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# PERSPECTIVE

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**A Trilingual Magazine of  
The Department of Political Science  
City College**

**Issue: 1**

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# PERSPECTIVE

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Department of Political Science,  
City College  
Kolkata- 700009

# PERSPECTIVE

(A Trilingual Magazine of the Department of Political Science, City College)

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## **ABOUT THE INSTITUTION**



With hundred and fifty years of élan and excellence, City College, Calcutta is a name in intelligentsia to boastfully enjoy the glory of the Bengal Renaissance which enlightened the entire country.

Tradition and modernity, legacy and technology, history and vision have put the college as an institution on the educational map of the country creating an Indian Diasporas across the world. After the first NAAC accreditation in 2007, the college has been in gradual progression and takes various steps for implementing diverse value enhancement processes during the post accreditation period.

The City College originated from a seabed of widespread educational movement in Bengal towards the latter part of the 19th century by the magnanimous members of the “Sadharan Brahma Samaj”. Since then, the Brahma Samaj Education Society (BSES) with its illustrious background in the field of education has been entrusted with an extraordinary role to elevate the City College to its zenith as a seat of learning. During the period when only a few Government educational institutes were present and those were exclusively for the children of rich and well off families and studying in the Government schools and colleges were the day-dream of the innumerable students belonging to under privileged families, BSES came forward and started its journey by establishing number of educational institutions for the marginalized middle class of Bengal. The dream came true with the establishment of City College which started as a High school by Anandamohan Bose, the first Wrangler of Bengal, on 6th January 1879. The wholehearted support and assistance from Pandit Shivnath Shastri and Rastraguru Surendranath Bandyopadhyay made the road smooth for establishing the school. The

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school was opened with the objective of educating Indian students irrespective of castes and creeds on an improved and comprehensive plan. Academic learning for degrees was not the end-result in the aim but the school also had a strong motivation in educating a student to become a perfect and ideal man to the society. Gradually the school improved to meet all the requirements of a university affiliation.

In 1881, the City school was expanded to a first-grade college. Sir Alfred Croft (the then Director of Public Institutions) observed in his official report that 'the unaided City College of Calcutta occupied a unique and distinguished position in regard to the reading of science'. By the year 1920, the college was preparing students for the B.A. examination in English, Sanskrit, Political Economy and Political Philosophy, History and Persian and also for the B.Sc. Examination in Mathematics, Physics and Chemistry. In 1939, a Commerce Department was opened. This was followed by the inauguration of the Women's department in 1943.

Today there are 15 departments in the college, along with highly qualified teaching and non-teaching staff, library and laboratories for the science and commerce departments as per the requirements of the present day education system. In 2013, the Ministry of Human Resource Development found the college suitable for running its pilot project of Community College scheme. As a result the 'Community College of City College' is now en route a new destination for job-oriented disciplines in the state. Several luminaries as scions of Bengal Renaissance including Deshbandhu Chitta Ranjan Das, Sir Surendranath Bandyopadhyay, Dr. Rajendra Prasad (Former President of India), Harendra Kumar Mukhopadhyay (Former Governor of West Bengal), Umesh Chandra Dutta, Bhashacharya Suniti Kumar Chattopadhyay, Jibanananda Das and Muhammad Shahidulla taught at this College and gave us a proud generation to follow. Under the careful guidance of BSES, City College from its modest start has grown in to a mighty institution during the last 140 years. It gradually attained a highly glorious position in the sphere of higher education in Bengal with plans to augment further to join the race of fast moving advances in science, technology and education in all spheres of life.

In 2017, the Government of West Bengal took over the administration of the City College and since then it is running as one of the aided colleges of West Bengal.

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## **FROM THE PRINCIPAL'S DESK**



I cordially welcome the teachers and the students of the Department of Political Science, on the occasion of the publication of the magazine, entitled 'PERSPECTIVE'. The present generation of students are heading towards a materialistic goal of supremacy, i.e., the one of transcending others in terms of attainments and achievements etc.. In doing so, the students are sometimes seen to ignore their innate talents latent within themselves. They are, in fact obscured by outward success in lives.

The magazine -- PERSPECTIVE -- has become the mouthpiece of the students of Political Science Department, where they can express their hidden talents. This has essentially made our expectations high, and I hope that this publication continues every year. I again, express, my heartfelt gratitude to the teachers and students of the Department of Political Science for their noble achievement. I wish success to all concerned.

Dr. Sital Prasad Chattopadhyay  
Principal,  
City College, Kolkata

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## Message from the Head of the Department

It is a matter of great pleasure to me that the teachers and students of the Department of Political Science have succeeded in bringing out a magazine, PERSPECTIVE, on 6th January 2022-the Foundation Day of our college. Our college was established in 1881. This magazine has helped creating a platform where the budding students can nurture their latent talents. Apart from the University Syllabus, the students of our departments are very



enthusiastic in different activities like conducting debates, extempore, projects, holding seminars, conducting surveys as well as arranging cultural activities. Even the monster of Corona couldn't dampen the spirit of the students of our college. They not only attended the classes interactively but also showed, during the covid period, unflinching interests in different types of social activities. I express my thanks and blessings to my students, past and present, for their unstinted cooperation by contributing to the collection of articles, drawings, poems and variety of photographs in this magazine. This volume contains a number of relevant themes cutting across the discipline of Political Science and allied issues.

I express my sincerest thanks to our Principal, Prof. Sital Prasad Chattopadhyay, for his encouragement, help and cooperation for which it couldn't have been possible to bring out this magazine. Last but not the least, I express appreciation and gratitude to the Editor, Prof. Aditya Kant Ghising and the Editorial board for their earnest desire and endeavour in bringing out this Departmental Magazine.

Dr. Swagata Ghosh,  
Head,  
Department of Political Science,  
City College.

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## Editor's Note

The study of politics, diplomacy, international relations and society in general has fascinated many around the world. The first instances of this fascination were to be found in the ancient Greek city-states through monumental thinkers like Socrates, Plato and Aristotle as well as in Asia through the writings of Sun Tzu and Kautilya. The ideas behind the conquests of Alexander the Great, which hold relevance even today in military and strategic circles, were influenced by his tutor



Aristotle, who is widely regarded as the “father of Political Science”. Lively discussions on the issues of governance, polity, rights, justice, equality, freedom, strategic affairs, trade and development, etc., have ultimately influenced the governance patterns of the modern world. The ideals of justice, liberty and fraternity became the guiding principles of the French Revolution and these are concepts we deal with even today as enshrined in our own constitution.

Today, this fascination with the subject continues largely based on the works of political strategists, statesmen, diplomats, economists, academia, etc. The other fascinating reality of modern society has been the rapid advancements guided by the evolution of science and technology. Humans are more connected with each other now than ever, the means of transportation have undergone a dramatic change, the healthcare sector has made significant improvements especially after the COVID-19 global pandemic and the military ability of states has changed dramatically as well. World leaders today have a presence on social media platforms and governance itself has found a way to adapt to these technological advancements of the modern world with the advent of e-governance models. Indeed, the task of the modern government incorporates these new developments. Bureaucrats are required to have an in depth knowledge of ‘everything under the Sun’, as evidenced by the syllabus of the prestigious Union Public Service Commission (UPSC) examinations which selects our future diplomats in India.

From Science and Economics to Political Geography, Mathematics and Current Affairs, the topics that are expected to be mastered by a civil service aspirant in fact include ‘everything under the Sun’. What this points to is the fact that government policies at the national and international levels guide the advancement of the modern world. This makes the subject matter of Political Science not only interesting and challenging but also highly relevant for society at large. The global order of today is characterized by

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efforts aimed at connectivity. The advent of globalization 4.0 has hastened the pace of inter-state trade and idea-sharing. Alliances based on economic development have largely sidelined those that were based purely on strategic and military grounds. As one of the proclaimed leaders of the Third World, India carries the responsibility of contributing towards peaceful relations amongst the members of this group. This is to be achieved in a multipolar world with shifting preferences and priorities of world leaders. It is therefore imperative for the students of Political Science to analyze world events critically and think of ways to bring a positive change whenever possible. Today, much like many other countries, India stands at a crossroads in global diplomacy. The post COVID-19 global order is something that presents many opportunities for certain sectors and at the same time, remains largely vague for others. As scholars of Political Science and International Relations would argue, this is a time of crisis and theories are born during a crisis.

The need of the hour for academia therefore, is to make constant efforts to create an environment where new ideas are generated, nurtured and discussed. This magazine is a humble attempt towards sharing such ideas of our students with the larger academic community in the form of essays, poetry and artwork. On behalf of the faculty members of the department, I congratulate all the contributors and I hope their ideas will generate much needed food for thought. I also thank the members of the student editorial board for their hard work and perseverance towards bringing this idea into fruition in the form of this trilingual (*written in English, Bengali and Hindi*) departmental magazine, 'Perspective'.

Aditya Kant Ghising,  
(Editor)  
Assistant Professor,  
Department of Political Science,  
City College

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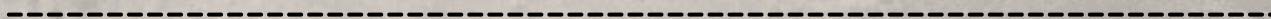
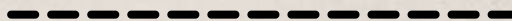
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# **Contribution of Aurobindo Ghose in India's Freedom Struggle**

**-Dr. SWAGATA GHOSH,**

**Head of the Department of  
Political Science ,  
City College.**

Amongst all the great men of India, Aurobindo Ghose (he was later known as 'Sri Aurobindo' in the Pondicherry days) is, perhaps, less known. He was a great scholar, the most competent philosopher, a poet and a firebrand revolutionary. On the other hand, he was a sage and a seer and a Mahayogi, who combined in himself the force of nationalism and a liberal universalism.

Like Swami Vivekananda, Aurobindo Ghose also represented the inner voice of India, or 'the soul of India'. This was endorsed by Rabindranath Tagore himself when the latter said to him, "You have the word and we are waiting to accept it from you. India will speak through your voice to the world, 'Hearken to me?'" His friend and legal advisor, Chittaranjan Das, described him, while defending Aurobindo Ghose in the historic Alipur trial, as the "poet of patriotism", "the prophet of nationalism" and the "lover of humanity".

The earliest manifestation of Aurobindo Ghose's political thought is found in a series of articles titled, 'New Lamps for Old', in the Journal Indu Prakash during 1893 - 94 and in some articles on Bankim Chandra Chatterjee, one of the greatest

novelists. These articles revealed that Aurobindo Ghose was profoundly influenced by Bankim, whose writings fomented the revolutionary spirit within Aurobindo and determined his course of actions in politics.

The subsequent phase in Aurobindo's political thinking is seen in the pamphlet named Bhawani Mandir which he wrote in consultation with his younger brother, Barindra Kumar Ghose on the commencement of the Swadeshi Movement in 1905. His thought on Swaraj, the cult of Passive Resistance and the Doctrine of Boycott are his other contributions during this period.

Aurobindo's political creed was, however more clearly expressed in his articles in the Yugantar weekly and the Bandemataram Daily of 1906-08. The Bandemataram was succeeded by the Karmayogin (1909-1910) which contained his last will and testament to the people before his retirement to Pondicherry.

Against this background, we will delve into an analysis of Aurobindo's political ideas and activities in the turbulent years in Bengal, when he was a political activist and a firebrand revolutionary who fought for his country's freedom from the yoke of the British.

Even before writing in the Indu Prakash, Aurobindo took an active interest in the country's politics and utterly fell foul of the political goal and method of operation



of the Indian National Congress. In the very first article in the *Indu Prakash*, he asked quite tauntingly, "If the blind lead the blind, shall they not both fall into a ditch?" This scathing criticism about the Congress, which was made even when Swami Vivekananda was alive, reflected his urgency of reforming about the congress policy. Aurobindo wanted to transform it from merely a talking institution into a council for action for winning the battle of India's freedom. Moreover, Aurobindo Ghose was one of the greatest leaders of India who felt for the proletarian masses of country. He said that Congress "could not honestly be national" for it represented "not the mass of the population but a single very limited class".

Bankim Chandra Chatterjee, one of the great novelists of the Nineteenth Century Bengal, had cast a deep influence on Aurobindo Ghose. He had highly spoken of Bankim's writings and their "awakening and stimulating influence ... on the national mind". Many of Bankim's novels, such as, *Anandamath*, *Devichowdhurani* or *Durgeshnandini*, contained the idea of preserving the unity or integrity of the motherland or how the motherland could be liberated from the clutches of the foreigners. Aurobindo Ghose's revolutionary spirit was best seen when he made a strong vitriolic attack on the Congress leaders and their methods. Aurobindo believed that India's future depended not upon the pusillanimous method of prayers, petitions and protests, but upon that of "purification by blood and fire."

There was another aspect of his revolutionary mind. He perceived the vision of a free India, i.e. of Complete Independence, which alarmed the British Government and as a result imprisoned Aurobindo for one year (May 1908-1909).

Swaraj or Self Government for India was the major contribution of Aurobindo's political ideas during this time. He said that colonial self government, as demanded by the Congress was the "very negation of patriotism" and a "political monstrosity". He did not believe in the palliatives and tinkering in the form of isolated demand of reforms made by the Congress leaders and did not perceive that India's future should lie as a subordinate part of a foreign nation. Aurobindo Ghosh wanted Swaraj for India because it is only through Swaraj that "she would become herself and attain her self-fulfillment". Aurobindo's concept of Swaraj was not European, it was Swadeshi Swaraj. What was significant was the Swaraj was conducive to, as Aurobindo perceived, higher nobler ideals of national existence.

Another aspect of Aurobindo's contribution to Indian political thought was the formulation of a new concept of nationalism - spiritual nationalism which he propagated through the columns of *Bandemataram*. To him nationalism was not a mere political slogan nor a mere intellectual idea but his passion and religion.

In the Uttarpara speech of June 1909,



Aurobindo described nationalism as the Sanatan Dharma coming from God. The Sanatan Dharma, according to Aurobindo Ghose, was the quintessence of the human life and that of the cosmos. There were practically very little substantive changes in his concept of nationalism in the pre-Pondicherry phase and that of the later years.

Another characteristic of Aurobindo's political ideas was a new revolutionary line of action known as The Passive Resistance. It was first published in The Bandemataram Daily. Later on, it appeared in the form of a book, first published in 1948 and reprinted thereafter in 1952 and 1966. The fundamental principle of the doctrine was to make administration impossible by an organised refusal to do anything that would help either the British Commands or the British Administration. The purpose of Aurobindo's resistance programme was "the creation of a free popular Government and the vindication of Indian Liberty".

Swadeshi and Boycott, which are interconnected and go side by side, are other aspects of "Aurobindo Ghose's political thought. Starting as a mere anti-partition agitation, which culminated in the achievement of India's independence in 1947, the national upsurge was steadily endowed on its way to progress with such revolutionary ideals as, Boycott, Swadeshi, National Education and Swaraj.

Finally, as Sri Aurobindo had pointed out, the objective of the Swadeshi movement of 1905 was the declaration of the Complete Political Independence or Swaraj, which was announced at the memorable session held in Calcutta in 1906. His life of Purna Swaraj alarmed the British Government, and amidst the Swadeshi Movement or the national upheaval of 1905 he was arrested in Jail for one year (May, 1908 to May, 1909).

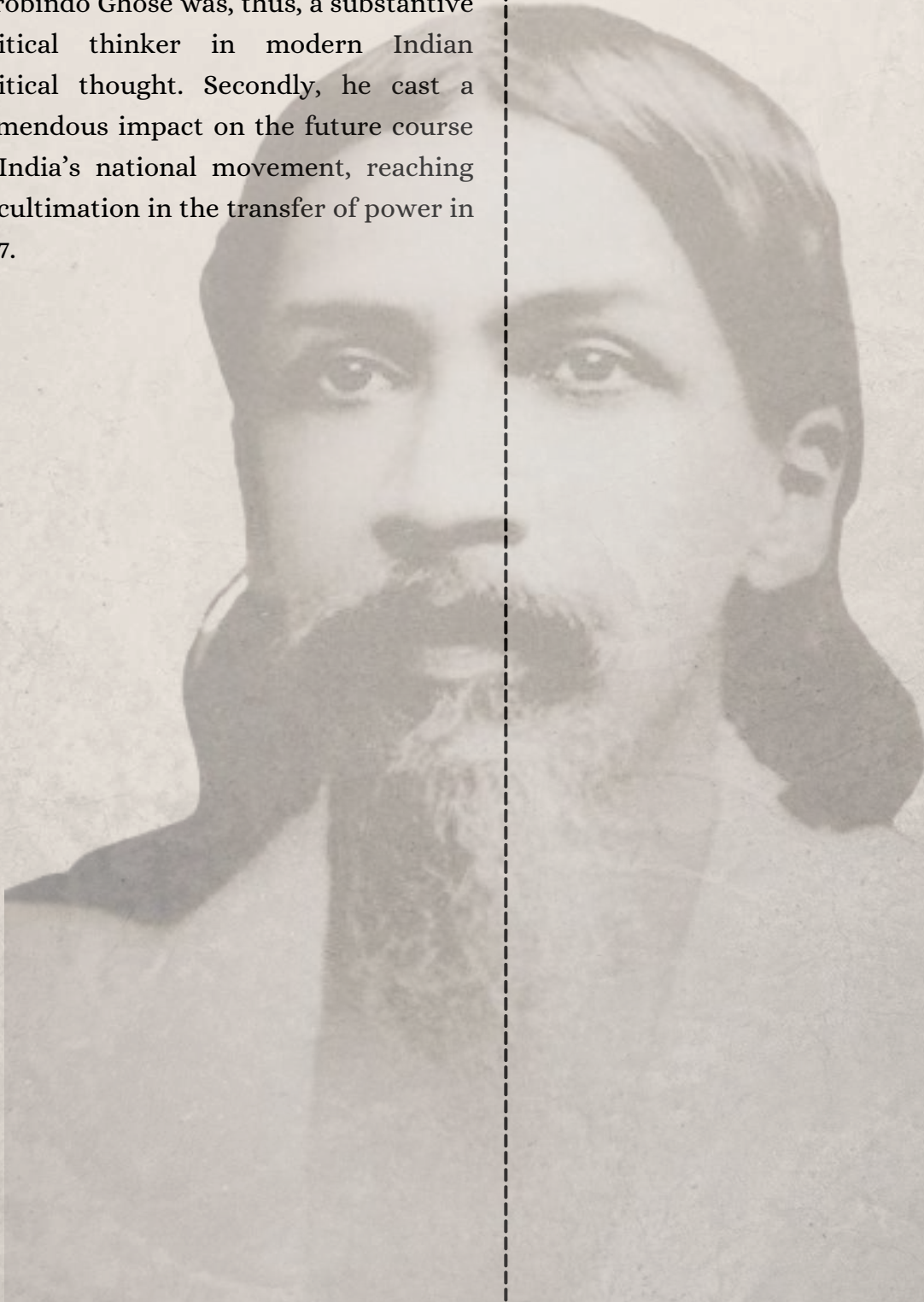
During this period, Aurobindo Ghose had spiritual realisation; it was in Alipur jail that the spirit of Swami Vivekananda gave him the clue to what he later called 'supermind'. Thus, a new chapter was opened in Aurobindo's mission on the earth.

Aurobindo Ghose left Calcutta for Chandernagore in mid February 1910 and six weeks after, he went to Pondicherry; henceforth he never returned to active politics. Uncharitable critics have charged him with fleeing from British India upon learning of the Government's intention to arrest him again. But, Aurobindo himself said that he departed from Bengal in obedience to a divine command.

In conclusion, Aurobindo Ghose's Doctrine of Passive Resistance was a precursor to M.K. Gandhi's non-violent non-cooperation. Aurobindo viewed that 'Violence' might be justified in the struggle for national liberation. Side by side, he believed that the success of the 'Constitutional method' depended ultimately on the ability to apply force or



violence. Aurobindo's passive resistance 'found a veritable incarnation in Gandhi, while that of 'Revolution' a living embodiment in Subhas Chandra Bose. Aurobindo Ghose was, thus, a substantive political thinker in modern Indian political thought. Secondly, he cast a tremendous impact on the future course of India's national movement, reaching its culmination in the transfer of power in 1947.





# **BONGO VONGO (1905): THE PARTITION OF BENGAL**

*-Diptendu Debnath, Semester III, Department  
of Political Science, City College.*

On 16th October 1905, the partition of Bengal came into force followed by the orders of the erstwhile Viceroy of India, Lord Curzon. While the partition of Bengal divided the Muslim majority of eastern Bengal and the Hindu majority of the Western Bengal into two parts. The Partition of Bengal (1905) and the creation of a new province opened a new chapter in the history of this region. Whatever might have been the real motive of the colonial government behind the scheme, it divided the Hindus and the Muslims of Bengal. Most of the upper caste Hindus opposed it on the ground that by partitioning Bengal the government, in effect, had planned to divide the Bangla-speaking people. They also argued that it was the part of the government's grand design of 'divide and rule'. On the other hand, most of the upper class Muslims in general supported the scheme. They thought that their interests would be better protected in the newly created province and they would be able to overcome decades of backwardness. Yet, there were some Muslims who opposed the partition. As they belonged both to upper class and ordinary section of the Muslim population, their reasons for supporting the partition also varied. Personal, community, national and economic interests prompted interests

prompted them to oppose the partition of Bengal.

## **MOVEMENTS**

From 1903, the partition proposals became publicly known. So, during the 1903-1905 period, moderate techniques of petitions, memorandum, speeches, public meetings and press campaigns held full sway.

But despite the widespread protests, the decision to partition Bengal was announced on 19th July, 1905.

The Congress leadership then made the final proclamation of the Swadeshi Movement on 7th August 1905, in a meeting held at the Calcutta Town Hall. Then in the same year, the Annual Congress Session, which took place at Banaras took up the Swadeshi call under the presidentship of Gopal Krishna Gokhale.

The people were urged to boycott foreign clothes and the shops selling foreign goods were picketed. The Ganpati and Shivaji festivals popularized by Tilak became a medium of Swadeshi propaganda. People tied rakhis on each other's hand as a symbol of unity of two halves of Bengal.

## **IMPORTANT PARTICIPANTS of SWADESHI ANDOLAN**

The Swadeshi Movement was a great success. In Bengal, even the landlords joined the movement. The women and students took to picketing. Students refused using books made of foreign paper. Many leaders were imprisoned and deported like Bal Gangadhar Tilak, Lala Lajpat Rai, Bipin Chandra Pal and Aurobindo Ghosh. Many Indians lost their



job and student who took part in movement were not allowed to enter college and school premises. During the movement, singing Vande Mataram was meant to sedition. This was the first instance in which use of Indigenous goods were taken an account.

Rabindranath Tagore also made huge contribution in the movement. He made public speeches, wrote essays, short stories, poems inspiring the Bengali mind. His patriotic songs swayed the Bengali heart, touching a chord within and filling them with love and pride for their country.

Women came out of their homes for the first time and joined processions and picketing. During the movement, even the moderate leaders like Surendranath Banerjee toured the country urging the people to unite and boycott British made goods.

But the partition took effect on 16th October, 1905. On this day, people fasted and no fires were lit at the cooking hearth. In Calcutta, 'hartal' was declared. On this day, Anand Mohan Bose and Surendranath Banerjee addressed two huge mass meetings.

However, the partition instead of dividing and weakening the Bengalis, further united them through the anti-partition agitation. The Curzon administration had ignored the emerging Bengali identity which cut across narrow interest groups, class, as well as regional barriers. The famines and epidemics of the 1890s had also shattered the faith in

the providential British connection. The narrowing opportunities for the educated Bengalis, the rising prices fuelled by bad harvests made life miserable for the middle-class. At this juncture, the partition instead of dividing the Bengali society, brought into existence a swadeshi coalition by further consolidating the political alliance between the Calcutta leaders and their east Bengali followers, which according to Rajat Ray, was "nothing less than a revolution in the political structure of Bengal society."

#### Effects of the Swadeshi Movement

Due to lack of exact statistical data, it is hard to estimate the precise effect of the boycott movement on foreign goods import in Bengal. The official and confidential police reports however suggest that there was a steep decline in import of British products in the first couple of years or so, especially with respect to cloth. Several secret revolutionary organizations that were resolute in countering the Government came up during this time. The movement that was initiated as a mere boycott of foreign goods with time became widespread across the nation evolving as an integral part of the greater movement, the Indian independence movement. Emphasis was given on self-reliance or atma shakti thus asserting on national dignity, honour and confidence and with such mind set several Indian enterprises, organisations and institutions came into being.



The Swadeshi movement led the people to learn to challenge and disobey the British government explicitly without fearing the atrocities of the police and imprisonment. Even an ordinary man didn't shy away from showing his love and respect for his motherland and resentment over the British rule.

Lord Harding later on December 12, 1911, re-united the two parts of Bengal in face of continuous political protests as well as to pacify the sentiment of the Bengalis. The Oriya, Hindi, and Assamese areas were taken out of the Bengal Presidency thus dividing the province this time on linguistic ground instead of on religious ground. While in the west Bihar and Orissa were separated from the Bengal Presidency and the Bihar and Orissa Province was created on April 1, 1912, in the east Assam was separated and made a chief commissioner's province in 1912. The annulment of partition of Bengal was however not taken well by the Muslims. As a concession the British decided to shift the administrative capital from Calcutta to Delhi, a place historically associated with Muslim glory.

### ***Impact of Swadeshi Movement on Students***

The students who supported Swadeshi and boycott movements faced stern and violent actions from the British Raj. Circulars were given that those students found involved in the boycott movement in any way would face severe penalty.

The students were also warned to refrain from giving voice to the slogan 'Vande Mataram' in public places which would also amount to punishable offence.

Even the schools and colleges were not spared from such warnings as these institutions were alarmed that if their students defy such orders then Government grants would be withdrawn and the institution may also lose affiliation while their students would be proclaimed ineligible for Government Service. Instructions were given to authorities of such institutions to be vigilant on their students and to report names of disobeying students to the Education Department so that strict measures can be taken against them. It was also conveyed to the teachers and other management staffs through the magistrates that if required they would be commissioned as Special Constables. The principals of colleges were directed to show causes by the Direction of Public Instruction for the reason of non-expulsion of students who participated in picketing. The teachers who refrained from whipping the boys were asked to resign.

### ***Muslims' Response***

It received a favorable response from the Muslims. It was thought that it would bring the emancipation of Muslims socially and economically. The Muslims welcomed the Partition of Bengal for the following reasons:

- In the majority province of East Bengal the Muslims would be free from Hindu dominance in economic field. They would get opportunities of services and advancement of agriculture.



- The city of Dacca, where the Muslims were in majority was the centre of Muslim culture. In Dacca Muslims had a great chance of success for social and cultural advancement than in Calcutta.
- The Partition could result in political uplift and securing represent action in the Government.
- The partition of Bengal relieved the Muslims from competing with Hindus, who were more advanced in every field of life.

### ***Hindus Response***

The Hindus did not accept it, as it dealt a telling blow to their monopolies and exclusive hold on economic, social, Political life of the whole of Bengal. They called it as a deliberate attempt by British Government

- The Partition of Bengal had brightened the possibility of betterment of Muslims; while the Hindu landlords, capitalists and traders wanted status quo and to continue the exploitation of the Muslims.
- Hindu lawyers also reacted to the partition of Bengal because they thought that the new province would have its separate courts and thus their practice would be affected.
- Hindu press was not different from that of Hindu advocates. Hindus had their monopoly over almost whole of the province press. They were afraid that new newspapers would be established which would decrease their income naturally.

- The Hindus launched Swadeshi Movement whose sole purpose was to boycott of British goods.

### ***Conclusion***

Several conclusions emerge from the preceding discussion. The British left the impression that a dark political motive lay behind the partition. In fact, the original partition plan of 1903 was conceived mainly as a means of relieving an administration with eighty million subjects, and not of weakening any political group. That there was no major political motive is clear from the official and private correspondence as well as from the limited nature of the transfer of territory first proposed. The 1903 plan would not have fulfilled a major political objective even if there had been one. Second, the 1903 plan would not have helped the administration of Bengal or Assam as much as the plan ultimately effected in 1905. The 1905 plan is logical and understandable on administrative grounds alone, and those were the grounds on which the greatest part of the discussion centred. Third, before 1903 Bengali politics were so lethargic that the British had little reason for trying to divide Bengalis politically. However, the vehemence of the agitation in 1903 and 1904 suggested there might be a political advantage to partition. Yet the political justification for partition never took on primary importance in official discussions.



It was more an additional justification and an afterthought than a determining consideration. Fourth, the political motive does not seem to have been communal as many people would like to believe. The political motive was to distribute Bengali politicians, overwhelmingly Hindu, between two provinces. When Curzon emphasised the benefits likely to fall to the Muslims from partition, he was looking for their support for his policies. That the Muslims were economically weak was an obvious if lamentable fact of Bengali life. To ignore it would have been un-humanitarian and in the long run politically dangerous. To expect British officials to have avoided the use of communal categories would be to expect a vision few British or Indians possessed. Last, and most important, the actual result of the partition was the eruption of communalism. While there had been signs that politics were becoming more communal in the United Provinces with Syed Ahmed Khan and Madan Mohan Malaviya, in the Punjab with Lala Lajpat Rai, and in Bombay with Bal Gangadhar Tilak, Bengal had been relatively free of tension. The tragedy of partition was that relations between unintegrated communities should have been so needlessly disturbed.

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# ***Patriarchy in The Minds of Women***

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## ***Abstract***

Status of women has been degraded since middle age, and still degrading despite of having so called “Modern Society”. The issue of women empowerment is an interest gaining topic. But the section upon which this topic concentrates, the women population of our society is still out of concern. Government had contributed through the policy which contains reservations, economic development, access of other facilities, but it clearly ignores the issue like health of women. Along with that it fails to classify the real problems which women are facing that is they absorb the patriarchy society inside them.

## ***Concept of Women Empowerment***

The word “empowerment” means allocation of power in society to support itself economically, mentally and physically. But when it comes to women of practically dealing in the society the first stage is empowering women who can face the question of society to establish herself. In Indian society position of women not only varies from family to family, but also it depends upon geographical culture. This critical situation weakens the steps which taken for empowering the women to disable the boundaries which they face.

## ***Why NO Boundaries?***

Despite of a girl who is addressing about the boundaries around women one should realise her own circumstances which she faces as well as also raise a question- “why this boundaries should be deducted from my life?” As an individual I want to establish myself in society so that I would not be answerable to the person presented in my life. I would also ensure that domino of living in a traditional family would stop with me, and it would not go to another generation.

The patriarchal boundaries which a woman faces are fragmented in small parts of her life but with the combination of all together it makes a huge hurdle in her life. The another form of patriarchy reflects through these boundaries which are going to be mentioned:

- **Domestic:** In a so called “own home” (“maa ka ghar”) a girl child in an Indian family celebrate her birth just for the sake she is alive. Since the birth of a girl child, her mother gives her the first exposure of boundaries of patriarchal society while the father strengthens that boundary through his position which he holds in his family. In her own home she get trained by her mother in such a manner, so it would be enough to please her In-Laws.



“Another home” (“sasural”). This is what Indian families nurtures the mentality of a girl. While in her in-laws plays also the mother-in-law becomes the central character of all boundaries imposed on her.

- **Exploitation:** Apart from the issue like eve teasing marital rape is still a phenomenon to be highlighted. Most of the population do not understand the true meaning of “rape” which is making a physical interaction with a woman along without her consent. This is the reason they fail to classify marital rape. The problem is that this is not an issue for many themselves. This attitude supports the patriarchal force. With the times women also realise it is a part of their life and never expect to get rid of this situation.
- **Society:** In context with Indian society it has a very narrow thought process for the women, because still India is trapped in typical gender stereotypes. We live in a hypocrite society where it claims to give equal position to women but also believe that the males of family are “ultimate bread winner”. According to Article 15 of the Indian Constitution the inequalities which are based to not support the inequality based on gender, caste, color, and creed. In Indian societies fails to fulfill the virtue of this article. These things

provoke to create such an environment where males are treated in a superior way. Societies created by the people who live in it. Our Indian society still has this rigid thinking where clothes are the reason behind the incidents like rapes and eve teasing but rapes also happened with old age and babies. According to the National Crime Records Bureau (NCRB) data 2018, 39,827 cases were reported in 2018 under the Protection of Children from Sexual Offences Act (POCSO). In the culture of north and north-west India particularly if a girl have a basic education she is being expected to get married. The scenario of north-east is totally different as it is not that rigid. In states of East India particularly in West Bengal women have dominating position but only in the sphere of household. Somehow it is same with the scenario of south India where women are liberated with certain restrictions. They can have a job but also have the concern as the “real concern” for the household.

- **Self Acceptance:** Some of the women have accepted the boundaries as they are, as the society hammers it continuously on the women. Whom should we blame first, the society or the women themselves? Education is not a concerned issue for girls but it became as there is a criteria of an educated for marriage. Still necessary things



- are not provided. As it affect the investment and this situation is accepted by a girl. It is just a normal example. The society as a whole creates the situation and women have to face, there are some who wants to put this to an end but they are restricted by other women because they don't have the courage to face. Hence they have accepted but this is what should happened, this behavior of many women clearly shows patriarchy in women. Till the time women can't stop in believing it as self acceptance, it gives wings to patriarchy.

### **Conclusion**

Flying in the sky could not be done which wearing same around the feet. This somewhere same with the scenario of women in India, empowering women by being independent is a dream but with time it converted into a "sweet-dream". Women had absorbed the current patriarchal scenario "so it gives birth to the concept of patriarchy in women. Judiciary is regarded as ultimate source of Justice but Judiciary also can't help the women who accepted the patriarchy in them. Dowry act 1961 (Ministry of Women and Child Development) 498A and many more as emerged to control male domination. Still they are not used by victim rather misused as times.

This article talks about a number of reasons that gives of patriarchy in women by herself.

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from the AIGL influence. Rai's expiry in January 1980 was the biggest chance for the CPI(M) for its getting back influence over the tea gardens. He was died undefeated and without completing the fifth consecutive term as an MLA. The vacant seat was for the first time filled with the CPI(M) candidate, Tamang Dawa Lama. After the demise of D.P.Rai, AIGL totally lost their over the tea gardens. It was now weakened the party by intra-party factionalism.

The GNLF appeared in early 1980 but until mid 1986 CPI(M) underestimate the power of Subhash Ghising and called him as "mad man". When the GNLF suddenly grew very powerful in mid 1986 and the movement led by Ghising picked up its momentum then in this crisis the Left government had only left to counter.

The GNLF was tactically in a process of making a large number of CPI(M) cadres surrender in the mid 1986. On 11th May, 1986, the CPI(M) organized a large procession in protest against the proposed Bandh on May 12, 13 and 14. On the last day of the bandh, the first ever hand to hand skirmish between the GNLF and CPI(M) occurred. The very next clash was more severe, reported from the Arya and Bloomfield tea gardens in Kuseong on August 1, 1986.

From August to December, 1986 numerous houses were looted, and burnt, people were killed from the parties. Even in 1987, 88 and 89 various incidents from various towns and villages came. In most of the clashes persons involved were young boys but the affected ones had no sex and age group. For them the main targets were the leaders, villages or the tea gardens. GNLF versus Police (includes Police, CRPF and BSF). The first between the GNLF and the police occurred on 10th May, 1986 at Rangli Rangloit Police Station which was sieged by the GNLF supporters in protest against the arrest of 6 supporters of them. The matter went warm and Police started Lathi charge. About 50 GNLF supporters were arrested. As a 'measure' 72 hours Bandh was applied from 12th May. The two groups clashed on the first and third day of the month when the firing was first reported.

On 7th September, 1981, Krishna Subba, a well known painter and a student of the Darjeeling Government College, and Deoraj Sharma, a class VII student of Darjeeling Municipality Junior High School were shot dead by the CRPF. This happened in the late afternoon when the Pranta Parishad (forerunner of the Gorkhaland demand in the Darjeeling hills) had the legal right to hold the meeting in the Chowk Bazar. But the CPI(M) cadres started disruptions and later



converted into skirmish between the two groups. The CRPF took action by throwing tear-gas and firing as a result took two young lives.

The clashes between the GNLF and the police held almost every day between May 1986 and December 1988. By January 1988 over 126 activists from GNLF was being killed by the police and 15 policemen by the GNLF activists. About 3,000 people were arrested by the police out of whom 120 were detained under Anti-Terrorist Act. The seized weapons were found from GNLF were: 212 firearms, 589 rounds of ammunition, 543 different types of bombs and 328 gelatin stick. The GNLF activists were reported to have burnt or damaged over 274 government establishments and 724 non-governmental houses.

### Conclusion

If we study deeper about the conflicts, clashes, riots, etc. we will find it as a never-ending process which the people from the hills faced all those years. There was lot more incidents happened which I didn't able to write. A series of violence the land had faced was over two and a half years.

The mistrust, hatred between the Marxist and the Non-Marxists Nepalis took the bloodbath in its peak. Even they belonged to the same Language, culture and land but still they hate each other with the ideological point

of view. That hatred put the movement more violent. They always wanted to strengthen the holds on the land and on the tea gardens. The polarization was almost completed when the Gorkhaland Movement converted into a violent turn in 1986.

It is also being believed by many Nepalis till now that the sense of division and separate identity in the hills was better known in the Writer's Building in Calcutta that the people in the hills themselves. The police and the CRPF who were considered as the militants there were supposed to safeguard the people but they converted as the reasons of more deaths out there. The involvement of the police became more destructive and caused more damages.

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Despite the existence of special constitutional and legal provisions for safeguarding the rights of tribal to their land, the tribes of central India are being constantly displaced from their ancestral lands for mining and extraction of minerals. With unfulfilled promises of rehabilitation, these tribes are often forced to abandon their homes. When the metropolitan city-dwellers talk about westernized development, the news remains busy with another sizzling debate on Pakistan's next step, and the political leaders sign another contract of a land, nobody remembers that there are actual people made of flesh and blood living on those lands. And this leads to the biggest question, what will they do? What will they do when they are forced out of their homes? With acute poverty, malnutrition, diseases, and the ongoing physical torture? How will they resist when the pen and paper doctrines of the constitution aren't coming to save them? After an incident of rape of a adivasi women in Bastar, a report by National Human Rights Commission (NHRC) found at least 16 cases of sexual assault and physical violence allegedly committed by police personnel in Chhattisgarh between October 2015 and March 2016.

So, what are they supposed to do? Sit with placards at Jantar Mantar? Be a participant of a 9 P.M. debate and speak on "Boycott China"? Even after these tribes are at a verge of losing their indigenous tradition, this won't concern the ongoing politics in India, as they are too weak to become religious vote banks. The fifth and sixth schedule has been time

and again mocked by the rich and powerful by illegally using violent methods to force these people out of their lands.

When India's richest 1 per cent hold more than four-times the wealth held by 953 million people who make up for the bottom 70 per cent of the country's population, these homeless people suffering from acute hunger & poverty, no education, sanitization or healthcare, with no human rights (leave about the special provisions) have taken up arms and led to the Maoist movement in India. The aim is to bring down the oppressive state through an armed revolution.

As, our former Prime Minister, Dr. Manmohan Singh addressed these Maoists, who happen to be the Adivasis of the "red corridor" or "mini-Pakistan" which happens to be regions of Central India as "the single biggest internal security challenge ever faced by our country." Leaves me to just two questions- Even after the Mumbai attacks of 26/11 the government was prepared to talk with Pakistan? It's prepared to talk to China. But when it comes to waging war against the poor, it's playing hard-ball and there are no 'whispers' or 'talks'.

Also, "the largest threat for India's internal security" who happens to be poor tribal who had nothing to do with Chairman Mao, who never read the Red Book, The Communist Manifesto or works of Lenin are taking up weapons and are walking to a war against an enemy they know, they might never win?































### **Conclusion**

Coming to the conclusion, I point out that in present day farmers are dealing with various issues related to farming besides Covid-19, family problem have affected farmers psychologically that needs to be look upon. Besides, there are various shortfalls of government though they have initiated various schemes but they do not actually look upon the farmers are either getting benefits from those schemes. So, the government need to take initiative steps and they need to conduct surveys to look upon the present situations the farmers are going through and adopt preventive measures for dealing with the problems faced by the farming sector. Then only suicide can be controlled.

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## বেসরকারিকরণের পথে ভারত

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1991 সাল থেকে সরকার foreign reserve exchange বাড়ানো ও financial burden কমানোর জন্য বিভিন্ন সরকারি কোম্পানিকে বেসরকারিকরণের সিদ্ধান্ত নিয়েছে। ভারতের এখন প্রায় প্রত্যেক লোকই বেসরকারিকরণের ওপর মত প্রকাশ করে থাকেন। কিছু লোক বেসরকারিকরণের পদক্ষেপকে সমর্থন করে আবার কিছু লোক অসমর্থন করে। যারা সমর্থন করে তাদের মতে, বেসরকারিকরণ করা হলে ব্যবসা বা কোম্পানিতে লোকদের কাজের প্রতি দক্ষতা বাড়বে এবং কাজও ভালো হবে। কিন্তু যারা অসমর্থন করেন তারা মনে করেন, সরকারের অধীনস্থ কোম্পানি গুলিকে কোনো বেসরকারি কোম্পানির হাতে তুলে দিলে সাধারণ মানুষকে অনেক সমস্যার সম্মুখীন হতে হবে।

স্বাভাবিকভাবেই এর ফলে সমাজের দুটি দৃষ্টিভঙ্গি তৈরি হয় একটি বামপন্থী ওপরটি ডানপন্থী। বামপন্থীদের মতে, সরকারের উচিত সমাজের নিম্ন শ্রেণীর লোকদের কথা মাথায় রেখে নীতি প্রণয়ন করা। এবং সরকারি কোম্পানি থেকে সরকারের যা আয় হয় তা বিভিন্ন ভর্তুকির মাধ্যমে সমাজের কল্যাণে ব্যয় করা। আবার পুঁজিবাদীরা এর ঠিক বিপরীত। এদের মতে ব্যবসায়িক ক্ষেত্রে সরকারের হস্তক্ষেপ কম থেকে কম হওয়া ভালো। তাই কোন একটি রাষ্ট্রের ক্ষেত্রে তার economic system কেমন হবে তা নির্ধারণ করা খুবই জটিল ও ঝুঁকিসম্পন্ন। কারণ পুঁজিবাদী নীতির ক্ষেত্রে ধনী ও দরিদ্রের মধ্যে আয় বৈষম্য অনেক বেড়ে যাওয়ার সম্ভাবনা থাকে। আবার বামপন্থার ক্ষেত্রে সরকারের আর্থিক বোঝা বাড়া থেকে শুরু করে একটি দেশের economy collapse পর্যন্ত হতে পারে, উদাহরণ স্বরূপ 1991, USSR . এবং উন্নয়নশীল দেশগুলির ক্ষেত্রে, এই নীতি চায়ন করা আরো বেশি ঝুঁকিসম্পন্ন হয়ে ওঠে। তাই ভারত এর মত উন্নয়নশীল দেশগুলি mix

economic system policy গ্রহণ করেছে, যেখানে প্রাইভেট পাবলিক সেক্টর একসাথে co exit করে।

ব্রিটিশ শাসনের শেষে ভারত যখন স্বাধীনতা পায়, তখন সিদ্ধান্ত নেওয়া হয় স্বাধীন ভারতের নীতি গুলি সাধারণ মানুষদের কথা মাথায় রেখে তৈরি করা হবে। সদ্য স্বাধীন ভারত বর্ষের অর্থনীতি ছিল খুবই রক্ষণশীল। বিশ্বের অন্যান্য দেশের ব্যবসা-বাণিজ্য ছিল সীমিত। ভারতের অর্থনীতি ছিল কৃষিনির্ভর। জওহরলাল নেহেরুর সাধারণ মানুষের জন্য নানান ভর্তুকির ব্যবস্থা করেন। ঠান্ডা যুদ্ধের সময় ভারত জোট নিরপেক্ষের কথা বললেও ভারতের পরম মিত্র ছিলো USSR। ইন্দিরা গান্ধী প্রধানমন্ত্রী থাকাকালীন তিনি অনেক বেসরকারি কোম্পানি সরকারিকরণের সিদ্ধান্ত নেন। কিন্তু দুটি দশক পর এই ভারতের Foreign Reserve Exchange এর অভাব দেখা দেয় 90 এর দশকের প্রথম দিকে ভারতের FRE ছিলো মাত্র 1.2 billion usd। এবং 1991 সালে USSR collapse এর ফলে গোটা বিশ্বে একটি মাত্র super power থাকে USA . ফলে ভারতের অর্থনীতিকে মজবুত করতে, ভারত নিজের অর্থনৈতিক ব্যবস্থাকে বেসরকারিকরণের দিকে পরিবর্তন করে।

### ভালো দিক

1. **বর্ধিত প্রতিযোগিতা-** সরকারি কোম্পানিগুলির অধিকাংশ একচেটিয়া বাজার উপভোগ করে, এর কারণে কাজের ক্ষেত্রে অদক্ষতা বৃদ্ধি পায় এবং সরকারি কোম্পানিগুলিকে ক্ষতির সম্মুখীন হতে হয়। বেসরকারিকরণ সরকারি কোম্পানি গুলোর জন্য প্রতিযোগিতামূলক বাজার তৈরি করে যার ফলে তারা (PSU) তাদের দক্ষতা উন্নত করতে বাধ্য হয়।
2. **আর্থিক বোঝা কমানো-** বেসরকারিকরণের একটি প্রধান কারণ রাষ্ট্রের আর্থিক বোঝা কম করা। বেসরকারিকরণ এর মাধ্যমে সরকারি কোম্পানি গুলি ক্ষতির হাত থেকে মুক্তি পায় এবং আমলাতন্ত্রের



involvement কম হয়। রাষ্ট্রের আর্থিক বোঝা কমে যায়।

- **ভালো গ্রাহক পরিসেবা-** বেসরকারি কোম্পানি গুলোর মুখ্য উদ্দেশ্য মুনাফা হয়ে থাকে বলে, তারা বাজারে আরোও ভালো গ্রাহক পরিসেবা দিয়ে থাকে। তারা প্রতিযোগিতামূলক বাজারে পরিসেবা দিয়ে থাকে যেখানে প্রধান লক্ষ্য হলো মানসম্পন্ন পরিষেবার মাধ্যমে গ্রাহক দখল করা। কিন্তু এই বৈশিষ্ট্য রাষ্ট্রীয় মালিকানাধীন কোম্পানির কাছে অনুপস্থিত এবং তারা আর্থিকভাবে অনুপ্রণিত নয় বা কোন প্রতিযোগিতার সম্মুখীন হয় না।  
এছাড়াও বেসরকারিকরণের আরোও অনেক ভালো দিক রয়েছে।

#### খারাপ দিক

- **জনস্বার্থ-** কিছু জায়গা আছে যেখানে বেসরকারি করন করলে তা সাধারণ জনগনের জন্য বিপদজনক হয়ে উঠতে পারে। যেমন স্বাস্থ্যসেবা ব্যবস্থা, বর্তমানে প্রত্যেক ব্যক্তির এটি সামাজিক চাহিদা। কোনো বেসরকারি কোম্পানির মুখ্য উদ্দেশ্য বেশি পরিমাণে লাভ করণ। সেই কারণে ব্যবসায় লাভ করার জন্য তারা স্বাস্থ্যসেবা ব্যবস্থা ও ওষুধ পত্রের দাম বাড়াবে। ফলে একটি পর্যায়ে মধ্যবিত্ত ও গরীব লোকদের জন্য এই পরিষেবা পাওয়া দুষ্কর হয়ে ওঠে।
- **অর্থ এবং জবাবদিহিতার সমস্যা-** ভারতের মত উন্নয়নশীল দেশের ক্ষেত্রে একটি সফল কোম্পানি তৈরি করার জন্য বা কোনো কোম্পানির শেয়ার কেনার জন্য আর্থিক যোগান এর অনেক সমস্যা দেখা দেয় এর ফলে এই সমস্ত দেশে বেসরকারিকরণ একটি চ্যালেঞ্জ এর সমান। তাছাড়াও জনগণের, বেসরকারি কোম্পানি গুলোর ওপর কোনো নিয়ন্ত্রণ বা তদারিকের ক্ষমতা থাকেনা। বেসরকারিকরণ এর জবাবদিহিতার একটি খারাপ দিক রয়েছে, কারণ

- বিনিয়োগকারীদের যা কিছু করার সম্পূর্ণ কর্তৃত্ব রয়েছে।

বেসরকারি কোম্পানি গুলোর মুনাফা কোনো ব্যক্তি সাধারণ বা কোনো গোষ্ঠীর হাতে শেষ হয় যার ফলে জনসাধারণ এর কল্যাণের উদ্দেশ্যে তা ব্যয় করা যায় না।

উপসংহার = আমরা উপরের আলোচনা থেকে বুঝতে পারি যে, বেসরকারিকরণ এর ফলে দেশের জনগণ অনেক উন্নত পরিষেবা পাবে এবং দেশের অর্থনীতি মজবুত হবে। বাইরের কোম্পানি দেশে বিনিয়োগ করলে দেশের FDI বৃদ্ধি পাবে ও অনেক মানুষ কাজের সুযোগ পাবে। কিন্তু আমাদের মতো উন্নয়নশীল দেশে বেসরকারিকরণ এর ফলে জিনিসপত্রের দাম বেড়ে গেলে তা সাধারণ মানুষের পক্ষে ভোগ করা অসম্ভব হয়ে উঠতে পারে। তাছাড়া আর্থিক সাহায্য ছাড়া অনেক ছোট ও মাঝারি শিল্প গড়ে উঠতে পারবেনা। তাই সরকারের উচিত সাধারণ মানুষের কথা মাথায় রেখে বেসরকারিকরণ করা এবং ছোট ও মাঝারি শিল্প গুলি কে আর্থিক সাহায্য প্রদান করা।

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## অর্থনৈতিক অবস্থা: করোনা ভাইরাসের পরবর্তীকাল

-কাজী নূর ফতে মা, সেমিস্টার ১, রাষ্ট্রবিজ্ঞান  
বিভাগ, সিটি কলেজ

২০২১ সালের ঠিক আগের বছর ২০২০ সালের মার্চ মাসে পৃথিবীর বুকে নেমে আসে করোনা ভাইরাস তথা COVID-19 নামক এক আতঙ্কিত মহামারি। পৃথিবীর ইতিহাসে যতগুলো বড় বড় বিপর্যয় ঘটেছে আজ পর্যন্ত প্রাকৃতিক এবং রোগবাহিত কারণে তার মধ্যে এক্তি হচ্ছে এই COVID যা এখনও চলছে। আগামী দিনে এটি কোথায় গিয়ে শেষ হবে বা এর সমাপ্তি কোথায় সেই বিষয়ে চিকিৎসকেরা এখনও সঠিক সিদ্ধান্তে উপনীত হতে পারেননি।

**প্রত্যক্ষ ফল:** COVID এর স্রোতে বহু পরিবার আজ ভেসে গেছে। কারণ ইতিমধ্যে প্রায় বেশ কয়েক লক্ষ মানুষ প্রাণ হারিয়েছেন, বহু দিন-মজুর খেটে খাওয়া সাধারণ মানুষের উপর নেমে এসেছে দারিদ্রের কষাঘাত। এছাড়াও বহু দিন স্কুল-কলেজ বন্ধ থাকার দরুন শিক্ষার্থী ও শিক্ষা জগতকে ব্যাপক ক্ষতির সম্মুখীন হতে হয়। দীর্ঘদিন যাবৎ শিক্ষা প্রতিষ্ঠান ও পঠন-পাঠন বন্ধ থাকায় শিক্ষার্থীরা আজ নিয়মিত পড়াশোনার অভ্যাস থেকে দূরে চলে গেছে। এমনকি তাদের পরীক্ষা কিংবা মূল্যায়ন পদ্ধতিরও আজ বদল ঘটেছে। অর্থাৎ যারা আগামী দিনের ভবিষ্যৎ তারাই আজ ঘর বন্দী। এই অতিমারির ফলে বহু পড়ুয়া স্কুল ছুট হয়ে পড়েছে। বহু সাধারণ দরিদ্র বাড়ির ছেলে-মেয়ে যাদের শিক্ষা লাভের এক মাত্র পথ শিক্ষা প্রতিষ্ঠান, দীর্ঘদিন এগুলি বন্ধ থাকায় তাদের শিক্ষা লাভের পথ প্রায় বন্ধ হয়ে যায়। শুধু তাই নয় বহু দরিদ্র পরিবার আর্থিক দিক থেকে এতটাই অসহায় হএ পড়ে যে প্রয়োজনে তারা তাদের সন্তানদের কাজের আশায় পথে নামাতে হয়, ফলে তারা শিক্ষা জগৎ থেকে ধীরে ধীরে বঞ্চিত হয়ে পড়ে।

অতিমারির সময়ে অনলাইন পড়াশোনার সুযোগ সুবিধা থাকলেও বহু শিক্ষার্থীই এই সুবিধা থেকে বঞ্চিত থাকে। কারণ আমাদের তৃতীয় বিশ্বের দেশে প্রায় ৫০ শতাংশ মানুষের কাছেই স্মার্ট ফোন নেই, ডিজিটাল ডিভাইস না থাকার কারণে বহু পড়ুয়া পড়াশোনা থেকে আজ বঞ্চিত। আবার বহু শিক্ষার্থী অনলাইন সুবিধা উপভোগ করছে, এরফলে তাদের পড়াশোনার কিছুটা ক্ষতিপূরণ হলেও তাদের মধ্যে নানারকম শারীরিক সমস্যা দেখা দিচ্ছে, বিশেষত তাদের চোখের ওপর ক্রমশ ফোন ব্যবহারের কুপ্রভাব বিশেষ ভাবে পরিলক্ষিত হচ্ছে।

**করোনা ভাইরাস মহামারীতে বিধ্বস্ত ভারতের অর্থনীতি:** ভারতের অর্থনীতির চলতি অর্থ বছরে রেকর্ড পরিমাণ সঙ্কুচিত হয়েছে। সরকারি পরিসংখ্যান থেকে জানা যায় ভারতে করোনা ভাইরাস মোকাবিলায় লকডাউন শুরুর তিন মাসে জি.ডি.পি বা মোট দেশজ উৎপাদন সঙ্কুচিত হয়েছে প্রায় ২৪ শতাংশ যা দেশের ইতিহাসে নজিরবিহীন। অর্থনীতির প্রতিটি ক্ষেত্র যেমন- উৎপাদন, নির্মাণ, হোটেল, পরিবহন, আবাসন এছাড়াও এই ভাইরাসের দরুন বিশ্বব্যাপি ভ্রমণের ওপর বিধিনিষেধের ফলে পর্যটন শিল্পে উল্লেখযোগ্য প্রভাব পড়েছে। করোনা ভাইরাস ছড়িয়ে পড়ে পর্যটন শিল্প ব্যাপক ভাবে ক্ষতিগ্রস্ত হচ্ছে। বিশ্ব পর্যটন সংস্থা অনুমান করেছিল যে ২০২০ সালে বিশ্ব ব্যাপী আন্তর্জাতিক পর্যটকদের আগমন ২০-৩০ শতাংশ কমে যেতে পারে, যার ফলে সম্ভাব্য লোকসান ৩০-৫০ বিলিয়ন ডলার হতে পারে। বিশ্ব জুড়ে অনেক পর্যটন আকর্ষণ যেমন- জাদুঘর, বিনোদন পার্ক প্রভৃতি বন্ধ রয়েছে।

এপ্রিল থেকে জুন এই তিন মাস এর জি.ডি.পি এর সরকারি হিসাবে দেখা যায় কৃষি ছাড়া বাকি সব ক্ষেত্রেই সঙ্কোচন হয়েছে। এই মহামারীর কারণে বহু দিন লকডাউন থাকায় দেশের অর্থনীতি প্রায় স্তব্ধ হয়ে গেছে বললেই চলে। এই মহামারীর সময়কালে শুধু খাদ্যপণ্য এবং ওষুধ ও বিদ্যুৎ কেন্দ্র ছাড়া বিভিন্নরকম সুযোগ সুবিধাই বন্ধ রাখা হয়েছিল। সেজন্য দেখা যায় একমাত্র কৃষিক্ষেত্রে বৃদ্ধির হার দাঁড়িয়েছে ৩.৪ শতাংশ।



### জনজীবনের সুবিধতার একমাত্র প্রতিফলন:

অসংগঠিত ক্ষেত্রেই জড়িত রয়েছেন কোটি কোটি মানুষ। পরিযায়ী শ্রমিক, ইটভাটার শ্রমিক, শহর গ্রামের রিক্সা চালক, ছোটখাটো দোকান কর্মী প্রভৃতি বিভিন্ন রকমের খেটে খাওয়া মানুষ জন লকডাউন পর্বে অনাহারে দিন কাটিয়ে এসেছেন। বিভিন্ন সামাজিক সংগঠন ও দয়া প্রবন মানুষ সাধারণ মানুষের পাশে সাহায্যের হাত বাড়িয়ে দিয়েছেন। শুধু খাবার দেওয়া নয় মাস্ক ও স্যানিটাইজারও বিনামূল্যে দেওয়ার ব্যবস্থা করা হয়, সেই সব মানুষ জনের জন্য যারা দিন-আনি-দিন খাই জীবন কাটান। নানা সংস্থা বা ব্যক্তির দেওয়া রিলিফই ছিলো সেই সময়কালে বহু মানুষের পেট ভরানোর একমাত্র রাস্তা।

লকডাউন ও সামাজিক দূরত্ব বিধির প্রভাব বিশ্ব অর্থনীতিকে স্থিতিশীল করে দিয়েছে। ২০২০ সালে বিশ্ব অর্থনীতির আউটপুট ৩.৫ শতাংশ কমেছে। আবার পলিটি রোট হ্রাস এবং একাধিক সরল ব্যবস্থা গ্রহণের মত আর্থিক পদক্ষেপ গ্রহণ করে সরকার ও সারা বিশ্বের ব্যাংকগুলি একাধিক সহায়ক পদক্ষেপ নিয়েছে। এন. এস ও-র আগাম পূর্বাভাস অনুযায়ী ভারতের জি.ডি.পি ২০২১ অর্থবর্ষে ঋণাত্মক ৭.৭ শতাংশ বৃদ্ধি ও দ্বিতীয় ঐমাসিক ২৩.৯ শতাংশ হারে বৃদ্ধির সম্ভাবনা আছে। ২০২০-২১ অর্থবর্ষে ভারতের প্রকৃত জি.ডি.পি-তে বৃদ্ধি ১১ শতাংশ এবং নমিনাল জি.ডি.পি-তে বৃদ্ধি ১৫.৪ শতাংশ হয় যা স্বাধীনতার পর সর্বোচ্চ। COVID-19 মহামারি বিশ্ব অর্থ ব্যবস্থায় নিম্নমুখী প্রবণতা নিয়ে এসেছে, বিশ্ব আর্থিক সঙ্কটের পর থেকে এটি সর্বাধিক কঠিন পরিস্থিতি। ২০২০ সালের নভেম্বরে এফ পি আই প্রবাহের সর্বকালীন রেকর্ড ৯.৮ বিলিয়ন মার্কিন ডলারে পৌঁছেছে। অতএব লকডাউন বা করোনা সময়কালে এধরনের নানা সমস্যা ঘটে গেছে যার ভরপাই এখনও সম্ভব হয়ে ওঠেনি।

অপরদিকে অর্থনৈতিক কারণে একটা দেশ আর একটা দেশের বিরুদ্ধে বাণিজ্যিক যুদ্ধ করে চলেছে। বাণিজ্যিক যুদ্ধ হল এক ধরনের অর্থনৈতিক সংঘাত যা চরম সংরক্ষণবাদ নীতির ফলে এক দেশ প্রতিপক্ষ দেশের শুল্ক বৃদ্ধির প্রতিশোধ হিসাবে

এই দেশের আমদানীকৃত পণ্যে নতুন করে শুল্ক আরোপ, বিদ্যমান শুল্ক বা অন্য কোনো ভাবে বাণিজ্য বাধার সৃষ্টি করে। এই বিপর্যস্ত পরিবেশে আমাদের উচিত এ যুদ্ধ বন্ধ করে একে অপরের সহযোগিতা করে এই অতিমারি কাটিয়ে নিজেদের স্বাভাবিক জীবন যাপনে ফিরিয়ে আনা।

অবশেষে বলা যায়, এই সময়কালে আমাদের প্রধান লক্ষ হওয়া উচিত এই জীবন যুদ্ধ জয় করা।

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потонули смо као груме м...  
у смилу, ...ног кољива  
у крв, ...  
и у м...  
У...ку измишљених пута,  
у раку зајених од кише,  
руке у дојке крила и одлетеле некуд  
до бојеси далеко,  
до ст...далеко,  
там се не врате више.

XXII

После је заспала.

Био сам у њој будан,  
сав ломан,  
и сав рањав.

Спавала је као моја припитомљена кожа.  
Као моји рскавичави лактови.  
Моје подеране ноздрве.  
И опаране жиле на рукама.

Спавала је као чуперци трске у мочвари.  
И капилари грања.

Као ткиво алги и слузокожа океана.  
Као утрнули умор трабакула у лукама.

И детињство је сасвим отишло  
из њених ципела.

Без ње су склопиле очи  
све лепе лутке на свету.

POETRY



## আজকের রাজনীতি

-পূজা দাস, সেমিস্টার ১, রাষ্ট্রবিজ্ঞান বিভাগ,  
সিটি কলেজ

আমরা করি বাঁচার লড়াই নেতারা গলাবাজ,  
আজকে দেখি রাজনীতিটা মিথ্যা, ভীষণ ঝাঁজ।  
নেতায় দেখি ময়দান মাঠে চোপা চালায় সানন্দে,  
চামচা যারা হাততালি দেয় বিনা পয়সার আনন্দে।

দুর্বিষহ আজ দেশের মানুষ ভাত জোটেনা রোজ,  
কর্ম বিহীন কঙ্কাল মানুষ, কেউ রাখে না খোঁজ।  
দ্রব্যমূল্যের ঊর্ধ্বগতি বাড়ছে কেবল বাড়ছে।  
সব মানুষের মূল্যবোধ আজ ভন্ডামীরা কাড়ছে।

রাজনীতি আজ স্বজনপ্রীতির টানাটানির দলে,  
আমরা যারা সাধারণ মানুষ পড়ছি গ্যাড়াকলে।  
শিক্ষাজীবন ছাত্রজীবন আজ উল্টপাল্টা ভাবায়।  
শিক্ষা শেষে চাকরী বিহীন বুকটা ভীষন চাবায়।

রাজনীতির মলমবাজি যে যা পারে লাগায় ঠিক,  
সুযোগ বুঝে রংতুলিতে জীবন ভরায় রঙ্গিন পিক।  
দুঃখী মানুষের যন্ত্রণাগুলো কেউ বোঝে না যদিও  
কিন্তু হঠাৎ বিক্ষোভ হলে উলোটপালট হয় গদিও।

## लड्डू दोनों हाथों में

-कौमल कुमारी दास, सेमिस्टर १, राष्ट्रविज्ञान विभाग,  
सिटी कॉलेज

हम समाज में रहने वाले हैं,  
हमें लड्डू दोनों हाथ चाहिए।

पैदल चलने से कतराते हैं, पर  
पेट्रोल-डीजल किफयती चाहिए।

पेड़ हम लगाते नहीं हैं,  
पर मौसम हमको साफ चाहिए।

हम समाज में रहने वाले हैं,  
हमें लड्डू दोनों हाथ चाहिए।

लाइन में खड़े होते नहीं हैं,  
पर सामान हमें जल्दी चाहिए

अपराध होते देखते रहते हैं,  
पर अपराध मुक्त समाज चाहिए।

हम समाज में रहने वाले हैं,  
हमें लड्डू दोनों हाथ चाहिए।



## শেষ প্রহর

- সোনিয়া মিত্র, সেমিস্টার ১, রাষ্ট্রবিজ্ঞান  
বিভাগ, সিটি কলেজ

রাজার পাপে রাজ্যহানি  
প্রজাদেরও কিছু ভুল ক্রটি ছিল,  
রাজকন্যাও ছদ্মবেশী  
তাসের ঘরে প্রলয় এল।  
আলগোচরে গুপ্তচরেরা  
রইলো সবাই মৌনভাবে।  
সময় হলেই রথের চাকা  
মাটির বুকে বসে যাবে।  
গল্পটাতো লিখেছে কেউ  
আড়ালের কোনো ষড়যন্ত্রী,  
লোক দেখানো যুদ্ধসাজে  
কি - বা সৈন্য কি - বা মন্ত্রী।  
প্রহরে প্রহরে মৃত্যু মিছিল  
করায় গণ্ডায় হচ্ছে উশূল,  
অনেক পাপই মোছেন ঈশ্বর  
নিষ্পাপও গৌনে অযথা মাশূল ॥

## Breaking the Bars

-*Krishika Narayan Singh*, Semester III,  
Department of Political Science,  
City College.

We were in prison as everything was  
close  
What was happening no one knows.  
Things did disappear as the time flows  
Everyone's hope had stuck to  
vaccination's dose.

Slightly the things were open, but not  
our mind  
In the confinement of Quarantine, we  
lost our vision and become blind.  
Starting from waking up early we left  
many things behind.  
What we were before now it's a high  
time for us to remind.

The bar should be break  
It is the time for us to wake.  
It is not possible till the time, we find  
our own sake.  
The life which we live, it is not possible  
for a virus to take.

This is not and never be our defeat  
Our previous habit should be put on  
repeat.  
The situation will turn as the way we  
treat  
It is the time to burn the flame and  
generate the heat.





**ARTWORK**

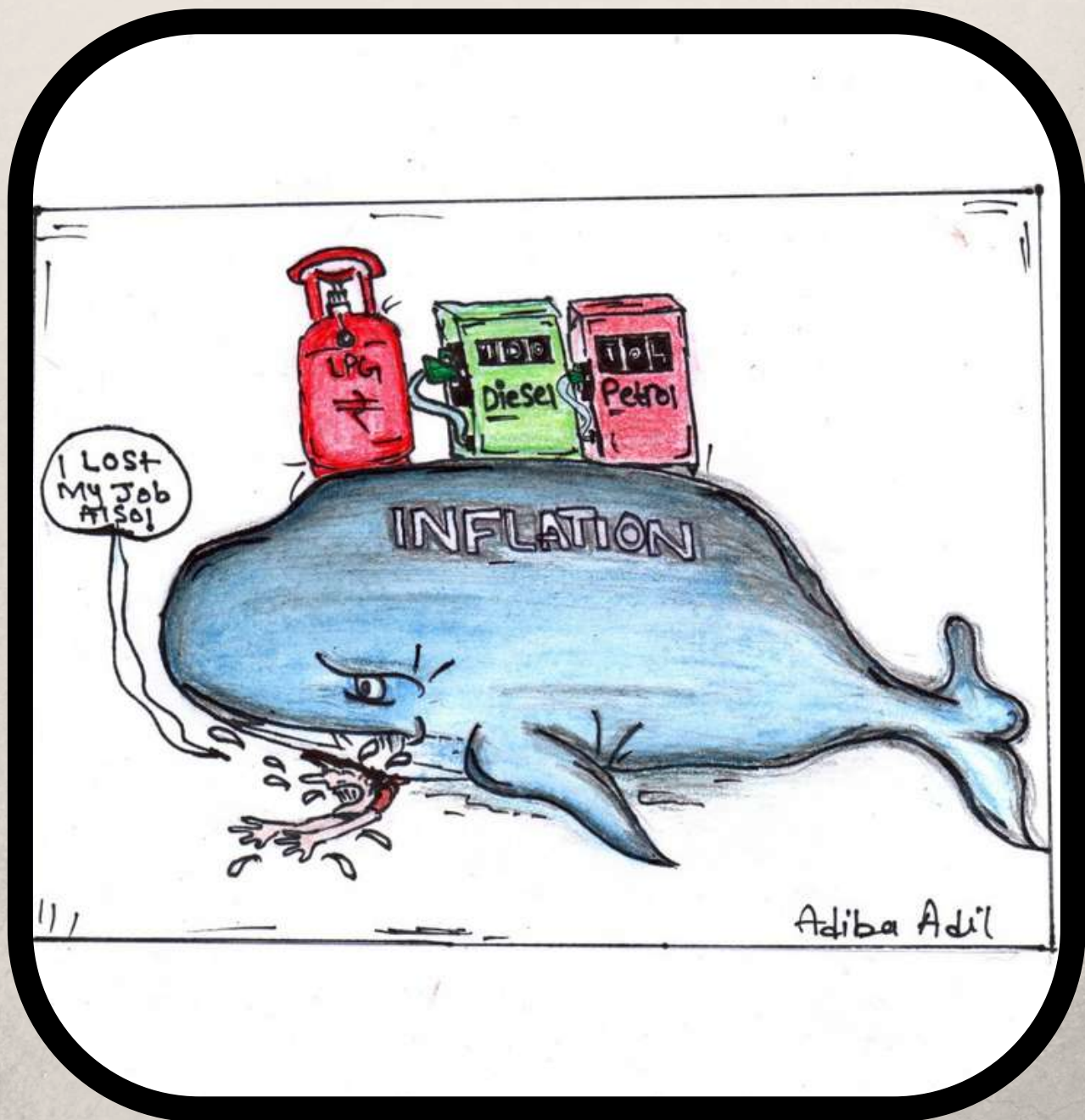




***"Lock Down"***

*-Diptendu Debnath, Semester III, Department of  
Political Science, City College.*





# **INFLATION**

*-Adiba Adil, Semester III, Department of Political Science, City College.*









## **ENVIRONMENTAL CHANGES**

*-Puja Das, Semester I, Department of Political Science, City College.*













**PHOTOGRAPHY**

















***."The Paradise"?***

*-Somik Roy, Semester III, Department of Political Science, City College.*



***Breakout From The Dark***

*-Sayan Biswas, Semester III, Department of Political Science, City College.*







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