Department of Philosophy, JU <i>Ethics: Theory and Practice</i>		Hare Krishna Halder Rabindra Bharati University <i>Shree Khol performance</i>	
Dec 11 Tuesday	Shubrangshu Aditya Counselling Services & Studies in Self-Development, Jadavpur University <i>Neurophysiology and Management of Stress</i>		<i>Lab & Library Work</i> <i>Submission and Evaluation of Report of Study Tour</i>	
Dec 12 Wednesday	MCQ		Candidate's evaluation (Micro-teaching)	
Dec 13 Thursday	Candidate's evaluation (Micro-teaching)		<i>Lab & Library Work</i>	
Dec 14 Friday	Seminar Presentation and Evaluation	Seminar Presentation and Evaluation	Seminar Presentation and Evaluation	Seminar Presentation and Evaluation
Dec 15 saturday	Seminar Presentation and Evaluation	Seminar Presentation and Evaluation	Seminar Presentation and Evaluation	Seminar Presentation and Evaluation

Lunch Break: 1:30 PM – 2:00 PM

Date	10:30 AM – 12:00 Noon	12:00 Noon – 1:30 PM	2:15 PM – 3:45 PM	3:45 PM – 5:15 PM
Dec 17 Monday	Seminar Presentation and Evaluation	Seminar Presentation and Evaluation	Performing Arts Session Ramanuj Dasgupta Singer	
Dec 18 Tuesday	Valedictory Session 11 am – 12:30 pm: Valedictory Lecture by Ashok Viswanathan		Feedback and Interactive Session	Certificate Distribution and Disbursement of Payment)

Lunch Break: 1:30 PM – 2:00 PM

UGC – Human Resource Development Centre
Jadavpur University
71st Orientation Program
(November 19th - December 18th, 2018)

Survey based Group Project & Discussion & Evaluation

1. Time slot of Group Discussion: **30.11.2018 at 10:30 AM - 1:30 PM & 2:15 PM - 5:15 PM**
2. Presentation shall be made for **20 Minutes** followed by interaction for **10 Minutes**.
3. Presentation shall be made according to the following order.
4. Write up (**12 TNR; Single spacing**) on the topic must be submitted on **29.11.2018 (5:15 PM)**

Group	Name	Subject	Total	Topic
A	Rakesh Das	Sanskrit	5	Ancient India: Myth and Reality.
	Goutam Jana	Sanskrit		
	Neeraj Kumar Bhargave	Sanskrit		
	Provas Mondal	Sanskrit		
	Laxmi Narayan Rao	Sanskrit		
B	Channamma Mondal	Political Sc.	4	Multiculturalism and Interculturalism: Complementary or antithetical
	Apurba Kanti Paik	Political Sc.		
	Deblina Mukherjee	Political Sc.		
	Mriganka Sankar Poddar	Philosophy		
C	Debashis Mridha	Education	6	Nation and Higher Education
	Parimal Sarkar	Education		
	Priyanka Datta	Education		
	Mrinal Mukherjee	Education		
	Minara Yeasmin	Education		
	Poulami Ghosh	Physical Education		
D	Sweta Mondal	Economics	4	Civilization and Environment
	Dipen Sherpa	Commerce		
	Samiran Naskar	Commerce		
	Sudarshana Sen	Sociology		
E	Md. Saidur Rahman	Arabic	5	History of Islamic Literature in Bengal
	Shafiqul Islam	Arabic		
	Suvankar Mondal	History		
	Kiran Subba	History		
	Ishani Choudhury	History		

F	Chandmala Khatun	Bengali	5	<i>Sahitye Parivesh Chetana</i>
	Dinabandhu Mondal	Bengali		
	Maitreyee Sarkar	Bengali		
	Mijanur Rahaman	Bengali		
	Nilratan Sarkar	Bengali		
G	Arpita Dey	English	5	Censorship in Films: Social need or Hindrance for Creative Mind
	Arunabha Ghosh	English		
	Ayushman Chakraborty	English		
	Debarati Maity	English		
	Roshni Mondal	English		
H	Santi Saren	Bengali	6	Secularism in Literature: Oriental and Occidental
	Sohini Bhattacharya	Bengali		
	Rubaiya Sultana	Bengali		
	Saranya Sen	English		
	Sudipta Mondal	English		
	Rimi Ghosh Dastidar	Linguistics		

**ABSTRACT
OF LECTURES
DELIVERED**

Inaugural

Communication

Debshankar Halder

Actor

Date & Time: 19th November, 2018; 11:45 AM - 1:15 PM

Communication as a somatic device of cultural interaction both includes a certain assigned role and dissociates the individual from the person's characteristics and ideosyncrasies. Nonverbal communication is an essential tool for both the theatrical and the academics. Movement of the body, or the absence of the same can be the most effective means to establish a point. There also remains a scope of reverse communication where our physical gestures give away the exact signs and signals that we consciously try to avoid. In fact the physical identity often shapes the initial and often the predominant identity of an individual or a performance. Thus higher education and the relative pedagogy must incorporate the dissemination of communication education, if not formal training for the facilitators.

(Transcripted)

**CAS/
Service matters/**

Data Sourcing, Management & Analysis: Institutional Role & Involvement Participation in IQAC

Indrani Choudhuri Dutt

Coordinator, IQAC, Lady Brabourne College, Kolkata

Date & Time: 27st November, 2018; 2:15 AM – 3:45 PM

- The lecture aims to emphasize that IQAC of an institution is essentially an interactive and participative body.
- The Core Committee should present itself as a body of team makers and team leaders. The rest of the Faculty should see themselves as key players in a team.
- A functioning IQAC must be open, interactive, communicative.
- It must instil among each Faculty member a sense being part of an integrated structure with graded levels of activity – increasing magnitude of intensity to facilitate resolutions which are holistic and beneficial for the institution.
- It must sensitize all Faculty members about
 - a) Primary data
 - b) Secondary data
 - c) Relative nature of the two kinds of data
 - d) Modalities of Analysis
 - e) Necessity for Analysis
 - f) Preparing Reports on the basis of analysis
 - g) Role of Analysis towards achievement of institutional goals.
- Beehive Role of IQAC Office: Storage hub of data, dynamism in collection and analytical process, sustaining correspondence between primary and secondary data.
- In the final part the lecture attempt is made to relate the knowledge disseminated about data collection & analysis by the IQAC to the latest templates of the SSR Manual introduced by NAAC in July 2017.
- The talk tries to impress upon the participants that given the comprehensive, quantifying and digital approach of the templates participation and involvement of the entire Faculty as extended IQAC is essential.

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

Gour Krishna Pattanayak
Finance Officer, Jadavpur University

Date & Time: 1st December, 2018; 2:15 PM - 3:45 PM

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

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

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

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

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

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

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

Value, Ethics and Human Rights

Ethics and Values: An Understanding

Uma Chattopadhyay Bandyopadhyay
*Retired Professor, Department of Philosophy,
University of Calcutta*

Date & Time: 20th November, 2018; 10:30 AM - 1:30 PM

The word 'ethics' is used very commonly. Everyone claims that whatever one states or does is ethical. Others' activities, according to this version, may be unethical. We also see whatever is ethical is good and, on the other hand, unethical things are bad. Now the words 'ethical' and 'unethical' involve the notion of value, as the words 'good' and 'bad' in some cases are involved in moral actions. Over and above the simplistic analysis of ethics and values, I shall focus on the notion of ethics, If ethics is individualistic, then what is the relevance of the subject ethics? Secondly, my interest is to show what we shall understand by the word 'value'. Is there any definite notion of value or are there kinds of values? How can we relate the two notions? And finally, what will be the nature of ethics by the notion of value? In this context, I shall consider the notion of values discussed by different thinkers, and what kind of value will be important to the modern local and global society.

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

Sudeshna Banerjee
Department of History, Jadavpur University

Date & Time: 22nd November, 2018; 10:30 AM - 1:30 PM

The nation – a concept persistently under critical scanner since the late twentieth century – has now been more or less recognized among critical scholars in the social sciences and literary studies as an 'imagined community', rather than as something that is objectively given. In imagining a nation, its authors do derive cultural symbols from the actual lived experience of their community, but the way in which the motifs are essentialised and/or selectively packaged into a hegemonic representation of the nation is a product of the of the mind that tends to imagine the nation from its own

socio-cultural location of dominance, marked by race, class and so on. Gender, in its own turn, is the patriarchal politics of disciplining society through a differentiation and hierarchisation of the sexes based on the cultural constructions of masculinity and femininity (in colonial contexts, on the notion effeminacy, too) as 'appropriate' social roles. The proposed presentation critically opens up the concept of the nation to demonstrate the ways in which gender is integral to its imagining; in other words, to demonstrate how the notion of the nation is implicitly gendered. There is a crucial sense in which the conceptualization of the nation is ideologically posited on women's bodies as the site of national 'honour', as this lecture would highlight, among other things.

The presentation is divided into two parts. The first is concerned with the conceptual and theoretical aspects of the interrelationship of the notion of the nation and the politics of gender. The second uses a historical perspective to examine the culturally specific ways in which the discourse of nationalism in colonial India was deeply implicated in gendered ways of thinking. The Bengali middle-class nationalist quest – frenzied at that – for a virile, muscular and responsible masculinity, marked by an acute class- and caste- consciousness, too, would be an interesting case study, historically speaking. The other gender-sensitive foray of this presentation would be into the way in which the otherwise desocialized landscape of the map, thought to be a scientific production aided by precision instruments and a mathematical epistemology, would translate into a gendered bodyscape when nationalists would morph it into the body of the Bharat Mata.

Ragging and its Prevention in Educational Institutions

Rajat Ray

Dean of students, Jadavpur university

Date & Time: 27th November, 2018; 12:00 Noon – 1:30 PM

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

In view of the increasing incidents of ragging in colleges and elsewhere that reached proportions unbecoming of a civilised society the Hon'ble Supreme court admitted

and heard the SLP No (s) 24295 of 2006 University of Kerala Vs Council, Principals', Colleges, Kerala & Ors (with SLP(C) No.24296-99/2004 & W.P. (Crl) No. 173/2006 and SLP(C) No.14356/2005).

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

The Committee primarily examined the following broad aspects of ragging:

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

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

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

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

- (a) Primary responsibility for curbing ragging rests with academic institutions themselves.
- (b) Ragging adversely impacts the standards of higher education.
- (c) Incentives should be available to institutions for curbing the menace and there should be disincentives for failure to do so.

- (d) Enrolment in academic pursuits or a campus life should not immunize any adult citizen from penal provisions of the laws of the land.
- (e) Ragging needs to be perceived as failure to inculcate human values from the schooling stage.
- (f) Behavioural patterns among students, particularly potential 'raggers', need to be identified.
- (g) Measures against ragging must deter its recurrence.
- (h) Concerted action is required at the level of the school, higher educational institution, district administration, university, State and Central Governments to make any curb effective.
- (i) Media and the Civil Society should be involved in this exercise.

II The Committee has made several recommendations. A few of them mentioned below:

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

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

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

- Confidence building measures such as appointment of counsellors, arrival of senior students a week or two weeks after the Juniors have arrived; joint sensitization programmes; joint orientation programme of 'freshers' and 'seniors' to be addressed by the principal/Head of the institution; organization on large scale of cultural, sports and other activities; make provisions for faculty members to dine with the hostel residents in their respective hostels etc.
- Every institution must have an Anti-Ragging Committee and an Anti - Ragging Squad. There should be a Monitoring Cell on Ragging at the University Level that would coordinate with the affiliated colleges and institutions under its domain. There should be a Monitoring Cell at the level of the Chancellor of the State Universities.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Ethics (Moral philosophy): theory and practice

Atashee Chatterjee Sinha

Department of Philosophy, Jadavpur University

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

We humans are socially connected and norm-guided beings. We can hardly exist or flourish in isolation from each other, nor can we live without some norm or standard of life. Our capacity to think, to speak, to reason, and to be aware of ourselves and others is associated with our norms and rules which we follow while living in different kinds of social relations. Such social relations are family, community, society, politics and institutions. In each of these orders, we value certain things and kinds of conduct and we avoid certain others. Values are primary in our life as they signify the desirable and the undesirable, in terms of which we make our choices of actions and accordingly behave in particular ways. Values help to keep order in our social environment and maintain predictability in human behaviour, thereby setting the norms and boundaries in our individual lives as well as in interpersonal relationships. Not all the norms which we apply in life are consciously thought out and instituted. The social conventions give us certain objectives and values which are sanctioned along with time by human consensus. Unlike natural laws, or scientific laws, the social norms can be altered and modified, in accordance with the changing life-conditions and varied human needs. Philosophers from the very early period of human enlightenment, has proposed various rules, principles and standards of moral value. Among innumerable moral norms, maxims or rules, we shall focus upon two such rules, viz., the rule of truth-telling and the rule of promise-keeping. We shall attempt to understand (i) the rules, (ii) the nature of obligation associated with them and their (iii) function and usefulness in our social life.

The primary question in ethics is - what we do when we evaluate the moral status of an action? While evaluating actions, we also evaluate people and other things in terms of moral goodness or rightness. Moral goodness is different from non-moral goodness. Only responsible and free individuals and their actions are eligible to possess moral worth. Material things, our experiences, and feelings possess non-moral value, as they cannot be evaluated in terms of a moral standard or criterion. Moral philosophers also distinguish between intrinsic value and extrinsic value. To say that something has intrinsic value is to say that there is something about it that makes it good in itself. In other words, its goodness is based on something that is inherent to the thing in question. By contrast, to say that something is merely extrinsically good is to say that it possesses its goodness because of how it is related to something that is intrinsically good.

There are two primary aims of any moral theory: a theoretical aim and a practical aim. The theoretical aim of a moral theory is to identify or find out those underlying features of actions, persons, and other items of moral evaluation that make them morally right or wrong, good or bad. In addition, philosophers are also interested in practical questions about what sort of method we might follow in figuring out what is dutiful or valuable in specific contexts of decision making. Just as scientists employ scientific methodology in coming to conclusions about matters of scientific dispute, moral philosophers hope to discover a proper methodology—a decision procedure—that can be used to arrive at correct or justified conclusions about matters of moral inquiry. The practical aim of moral theory is to discover a decision procedure that can be used to guide correct moral reasoning and decision making about matters of moral concern. The theoretical and practical aims of moral theory are often thought to be related in that if we have theoretical knowledge about morality and thus know what makes an action right or wrong, then we might expect that a proper moral decision procedure would make use of such knowledge.

Rules, as we know, often define what constitutes a particular activity, or the performance of a social role. Depending on the activities and the roles, individuals can exercise various degrees of freedom within the defined rules. Many rules have deliberate sanctions attached to them to encourage their observance. Sanctions take a wide variety of forms of punishment and reward. The punishment can include condemnation, restriction of liberty, fines, withdrawal of cooperation, or social ostracism; rewards include praise, social esteem, continuing membership of a group, and so on. People may conform to a rule, such as promise-keeping, primarily because of the sanctions attached to it, not because they necessarily agree with the purpose or content of the rule itself. Rules can be put in relation to each other to achieve some degree of ‘system’ according to any number of human purposes – such as living a life, living in a family, the maintenance and development of informal human groups, the running of formal organizations, the development of human institutions in crucial areas of human need.

Traditionally moral principles like promise-keeping and truth-telling are inseparably associated with universality. In this view, whatever is a moral rule must be uniform and universalizable. If breaking a promise is morally wrong, then it is so in all cases for everyone, irrespective of varied situations and circumstances. It must be remembered that no moral theory, so far formulated, is sufficient to find solutions to all our everyday conflicts and practical problems in life. In other words, there are many limitations to the applicability of established moral theories, moral rules and principles. The complexities of human life and different problematic situations cannot be handled by simple, straight-forward pre-given theories and principles of morality. When we face moral conflicts or dilemmas, we often sacrifice one rule for another on the basis of our moral awareness and capacity of judgment. Along with the change in time, culture, and lifestyle, our ethos or moral consciousness has changed; also our

value system has undergone alterations. Although moral consciousness is not relative to or determined by time, location or civilization, nonetheless some rules and principles have been discarded, or modified according to the changed needs of social life and culture. Hence the possibility of applying any so called universal, over-arching principles is doubtful.

This paper is an attempt to point out the existing gap between moral theory and moral practice, to search whether moral theories are determinate or indeterminate and to consider cases of moral conflicts with special reference to the values ascribed to promise-keeping and truth-telling.

Methodology

Games that we play

Swapnendu Banerjee

Department of Economics, Jadavpur University, Kolkata

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

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

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

Rethinking Qualitative Methods in Social Science Research

Amites Mukhopadhyay

Department of Sociology, Jadavpur University

Date & Time: 26th November, 2018; 2:15 PM - 5:15 PM

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

**Stress Management,
Counselling and Psycho-
analysis**

Institutional Excellence in the 21st Century through Behavioural Science

Jayanta Kishore Nandi
Registrar, Vidyasagar University

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

Learning Objective

Participants will be able to understand in details about the required different skills for institutional **excellence** in the 21st Century and they will learn those skills through their own experience in the class room by performing different activities/exercises.

Content of the Discussion

- q Presentation 1 (breaking the Ice)
- q Presentation 2 (The difference between the poor countries and the rich ones in relation with behavioral science)
- q Overview of Higher Education and importance of Behavioural Science in this field
- q Difference between Excellence and Perfection
- q Definition of Institution
- q Characteristics of Institution/ Organization
- q Meaning of Skill & Classification of Skills
- q Developing Soft Skills. Emphasis will be given on the following skills :
 - Ø Motivation
 - Ø Achievement Motivation
 - Ø Team Building
 - Ø Perception
 - Ø Attitude
 - Ø Communication Skills
 - Ø Creativity, etc.

Neurophysiology and Management of Stress

Subhrangsu Aditya

Counselling Services & Studies in Self-Development, Jadavpur University

Date & Time: 11th December, 2018; 10:30 AM - 1:30 PM

Stress is an unpleasant internal condition which occurs when perceived demands of a situation exceed one's perceived resources beyond the threshold of coping and resilience.

According to Richard Lazarus et al (1984) the experience of psychological stress occurs as a result of '*transaction*' (interplay) between two entities – 1) on one hand, presence of *stressors* (factors causing stress) in the immediate environment or life situation of a person and 2) on the other hand, *cognitive appraisal* of the situation by the person resulting in *stress response*.

Cognitive appraisal is a mechanism through which an individual can assess a particular life event. Based on this assessment, one has to decide whether one should pursue, give up or get rid of the challenges involved in it. For example, while pursuing a career, a PhD, Post- Doctoral fellowship or an independent research project, if the challenges tend to become too stressful one has to make an assessment and decide how much time, effort, money and emotion should be invested into it.

According to Lazarus, cognitive appraisal is of two kinds – primary and secondary, though both seem to occur simultaneously at different levels. Through primary appraisal one decides whether the situation involves challenge, threat, harm or loss. The object under threat in this case can be money, power, status, reputation, career, relationship, life, physical and psychological wellbeing.

Through secondary appraisal one can assess potential resources available for dealing with an imminent stressful life event – such as: coping strategy, support system, skills of problem solving, organizing, memorizing, planning, time management, financial management, emotion regulation, empathy, communication, public relation and networking etc.

If the available resources appear to be adequate for dealing with the demands of the situation, one remains relaxed. If the resources appear to be a bit inadequate, even then one feels positively aroused, but not stressed. In fact this might actually motivate the person to perform better and put in further passionate effort into the said pursuit. This ability to stretch oneself keeping with the demands of the situation is called resilience. The degree of resilience one can allow varies from person to person. However, there is a limit or threshold for everyone, beyond which it leads to stress.

At this point, the balance of our autonomic nervous system gets inclined toward sympathetic over activity which leads to acute stress responses. This is mediated via sympathetic adrenomedullary (SAM) system. As a result, heart rate, blood pressure increases, there occur sweating, trembling, rapid shallow breathing, palpitation etc. Other internal physiological processes like digestion, sleep, bladder-bowel function, immunity etc. get disturbed. If it continues for days, weeks or months at a stretch, chronic stress responses usher in mediated by hypothalamo-pituitary-adrenocortical (HPA) axis. This increases the risk of different chronic diseases like diabetes mellitus, peptic ulcer, rheumatoid arthritis, hormonal problems, obesity, autoimmune disorders etc. Moreover, certain brain areas get adversely affected by sustained high level of stress hormone (cortisol) in the blood. For example volume and connectivity of amygdala gets increased resulting in excessive anxiety, irritability, guilt, shame, jealousy, frustration, anger outbursts etc. Depression can follow secondarily as brain attempts to take defence against the ever increasing burden of emotional arousal. On the other hand, another important brain area called hippocampus gets diminished in volume with diminished number of neural connections (less synapses and dendritic spines). This leads to a deficiency in the ability to learn and memorize. Such paradoxically opposite impact of chronic stress on amygdala and hippocampus have been reported by the research of Sumantra Chattarji (2012). At the same time, the prefrontal cortex of brain tends to perform poorly under such ‘amygdala hijack’ situation (Daniel Goleman, 2005). As a result rational thinking, problem solving, planning, time management, practical judgment, creativity, social skills – all tend to suffer.

As an intervention strategy, cognitive approach recommends cognitive restructuring of the appraisal system. A positive and more adaptive *re-appraisal* of the stressful life situation as well as available coping options and resources can significantly reduce the intensity of stress response and resulting impact on physical and psychological wellbeing. The behavioural approach intends to bring back the autonomic balance toward parasympathetic end and thereby inducing a state of relaxation. The life style modification approach focuses on reducing stress prone lifestyle events. Instead, some enriching and meaningful engagements in life can help one recover from the ill effects of stress both physically and mentally. A positive, purposeful and esteem enhancing fantasy about self, life and future is also helpful in maintaining the islands of wellbeing amidst the ocean of stress. Psychological counselling can provide a space for exploring such meaningful options and make more adaptive self determined rational choices in life so as to progress toward growth and wellbeing.

References:

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3. Sumantra Chattarji and Harini Lakshminarasimhan (2012): “Stress Leads to Contrasting Effects on the Levels of Brain Derived Neurotrophic Factor (BDNF) in the Hippocampus and Amygdala”, *PLoS ONE*, January 2012, Volume 7, Issue 1, doi:10.1371/journal.pone.0030481.

Media Studies

Documentary Film and Painting: The Crisis of Representation

Sanjoy Mukhopadhyay

Retired Professor, Department of Film Studies, Jadavpur University

Date & Time: 29th November, 2018; 10:30 AM – 1:30 PM

“I am not a painter, but a filmmaker who paints”

Michelangelo Antonioni

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

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

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

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

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

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

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

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

History
and
Philosophy
of
Science

Science and Society (ancient and medieval period)

Deepak Kumar

Retired Professor, Jawaharlal Nehru University

Date & Time: 19th November, 2018; 2:15 PM - 5:15 PM

Distant past always fascinates and often tends to border on romanticism. Yet its reconstruction must be exceptionally difficult; the paucity of sources, knowledge of classical or almost extinct languages, problems in textual interpretation, and the necessity to contextualise, all these make it a formidable exercise. How does one place scientific and technological developments in our civilizational growth? What constitutes science in the context of our ancient past? How much of it is metaphysics or religion? Did *theory* and *praxis* differ? How does one infer the nature, culture and society links? How does the Indian scientific and technological traditions appear in comparison with similar traditions in other culture areas and societies?

Science and Society (Colonial and Contemporary Period)

Scientific institutions are modern icons and these came to India as part of the colonial baggage and soon became the carriers of new ideas and in fact claimed to symbolize modernity itself. But this modernity came in a quite subverted form, was refigured further by the recipients, and this came to be known as colonial modernity. Did the process of institutionalization differ in colonial and non-colonial settings? What debates did institutionalization spark? What did it mean to the colonizer and the colonized? Did things changed substantially after independence? We claim the world's third largest S&T manpower. What are our strength and weaknesses? And finally, whither India?

Philosophical View of Science: A Brief Understanding

Pradip Kumar Ghosh

Pro-Vice-Chancellor, Jadavpur University

Date & Time: 27th November, 2018 ; 10:30 AM – 12:00 Noon

In general idea we know that Physics, Chemistry and Biology constitute science with Mathematics. In literature science viewed as: “Systematized knowledge covering general truths or the operation of general laws, esp. as obtained and tested through scientific method.” One of the key problems in Philosophy of science is to understand how techniques such as experimentation, observation and theory construction have enabled scientists to unravel so many of nature’s secret. The study of the most general and abstract features of the world and the categories with which we think. In philosophy the concepts with which we approach the world themselves become the topic of enquiry.

Though History of science usually not embedded in the curriculum and while science is taught rather in a historical way, it is argued that close attention to the history of science is indispensable for doing good philosophy of science.

It may be recalled that rapid scientific development occurred in Europe between the years 1500 and 1750. There were scientific investigations in ancient and medieval times- The dominant world was Aristotelianism. According to him all earthly bodies composed of just four elements: earth, fire, air & water.

Ptolemy’s earth centric model of universe was uprooted by Copernican model of Sun centric universe. In fact the whole system of mechanics, explanation of fall of apple and planetary motion was finally solved through Newton’s law of gravity. In leading to the conclusion we saw how the collection of data based on of observation by Tycho Brahe and predicting the formula of planetary motion by Kepler helped the discovery of most natural force exist in Universe- “The force of Gravity”.

The scientific views established on Newton’s deterministic science upto late part of nineteenth century saw development science through number of discoveries and theoretical explanation. Concept of Atom by Dalton advanced many ways the physical science which we generally termed as Physics and Chemistry while “Theory of Evolution” by Darwin gives a better understanding of living being.

The entire scenario of science changed dramatically after discovery of Electron by Sir J.J. Thomson and quick theoretical advance in developing atomic structure and introduction of Quantum Mechanics on one hand and introduction of theory of relativity by Albert Einstein on another hand. Their emergence caused considerable conceptual upheaval not only in physics but in other branches of science. Finally yet incomplete revolution in biology took place in 1953 by Watson & Crick through the discovery of the structure of DNA. It leads to development of molecular biology, Understanding of Heredity & process of building organisms.

Scientific theories established through imagination, observation & experimentation. Both observation & experimentation on a system cannot be done infinite times. Then, how we can say that it still become effective in next experiment or observation. Here lies the question why?

Twentieth century Philosopher Karl Popper's Theory of Falsification, Lakatos' observation and Hemple's covering model are discussed to know how science and philosophy are embedded. How deductive inference and inductive inference plays role in understanding the philosophical aspect of science and its theory is looked through Hume:

- Use of induction cannot be rationally justified.
- Whenever we make inductive interferences the presupposition is "Uniformity of nature".

Causality, conflict between Realist and Anti Realist are also discussed.

Finally we discuss how Thomas Khun arrived at paradigm concept. According to him a paradigm, therefore, determines not only a set of beliefs about the world. It also defines what counts as good science, and even determines what counts as a scientific fact. It is a conceptual framework that determines how the world looks to those who have accepted it. It defines not only the scientific outlook for practitioners of a particular science, but also the scientific "form of life."

In the conclusion it may be referred that in this lecture we have discussed about Induction, Explanation, Realism and Scientific change which are within the purview of General Philosophy of Science. There are scopes of issue based philosophical questions specific particular sciences. Conflict in physical science, Biological Science and human mind are dealt with examples.

Finally a short review of criticism on overdose of "Scientism" and idealistic difference between Science and Religion is made.

Economics and Politics

Nuclear Deterrence, Proliferation and Arms Control

Anindya Jyoti Majumdar

Professor, Department of International Relations, Jadavpur University

Date & Time: 3rd December, 2018; 10:30 AM - 1:30 PM

In the international system composed of sovereign states, if diplomacy fails to steer clear of the crisis situations, armed clashes remain a possibility. However, in an attempt to ensure adequate preparation for a possible war and to outdo the adversary, states keep on increasing the quality and number of weapons and thereby they enter into an arms race. Arms race does not necessarily indicate imperialistic and hegemonic ambitions of states but often gathers its own momentum creating a security dilemma and threat to human existence with the possible use of weapons of mass destruction.

Weapons have a predominant military role, i.e. winning a war. Nuclear weapons have a political character as well i.e. prevention of war. The idea of deterrence rests on a paradoxical logic that includes credibility of threat and vulnerabilities and brings in stability in relations among states. As a result, while on the one hand, nuclear war doctrines have been articulated, on the other hand, it is believed that nuclear deterrence leads to a situation of *pax atomica*. However, nuclear security and deterrence have certain limitations too. In view of the Cold War experience the theories and ideas of deterrence could be pre-dominantly assessed but regional deterrence relationships (like that exists between India and Pakistan as reflected in the doctrines and preparedness of the parties) also of no less significance. Belief in nuclear weapons as the means of ultimate security guarantee has inspired states to acquire nuclear weapons and proliferation of nuclear weapons therefore poses a challenge to international community. Even the fear of nuclear terrorism cannot be ignored.

In order to get rid of the perils of arms race, disarmament and arms control have emerged as two distinct concepts. These approaches are not identical as the former looks for elimination of nuclear weapons; the latter seeks to establish a stable military balance and a situation that minimizes the possibility of inadvertent wars. A number of bilateral and multilateral arms control treaties have been initiated – ranging from weapons free zones to prohibition upon physical tests and acquisition of weapons – to primarily respond to the challenges of proliferation. The issue of verification is an important feature in these treaties. Further, a number of other mechanisms like the export control regimes and the nuclear deals, ostensibly for strengthening the non-proliferation regime, are actually creating a new nuclear power hierarchy in the contemporary era.

India's Foreign Policy: The Contemporary Concerns

Partha Pratim Basu

Professor, Department of International Relations, Jadavpur University

Date & Time: 3rd December, 2018; 2:15 PM - 5:15 PM

Jawaharlal Nehru, the architect of India's post independence foreign policy, wanted New Delhi to play an international role quite disproportionate with its modest military and economic capabilities based primarily on its moral credentials. Nonalignment constituted the fulcrum of the Nehruvian legacy in Indian foreign policy during the Cold War years supplemented by other basic principles such as decolonization, economic development, anti racism, peaceful resolution of conflicts, and support for the United Nations. This legacy, however, lay shattered in the post Cold War period (since the early 1990s) in the backdrop of the Iraqi invasion of Kuwait, the severe financial crisis that followed, the onset of the economic liberalization policy and finally the collapse of the Soviet Union. In the new millennium, scholars have argued, India has been following a strategy of multi alignment as a means of pursuing its core interests, values and ideas in the international arena as part of its aspirations to emerge as a global force to reckon with. Meanwhile, by the middle of the second decade of the present century, the rise to power of the BJP led NDA government sustained by the ideology of Hindutva and headed by a determined leader like Narendra Modi created high expectations for change. In this backdrop the presentation would seek to deal with some of the foremost concerns of contemporary Indian foreign policy including its relations with key states such as the United States, China and Pakistan as well as critical regions e.g. South, Southeast and West Asia; economic diplomacy; membership of NSG; influence of domestic factors such as coalition politics; and its grand strategy, if any.

**From ‘Planning for Industrialisation’ to ‘Make in India’:
The evolution and the critic**

Saikat Sinha Roy

Professor, Department of Economics, Jadavpur University, Kolkata

Date & Time: 4th December, 2018; 2:15 PM - 5:15 PM

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

History

Women in Early Indian Society: Survey of Historiography

Nupur Dasgupta

Department of History, Jadavpur University

Date & Time: 6th December, 2018; 10:30 AM – 1:30 PM

The issue under discussion falls under the rubrics of studies on women in history in a specific social context and hence forms a central aspect of social history. Within this context we find that major social events and institutions emerged through our social history that have laid the foundations for many of the frames – cognitive, ideological as well as moral - within which we understand the role, status and identity of women as a social category. We also talk about gender studies in order to situate the relational parameters within which we observe how the frames of men – women behaviors patterned out from a historical perspective. The roots of such behavioral patterns may be traced to past social institutions even as far back as ancient times in our society. Hence the study of women in ancient Indian society carries a lot of relevance even outside the pedagogic engagements. The first part of the presentation will begin with a brief comment on why it is important for us to be informed about women's history in ancient India and how it carries a relevance even to our present times. The central exercise would comprise of a survey of how the writing of this history has evolved up to the contemporary times and how this is impacted by our own social frames. In the second half of our discussions we shall make a foray into a new domain – that of visual representations of women from ancient Indian context - which would throw light on the dichotomies in social perspective evident within ancient Indian society itself. This last review would substantiate the relevance and significance of the newer turns taken in historiography of women in ancient India.

Since almost the beginning of modern history writing had evolved on the horizon of India in the late 18th century, explorations into social history has been limited to studies of social frames like caste, family, marriage rules, property rights, ethnic or kinship bonds etc., within a narrow scope of understanding. But the issues of women or women as a social category were never factored into these discussions in any meaningful way beyond mere descriptions of their almost imperceptible presence in the society.

The idea of reviewing social constructs from the perspective of social justice emerged a little later and we had especial researches undertaken on slavery and labour which added new and significant dimensions to social history. But the issue of women still remained a negligible part of such dynamic historical reviews. This gets clarified when we see how the history of the labouring caste (the Sudras) was discussed without reference to women labour.

A major trend was however, set earlier in the days of nationalist movement where the women's question was taken as a significant factor in rebuilding the new Indian society. A seminal history on the Position of Women in Ancient India was written from the nationalist frame where a major exercise was to direct the readers to examples from ancient India which would aid in valorising India's traditions in reframing a new social model. This perspective had had a magnum impact on later historiography till it was interrogated in the late 1980siii and a deeper enquiry into the premises of the nationalist perception of ancient India history was taken up by new generation of historians.

Since then more focused investigations into social history gradually unfurled from the late 20th century. Historians turned to review the ways in which social functions and institutions were constructed as given frames within which much of our present day social norms, ideas and behavioural patterns have taken shape and are practiced till date.

The task of social scientists henceforth has been to investigate into and discuss varied social relations, categories and institutions like family, caste, gender, marriage, legal issues, identities, ethnicity, urbanity rural experiences, frames of cognition, dissemination of knowledge and other matters related to lived experiences. The newer researches into the issues related to Women in Ancient Indian History form a part of this wider scope of Gender and Women's Studies.

Dragon against the Peacock: A Strategic Analysis

Kaushik Roy

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Date & Time: 6th December, 2018; 2:15 PM – 5:15 PM

The People's Republic of China from its inception till this date has not accepted the McMahon Line (India-China border). Beijing slowly but continuously is chipping away at the territories along the Indian side of the border. In fact, the hardliners in China claim that Arunachal Pradesh, Bhutan, Sikkim, parts of Uttarkhand and Himachal Pradesh are all parts of China. After 1962, India has always backed down before a military confrontation with China. This is because of the gross disparity of military strength between China and India. And with the passage of time, this disparity is widening.

Literature, Language
and
Culture

Staging Life: The Worlds of Binodini Dasi

Jharna Sanyal

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Date & Time: 4th December, 2017; 10:30 AM - 1:30 PM

At a time when Bengal/India was trying to forge a new national (swadeshi) identity in all spheres of activity, social, political and cultural, the arrival of a woman on the proscenium stage threw a challenge to the patriarchal, class/caste ridden underbelly of the enlightened bhadrakalok culture.

Binodini Dasi (1842-1941), more popularly known as Nati Binodini, is now well known (mostly, due to the representations in popular media) as the most powerful, versatile and culturally sensitive actress of her time. But her image as an actress is framed by the legends of her mentor, Girish Chandra Ghosh, and one of her most notable spectators, Sri Ramkrishna. The issues that come up while discussing her life as an actress relate to her social status as a prostitute, her professionalism as an actress, she being utilized as an investment in (sacrifice for?) the establishment of , what came to be known as, the Star theatre.

Binodini was also a powerful writer. If her assessment as an actress has to depend on contemporary reviews, reports and anecdotes, her power as a writer is felt in scripts which she herself had penned. Her autobiographical writings are testimonies to her keen, analytical frame of mind that tears through the veil of the hypocrisy and betrayal of her social milieu. These are not only historical documents on the status of contemporary theatre but also of the socio-cultural discourses and practices relating to class, gender, theatre, nation etc. She expresses her private anguish in her poetry which finds their resonance in the poems of other poets of the period. A poem like 'শিক্ষাও আমায়' (shikhao amay /Teach Me) cuts a subterranean path between her private and public spheres.

Whether it is the public or the private domain, Binodini, in spite of her 'marginal' place had the confidence or rather, the guts, to 'write', - which is, to strike back, to leave a mark. If her life as an actress has been relegated to cultural memory, her writing is 'live' to remind us that writing as performance, for her, was a more radical act than acting itself.

Language Change: Progress or Decay?

Abhra Bose

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

Language is not static. It changes. It changes over time, it changes with geographical space. However the process of language change is very subtle, gradual and lengthy; it is often not recognizable in casual observation over a short period of time. Every generation realizes that it has a diction of its own, and while when it deviate from the earlier generation, it is very enthusiastic about the language change, but is almost always critical of the language that follows. Therefore at any given period of time, language is hailed as progress by some, while denounced as decay by others. The name of the topic of the present lecture is taken from the name of a book by John Atkinson, which deals with the changing patterns of the English Language.

In our lecture we would like to focus on the patterns of changing languages with special emphasis on the new words that a language acquires from several source. The new words of every language are often a source of embarrassment for the conservatives. The very fast changes that the languages all over the world in the present period are going through will be a point of discussion. We shall try demonstrate our argument with discussion with special reference to the Bengali Language. The topic of “Bad Language” and slang will also be dealt with in the process.

Science

Chemical History of the Origin of Life on earth: Role of Polymers

Bijan Das

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Date & Time: 22nd November, 2018; 2:15 PM - 5:15 PM

How did life on earth arise? There can hardly be a bigger question. This is the story of human's quest to discover our ultimate origin. It is the story of the birth of life on Earth. It is a story of obsession, struggle and brilliant creativity, which encompasses some of the greatest discoveries of modern science. The endeavour to understand life's beginnings has sent men and women to the furthest corners of our planet, and made-made spacecraft even to one of the moon of the saturn.

For much of human history, almost everyone believed some version of "the gods" did it. Any other explanation was inconceivable. In particular, Aristotle believed the life on earth arose spontaneously, according to him "It was a readily observable truth that aphids arise from the dew which falls on plants, fleas from putrid matter, mice from dirty hay, crocodiles from rotting logs at the bottom of bodies of water,...".

That is, however, no longer true. The origin of life on Earth is a scientific problem which is not yet solved. There are plenty of ideas, but few clear facts.

Over the last century, a few scientists have tried to figure out how the first life might have sprung up. They have even tried to recreate this Genesis moment in their labs: to create brand-new life from scratch. According to the scientists, the origin of life is a natural process by which life arises from non-living matter (a process commonly referred to as abiogenesis), such as simple organic compounds. The transition from non-living to living entities was not a single event, but a gradual process of increasing complexity that involved molecular self-replication, self-assembly, autocatalysis and cell membranes. Although the appearance life from non-living matter is uncontroversial among scientists and it is now generally accepted that life on earth began almost around four billion years ago, there is no single, generally accepted model for the origin of life, and this lecture presents several principles and hypotheses for how abiogenesis could have occurred.

The various hypotheses considered the possibility of the origin of life on earth by the action of lightning and volcanic activities in the earth in its early days, by the combination of molecules on clay, by the warmth provided by the deep-sea vents, by extraterrestrial contributions.

Law

WADA-An Indian Perspective

Lovely Dasgupta

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Date & Time: 24th November, 2018; 2:15 PM - 3:45 PM

World Anti-Doping Agency or WADA was created to eliminate use of Performance Enhancing Drugs from sports. Such use of drugs is called doping. The reason for treating doping as problematic is due to the concept of spirit of sport. The establishment of modern Olympics led to the ideal of amateurism. In other words sports was meant to be enjoyed and participated in to test natural skills. Hence any one turning professional or using any other commercial means to earn money was looked down upon. The best example is that of Jesse Owens who was barred from athletics due to his act of earning money from commercials. This forced Owens to compete with race horses to earn livelihood. The classical concept of spirit of sport was propagated through Olympics by the Europeans and later the Americans based on their notion of elite sports. And the father of modern Olympics Baron Pierre de Coubertin used this to argue for the supremacy of the ideals of amateurism. However the realities were different and gradually the urge to win and get glorified for victories, took-over those participating in various sports. Consequentially athletes started using Performance Enhancing Drugs. The act of doping was also facilitated by the advancement in research within science and human physiology. As Olympics got commercialized through lucrative deals of endorsement and broadcasting, the threat of doping sought to undo the spirit of sport argument. It was therefore necessary to stop the trend and hence WADA was created post series of scandals. The problem was that scandals inevitably involved rich and successful athletes. Further they were usually caught after having doped for a considerable period of time. The impression the WADA run system gives is that if you are able to have a sophisticated doping system in place you may escape detection. This got reiterated with the Russian Doping Scandal, the latest in the long series of scandals. The other point is that State governments also implicitly or actively encourage doping for medals. Against such powerful and sophisticated system of doping, the one who are generally getting caught are athletes from developing countries like India. Interestingly most of the Indian athletes argue on the lines that they are fed the doping pills by their coach. And under the Indian system coaches are usually appointed by the Central or the State government. Caught in the web of ignorance and lack of access to information or legal remedy as well as adequate financial help has skewed the doping case against Indian and other developing country athletes. Further the WADA run system requires the athlete to prove innocence and give evidence to the contrary. Interestingly the adjudicatory system in place is entirely run by the Sports Governing bodies hence recourse to ordinary court system is barred for the athletes. And the highest Sports Court i.e. Court of Arbitration for Sport (CAS) is situated in Switzerland.

Additionally the WADA run system imposes such obligations as whereabouts clause requiring the athlete to give advance notice of their hourly and daily schedule to the governing bodies. In addition non-analytical evidence like e-mail communication or fluctuation in physiological parameters based on the data collected through sample testing, ensures that athlete have to be on their guard always. Further exemptions based on the therapeutic use i.e. TUE is also hard to get in the absence of adequate pleading of the case by poor athletes. Indian athletes are further disadvantaged because most of them are ignorant and lack understanding of how to deal with WADA. The Indian government has not helped the matters either. There is laxity in the awareness and education programme and lending of other assistance. Hence we have till date only Dutee Chand who successfully pleaded her case in Switzerland. The scenario is bleak for developing country athletes and it's an onerous task to be a sports person.

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