TWO-DAY INTERNATIONAL MUTIDISCIPLINARY SEMINAR IN HYBRID MODE

"UNDERSTANDING SCIENCE, SOCIETY AND JUSTICE : EXPLORING PERSPECTIVES FROM THE NATURAL AND SOCIAL SCIENCES"

MARCH 12 AND 13, 2026

Organised by

Munshi Premchand Mahavidyalaya, Siliguri

In Association with:

Mystic Force of Science and Society, Jalpaiguri

And in collaboration with:

Clean and Healthy River Committee, Microbiologists Society, India and **Shri Krishna Education & Cultural Trust**

গৌতম দেব
Goutam Deb

মহানাগরিক
শিলিগুড়ি পৌর নিগম
Mayor
Siliguri Municipal Corporation

No. 56/OM/SMC/2026

Date : 09/03/2026

MESSAGE

I am pleased to learn that Munshi Premchand Mahavidyalaya is organizing a two-day International Seminar on "Understanding Science, Society and Justice: Exploring Perspectives from the Natural and Social Sciences." The theme of this seminar is highly relevant in today's world, where scientific advancement and social development are closely interconnected.

In an era marked by rapid technological change and complex global challenges, it is essential to examine how scientific knowledge can contribute to social progress, ethical responsibility, and sustainable development. Platforms such as this seminar encourage meaningful dialogue among scholars and researchers from diverse disciplines and help promote thoughtful engagement with contemporary issues affecting society.

I believe that such academic initiatives play an important role in nurturing intellectual exchange and strengthening the spirit of collaborative learning. They also inspire young scholars and students to think critically about the relationship between science, society, and justice.

I extend my warm greetings and best wishes to the organizers, teachers, scholars, and distinguished guests who are part of this significant academic gathering. I congratulate the organizing committee for their sincere efforts in arranging this event.

I wish the seminar great success and hope that the deliberations will prove enriching and productive for all participants.

Goutam Deb

(Goutam Deb)

To
Shri Bijoy De
Organizing Secretary & President, Governing Body
Munshi Premchand Mahavidyalaya
Sevoke Road, Siliguri

বাঘাযতীন রোড, পোঃ শিলিগুড়ি, জেলাঃ দার্জিলিং-৭৩৪০০১, ফোনঃ ০৩৫৩-৩৫৫৯৪৮১, ২৪৩২৮০৪, ই-মেলঃ mayorsmc2022@gmail.com
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Message from the Chairman

Prof. Dr. Snehal Donde
Fulbright SIR, US
Chairman
SKECT & Clean and Healthy River Committee, MBSI
Mumbai, Maharashtra, India

I extend heartfelt gratitude and best wishes to the organizers and participants of the Two Day International Multidisciplinary Seminar on "Understanding Science, Society and Justice: Exploring Perspectives from the Natural and Social Sciences".

The host institution ***Munshi Premchand Mahavidyalaya, Siliguri, West Bengal, in association with Mystic Force Of Science and Society -MFSS, Jalpaiguri, W.B., Clean and Healthy River Committee, MSI and SKECT: Women Water Warriors, Mumbai, Maharashtra,*** have rightly conceived the ideas to bring galaxy of scholars, researchers, and experts from diverse disciplines across the globe at a very right time to make resolutions for climate resilience.

This international Seminar is set to explore the intersections of scientific knowledge, social structures, and justice systems through keynote addresses, paper presentations, and panel discussions on very relevant topics for deliberations. I am sure that during the two days of the hybrid mode seminar all the participants will gain immensely, yielding new insights that transcend interdisciplinary boundaries.

My best wishes to all in advance for wisdom to prevail.

"Choose action where Passion meets Purpose of inspiring & transforming lives"

University OF North Bengal

PROF. (DR.) M. N. ROY,

FRSC (London)

PADMA SHRI AWARDEE

Professor of Chemistry and Ex Dean of Science and Arts, Commerce and Law

and

Founder Vice-Chancellor of Alipurduar University

Awardee of One Time Grant from UGC,

Prof. Suresh C. Ameta Award from ICS,

Bronze Medal from CRSI

Shiksha Ratna, Dooars Ratna and Banga Bhushan from the Government of West Bengal

and

Bharat Siksha Award and C V Raman Prize from the Government of India

उत्तर बङ्ग विश्वविद्यालय

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MESSAGE

I am extremely glad to hear that 'MUNSHI PREMCHAND MAHAVIDHYALAYA SILIGURI, DARJEELING is going to organize Two-day international multidisciplinary seminar in hybrid mode embodied in the title **"UNDERSTANDING SCIENCE, SOCIETY AND JUSTICE: EXPLORING PERSPECTIVES FROM THE NATURAL AND SOCIETAL SCIENCES"** in Association with : Mystic Force of Science and Society, Jalpaiguri and in collaboration with: Clean and healthy river committee, Microbiologists Society, India and Sri Krishna Education and Cultural Trust to be held on 12th-13th March, 2026.

I anticipate that the Seminar will certainly bestow every one of the human resources with a possibility of opening up a newer frontier and beginning a ground-breaking boundary encircled by the Dearest Students, Research Scholars, Esteemed Academic Staff, Distinguished Speakers, Delegates, Professors, and other Participants and I urge one and all to continue functioning with enthusiasm and dedication keeping in mind with the mission and vision with a view to enhancing innovative augmentations of the society/country.

I am honoured to obtain this opportunity to show my appreciation to all associated with the Seminar.

I desire the "Seminar" a splendid accomplishment.

Mahendra Nath Roy

Professor (Dr.) Mahendra Nath Roy, FRSC (London)

UNIVERSITY OF NORTH BENGAL

Professor: Ananda Gopal Gh

Department of History
Ex-Member, Indian History I
Commission, Govt. of India
President, Bangiya Itihas San
Banga Ratna Awardee, Govt.
and Vidyasagar Smriti Sahity
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Greetings from the Professor (Dr.) Ananda Gopal Ghosh

It gives me great pleasure to learn that Munshi Premchand Mahavidyalaya is organising the National Seminar titled “Understanding Science, Society and Justice: Exploring Perspectives from the Natural and Social Sciences” on 12–13 March 2026, in collaboration with several esteemed academic and scientific organisations.

In the contemporary world, the relationship between science, society, and justice has become increasingly complex and significant. Scientific inquiry does not operate in isolation; it is deeply intertwined with social realities, ethical responsibilities, and questions of equity and sustainability. Therefore, creating spaces for dialogue between the natural sciences and the social sciences is both timely and necessary. Such interdisciplinary engagements enable us to understand how scientific knowledge can contribute meaningfully to social well-being, environmental responsibility, and the pursuit of justice.

I am particularly glad that this seminar seeks to bring together scholars, researchers, and students from diverse disciplines to deliberate on these critical issues. Academic initiatives of this kind not only encourage intellectual exchange but also inspire younger scholars to engage with pressing global and local challenges through thoughtful research and collaboration. I congratulate the organisers for their efforts in conceptualising and hosting this important academic event and for bringing together distinguished scholars and participants. I am confident that the discussions and presentations during the seminar will generate valuable insights and contribute significantly to ongoing debates on science, society, and justice.

I extend my best wishes for the success of the seminar and hope that the deliberations will prove enriching and productive for all participants.

Prof. (Dr.) Ananda Gopal Ghosh, Emeritus Professor
University of North Bengal

BANKURA UNIVERSITY

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Office of the Vice Chancellor

Date: 11.03.2026

Message from the Vice-Chancellor

It is a matter of great pride and academic significance that **Munshi Premchand Mahavidyalaya**, in association with the **Mystic Force of Science and Society** and in collaboration with the **Clean and Healthy River Committee**, is organizing a Two-Day International Multidisciplinary Seminar on **"Understanding Science, Society, and Justice: Exploring Perspectives from the Natural and Social Sciences"** on March 12 & 13, 2026.

The theme of this seminar is exceptionally timely. As we navigate the complexities of the 21st century, the traditional boundaries between scientific inquiry and social responsibility are increasingly overlapping. The pursuit of "Justice"—whether environmental, social, or ethical—we need to bring together the proven methods of Natural Sciences and Social Sciences.

By bringing together diverse voices from the **Microbiologists Society, India** and **SKECT: Women Water Warriors**, this seminar exemplifies the collaborative spirit necessary to address global challenges such as public health, water security, and sustainable development.

I am confident that this seminar, held in hybrid mode, will provide a vibrant platform for international delegates and young scholars to exchange innovative ideas and foster a deeper understanding of our collective responsibility toward society.

I congratulate the Principal, the Organizing Committee, and the collaborating partners for their initiative in hosting this significant intellectual exercise. I extend my heartiest welcome to all the participants and wish the seminar a grand success.

Rup Kumar Barman

(Prof. Rup Kumar Barman)
Vice – Chancellor
Bankura University

Bankura University Estd.-2014

Address by the President, Governing Body Munshi Premchand Mahavidyalaya

Distinguished speakers, respected academicians, honoured guests, dear colleagues, and students, it gives me immense pleasure to extend my greetings to all present at this Two-Day International Multidisciplinary Seminar titled "Understanding Science, Society and Justice: Exploring Perspectives from the Natural and Social Sciences." On behalf of the Governing Body of Munshi Premchand Mahavidyalaya, I warmly welcome our distinguished speakers, scholars, and participants who have gathered here from different institutions and disciplines.

In the twenty-first century, we are living through a time marked by profound transformations and equally profound challenges. Climate change, environmental degradation, technological disruption, public health crises, and widening social inequalities remind us that knowledge cannot exist in isolation. Science and society are deeply interconnected, and the pursuit of progress must be guided by ethical reflection, social awareness, and a commitment to justice.

It is precisely within this context that the theme of this seminar becomes particularly relevant. The relationship between science, society, and justice demands an interdisciplinary approach. While the natural sciences offer tools for discovery and innovation, the social sciences and humanities help us understand the ethical, cultural, and political implications of those discoveries. Only by bringing these fields into conversation can we truly address the complex challenges that define our world today.

Another important dimension highlighted by this seminar is our responsibility toward the environment. Issues such as water conservation, river rejuvenation, ecological sustainability, and climate resilience are no longer matters of academic curiosity alone; they are urgent

global concerns that affect the future of humanity itself. Institutions of higher education have a vital role to play in generating awareness, fostering research, and inspiring young minds to think critically about sustainable futures.

I am especially pleased that this seminar has brought together scholars from diverse disciplines and institutions. Such gatherings remind us that academic inquiry thrives through dialogue and collaboration. When researchers, educators, and students exchange ideas across disciplinary boundaries, they create new possibilities for knowledge that is both innovative and socially meaningful.

I would also like to acknowledge the collaborative efforts of the organisations associated with this seminar and the dedicated members of the organising committee who have worked tirelessly to make this event possible. Their commitment reflects the spirit of intellectual curiosity and social responsibility that our institution seeks to promote.

I sincerely hope that the deliberations over the next two days will lead to stimulating discussions, meaningful collaborations, and new insights into the ways in which science and society can work together to advance justice, sustainability, and human welfare.

With these words, I once again extend my heartfelt welcome to all our distinguished speakers, scholars, and participants. I wish the seminar great success and look forward to the enriching discussions that will unfold over the course of these two days.

Thank you, and I wish you all a fruitful and engaging seminar.

Message from the Principal
Munshi Premchand Mahavidyalaya
&
Chairperson
Organising Committee of the Seminar

It gives me immense pleasure to extend my warm greetings and best wishes to all the distinguished scholars, researchers, academicians, and participants of the International Seminar on "Understanding Science,Society and Justice:Exploring Perspectives From the Natural and Social Sciences"

In the contemporary world, the relationship between science, society, and justice has become more significant than ever before. Scientific advancements influence social structures, public policies, and ethical considerations, while social realities and questions of justice shape the direction and application of scientific research. The need to bridge the gap between the natural and social sciences is therefore not only relevant but essential for sustainable and inclusive development.

This seminar provides a valuable platform for interdisciplinary dialogue, critical inquiry, and meaningful collaboration. I am confident that the deliberations and

exchange of ideas during this academic gathering will enrich our understanding of how knowledge systems can contribute to social equity, environmental sustainability, and global well-being.

I congratulate the Organizing Committee for their dedicated efforts in arranging this important international event. I also extend my sincere appreciation to all speakers and participants whose contributions will undoubtedly make this seminar a grand success.

I wish the seminar fruitful discussions and impactful outcomes such as this International Seminar will promote interdisciplinary learning and collective reflection on how scientific inquiry and social understanding can collaboratively advance justice and sustainability. It will encourage participants to rethink traditional academic divisions, inspiring new models of integrated research and policymaking that prioritize human dignity, environmental stewardship, and ethical responsibility.

Message from Dr. Nitai Saha
Coordinator, IQAC & Associate Professor of English
Munshi Premchand Mahavidyalaya

It gives me immense pleasure to extend my warm greetings to all distinguished scholars, researchers, academicians, policymakers, and students participating in the International Multidisciplinary Seminar on "Understanding Science, Society and Justice: Exploring Perspectives from the Natural and Social Sciences."

In the rapidly transforming global landscape of the twenty-first century, marked by technological innovation, environmental uncertainties, public health crises, and geopolitical tensions, the relationship between science and society has assumed unprecedented importance. Science today is not merely a repository of empirical knowledge or technological advancement; it is a social enterprise deeply embedded in ethical values, cultural contexts, and political frameworks. Likewise, questions of justice—access, equity, representation, and sustainability—shape the direction, application, and governance of scientific inquiry.

The need to bridge the traditional divide between the natural sciences and the social sciences has therefore become essential. While the natural sciences equip us with analytical tools and technological solutions, the social sciences and humanities provide interpretative frameworks to evaluate their impact on communities, environments, and public policy. Only through such interdisciplinary engagement can we ensure that progress remains inclusive, responsible, and aligned with human dignity and ecological balance.

As Coordinator of the Internal Quality Assurance Cell (IQAC), I firmly believe that academic excellence is strengthened through dialogue, collaboration, and critical reflection. This seminar offers a vibrant platform for intellectual exchange, enabling participants to rethink conventional academic boundaries and envision integrated models of research and policymaking that prioritize sustainability and justice.

I sincerely congratulate the Organizing Committee and our esteemed collaborators for their dedicated efforts in conceptualizing and hosting this significant international event. I am confident that the deliberations and scholarly interactions during this seminar will yield meaningful insights and foster enduring academic partnerships.
I wish the seminar every success and hope it contributes substantially to collective reflection on advancing justice, peace, and sustainable development through interdisciplinary understanding.

Message from the Dr. Subashish Bhattacharjee,
Convenor
Organising Committee of the Seminar

It gives me immense pleasure to present this Abstract Volume for our International Seminar. The enthusiastic response from scholars across institutions and disciplines reflects the intellectual urgency and relevance of the theme we have collectively chosen to deliberate upon.

This seminar has been envisioned as a space of dialogue, reflection, and critical engagement—bringing together diverse methodological approaches and interdisciplinary perspectives. The range of papers included in this volume demonstrates not only the conceptual richness of the theme but also its contemporary significance in shaping scholarly discourse.

I extend my sincere gratitude to our distinguished speakers, paper presenters, session chairs, and participants whose contributions have made this academic gathering possible. I am equally thankful to the organizing committee, reviewers, volunteers, and supporting staff whose dedication and meticulous efforts ensured the smooth planning and execution of this event.

It is my hope that the conversations initiated here will continue beyond the seminar, fostering collaborations, publications, and sustained intellectual exchange. May this seminar serve as a meaningful step toward deepening research engagements and strengthening academic networks.

With warm regards and best wishes for a productive and enriching seminar experience.

Message from the Rajib Lochan Bala
President and Convener Mystic
Force of Science and Society –MFSS
(Sparking Curiosity, Unblocking Potential & Unleashing Truth) Jalpaiguri,
W.B., India
E-mail: mfss2026international@gmail.com

It is with immense pleasure and honor to welcome you and all to this Two Day International Multidisciplinary Seminar on "Understanding Science, Society, and Justice: Exploring Perspectives from the Natural and Social Sciences". This prestigious event, convened by Munshi Premchand Mahavidyalaya, Siliguri, Darjeeling, W.B., in association with Clean and Healthy River Committee, MSI and SKECT: Women Water Warriors, Mumbai, Maharashtra and Mystic Force of Science & Society- Jalpaiguri unites academicians, policy makers, scholars, experts and students from varied fields to engage in a profound discourse on the complex interplay between science, society, and justice.

As we grapple with the intricacies of the contemporary world, it is essential to scrutinise the confluence of scientific knowledge, social frameworks, and justice mechanisms. This seminar offers a distinctive forum to probe innovative viewpoints, critically assess existing paradigms, and pioneer novel approaches to interdisciplinary cooperation.

Through a series of keynote addresses, research presentations, and panel discussions, we will navigate a wide array of themes, from the cutting-edge frontiers of scientific research to the subtleties of social justice. We're optimistic that the discussions will be illuminating, provocative, and productive yielding fresh insights that bridge disciplinary divides.

As we set forth on this intellectual odyssey, on behalf of our initiative We, cordially invite you and all to join us in exploring the complex facets of science, society, and justice, and to contribute to the realisation of a more equitable, just, and sustainable world.

Wishing you all a productive and inspiring session.

Theme of the Seminar

In the rapidly transforming global landscape of the 21'st century marked by rapid technological and social transformation, the relationship between science, society, and justice has emerged as a critical domain of academic inquiry and practical relevance. Science today is understood not merely as an accumulation of empirical knowledge or technological progress but as a social endeavor shaped by ethical principles, cultural contexts, and political frameworks. Comprehending this intricate interdependence requires an integrative approach that draws upon insights from the natural sciences, social sciences, humanities, and law, rendering the study of this interface inherently interdisciplinary.The twenty-first century is characterized by complex and interrelated challenges—ranging from climate change , War, untrust and public health crises to digital surveillance, widening economic disparities, environmental degradation, and geopolitical instability. These problems show us that science and fairness are two sides of the same coin. Natural Science helps us discover new things, and Social Science helps us understand how these discoveries affect people and society. Addressing these issues calls for a holistic understanding of the interactions between scientific advancement and social justice. Core questions of access, equity, ethics, and representation now occupy a central place in discourses on sustainability, innovation, and governance. While the natural sciences provide the empirical tools for discovery and technological development, the social sciences and humanities offer critical frameworks for interpreting these developments in terms of power, policy, and justice.

This International Multidisciplinary Seminar seeks to convene academicians, scholars, researchers, policymakers, and students from diverse disciplines to examine how science and society intersect in the pursuit of socio- cultural justice and peace . It aims to facilitate interdisciplinary dialogue on how scientific knowledge can be mobilized for the advancement of human welfare while maintaining sensitivity to the ethical, cultural, and social dimensions guiding its application. Through fostering collaborative reflection and knowledge exchange, the event aspires to promote inclusive, equitable, and responsible understandings of humanity, progress, and justice within an increasingly interconnected global context.

ABOUT THE ORGANISERS

MUNSHI PREMCHAND MAHAVIDYALAYA

Munshi Premchand Mahavidyalaya is a premier higher educational institution in Siliguri dedicated to fostering academic excellence, cultural enrichment, and social empowerment. Named after the legendary novelist and celebrated "Upanyas Samrat," the college emphasizes that education is the ultimate catalyst for character building and the holistic development of human potential. It believes that by providing accessible and quality education, it can cultivate a more informed, empathetic, and progressive society. Since its inception in 2008, the college has actively promoted a culture of intellectual inquiry and community service through a diverse array of academic programs and extracurricular initiatives. As a government-aided institution affiliated with the University of North Bengal, it has become a vibrant hub for students, educators, and local stakeholders to collaborate and share knowledge across various disciplines in the Arts and Humanities.

MYSTIC FORCE OF SCIENCE AND SOCIETY -MFSS

Mystic Force of Science and Society (MFSS) is a socio-educational initiative dedicated to exploring the profound relationship between science, spirituality, and society. It emphasizes that energy and consciousness are intrinsic forces shaping the universe and driving the progress of human civilization. MFSS believes that understanding these interconnections can lead to a more balanced and enlightened world. Since its inception on the birth anniversary of polymath and emancipator Pt. Iswar Chandra Vidyasagar i.e. September 26, 2024, MFSS has actively promoted interdisciplinary exchange through a wide range of activities, including lecture series, webinars, and social welfare initiatives. With more than 26+ successful Lecture Series , Webinars and several community awareness programs, it has become a vibrant platform for academicians intellectuals, researchers, educators, and thought leaders to collaborate and share their ideas and philosophis .The organization's signature Lecture Series and webinars with avid academicians have attracted participants from around the world, enabling diverse voices to discuss and reflect on the evolving synergy between scientific knowledge, spiritual wisdom, and societal growth.

CLEAN AND HEALTHY RIVER COMMITTEE, MICROBIOLOGISTS SOCIETY, INDIA

Clean and Healthy River Committee, Microbiologist Society of India works toward river rejuvenation with River Basin approach and is making efforts to bring National River Act for its protection, rehabilitation in collaboration with respective Government agencies. CHRC Is dedicated to contribute in Nation Building through curriculum interventions with the focus on disseminating information about the uniqueness of every river and role of microbes in river, soil restoration and maintaining ecological balance, as it has a strong relationship with human gut biome. As per the toxicological evidences the gut microbes are impacted tremendously due to air, water and soil pollution, causing serious public health risk. Hence, from its inception CHRC is committed to mobilize youth, faculties, various research and academic institutions and NGOs and training them for capacity building to scientifically resolve issues of river pollution across the landscape of India. The roadmap of CHRC is in alignment with NEP 2020, IKS and SDGs, to ensure sustainable action for climate resilience and combat global warming. Through Community oriented research participation and integrated approach, CHRC is engaging, encouraging and grooming youths with Jalsanskriti, jalsanskar & right skills for Jalsamvadhan.

SHRI KRISHNA EDUCATION & CULTURAL TRUST

SKECT works across key developmental domains including water conservation through its Jalsanjeevani initiative, promoting water budgeting, rejuvenation of water bodies, community forest management and advocacy against corporatisation of water. Dr. (Mrs.) Snehal S. Donde is Chairman, SKECT Women Water Warriors and recognized as Jalnayak by the Government of Maharashtra, National Conveyor for Aviral and Nirmal Ganga Campaign (West Bengal and Tripura region), and Member of World Water Council. She is also a core member of the Indian Peninsular and Himalayan River Basin Council and heading Goa, Gujarat, Madhya Pradesh, Rajasthan, and Andaman Union territory .“Aao Nadi Ko Jane aur milkar bachaye Jal, Jangal aur Jameen” is her motto. SKECT imparts quality education to underprivileged and elite learners by supporting municipal schools, creating libraries, funding students and collaborating with reputed institutes for training and career guidance. The trust strengthens public health and sanitation through village-level awareness, nutrition support, Covid relief and wastewater management. It furthers women empowerment and girl-child development via skills, self-help groups and financial linkages, and ensures dignified ageing through senior citizen day-care and old-age home facilities.

Addressing Water Crisis and Water Bankruptcy (Jan 2026 UN Report) for Sustainable Action Plan

Dr. Snehal Donde

Fulbright SIR, US
Chairman
SKECT & Clean & Healthy River Committee, MBSI

Indus valley civilization, world's oldest civilization was habited on the banks of Indus river and water had important place in Vedas and Upanishads. In ancient time water management was effective as it was considered common property and water resources was maintained, managed, shared and respected by the people. These perspectives have unfortunately faded away. Presently there is uneven access and unavailability. Water management 2021 report by NITI Ayog acknowledged immense importance of water for sustenance of life on the planet (health, food security and livelihood) and reported that 40% of the population of India will have no access to water and sanitation by 2030, due to increasing demand and Ground water depletion accelerating. NITI Ayog Composite Water Management Index states that India is suffering from worst crisis of water in its history and millions of lives and livelihood are under threat. Whereas, for GDP and growth all require water. Looming water scarcity, waterair-soil pollution, increasing frequencies of floods, and climate change are major concern. Already 8% loss in GDP was reported in the year 2022 due to climate change and also estimated to rise up to 24.7% by 2070. Also. There is need to understand holistic nature of problem as Water quality index rank has slide down to 120 of 122 countries world over. Thus emphasis is on sustainable mind set to become aware of the long-term impact that short term choices have on environment. Our country with traditionally rich in water wisdom need

to reflect upon the journey of water management to find way forward. Irony is that rising water crisis is amidst the abundance of water knowledge and technological advancement.

Ranges of water risk is complex with increasing frequency and intensity of droughts and floods, exacerbating these challenges with climate change and global warming inducing sea level rise. Notable is Water extraction which is faster than water recharge in India impacting its water security. India is the largest ground water extractor with 25% of global ground water extraction (65% irrigation, 85% rural & 45% Urban water supply). Also ground water extraction beyond 3 mtrs cause contamination and due to deeper extractions 70% GW is reported to be contaminated. Excessive lead, biological contamination, Heavy Metals, industrial chemicals, fluoride (469 dist. In 27 States), Nitrate (440 dist.), Arsenic (230 dist.) and Uranium in 7 states. Rivers are receiving raw sewage, plastic, HM, antibiotics, forever chemicals (PBAS) all of which enters ecosystem and ultimately in the food chain causing health implications. Challenges of balance between water quality and quantity is increasing with demand and crisis, in a situation where River catchments are drying as 60% of 55 catchments across 17 river basins are drying in peninsular India in Godavari, Kaveri etc. and in western Himalayas 2022 springs was driest in 396 years, 2000-2022 faced unprecedented drought. 60% of annual precipitation occurs during Winter and spring precipitation occurs during Jan to May feeds glaciers and sustains river flows before monsoon. Spring rainfall deficit from 2000 is mainly due to warmer sea surface temperature in tropical Indian Ocean and Western pacific which are associated with changes in the subtropical westerly jet, the high-latitude wind system that steers western disturbances into north India. River Nallah, springs, streams, small Rivers are drying too fast contributing in disappearing of large rivers. Moreover, India's 11,098 km long Coastline causing seepage in freshwater resources, due to GW extraction. Salinity ingression in coastal areas, semi-arid and arid regions like Rajasthan, Gujrat, Punjab, and Haryana are prominent. Mangrove and forest have immense potential and act as bio-shields, their destructions for infrastructure development has added to the catastrophe. Climate shifts have impacted Crop yields. Therefore, it is recommended to shift from technology to traditional knowledge and scale up rain water conservation, management, cleaning of waterbodies, efficient use of water and quantum of waste water generated to be reused, as it is impossible for human intellect to mimic Nature.

Natural and Social Sciences Versus Genetics : A Study on the Progress of Society

Ananda Gopal Ghosh
Professor Emeritus
Department of History
University of North Bengal

The title of my paper is extremely sensitive and complex. It needs clarity. Because, the boundary of the natural sciences has been extended day by day with the innovation of the new studies and researches particularly the biological sciences and the genetics, It is very difficult to reach any concrete conclusion on social justice – one can't isolate the issue of social progress and social justice without the study of the other subsidiary issues. In the present paper, I would like to examine the role of the genetics in regards to the progress of the society vis-à-vis the social justice. For understanding the concept of the paper, I would like to present only one example from the Jews and the Filistinees on the basis of the study of the genetics. Both religious communities have been living in the same natural environment, but the intellectual progress is absolutely different. The Jews has already been bagged 220 noble awards out of 730, whereas the Filistinees even do not get one noble. This is the core issue of my paper.

Towards Generating Biographic Knowledge: Perspectives from the Natural and Social Sciences

Prof. (Dr.) Satyajit Das Gupta
Director
Post Graduate Diploma Course in Counselling
Affiliated to the University of Calcutta, LASWEB

Abstract

"The only source of knowledge is experience" – Albert Einstein

“All knowledge of cultural reality, as may be seen, is always knowledge from particular points of view” - Max Weber

The central epistemological concern raised in this academically interventionist presentation builds on three interrelated discursive propositions: (1) Knowledge generated by the natural and physical sciences get connected with that generated by the social sciences through varied agencies of human existence wherein societal cultures play the role of the most crucial catalyst in different politically orchestrated systems of governance; (2) In these changing rubrics of politico-cultural formations, "lived realities" of the inhabitants of these formations ultimately assume and/or subsume the status of determinants of the methods and outcomes of activities that together build particular "knowledge enterprises" carried out by the natural/physical/social scientists within their own 'epistemes' of functions and practices; (3) These epistemes remain in existence until specific scientific/technological innovations and/or

social/cultural changes or upheavals bring about sudden or progressive "paradigm shifts"[1] in the existing political and societal/cultural formations, introducing in turn changes in the nature and extent of the "lived realities" facing the inhabitants of those systems.

Given this Kuhnian epistemological stand of mine on the project of social construction of knowledge, the presentation would also dwell upon the French philosopher-historian, Michel Foucault's notion of “episteme” and the German-American psychologist, Kurt Lewin's “force field analysis” to elucidate, advance and validate an interventionist academic plea for working on a project of construction and dissemination of biographic knowledge by collecting and processing “biographically structured narrative fragments of 'lived experience' from a wide segments of disadvantaged and marginalized people in particular to bring into focus their 'lived realities', much of which remains rather inadequately or ill-documented in most state-run sources of administrative/social statistics. Brief and pointed references would also be made in this connection to my almost five-decade-long professional historical and social science research experience in dealing with varied biographic data on the lived realities of political functionaries, informal sector workers, victims and survivors of trafficking and sufferers of different abuses and tortures.

Technology, Innovation & Modern Science: Bridging Scientific Advancement with Social Justice in the 21st Century

Professor (Dr) Pramod Kumar Rajput
Former Sr. Vice President
Cadila Pharma,
Professor of Practice, Global Leader,
Author and Honorary Board member of various institutions

The twenty-first century is witnessing unprecedented technological progress and scientific breakthroughs that are transforming societies, economies and global governance structures. From artificial intelligence and biotechnology to space exploration and digital communication, modern science has significantly expanded humanity’s capacity to solve complex problems and improve the quality of life. However, these advancements also raise critical questions related to equity, ethics, access and the broader societal implications of technological change. In this rapidly evolving global landscape, the relationship between science, society and justice has become a vital area of academic inquiry and policy discourse. Science today cannot be understood merely as the accumulation of empirical knowledge or technological development; rather, it must be viewed as a socially embedded process shaped by cultural contexts, ethical frameworks and political institutions.The intersection of technology, innovation and modern science, therefore, requires an interdisciplinary approach that integrates insights from the natural sciences, social sciences, humanities and law.Such an

approach allows for a deeper understanding of how scientific advancements influence human welfare, social structures and global stability.

Contemporary global challenges, including climate change, public health crises, digital surveillance, geopolitical tensions, economic inequalities and environmental degradation, highlight the interconnected nature of scientific innovation and social justice.While natural sciences provide the tools for discovery and technological solutions, social sciences and humanities play a crucial role in examining how these developments affect communities, governance systems and public trust.

Together, these disciplines help ensure that scientific progress is not only efficient but also inclusive, responsible and ethically grounded.Technology and innovation have the potential to drive sustainable development, enhance healthcare systems, strengthen disaster management, and promote knowledge accessibility across societies.At the same time, the uneven distribution of technological resources and digital infrastructure can widen social and economic disparities, particularly in developing regions.

Therefore, discussions surrounding modern science must also address issues of accessibility, representation and participatory governance to ensure that technological advancements benefit all sections of society.This study emphasises the need for a holistic framework that connects technological progress with principles of social justice, sustainability and global cooperation. By examining the interplay between scientific knowledge, innovation ecosystems and societal values, the research highlights how modern science can contribute to building more equitable and resilient communities.It also underscores the importance of ethical guidelines, inclusive policymaking and interdisciplinary collaboration in shaping the future of science and technology.Aligned with the objectives of the international seminar, this abstract advocates for a dialogue among academicians, researchers, policymakers and students to explore the transformative potential of technology and innovation in addressing contemporary global issues.

The discussion encourages participants to rethink traditional disciplinary boundaries and adopt integrated approaches that combine scientific expertise with social understanding.Ultimately, ensuring such collaborative engagement can support the development of responsible technological ecosystems that promote human dignity, environmental stewardship and sustainable progress in an increasingly interconnected world.

A Critique of Orthodox Marxism: Scientism, Hegemony and Justice

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Abstract

Marxists, who claim to fight against all discrimination, adopted an economy-based classstruggle-centric perspective on caste, gender, tribal, race, minorities, environment etc. I would argue, these identity-based New Social Movements are not necessarily derivative of economic systems.

Instigated by Gramsci, the Post-Marxist Laclau and Mouffe recommended for counterhegemony through a 'chain of equivalence' opposed to global 'neo-liberal

hegemony'. I would contend, such opposition cannot mobilise different population groups under govern mentality (Foucault) who might have different perceptions of Suffering. Since non-economic oppression and economic exploitation are all associated with morality and justice, I propose an ethico-political concept of 'Injustice' in place of 'neo-liberal hegemony'. This article detects four dominant elements of Hegemony in India: 1. Justifying Devastation of Nature, 2. Neo-liberal Values Defending Class Exploitation, Ethical Suppression of Community Rights [based on a. Gender, b. Adivasi, c. Caste, and d. Minorities], and 4. Righteousness for Abrogation of Individual Rights.

For Orthodox Marxism, class exploitation causes suffering leading to class struggle. I argue that two forces impact struggle: Suffering and Injustice. Humans are animals, having morality. Or, on what ethical grounds did Marxism dismiss class exploitation and freedom fighters or religious devotees embrace suffering? Sufferings are of two types: i. Morally legitimate and ii. Morally illegitimate (Injustice), the latter invokes Resistance. Suffering is caused not only by class exploitation, but also by other forms of Injustice. Downtrodden are 'phenomenologically' opposed to their 'lived experience' of Suffering by class exploitation. So, Orthodox Marxism conferred Injustice a subordinate position asserting that amoral Marx discovered scientific Historical Materialism. Borrowing from Vanessa Wills, I rather contend that there was always a moral dimension in Marx and we can interrogate Althusser who opposed Young Marx to Matured Marx. "Complete re-winning of man" persisted. For Marx, alienation is a key form of Suffering and Injustice: This is a consciousness of an inverted reality. 'Morality' is not a universal truth but ideological tool. Marx continued moral criticisms against capitalism and bourgeois rights claiming the individual, even the capitalist, is not free, even in 1867. Marx dreamt of 'history' of man which can begin with humanity's rational control over its powers and the nature, and "rich individuals". "Human flourishing" of Marx's earlier ethics still sustained as "rich individuality" in the Grundrisse and Capital I. Without resisting all the dominant elements of Hegemony, Indian people cannot attain the moral goal of 'rich individuals'. A 'more inclusive Marxism' should blend class-struggle with other resistances against Injustice and power. Since Foucault discarded emancipatory revolution, we endorse 'optimism of the will' of Gramsci Abandoning 'pessimism of the intellect' of Foucault. Undeniably, class-struggle still remains significant vis-à-vis global corporate capitalism and neo-liberal hegemony. Whether class-struggle or gender/ Dalit etc. resistance will play the central role at a given moment will depend on the particular configuration of power. Injustice is an entry point to a non-reductionist, non-essentialist (Richard Wolff) and overdetermined (Althusser) understanding of irreducible dialectics.

Deep Ecology and Philosophical Justification of its Underlying Value Axioms

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Abstract

Those who are committed to deep ecology are convinced about some value axioms. First, all forms of life and each and every member of a species have equal right to live. Secondly, man and environment have an internal and holistic relationship. When there is internal relation between two things, that relation constitutes both in such a way that without that relation they cease to be the same things. Such is the relationship between different species that includes

man as just a species like others. The question is whether these value axioms can be justified. Sri Aurobindo offers such justification by offering a new way of looking at ourselves and our environment- both natural and social. In the process he does not deny the importance of scientific findings.

Selective Moral Pedagogy and the Politics of Silence: A Critical Reappraisal of Social Reform Discourse in Modern India

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Abstract

Modern education claims allegiance to rational inquiry, constitutional morality and universal human rights. Yet, a closer historical and pedagogical examination reveals a persistent asymmetry in how "social evils" are identified, named and critiqued within public discourse and curricula. Certain practices were forcefully condemned, legislated against and moralised as emblematic of societal backwardness, while other practices equally contentious in ethical, legal and humanitarian terms remained curiously insulated from equivalent scrutiny. This study undertakes a critical, research-driven analysis of this selective moral pedagogy tracing its colonial origins, postcolonial continuities and strategic silences; and, interrogating its implications for secularism, gender justice and intellectual honesty.

The term "social evil" is neither neutral nor self-evident. It is a historically produced category shaped by power, politics and prevailing ideological imperatives. In nineteenth- century India, the identification of certain customs as social evils- such as child marriage and sati emerged within a complex matrix of colonial governance, missionary morality and reformist collaboration. These practices were rightly condemned for their coercive and inhumane nature; and, their abolition represented a significant ethical advance. This research paper'd examines the history of social reform in India reveals not merely a struggle against oppressive practices, but a deeper contest over who gets to define morality and whose practices are subjected to critique. The enduring imbalance in moral pedagogy reflects political expediency rather than ethical reasoning. Correcting this requires intellectual courage such as the willingness to apply the same analytical lens to all traditions, guided not by fear or favour but by reason, evidence and constitutional ethics.

The Partition Time Promises and Performances of the Government of India Towards the Bengali Refugees with Special Reference to the Citizenship Issues (1946 – 2025)

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Abstract

As a result of the partition of India on the basis of 'Two Nation Theory' at the cost of gaining independence; West Bengal started suffering from huge as well as continuous refugee problem. It is widely known to all that aftermath of the events of the great Calcutta Killings, Noakhali and Bihar holocaust just on the eve of the partition of the country, the communal situation became so embittered that a large section of the Hindus from East Pakistan and a section of Muslims from West Bengal started leaving their ancestral property and were forced to become refugee for the sake of life security and honour in both the countries. Actually as a consequence of the one sided brutal anti-Hindu riots in Noakhali in 1946, the Hindus started coming to West Bengal and that practice increased in many more times after the partition. Considering the insecurity of the minority Hindus in the eastern part of Bengal i.e. East Pakistan, the top nationalist leaders of the newly independent India namely M. K. Gandhi, father of the nation, Pandit Jawaharlal Nehru, the first Prime Minister of India, Sarder Ballav Bhai Patel, the first Home Minister of India, Dr. Rajendra Prasad, the first President of India along with many high profile national leader made a 'National Commitment' in regard to take all responsibilities of the migrated minorities particularly the Hindus and Sikhs from Pakistan. However, it is evident that Government of India did the best to keep her promises in regard to relief and rehabilitation of the refugees from West Pakistan particularly the Sikhs. At the same time, it is unfortunate that the Government of India followed almost completely diversionist tractics towards the Bengali refugees which gradually led to them to live India hiding their identity, second class citizen or sometimes voters without citizenship as per the constitution of India.

Key words: Brutal, riots, insecurity, National Commitment, citizen, voter, constitution.

Scientific Attitude

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Abstract

Scientific attitude refers to a set of values and dispositions that guide individuals to think and act rationally while seeking knowledge. It includes qualities such as curiosity, objectivity, open-mindedness, critical thinking, skepticism, and a willingness to accept evidence over personal belief. A scientific attitude encourages individuals to question assumptions, observe phenomena carefully, analyze data logically, and draw conclusions based on empirical evidence. In modern society, developing a scientific attitude is essential for problem-solving, decision-making, and innovation across disciplines. It plays a crucial role in education by fostering independent thinking and reducing superstition, bias, and misinformation. This abstract highlights the importance of scientific attitude in personal growth, academic achievement, and societal progress, emphasizing its role in promoting rational thought, ethical reasoning, and a systematic approach to understanding the natural and social world.

Revisiting Demographic Dynamics and Identity Politics in India's Frontier States: A Critical Examination of Geo-societal Challenges

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Demographic shifts have historically been exerted a profound influence on political trajectories, societal equilibrium, and national security paradigms. PMO's recent caution regarding the "altering demographic profile" in border states highlights a reality that is simultaneously politically charged and sociologically complex. Although population dynamics are a ubiquitous phenomenon, the disparate pace of change across Indian states, particularly in frontier regions, raises pertinent questions about migration patterns, identity formation, security concerns, and governance frameworks.

The continuous changing demographic landscape in India's frontier states is a complex and multifaceted issue, have profound political, social, and security implications and challenges. It is a manifestation of the enduring legacies of Partition, the consequences of war, the vulnerabilities of porous borders, and the shortcomings of policy interventions.The issue of changing demography is as political as it is sociological. Political parties across the spectrum have used the language of demography to mobilize communities. In Assam, demographic fears led to the rise of the Assam Gana Parishad (AGP) in the 1980s. In West Bengal, competing narratives of “refugee rights” and “illegal infiltration” have reconfigured party politics. In Kashmir, demographic change has been manipulated both by separatist leaders and by mainstream politicians to justify conflicting claims. Even in UP and Bihar, though migration is not the core demographic issue, parties frequently mobilize caste and religious demographic realities for electoral advantage.The Northeast has historically been a demographic frontier. Assam, Tripura, Nagaland, and Arunachal Pradesh have witnessed sustained migration from Bangladesh and Myanmar, often triggering ethnic and linguistic tensions. Assam’s NRC exercise and the Citizenship Amendment Act debates are reflections of how demographic change translates into political fault lines. Tripura’s indigenous tribal population became a minority within decades due to migration, leading to insurgency and cultural displacement. Nagaland, paradoxically, recorded negative population growth in recent censuses, indicating out migration and data anomalies.

Thus, demography is not merely an underlying condition rather it is actively weaponized in India’s geo- electoral and population identity politics.

This study embarks on a rigorous, empirically grounded, and critically analytical examination of demographic transformations in India's frontier regions, including Kashmir, the Northeast, Uttar Pradesh, Bihar, West Bengal, examining the issues within the broader context of historical narratives, census data, and government policy implications.

Role of Technology in Enhancing Access to Justice

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Abstract

Twenty-first century has seen the rise of some ground breaking information technologies that have transformed modern life. There is no area in today's world where technology is not being used to some extent. From the internet to mobile devices, to artificial intelligence, it is without a doubt that technology has greatly impacted numerous aspects of modern life, and access to justice is no exception. The adoption of technology has bridged gaps in accessing justice in developing countries through Online platforms and video-conferencing have made it easier for people, especially those in marginalized or remote areas, to access justice from anywhere, at any time. Greatest advantage of technology is that it increases efficiency and helps organizations improve their administration. In the judicial sector, technology has streamlined court processes through electronic filing systems, digital case management tools, and online payment platforms, minimizing paperwork and administrative burdens. The use of technology in the justice system implies the elimination of unnecessary delays associated with traditional legal processes and has led to increased efficiency. For instance, virtual courts eliminate the need for physical infrastructure, travel, and accommodation costs, making justice more accessible and affordable.

AI Literacy and Human Capital Formation: Evidence from Middle Schools in Rural India

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Abstract

Despite growing enthusiasm for integrating generative AI into schooling, evidence on how AI literacy initiatives affect human capital formation among middle-school students in lowresource public school systems remains limited. This paper evaluates a pilot government-led AI curriculum, inspired by UNESCO's AI Competency Framework, delivered in rural government schools in Andhra Pradesh, India, targeting Grades 7–9. The intervention first provided AI training to teachers and then were tasked to conduct four structured AI lessons over six to eight weeks among the students. Using a two-wave of longitudinal data of 1,061 students and a two-way fixed effects regression framework, we examine its impact on both, first-order outcomes (AI and technology usage) and second-order outcomes (cognitive and non-cognitive skills). The program increased AI use for study by about 15 percentage points and raised overall technology use by roughly 0.37 standard deviations. However, we find no improvement in overall cognitive scores; instead, the likelihood of scoring in the lower tail (50/60 percent or below) increased among those exposed to the AI training. Non-cognitive outcomes particularly creativity is found to decline significantly. Further analysis reveals that these adverse effects are concentrated among students who use AI in intervention schools. In contrast, treated students who do not use AI do not exhibit learning losses or declines in creativity, but they become less likely to collaborate on joint projects. This is indicative of a possibility that uneven access to devices and connectivity may widen within-school gaps when AI is introduced without commensurate improvements in digital infrastructure. Qualitative interviews provide suggestive evidence that increased access encouraged cognitive offloading, multitasking, and design fixation, with AI-generated outputs sometimes substituting for student effort and originality. These findings suggest that AI adoption in schools should not be treated as self-evidently beneficial. Governments should prioritize further deliberation and rigorous evidence collection, through phased pilots, learning-focused evaluations, and clear safeguards, before moving to large-scale AI rollout.

Digital Rights and Social Justice in the age of Technology:Emerging Constitutional Challenges In India

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Abstract

The rapid proliferation of digital technologies has profoundly transformed social, economic, and political life, pertaining critical questions about the Protection of Digital rights and to analyse the limitation of social justice within the Constitutional frameworks. This study examines the emerging Constitutional challenges associated with digital rights, including Right to privacy under Article 21 of the Indian Constitution, Digital Protection and Data Protection Act 2023(DPDP Act,2023), Freedom of Expression, Access to Information, and digital equality. As states increasingly rely on digital governance, surveillance technologies, and algorithmic decision-making, existing constitutional principles are often strained in addressing issues such as mass data collection, online censorship, misinformation, and the digital divide.

Digital rights claims under Articles 19 and 21 of the Indian Constitution often prioritize individual liberties like Right to Privacy and Freedom of Speech and Expression, which can inadvertently undermine social justice goals of equality (Articles 14-15) by enabling exclusionary digital practices or amplifying biases against marginalized groups. For instance, Article 19(1)(a) protections for online expression clashes with Article 15's anti-discrimination mandate when platforms fail to curb gendered hate speech, disproportionately silencing Dalits or women while allowing dominant voices to flourish. Similarly, Article 21's privacy safeguards, Puttaswamy (2017) case, protect data autonomy but hinder social welfare programs like Aadhaar, where exclusions due to biometric failures deny benefits to the poor, violating Article 14's substantive equality.

This paper argues that unequal access to digital resources and technologies expands existing social inequalities, thereby undermining the constitutional promise of equality and justice. Marginalised communities disproportionately affected by digital exclusion, cyber surveillance, and biased technologies, raising concerns about substantive social justice in the digital age. Through a doctrinal and socio-legal analysis, the study explores how constitutional courts and legal systems are responding to these challenges and reinterpreting fundamental rights to accommodate technological change. The research concludes that there is an urgent need for evolving constitutional interpretations and legal frameworks that recognize digital rights as integral to human dignity and social justice.

Role of Technology in Facilitating the Creativity of the Learners

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Abstract

This paper is an attempt to analyse the role of technology in promoting the creativity of the learners. Creativity has the potential to change the world and solve the problems of life. Future is looking towards creativity. Technological advancement has facilitated the creativity of the learners through various tools. Creativity is the capability which will remain in demand always. The technological advancement has changed every aspect of life. It has brought new options, opportunities and alternatives to the teachers as well as learners. It has created new platforms to express the creativity in various forms. Development of social media like YouTube, WhatsApp, Facebook etc. has given new ways to explore creativity for the learners. Learners are able to express their views, ideas and imaginations freely and fearlessly through different digital apps, tools and platforms. Technology has drastically changed the way we approach creativity. It has offered unparalleled opportunities for expression, exploration and experimentation in the field of teaching, learning and research. AI-powered tools, online workspaces and social media platforms have made the process of teaching and learning much more effective, creative, productive, interactive and collaborative.

UNSUNG HEROS OF BENGAL:FROM 1757-1900

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Abstract

The defeat of Nawab Siraj-ud-Daulah in the Battle of Plassey and the victory of the British East India Company cast a dark shadow over the history of Bengal and indeed, the entire Indian subcontinent. Those who had initially arrived in India with the intention of trade and commerce were the first to dream of establishing an empire in this land. In the name of empire, they ruled and exploited the people of this country, forcibly collecting excessive taxes under the guise of revenue. They looted grains, textiles, gold, precious metals, and vast amounts of wealth from this country and took them to Europe. They bought looted goods from India at low prices and sold them at high prices in the European market, thus making huge profits. The prolonged rule, exploitation, and oppression of the people of Bengal, Bihar, and Odisha led to widespread resentment. The only way for ordinary people, landlords, farmers, and artisans to escape the company's tyranny was through rebellion. Their rebellion, protest, courage, heroism, and self-sacrifice against the British later paved the way for the freedom struggle. The drumbeat of India's freedom struggle first began in Bengal. People from various communities in Bengal unitedly declared rebellion against the British. Among them, the Sannyasi-Fakir Rebellion, the Santal Rebellion, the Rangpur Rebellion, and the Chuar Rebellion etc. Many freedom fighters lost their lives while declaring rebellion against the British. Those who led these rebellions, those who faced British bullets with courage, and those who were hanged remain shrouded in the shadows of history. The main objective of this research paper is to bring them out of these shadows into the light.

Policing the Police: Challenges and Opportunities in Accountability Reform

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Abstract

The primary role of police is to enforce laws, investigate crimes and ensure security for people in the country. This is vital for upholding the Rule of Law while ensuring that law enforcement agencies respect the rights of the people. In a populous country like India, police forces need to be well-equipped, in terms of personnel, weaponry, forensic, communication and transport support, to perform their role well. Further, they need to have the operational freedom to carry out their responsibilities professionally, while also being held accountable for poor performance or misuse of power. An effective legal system hinges on efficient police reforms and unwavering accountability. An accountable police force instils confidence in the public, a fundamental element of a competent force. The Indian police force grapples with various challenges, including political interference, inadequate training and resources, overworked and stressed personnel, and a lack of accountability. Instances of misconduct and abuse of authority further erode public trust in the police. Police forces must undergo modernization and professionalization to adapt to the evolving needs of society. There is a consensus in India among NGOs, media, human rights groups, and the citizenry, that police reform is desperately needed. However, the structure of political power prevents any meaningful reform from being undertaken. At this juncture, an attempt is made to understand the ways of police deviance, need for police reforms, existing mechanism for police accountability along with challenges and measures to improve the same.

Patriarchy and Women's Higher Education in Bengal: Social Norms and Resistance

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Abstract

Despite notable expansion in women's access to higher education in Bengal, patriarchal structures continue to shape the conditions, meanings, and outcomes of women's educational trajectories. This doctoral study critically examines how patriarchy operates within familial, institutional, and socio-cultural domains to regulate women's participation in higher education, and how women negotiate, resist, and reconfigure these constraints. Moving beyond celebratory narratives of educational progress, the research interrogates the contradiction between increasing enrollment figures and the persistence of gendered inequalities in academic choice, mobility, autonomy, and post-educational life outcomes. The study conceptualizes patriarchy as a historically produced and context-specific system of power that is sustained through everyday practices, symbolic norms, and institutional arrangements. In the context of higher education in Bengal, patriarchal control manifests through gendered expectations regarding respectability, marriageability, care responsibilities, and moral discipline, which collectively influence decisions related to subject selection, institutional location, duration of study, and career aspirations. The research argues that higher education, while formally accessible, remains substantively constrained by these norms, resulting in what may be described as "conditional empowerment" for women. At the same time, this study foregrounds women's agency by analyzing multiple forms of resistance that challenge patriarchal regulation. Resistance is examined not only in overt and collective forms—such as participation in student movements, feminist activism, and public assertion of educational rights—but also in subtle, everyday practices of negotiation, persistence, and strategic compliance. Drawing upon feminist theories of agency and power, the study reframes women's educational journeys as sites of contestation where compliance and resistance coexist in complex and often contradictory ways.

Methodologically, the research adopts a qualitative and interpretive framework, employing in-depth semi-structured interviews with women students, research scholars, and graduates across public and private higher education institutions in urban, semi-urban, and rural Bengal. Attention is paid to intersections of class, caste, religion, and spatial location in shaping differentiated experiences of patriarchy and resistance. These narratives are contextualized through critical analysis of higher education policies, state welfare schemes, institutional practices, and feminist scholarship to bridge lived experience with structural analysis. The choice of Bengal as the empirical focus is analytically significant. Often represented as a region with a strong legacy of social reform, intellectual culture, and women's educational advancement, Bengal provides a critical site to examine how patriarchal power adapts and persists within ostensibly progressive contexts. By interrogating this paradox, the study challenges linear and modernization-based assumptions about education and gender equality. This research contributes to feminist sociology, gender studies, and education studies by advancing a nuanced understanding of patriarchy as a mutable yet enduring structure within higher education. It argues that women's higher education cannot be evaluated solely in terms of access and attainment but must be analyzed through the lens of power, agency, and

resistance. The study ultimately contends that transformative potential lies not merely in expanding educational opportunities but in dismantling the patriarchal social norms that continue to govern women's lives, choices, and futures.

Data Protection and Privacy Challenges in India's Online Gaming Ecosystem: A Legal and Regulatory Analysis

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Abstract

Online gaming represents one of the most rapidly expanding industries globally, with recent research indicating that its global revenue now exceeds that of the film industry. Participation in gaming is predominantly concentrated among individuals aged 18 to 35, while children under 18, often referred to as "digital natives," have been raised in an environment where online gaming constitutes an integral component of daily life. This expansion mirrors broader technological advancements and the increasing integration of digital platforms into social and economic activities. The growing institutional recognition of gaming is further exemplified by the rising inclusion of e-sports within major international sporting frameworks, including the Olympic movement. In this context, it becomes imperative to examine the data protection and privacy challenges associated with online gaming ecosystems. Data governance in the gaming industry pertains to the framework of policies and practices that regulate the collection, use, storage, quality, and security of player data. Its primary objectives are to ensure data integrity and reliability, maintain compliance with data protection laws, and foster trust between gaming companies and players through responsible data management. This paper examines whether India's existing legal and regulatory framework, particularly the Digital Personal Data Protection Act, 2023, and the Promotion and Regulation of Online Gaming Act, 2025, is adequate to address the data protection and privacy risks emerging from technologically advanced online gaming ecosystems. Set against the backdrop of digital innovation and contemporary data-driven technologies, the research delves into how the gathering, handling, and commercialisation of player data align with societal interests, ethical governance, and justice principles, particularly concerning vulnerable groups like minors. By merging insights from legal regulation and technological governance, the paper offers an interdisciplinary perspective on how law can adapt to innovation while protecting individual rights and promoting social welfare.

Terrain, Accessibility, and School Dropout: A GIS-Based Analysis from West Kameng District, Arunachal Pradesh

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Abstract

School accessibility in mountainous regions is shaped by complex physical constraints. Terrain plays a decisive role in conditioning everyday mobility. This study examines terrainconstrained accessibility and its relationship with school dropout in West Kameng district, Arunachal Pradesh. A GIS-based School Accessibility Index (SAI) has been constructed. It integrates slope and land-use resistance through cost-distance modelling. Accessibility has been assessed across primary, middle, and secondary schooling stages using school-centred catchments. The final analysis includes 123 schools with complete enrolment and dropout data. Results reveal pronounced spatial inequality in terrain-induced accessibility. Secondary schools are more frequently located within high-resistance zones. Dropout ratios show a gradual rise from high to very low accessibility classes. Statistical tests remain weak in significance. This indicates that terrain functions as a conditioning rather than deterministic factor. The study demonstrates the value of impedance-based accessibility modelling in mountain education research.

Understanding Sustainable Developement from the perspectives of Care Ethics:A Critical Evaluation

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Abstract

Sustainable development is a widely discussed topic at present times. Our study is an endeavor to study the issues of Sustainable developement from a feminist perspective of care.We will study the concept of relational self and how it could help in sustainable developement.In our study we will majorly study the writings of three care ethicists namely Carol Gilligan,Virginia Held and Nel Noddings.A critical evaluation of their work will be done to understand how these philosophers viewed self as an agency and how we could solve the impending problems of air,water and land pollutions.Moreover,sustainable developement is intrinsically connected with educating people through concern and care for the environment which is only possible if we believe in establishing a harmony with all beings and consider every element of the ecosystem as connected.Furthermore,such consideration is only possible through care and not through war.Our study is an endeavour to find out how it is possible to bring care to establish a healthy living for all beings

GIS-Based Landslide Susceptibility Mapping for Disaster Risk Reduction: A Comparative Statistical Modelling Approach in the Rani Khola Basin, Sikkim

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Abstract

Landslides are a recurring hazard in the Rani Khola River Basin of the Sikkim Himalaya. The basin experiences frequent slope failures due to complex terrain and intense rainfall. In this context, the study evaluates and compares the performance of two widely used statistical models, Frequency Ratio (FR) and Logistic Regression (LR), for landslide susceptibility zonation. A landslide inventory of 269 events was prepared using remote sensing data, field verification, and GIS databases. Ten landslide conditioning factors were selected for modeling. Susceptibility maps were generated separately using both approaches. Results from the two models consistently identify slope, lithology, soil type, rainfall, land use, and proximity to roads as the most influential landslide drivers. Model performance was assessed using ROC curves, AUC values, and error matrix analysis. The LR model achieved higher predictive accuracy. It recorded AUC values of 0.864 for training and 0.865 for testing. This indicates stronger discriminatory power. In contrast, the FR model produced a slightly higher Kappa coefficient. This reflects better spatial agreement. The findings suggest that LR is more suitable for advanced scientific analysis and policy level hazard assessment. FR, however, provides a simpler and reliable framework for rapid evaluation in data scarce environments. Overall, the study highlights the complementary strengths of both models. It recommends ensemble modelling strategies for more robust landslide risk management in Himalayan terrains.

Advocating an Advanced Solar Light Trap (ASLT) to Catch Rice Yellow Stem Borers (YSB), Scirpophaga incertulas (Walker), in Raiganj, Uttar Dinajpur, West Bengal Aiming to Mitigate Insecticidal Stress in Rice Fields

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Abstract

Unlike traditional chemical pesticides, bio-rational methods aim to minimize ecological impact and promote sustainable agriculture. Such bio-friendly management practices target specific insect pests without compromising environmental condition and enhances crop health thus reducing chemical residues, and supporting biodiversity. The yellow stem borer (YSB), Scirpophaga incertulas (Walker), causes about 37% of rice damage in West Bengal. Bio-rational tactics control YSB better than old methods cutting back on chemicals. Rice fields have used basic light traps for years as part of these age-old tactics. However, such manual operation is time consuming and requires steady attention. The introduction of the automated solar light trap (ASLT) has proven to be an effective tool for capturing YSB moths. The ASLT system comprises three key components: an insect collection unit, a solar power system, and a hanging light mounted on a frame. ASLT catches YSB moths well. It includes three main parts: a bug collector, solar power unit, and frame with hanging light. A bucket below holds 2.5 liters of soapy water or kerosene mix to grab insects. In the 20232024 kharif season, tests ran on Swarna Mashuri (MTU 7029) rice in Raiganj, Uttar Dinajpur, West Bengal. Trap catches was assessed in consideration of dead heart (DH) and white head (WH) signs at rice plant growth stages. Peak catch accounted 751 YSB moths in 32 SMW. DH damage from YSB appeared first in 31 SMW after trapping. It topped at 3.81% in 37 SMW, against 9.34% without traps. White head hit 2.3% soon after, versus 6.7% no-trap fields. Easy trap checks aid YSB control with low chemical use.

Sustainable Regional Development: Integrating Economic Growth, Social Equity, and Environmental Resilience

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Abstract

Sustainable regional development constitutes an integrated and multidimensional framework that seeks to harmonize economic growth, social equity, and environmental resilience across geographically diverse regions. It promotes balanced and inclusive development while ensuring the conservation of natural resources and strengthening adaptive capacities in the face of escalating environmental and socio-economic challenges. The study conceptualizes sustainability through three interdependent pillars—economic expansion, equitable access to resources and opportunities, and environmental protection—each functioning as a mutually reinforcing component of long-term regional stability. It critically examines pressing regional challenges, including resource depletion, environmental pollution, biodiversity loss, socioeconomic inequalities, climate variability, and water scarcity. The analysis emphasizes the necessity of region-specific strategies, evidence-based planning, and strong institutional frameworks to enhance adaptive capacity and address spatial disparities. By aligning localized development initiatives with national and global sustainability agendas, sustainable regional development advances equitable, resilient, and ecologically balanced futures. The study ultimately advocates for an integrated planning paradigm that simultaneously fosters economic dynamism, social justice, and ecological integrity.

Liberty in the Light of Sri Aurobindo's Philosophy: Spirituality and Critical Thinking

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Abstract

Sri Aurobindo, once a fiery revolutionary in India's struggle for independence, transformed himself into a luminous spiritual guide, discovering that the truest liberation lies not merely in the emancipation of nations but in the awakening of the soul. As he journeyed inward, beyond the tumult of political strife, he discerned that liberty is not a mere external condition

but a radiant state of consciousness—an emancipation of the spirit itself. Without this inner liberation, the so-called freedom remains but a shadow of its essence.

In his profound vision, Aurobindo charted the ascending planes of consciousness: from the ordinary mind to the higher mind, the illumined mind, the intuitive mind, the overmind, and finally the supramental consciousness—the Supermind. These stages form a ladder of ascent, guiding humanity from ignorance and bondage toward the divine light of truth.

Drawing upon The Life Divine, Letters on Yoga, The Hierarchy of Minds, and the epic Savitri, this paper seeks to explore liberty as understood in Aurobindo's philosophy: a freedom that transcends external chains and penetrates the innermost recesses of being. It is a journey toward "positive freedom," where spirituality, critical inquiry, and consciousness converge in a harmonious union.

For Aurobindo, freedom is the "supreme value", a jewel that must be polished through both rational development and spiritual awakening. External liberty—political and social swaraj—forms only one dimension. The deeper liberation lies within: the conquest over ego, ignorance, and desire, and the blossoming of the divine presence within us.

This exploration thus intends to illuminate how, despite outward independence, humanity remains bound by inner fetters. True freedom, the freedom Aurobindo envisioned, is not merely the breaking of chains but the flowering of consciousness into its highest truth—the liberation of the soul into its divine destiny.

The Politics of Environmental Governance:Eco-Feminist Perspectives on Gendered Environmental Governance in North Bengal.

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Abstract

Environmental governance has increasingly emerged as a critical site through which contemporary societies negotiate the intersecting challenges of development, ecological sustainability and social justice. Moving beyond technocratic understanding of environmental management, this paper conceptualizes environmental governance as a political process that reorganizes ecological space and redistributes environmental risks through institutional structures shaped by development priorities and gendered social relations. In rapidly

transforming regions of Global South, these dynamics become especially visible as urban expansion and infrastructure-led development reconfigure ecological landscapes and reshape everyday relations between communities, governance institutions and natural resources. Focusing on rapidly transforming urban and peri-urban landscape of Siliguri in North Bengal, the study examines how developmental urbanization, conservation regulation and plantation economies collectively reshape environmental governance and generate uneven socioecological outcomes.

The paper draws on an interdisciplinary theoretical framework integrating political ecology, deliberative democratic theory and eco-feminist analysis. Political ecology highlights how environmental outcomes are produced through historically embedded power relations and development rationalities, while deliberative democratic theory foregrounds the importance of participatory legitimacy in governance processes. Eco-feminist scholarships extend this analysis by revealing how gendered divisions of labour structure ecological engagement, positioning women simultaneously as central actors in sustaining environmental resilience and as marginalized participants within formal governance institutions.

Empirically, the study concentrates forest villages and tea gardens communities surrounding Siliguri to demonstrate how infrastructure expansion, land-use transformation and environmental regulation, reshape access to ecological resources and intensify gendered vulnerabilities. Women's everyday ecological labour- including resource collection, household sustainability practices and plantation work- reveals hidden dimensions of environmental governance often overlooked within technocratic policy frameworks. The analysis argues that development-led environmental governance redistributes ecological risk unevenly, producing democratic deficits by privileging expert-driven decision-making while marginalizing localized knowledge systems.

The findings suggest that sustainable governance cannot be achieved solely through regulatory or scientific interventions but requires transforming institutional practices to incorporate gender-sensitive participation and relational forms of ecological stewardships. By reframing environmental governance as the political organization of ecological risk, this study contributes to interdisciplinary debates on science, society and justice and advances an eco-feminist political framework for understanding how democratic inclusion and sustainability can be mutually reinforcing in rapidly developing regions.

भाषा, समाज, सं कृ ित और मानिवक का अतं सबंध : एक िव ेषण

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मानव स यता का इितहास वा तव म उसक भाषा और वैचा रक िवकास का इितहास हा।ै भाषा, समाज, सं कृित और मानिवक के बीच का सबं धं कोई बाहरी जडु ाव नह , बि क एक जैिवक और अिवभा य अतं सबधं हा।ै यह िव ेषण प करता है िक कै से ये चार त व िमलकर मानव अि त व को अथ दान करते हा।

1. भाषा: यथाथ का िनमाता और दाशिनक आधार

दशनशा म भाषा को के वल 'श द का समहू ' नह बि क 'ससं ार के िनमाण क िखड़क ' माना गया हा।ै 'नाम पा मक जगत' क अवधारणा यह बताती है िक हम ससं ार को वैसे नह देखते जैसा वह है, बि क वैसे देखते ह जैसा हमारी भाषा हम िदखाती हा।ै

सपीर-वोफ प रक पना (Sapir-Whorf Hypothesis) इसी िवचार को पु करती है िक भाषा हमारे िचंतन की सीमाओं को िनधा रत करती है। यिद हमारी भाषा म िकसी भावना के िलए श नहीं है, तो उस भावना को महसूस करना भी किठन हो जाता है। अतः भाषा चेतना का िव ार है।

2. समाज और श का भाषाई ढांचा समाजशा की ि से भाषा सामाि जक श का एक अ है। ि पयरे बोि दयू का 'भाषाई बाज़ार' यह दशाता है िक भाषा ि न नहीं होती; कु छ ि विश बोि लयों या भाषाओं को 'सां ृ ितक पूंजी' माना जाता है, जबिक अ को हा ि शए पर धके ल ि दया जाता है। बा ि सल बन ीन ने ि कया िक कै से उ वग 'प रविधत कू ट' (Elaborated Code) का उपयोग कर अपनी स ा बनाए रखता है। ि मशेल फू को का 'ि वमश' (Discourse) ि स ा ंत यह ि स करता है िक ान और स का ि नमाण वही करते ह ि जनके पास भाषा पर ि नयं ण होता है।

3. सं ृ ित और अ ता का भारतीय प र े

भारत जैसे ब भाषी देश म भाषा और सं ृ ित का संबंध अ ंत संवेदनशील रहा है। यहाँ भाषा के वल अिभ नहीं, ब राजनी ितक और सामाि जक अ ता का तीक है। तिमलनाडु के भाषा आंदोलनों से लेकर दिलत सा ि ह के उ व तक, भाषा ने हमेशा स ा के ि व ि तरोध का र मुख रत ि कया है। दिलत ि वमश ने उस भाषाई आिधप को चुनौती दी है ि जसने सिदयों तक कु छ समुदायों को 'मौन' रहने पर ि ववश ि कया था।

4. मानिवकी और भिव की चुनौ ितयां मानिवकी (Humanities) वह सू है जो इन ि बखरे ए संबंधों को एक साथ ि परोता है। यह अनुशासन हम ि सखाता है िक तकनीकी गित के बीच 'मानवीयता' को कै से बचाए रखा जाए। आज के ि डिजटल युग और कृ ि म बु म ा (AI) के दौर म यह और भी गंभीर हो गया है। AI ए ो रदम हमारी भाषा को मानकीकृ त (Standardize) कर रहे ह, ि जससे भाषाई ि विवधता और मौ ि लक ि चंतन (Critical Thinking) के लु होने का खतरा पैदा हो गया है। 'ि डिजटल ृ ि तलोप' हमारी सां ृ ितक जड़ों को कमजोर कर रहा है।

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अंततः , भाषा समाज की नीवं है, सं ृ ित उसकी आ ा है, और मानिवकी उसका ि ववेक। यिद हम भिव की स ता को मशीनी होने से बचाना है, तो हम अपनी भाषाई ि विवधताओं को सहेजना होगा। समाज के समावेशी ि वकास के ि लए यह आव क है िक हम भाषा को के वल एक 'कौशल' न मानकर उसे मानवीय ग रमा और सामाि जक ाय के एक अिनवाय अंग के प म ीकार कर।

The Environment and Development : Sustainable Practices in Tradition affect to Human Future Perspective

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Abstract

The problem of ecology in these times is becoming more acute every day. An environmental problem is a change in the natural environment that leads to disruption of the functioning and structure of nature. Global problems are generated by the contradictions of social development, affecting the surrounding world by a sharply increased scale of human activity.

Also associated with the un even scientific, technical and socio-economic development of countries and regions. From the point of view of modern scientists, humanity lives in a world where everything is already collapsing. Dealing with current environmental problems is an ongoing process that requires the collective effort of individuals, communities and governments. By working together and implementing sustainable methods and technologies, we can create a better future for ourselves and for future generations.

The protection of environment is needed for sustainable development. The Industrial pollution, degradation of forests, depletion of ozone layer, the green house gases results in global warming and climate which will have an adverse impact on environment and human health. There is a need for conservation of Biodiversity, protection of wetlands and prevention of environmental pollution, promotion of ecological balance enables sustainable development. There are several provisions provided in Indian Constitution for Protection of environment. There are certain legislations enacted viz. Environment Protection Act, Wildlife Preservation Act, Biodiversity Conservation Act, water and Air pollution prevention Acts etc The Judiciary playing a vital role in protection of Environment.

Environment,Earth Science and Global Futures : Challenges and Sustainable Solutions

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Abstract

In this 21st century the issues of Environment is a major concern for the human society in this planet earth. Rapid industrilization, overuse of natural resources, human anthropogenic activities, urban expansion and technological progression have enormously pressurized earth's natural processes and systems. Environmental degradation is no longer a localized issue but a global crisis affecting ecosystems, economies, and human well-being.Therefore there becomes the need of understanding Earth science.Environment studies examines the interaction of the human society with their natural ecosystem while earth science helps us to understand the science of earth's formation, process and history.

This paper will try to explore the relationship between Environment and global futures by integrating the knowledge of earth science.The study argues that by integrating earth system science with social responsibility and policy implementation there will be a sustainable global future for human society.The future of the planet is not predetmined, it depends on present action.The study concludes that collective decision-making for improvement of earth's ecosystem,education, technological innovation and global cooperation are central for shaping a sustainable and secure global future.

Global Catastrophe or Collective Survival : Lessons from Interdisciplinary Perspectives on Averting WW- III

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Abstract

In an era of escalating geopolitical tensions, nuclear proliferation, and climate-induced resource conflicts, the specter of World War III looms as a potential global catastrophe. This paper interrogates whether humanity faces inevitable collapse or a pivotal collective awakening, drawing on multidisciplinary evidence from science, society, and history to propose actionable strategies for aversion. Scientifically, game theory models such as iterated Prisoner's Dilemma simulations—demonstrate that mutual cooperation emerges under conditions of repeated interactions and transparent communication, as validated by Axelrod's tournaments (1984).

Coupled with systems dynamics from climate science (e.g., IPCC tipping points), these reveal cascading risks where nuclear escalation could amplify existential threats like abrupt sealevel rise or biodiversity collapse.Societally, historical precedents like the Cuban Missile Crisis (1962) underscore deterrence failures, while positive outliers—such as the post-WWII

European integration via the EU illustrate how shared institutions foster peace. Social psychology experiments (e.g., Milgram's obedience studies and Tajfel's minimal group paradigm) expose dehumanization as a precursor to conflict, yet collective trauma from events like Hiroshima, Nagashaki have catalyzed anti-war norms.

Historically, empires from Rome to the Soviets collapsed under overextension and internal fractures, per Tainter's complexity theory (1988), while averted wars (e.g., 1983 Able Archer scare) highlight intelligence-sharing's role. Synthesizing these, this paper argues a framework for awakening: (1) tech-enabled global transparency via AI-monitored treaties; (2) societal resilience through universal basic services to mitigate inequality-driven populism; and (3) historical memory institutionalized in education and VR simulations. By reframing WW-III as a solvable coordination problem rather than fate, this research urges preemptive multilateralism.

Cultural Expressions of Dinajpur District: Society and Identity Reflected In Folktales and Songs

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Abstract

Culturally, Dinajpur district is an integral part of Bengal and has its own heritage. This Dinajpur district is famous for its traditional folk dances and music. This paper explores the cultural expressions of Dinajpur district through an analytical study of selected folktales and folk songs, highlighting their role in shaping social consciousness and collective identity. The analysis demonstrates that folktales and songs function not merely as entertainment but as repositories of social memory, moral codes, and resistance narratives. Themes of agrarian life , caste dynamics, communal harmony, and subaltern agency emerge prominently, revealing

how marginalized voices articulated their aspirations and anxieties through symbolic and performative forms. Also, the rich tapestry of Dinajpur's past, from its ancient roots to modern times, is beautifully preserved in its diverse folk music. This folk song beautifully expresses social jokes and humor.Therefore, the folk tradition of Dinajpur plays an important role in billing regional identity and can be considered a valuable sources for understanding the social history of eastern India.

Green Valleys and Heritage Bungalows: The Charm of Tea Tourism in Darjeeling and Duars

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Abstract

Tea tourism in North Bengal is an emerging, sustainable industry blending cultural, heritage, and nature-based experiences within the Darjeeling and Dooars tea gardens. It offers tourists plantation stays, tea-making insights, and scenic landscapes, significantly contributing to local livelihoods and economic diversification. The experience includes staying in historical colonial-era tea bungalows, participating in tea plucking, nature walks, and visiting nearby wildlife sanctuaries. This sector creates, employment opportunities for local residents, boosts the rural economy, and helps showcase the unique, multicultural heritage of tea garden workers.

A Blue Emitting Ionic Liquid-Based Nano-Optode for Ultra-Sensitive Detection of Dextran Sulfate

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Abstract

Dextran sulfate sodium (DSS), a polysaccharide, can cause adverse effects such as joint pain, stiffness, and hair loss when used excessively. Rapid, accurate detection of DSS in biological samples is vital for timely clinical diagnosis and treatment decisions [1, 2]. However, current literature on analytical techniques for DSS detection remains limited. For this pupose, we have prepared a fluorescent room temperature ionic liquid, trihexyltetradecylphosphonium

2(naphthalen-1-yl)-1H-phenanthro[9,10-d]imidazolate (MTNP) and its low-dimensional materials, nMTNP, and characterized by various spectroscopic and microscopic techniques. The neat MTNP functioned effectively as a solvent-free fluorescent ink, offering excellent performance for secure writing. The intense cyan fluorescence of nMTNP permits precise, efficient sensing of DSS in both aqueous media and on paper-strip formats, with a detection limit of 20 ng/mL, which is lower than the lowest standard concentration used (0.12 μM). Owing to its strong fluorescence, the sensor enabled sensitive and selective DSS analysis in real water samples. We have also developed a smart-phone based detection technique for onspot detection. The developed sensor enables fast, accurate, and highly sensitive detection of DSS, with clear potential to enhance targeted environmental applications and medical diagnosis.

Educational Technology Acts as a Positive Catalyst in the Expansion of Modern Education

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Abstract

Educational Technology is the key to the development and expansion of the modern Education system. In general, we can say that it is the practical application of psychological aspects of learning. In broader sense, the organizations activity plan can be implemented through Educational Technology. In modern days, Education process moves gradually towards flexibility through proper use of Technology of education.

Educational Technology has a significant role in applying scientific Principle's in education; Helps to innovate new strategies to make Teaching-Learning process more effective; Significantly explain the role & function of electronic media in modern education; Acts as a key media of communication; Not only focuses on the ability& demand of student's but also emphasizes on the active role of a Teacher in modern education. There is a close connection between Educational Technology & the three levels of education i.e Input-Process-Output. The scope of Technology of education is very large & extensive i.e Instructional Technology, Educational Administration & Management Technology. Testing & Assessment Technology all are included in it. Programmed learning, learning theory etc forms the basis of Educational

Technology. Moreover its components- software & hardware approaches are complementary to each other.

It has become possible to provide students with future vocational education & also it is easier to achieve high quality structured learning at classroom. Successful implementation of National Education programme has been possible through Technology of education. In a word, through proper use of digital tools & platforms, an interactive learning experience is developed.

Ethical Horizons: Assessing Collective Responsibility in the Climate Crisis

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Abstract

The ultimate wealth of human life, ‘good health ‘is under thrlreat day by day due to extreme environmental degradation. Due to polluted air, unsafe water, deforestation and climate change heart disease, respiratory problems and infectious diseases are increasing. The main causes of climate change are industrialization, burning of fossil fuels, deforestation and excessive greenhouse gas emission, which are increasing the Earth’s temperature. This is resulting in melting glaciers, rising sea level, sever droughts, floods, cyclones and severe damage to ecosystem. Our main responsibility in climate change is to reduce the negative impact on the environment. We should plant trees, prevent wastage of electricity and water, reduce the use of fossil fuels, reduce waste, recycle and adopt an environmentally friendly lifestyle. Only individual awareness and collective efforts can save the world from disaster. Climate change is a global problem that can only be solved through collective action . Every small step matters for the future of the planet. Humans have animmense role to play in protecting the environment. To maintain the balance of the environment, we should plant trees, reduce the use of plastic, save electricity and water, and manage waste properly . Personal awareness and environmentally friendly living can make the world habitable and beautiful for future generations.

Life, Struggle and Legacy of Surjapuri Freedom Fighters in Islampur Subdivision of Uttar Dinajpur District: A Historical Analysis

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Abstract

The Islampur Subdivision of Uttar Dinajpur district represents an important yet relatively under studies arena of India's freedom movement. The present Islampur Subdivision was a part of the Surjapur pargana from the Mughal period to the British period. A few years after Independence, on November 1, 1956 AD, the present Islampur Subdivision was merged with West Bengal from the undivided Purnea district of Bihar. This paper explores the life, Political consciousness, Struggle and enduring legacy of freedom fighters from this region. The primary objective of the study is to examine how National movements influenced local society and to identify the specific contributions of individuals and collective actions within Islampur. Many endured imprisonment, repression and social marginalization for their involvement. Even though the families of many freedom fighters suffered from economic disaster, they devoted themselves to the work of liberating the motherland. The findings suggest that the freedom struggle in Islampur Subdivision was not peripheral but an integral

part of the larger National Movement, and its memory continuous to shape regional historical consciousness.

Development & Disaster:Recent Environmental Movement in the Aravalli Range

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Abstract

Development choices such as where and how we build can either reduce or increase disaster risks. Poorly planned development increases disaster vulnerability. Araavalli incident has exemplify this clearly. Resilient development can minimize future losses. Integrating disaster preparedness and climate resilience into policies ensures long-term sustainability. India is replacing a rising climate induced disaster- like flood, drought and cyclone in a recurring matter.

In this research paper I would like to explore recent Aravalli movement as a case study, how unplanned urban growth can paralyze entire Aravalli range. The inter relationship between development and disaster in India is deeply intertwined- each influencing the other in profound ways.

The Aravalli Range, among the world's oldest mountain systems, stretches across Gujarat, Rajasthan, Haryana and Delhi, inspiring the Save Aravalli Movement. Its growing support shows awareness that degradation threatens regional sustainability, water availability, air quality and climate resilience, endangering cities like Delhi, Gurugram and Jaipur. Protecting the Aravallis through informed policy, responsible mining practices, and long-term ecological restoration is essential for regional resilience. The Save Aravalli movement, therefore, represents more than a response to the Supreme Court ruling; it is a call to safeguard a natural heritage that underpins the future of North India.

The Environmental Issues in the Select Novels of R. K. Narayan

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ABSTRACT

Rasipuram Krishna Swami Iyer Narayan Swami is one of the prolific Indian English writers. Malgudi is his famous fictional South Indian town. When we go through the novels of R. K. Narayan it seems that we are experiencing our day today life. His novels deal with various issues like friendship, the innocence , happy world of children, filial relations, love and marriage, Dharma, myths ,east –west encounter, the then education systems. Some of his novels are also concerned about various environmental issues like draught, deforestation, water crisis, harming animals by killing them ruthlessly. He brilliantly depicts natural scenery like Mempi hills, Sarayu river and highlights natural degradation due to urbanization in the name of modernization under the colonial influence in his fictional South Indian town Malgudi in many of his novels. His novel The Guide begins with severe drought scene which affects the full Mangal village both human and animals and affects natural ecological system. In his another novel The Man Eater of Malgudi the main character Vasu , a taxidermist represents the destructive , cruel human attitude towards animals and nature. The World of Nagaraj , A Tiger for Malgudi deals with anthropomorphic views, how modern lifestyle has harmful impact on the traditional, harmonious co-existence between natural elements and human beings. R. K. Narayan depicts nature as a strong yet vulnerable entity and also shows the consequences of neglecting our environment. Through his novels he tries to rise more

consciousness and more sympathetic attitude among his readers towards environment , animals and natural objects.

Cyberbullying versus Offline Harassment: Interrelationship and Recurrence Risk

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Abstract

The present study examines the relationship between cyberbullying and offline harassment, with particular emphasis on their correlation and the risk of recurrence. The rapid expansion of digital technology and social media has transformed modes of communication and selfexpression; however, it has simultaneously facilitated new forms of harassment, especially against women and adolescents. Cyberbullying is no longer confined to online abuse or verbal insults, but includes threats, impersonation, misuse of personal data, dissemination of defamatory or obscene content, and character assassination, often resulting in serious psychological and social consequences.

Indian judicial developments have recognized the growing seriousness of cyber harassment and its intersection with offline violence. In Ritu Kohli v. State of Delhi (2001), one of the earliest reported cases of cyber stalking in India, online impersonation led to persistent offline harassment, clearly demonstrating how digital abuse can escalate into real-world harm. Similarly, in Kalandi Charan Lenka v. State of Odisha (2017), the Orissa High Court acknowledged cyber stalking and online harassment as serious offences causing psychological trauma and mental distress comparable to offline sexual harassment. These cases underline the continuity between virtual misconduct and physical or social harm in everyday life.

The empirical scope of the study was confined to Jabalpur district of Madhya Pradesh. Data were collected from 150 participants through purposive sampling using structured questionnaires and semi-structured interviews. The findings reveal that 62.7% of respondents experienced cyberbullying, while 52% faced offline harassment. Correlation analysis indicates a positive and statistically significant relationship between cyberbullying and

offline harassment ($r = 0.61$, $p < 0.05$). Notably, participants who experienced both forms of harassment exhibited the highest risk of recurrence.
The study concludes that cyberbullying and offline harassment are interconnected and mutually reinforcing, producing significant psychological, social, and behavioral consequences. Therefore, effective preventive strategies must combine technological safeguards with legal awareness, mental health support, social sensitization, and gendersensitive educational practices to address harassment in both digital and real-world contexts.
Keywords: Cyberbullying, Offline Harassment, Recurrence Risk, Digital Harassment, Cyber Security, Gender Sensitivity, Social Media.

Nabi Muhammad and Social Reformation

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Abstract

Nabi Hazarat Muhammad (PUBH)was a combination of human and superhuman. He was a massanger between creator and creation. This discussion presented Nabi Muhammad(PBUH) as a social reformer for human being. He was not only a Prophet,he was a role model for human being and pathfinder of human life. Nabi Muhammad(PBUH) took the Society forward, freeing it from Superstition and Obstacles. He is Idol for generations to generations. The respected and extraordinary person Nabi Muhammad(PBUH) is a glory of the world. He transformed Arabian society in 7th century by establishing justice, Unity and human dignity, history social reforms making him one of history's greatest reformers. The social reforms of Nabi Muhammad(PBUH) was a challenging issue for him. The main reformation area of Nabi Muhammad(PBUH) was Women's Rights, abolition of Slavery system, Social Justice and Equality and education. Before Islam, Arabian society was burdened with injustice,the poor were neglected and women were denied rights. Nabi Muhammad(PBUH)was a reformer whose mission reshaped society with mercy, justice and dignity for all. Overtime,these reforms changed the very fabric of Arabian life. His reforms were not limited to laws but touched hearts, creating a culture of compassion and fairness that continues to inspire humanity today. In an age of inequality,his model remains a timeless guide for human rights and social reform. But what few people don't know is that he was not only a Prophet or messenger but was also the World's greatest social reformer. He was the best of mankind and the greatest reformer of all times.

Climate Change and Its Consequences: A Legal Analysis of Environmental Protection and Human Rights

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Abstract

Climate change has emerged as one of the most pressing global challenges of the twenty-first century, posing serious threats to ecosystems, livelihoods, and human survival. Its consequences—ranging from rising sea levels, extreme weather events, and biodiversity loss to food insecurity, health crises, and displacement—have significant legal implications, particularly in the domains of environmental protection and human rights. This paper undertakes a legal analysis of climate change by examining the adequacy and effectiveness of existing legal frameworks in addressing its multifaceted impacts.

The study explores the intersection between environmental law and human rights law, highlighting how climate change undermines fundamental rights such as the right to life, health, food, water, housing, and a clean and healthy environment. It critically analyzes international legal instruments, including the United Nations Framework Convention on Climate Change (UNFCCC), the Paris Agreement, and key human rights treaties, alongside domestic environmental laws and constitutional principles, with special reference to evolving judicial approaches. The paper also examines the role of courts and climate litigation in enforcing state accountability, promoting environmental justice, and recognizing climaterelated rights.

By identifying legal gaps, enforcement challenges, and institutional limitations, the paper argues for a rights-based and integrated legal approach to climate governance. It emphasizes the need for stronger regulatory mechanisms, effective implementation, and enhanced international cooperation to mitigate climate change and adapt to its consequences. The study concludes that embedding human rights considerations within environmental protection laws

is essential to ensuring sustainable development, climate justice, and the protection of present and future generations.

Water Scarcity: Conservation Initiatives and Challenges in Darjeeling Municipality, West Bengal, India

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Abstract

Darjeeling Municipality, located in the Eastern Himalayas, is experiencing persistent urban water scarcity despite receiving a high annual rainfall of about 2,812 mm. This apparent paradox is largely driven by steep terrain, ageing and inefficient water infrastructure, rapid population growth, and strong seasonal variability in water availability. These challenges have resulted in unequal access to water, with poorer and peripheral wards being disproportionately affected, particularly during the lean season.

This qualitative study examines the existing water resource scenario and evaluates conservation measures and supplementary water supply initiatives adopted to address seasonal shortages. Primary data were collected through field surveys, household interviews, and stakeholder consultations, supplemented by municipal records. The findings highlight key structural and institutional constraints, including inadequate storage capacity, high leakage losses, and increasing dependence on ecologically sensitive catchment areas. The study further assesses major water supply and conservation initiatives such as Sindhap Lake, the Rambi Catchment scheme, the Balasun River Project, and interventions under the AMRUT programme. While these projects contribute significantly to bridging supply gaps, their performance is limited by operational inefficiencies, maintenance issues, and administrative challenges. The paper emphasizes the need for integrated water resource management, decentralized conservation strategies, and strengthened governance to reduce inequality and ensure long-term water security in Darjeeling Municipality.

From Text to Society: Soft Skills Development through Indian English Literature as a Cultural Classroom

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Abstract

Indian English Literature (IEL) functions as the cultural classrooms where texts depict society and the characters are the individuals of fictional life. Indian English literature is wider and has a distinct stance in the literary world. After colonization in India the English language became the language of mainstream of education. And in post-independence, English language has tested Indian flavors of societal traction, individual aspirations, and communal collectivity. The Indian English literature was initially inspired by the colonial past but evolving with time it has created its own history.

This paper argues that Indian English literature is not merely the texts written in the language but it is an experienced reality by the individuals; trauma of their past; praise of Indian Culture; and the harsh experiences of the partition etc. Thus Indian English literature is not merely the amalgamation of words but it is the record of reality in words from text to society. This study aims to conceptualize the development of soft skills such as communication skills, empathy, decision making, stress management, critical thinking and emotional intelligence through Indian English literature. It also emphasizes the integral competence of literary texts to develop soft skills comprehensively as the literary world works as a laboratory to develop these skills. In cultural-critical framework using conceptual, qualitative literary and close textual analysis, this research paper tries to contribute in the domain of Indian English Literature.

As the Indian English literature was considered the records of past realities, hence this research tries to bridge the gap by considering IEL as the dynamic records of human behavior and traits, a cultural classroom for soft skills development. As the understanding of soft skills development is crucial to make human history of personal traits and behavior more efficient. Hence this study conceptually builds soft skills development through IEL as a cultural classroom of human prosperity and inclusive growth.

BETWEEN THE CHARKHA AND THE REVOLVER: WOMEN AND THE DIFFERENT LANGUAGES OF RESISTANCE IN COLONIAL BENGAL

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Abstract

From 1857 to 1947, the Indian freedom movement pursued the decisive goal of ending British colonial rule. Women participated in this prolonged struggle in substantial and varied ways; yet, their political labour and everyday acts of resistance have rarely been accorded analytical centrality within dominant nationalist historiography. More often than not, women's involvement appears as a brief, almost perfunctory aside, subsumed under narratives that privilege male leadership, organised politics, and spectacular moments of action. This paper intervenes in this historiographical gap by examining women's participation in the freedom movement in Bengal through three interrelated modes of engagement- non-violent mass politics, armed revolutionary activity, and indirect or covert forms of support- thereby challenging reductive representations of nationalist activism.

The first section situates women's entry into public political life within the context of Gandhian mobilisation. Responding to Gandhi's calls during the Non-Cooperation Movement, Satyagraha, and Civil Disobedience, women across Calcutta and the mofussil crossed the threshold of domesticity to participate in collective political action. These moments marked women's initial and significant engagement with a political arena that had hitherto been overwhelmingly male-dominated, thereby altering the social composition and spatial reach of nationalist politics in Bengal.

The paper then turns to Bengal's distinctive revolutionary tradition, which continued to command popular imagination even after the withdrawal of the Non-Cooperation Movement following the Chauri Chaura incident. The revolutionary upsurge of the Swadeshi era—particularly the Alipore Bomb Case—generated an unprecedented political intensity. Women's involvement extended beyond moral support to active participation, as illustrated by figures such as Kamala Dasgupta, Bina Das, Shanti Ghosh, and Suniti Choudhury. Despite early restrictions on women's entry into revolutionary organisations, these norms were gradually relaxed, most notably under Masterda Surya Sen, who inducted Kalpana Dutta and Pritilata Waddedar into the Chittagong revolutionary network.

Finally, the paper foregrounds women's indirect yet indispensable contributions:

providing shelter, weapons, logistical assistance, and financial support to revolutionaries. Women students, in particular, introduced a new dimension to nationalist politics through processions, fundraising, propaganda, strikes, and organisational work. Collectively, these interventions disrupted normative gender roles and everyday practices. Crucially, while a handful of women revolutionaries have entered historical memory, the vast majority—ordinary women who acted fearlessly against colonial authority—remain unnamed and unremembered. By recovering these layered forms of participation, this paper seeks to complicate conventional narratives of the freedom movement and restore women's agency to the historical record.

Lok Nayak Jayaprakash Narayan: A Lifelong Vow to the Nation

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Abstract

This research paper explores the life of Jayaprakash Narayan (JP), known as Lok Nayak (People's Hero), who dedicated his entire life to the cause of Indian independence and his struggle to protect the interests of the country and the nation after independence. JP's life was defined by a selfless "lifelong commitment" to the nation, characterized by his rejection of formal power and his commitment to grassroots democracy. This research paper examines his pivotal role in preventing the Emergency (1975–1977), where he successfully brought together various political parties to restore civil liberties and democratic integrity in India. Synthesizing Gandhian ethics with radical social reforms, Narayan challenged the centralization of power and advocated for "Party less democracy". His personality and thoughts have always reflected the term of lifelong sacrifice for the country and nation. Finally, this essay highlights JP's enduring legacy as the moral conscience of Indian politics, emphasizing how his vision for social, economic, and cultural transformation continues to inspire contemporary social movements and the search for moral governance.

From Conquest to Conservation: Environmental Transformation under Ashoka

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ABSTRACT

Ashoka (268–232 BCE) marks a critical ideological transition in the early political narrative of ancient India. Seen through the lens of environmental history, this shows a transition from exploitative imperial conquests to rule informed by ethical imperatives. The paper argues that the change in Ashoka after Kalinga was not simply an ethical awakening based on culpability, but rather a new approach to governance mediated by Buddhist moral values encompassing animals, forests, and ecosystems into the sphere of morality. The study will demonstrate that one of the most salient arguments in support of this view, Ashoka's adoption dhamma and its institutionalization, codified Buddhist ethical principles within state policy making an exemplary case for early environmental governance. In his Major Rock Edict I, he bans slaughtering animals in royal kitchens and outlaws some ritual sacrifices. Pillar Edict V lists birds and animals that should not be killed, such as parrots, mynas, tortoises and certain fish species. These steps are more than symbolic; they reflect regulatory shifts in everyday practices. Extraction was tempered by ethical imperatives; violence was restrained by compassion; sovereignty was counterpoised with responsibility. Under Ashoka, conservation was regulatory and ethical, not preservationist in the modern sense. This article shows that dhamma represented a transition from conquest-based sovereignty to moral sovereignty. Before Kalinga, imperial power derived from military conquest and resource control. After Kalinga, Ashoka expressly renounced aggressive warfare and pursued what he referred to as "conquest by dhamma." This phrase tells you that something in political thought has changed drastically. No longer was conquest territorial; it was ethical. The principle of dhamma contradicted violence against animals and senseless exploitation of nature, so environmental restraint became part of this new model of governance. It argues that the orders restricting animal slaughter, protecting certain species (odiṭa), promoting human and animal hospitals (cāmedda), planting trees, building wells etc., are not standalone welfare initiatives but were part of a wider moral-ecological scheme rooted in imperial administration through dhamma officials. Crucially, stewardship and of this study suggest that Ashoka was among the historical architects of one of the world's earliest documented models of ethical environmental governance, transforming kingship from a conquest-based sovereignty to an ethics-based stewardship, and thereby embedding a philosophy of environmental responsibility at the heart of early South Asian political thought. The paper will be qualitative in nature and utilize the rock edicts of Ashoka and the contemporary literature.

Natural Calamities of Sub-Himalayan North Bengal :A Historical Analysis

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Abstract

This region Sub Himalayan North Bengal itself is a sensitive zone. Several natural disasters, such as floods, river erosion, landslides in hills, earthquakes, cyclones, forest fire, excessive rainfall - all these occur frequently in this region. All these have left great impacts on the society, economy and political discourse of this region. It can be said that the backbone of the economy of North Bengal has been affected severely due to these calamities. This whole topic, though is a part of geographical and environmental studies, it is necessary to evaluate the disasters and their impacts on this region from a historical perspective. One point must be clarified here, that is North Bengal is situated far way from Kolkata, hence people living here always face the issue of delayed response from the Government, especially the benefits of the Government schemes. The people of North Bengal have been deprived of the aid and relief provided by the government, due to the delayed response of the officials seated in Kolkata. The nature of this region is the most valuable resource of North Bengal and these natural disasters are affecting this natural resources. Each disaster in some way or other, is connected to some other disaster. Due to excessive rainfall, North Bengal has been designated as a flood prone region. Excessive rainfall in the hills often cause disastrous landslides which are destroying the tea gardens of North Bengal. Being situated in the foothills of the Himalayas, North Bengal is an earthquake prone region. Natural disasters occur due to the forces of nature, therefore is unstoppable, still the magnitude of the devastation can be mitigated if proper planning can be initiated beforehand and also by spreading awareness among the people. It is rather surprising that neither the colonial Government nor the Government of independent India has taken steps exclusively to deal with the disasters in North Bengal. This region has a long yet unexplored history of natural disasters. It is necessary to explore this history for the sake of the people, so that they would be aware regarding this important issue. This study would hopefully full fill that objective.

The geographical location of Sub- Himalayan Bengal has separated it from the rest of West Bengal. This geographical location is responsible for the occurrence of numerous natural calamities in this region since ancient times. For example, floods, river erosion, droughts, excessive rainfall, hailstorms etc are frequent in North Bengal due to its geographical location. Most of the natural calamities occur either due to some disturbance weather or because of the location of certain region. For example, as the northern districts of North Bengal such as Darjeeling Jalpaiguri and Cooch Behar are situated adjacent to the Himalayas, this region is prone to landslides. The hilly regions of Darjeeling witness loss of lives and property due to landslides in every year. All the rivers that flow through the three districts of North Bengal originate from the Himalayas. When the hills witness heavy rainfall, these

districts of sub- Himalayan Bengal are often flooded. During monsoons, the official reports of the government mention frequent floods which occurred in this region and destroyed crops of farmers, public and private properties. Such incidents directly affect the economy. Due to the flood the agriculture system, the economy, the society, geo diversity and the course of rivers have changed. On the other hand, Darjeeling, undivided Jalpaiguri and Cooch Behar are situated adjacent to the Himalayas, this entire region is earthquake prone area. The Darjeeling district also have witnessed several earthquakes. Landslide and earthquakes which destroyed many publics as well as properties and many people lost their lives. The major reasons for this are unscientific construction work, excessive deforestation, huge population pressure, etc.Apart from this, some other natural calamities occurred repeatedly in this region. For example; excessive rainfall, storms, cyclones, hailstorms, drought etc. All these calamities have destroyed crops and natural forests. The colonial and post-colonial governments took different policies and made plannings to prevent all these nature oriented natural calamities and disasters.

POPULATION GROWTH AND ASSOCIATED PROBLEMS IN JALPAIGURI MUNICIPALITY, WEST BENGAL

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Abstract

Population growth signifies the change in population over a defined period. This change is quantified as a percentage, termed as the population growth rate, between two specific points in time. Population growth occurs due to natural increase, migration patterns, and socioeconomic factors, which if uncontrolled, give rise to a multitude of challenges. These challenges manifest in the form of slum development, water supply shortages, traffic congestion, waste management issues, and more.

The issues related to population growth are prevalent globally, impacting municipalities such as Jalpaiguri Municipality in West Bengal, India. Jalpaiguri Municipality holds significant strategic importance within West Bengal and the broader North East India region. Despite its importance, Jalpaiguri faces demographic and environmental challenges exacerbated by rapid and haphazard urbanization. While urbanization has brought improvements in housing, amenities, and living standards, it has also led to environmental degradation affecting local residents.

This study aims to examine the population growth in Jalpaiguri Municipality and underscore the associated challenges. It further seeks to assess the policies implemented by Jalpaiguri Municipality to address these issues and proposes remedial measures. Methodologically, secondary data collection and cartographic techniques, utilizing tools such as Microsoft Excel and Q-GIS software, are employed.

The outcomes of this research not only illuminate the population dynamics in Jalpaiguri Municipality but also provide actionable insights for mitigating demographic and environmental challenges, promoting sustainable urban development within the municipality.

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Abstract:

Scientific knowledge from fields such as public health, climate science, and emerging technologies increasingly guides societal decision-making, yet translating evidence into policy raises critical normative questions about justice, fairness, and equitable access. While empirical data identifies effective interventions, the design and implementation of policies are shaped by political institutions, ethical norms, and social structures. This paper examines the intersection of scientific evidence, policy-making, and normative frameworks of justice, applying both Rawlsian distributive justice and Sen's capability approach to assess whether policies achieve both fairness in allocation and real opportunities for all to benefit.

Rawls' theory emphasises the equitable distribution of resources, ensuring that marginalised or high-risk groups are prioritised in policy design. Sen's capability approach complements this perspective by considering whether individuals can effectively utilise the benefits provided, accounting for social, economic, and infrastructural constraints. Together, these frameworks provide a comprehensive lens to evaluate justice in evidence-informed governance, bridging normative theory and practical policy considerations.

Illustrative examples highlight this interdisciplinary analysis. In pandemic management, epidemiological evidence identifies vulnerable populations, yet equitable vaccination policies require both prioritisation of high-risk groups (Rawls) and measures to address barriers such as rural access, affordability, and health literacy (Sen). In climate adaptation, scientific projections guide interventions, but justice requires that policies enable vulnerable communities to effectively respond and benefit, not merely receive aid. In technology and AI governance, evidence on algorithmic outcomes must be evaluated to prevent disproportionate advantages, ensuring fair access and capability-sensitive participation.

The analysis demonstrates that even evidence-based policies can fall short of justice if structural inequalities and barriers to access are ignored. By integrating insights from natural sciences, social sciences, and political theory, this paper argues that just governance requires a dynamic interplay between scientific evidence, societal structures, and normative evaluation. Policies are not inherently just because they are scientifically informed; their legitimacy depends on both equitable allocation and real-world capability for all citizens to benefit.

This interdisciplinary approach contributes to scholarship by providing a normative framework for evaluating evidence-informed policy, highlighting how the combination of Rawlsian and capability perspectives can guide the design of policies that are both effective and socially just. Practically, it suggests that governments should not only rely on scientific knowledge but also consider fairness and capability in implementation, ensuring that policies address systemic inequalities and promote democratic legitimacy.

Assessing the potential of Waste Banana Pseudostem as Starting Material for Biopolymer Synthesis

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Abstract

Large scale use of synthetic polymers has increased human carbon footprint. The increasing focus on sustainability and environmental protection has led to growing interest for replacing them with bio-polymers. Agricultural residue which is often considered as a waste can be a good starting material for biopolymer production. Banana pseudo stem is one such agricultural residue that is produced in large amounts. It can be used for extraction of commercially important biopolymers like starch, cellulose, hemicellulose and their subsequent utilization in wide variety of applications.

The objective of this work is to systematically review the extractable amount of starch, cellulose from various parts of banana pseudostem, and the variability therein based on the plant variety, part of the tissue and the extraction techniques. The focus is to find the appropriate starting material and technology for starch extraction and its subsequent utilization in biopolymer production.

Studies found that the amount of starch and cellulose in banana pseudo stem is 44.8% and 54.5% of its dry weight (w/w.) (1,2) respectively. While the whole pseudostem contains 46.3% cellulose and 0.19 % of starch (2,3), only the outer pseudostem contains 41.7% cellulose and 0.20 % of starch (2,3). It shows that the outer pseudostem is extremely rich in starch. Musa sapientum contains 31.27 % cellulose (4) whereas Musa paradisiaca contains 63.9 % cellulose (4). Literature shows that within the Musa paradisiaca, 38.5% starch (1) has been extracted from the pseudostem of Rasbale variety, whereas 26.5 % starch (1) has been extracted from pseudostem of maduranga variety.

For the extraction of cellulose from the banana pseudostem, techniques like alkaline-acid hydrolysis, enzymatic hydrolysis, and TEMPO (2,2,6,6-tetramethyl piperidinyloxyl) oxidation has been used (5). The literature shows that TEMPO oxidation has yielded highest yield of cellulose i.e. 25.25 ±0.08% (w/w) on the dry weight of the banana pseudostem. But for starch, simple grinding in presence of water have shown 98-99% (w/w) starch recovery.

This starch and cellulose can be used for making of biodegradable films, biocomposites, packaging materials, and can reduces dependence on fossil-based polymers. This starch can also be used in food industries whereas cellulose can be used for its unique strength and rigidity to create sustainable materials.

Caste, Graded Inequality and Constitutional Morality : Towards a Philosophical Reconstruction of Ambedkar Social Democracy

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Abstract

Caste, as conceptualized by B. R. Ambedkar, represents not merely a system of social hierarchy but a deeply entrenched structure of graded inequality that fragments moral community and destabilizes the ethical foundations of democracy. This study aims to philosophically reconstruct Ambedkar's conception of caste and social democracy by situating them within a moral and political framework rather than treating them as instruments of social reform alone. Graded inequality operates through layered subordination rather than binary opposition, positioning each group within a pyramidal order of relative superiority and inferiority. Such a structure prevents collective solidarity, normalizes domination, and erodes fraternity—the moral basis of democratic life.

Ambedkar's distinction between "division of labour" and "division of labourers" exposes caste as a closed, endogamous, and normatively sanctioned social order sustained by religious authority and social codes. By institutionalizing unequal moral worth, caste transforms social difference into permanent exclusion and renders democracy normatively fragile. The critique of the Hindu social order thus emerges as an ethical intervention grounded in moral reason and the principle of human dignity. Scriptural authority is subjected to normative evaluation, and any system that sanctifies inequality is denied moral legitimacy.

Social democracy—founded upon liberty, equality, and fraternity—appears as the necessary ethical precondition of political democracy. Liberty without equality becomes privilege; equality without fraternity breeds antagonism; and democracy without moral cohesion risks authoritarian domination. Constitutional morality functions as the normative bridge between institutional design and social transformation, demanding civic discipline, respect for constitutional values, and resistance to devotional politics that threaten democratic accountability. The Constitution is therefore interpreted not merely as a legal framework but as a transformative moral project aimed at reconstructing democratic character.

Ambedkar's social democracy ultimately redefines democracy as an ethical mode of association grounded in dignity and reciprocal recognition, rendering his thought normatively urgent in contemporary India.

Globalisation and Socio Cultural Changes in India

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Abstract

Globalisation, a popular term widely discussed today, is a significant phenomenon that has influenced every aspect of human life, including language, culture, society, politics, communication, thinking, fashion, lifestyle, economy, media, entertainment, and education. It is changing the global situation, and India is not anomaly to this change. Growing discrepancies among different segments of the Indian population, as well as unevenness in the dissemination of a global culture, promote diversity. As a result, numerous aspects of our custom and history continue to coexist alongside adoption and rejection. As a result, globalization is much larger, more complex, and varied. This paper mainly seeks to investigate, using a small-scale quantitative study, the quick changes occurring in cultural, religious, linguistic, and lifestyle aspects within Indian families, driven by the growing use of the English language and Information and Communication Technologies during the globalization era. The findings indicate that our strong desire to pursue modernity and progress in order to thrive in a globalized world is gradually being achieved, yet this process is also reshaping us into individuals who are no longer truly Indian, but rather strangers to our own culture and traditions.

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Abstract

This paper examines the dynamic relationship between society, language, and justice in English literature, arguing that language functions not merely as a medium of expression but as a powerful instrument through which social hierarchies are constructed, maintained, and challenged. Drawing primarily on William Shakespeare's The Merchant of Venice and Harper Lee's To Kill a Mockingbird, the study explores how linguistic authority shapes legal and moral judgments within their respective societie

The paper begins by analysing how language operates within institutional frameworks such as the courtroom, where speech becomes a decisive tool in determining justice. In The Merchant of Venice, legal rhetoric and contractual language are manipulated to expose the tension between law and mercy, revealing how justice can be both performed and distorted through words. Similarly, in To Kill a Mockingbird, courtroom discourse reflects the deeprooted racial prejudices embedded within social structures, demonstrating how societal bias infiltrates supposedly neutral legal systems.

Using a socio-linguistic and New Historicist approach, the paper argues that literature exposes the instability of "justice" as an absolute concept. Instead, justice emerges as something negotiated through language, influenced by power relations, social norms, and cultural ideology. By foregrounding marginalized voices and examining silences within the text, the study further highlights how literature questions dominant narratives and opens space for alternative understandings of fairness and morality.

Ultimately, this paper contends that English literature not only mirrors societal conflicts surrounding justice but actively interrogates the linguistic mechanisms through which injustice is normalized. Through its nuanced portrayal of speech, silence, and rhetoric, literature reveals that justice is not merely delivered by law but constructed through discourse. In doing so, it encourages readers to critically examine the relationship between language and power in their own social contexts.

Neera Nagini: The Forgotten Heroine of the Indian National Movement

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Abstract

Neera Nagini, aka Neera Arya, is one of the greatest freedom fighters of our country. As we know, our country was controlled by the British Colonial government for around 200 years. During this time, many of organization were established by our freedom fighters to achieve Swaraj. Amongst these organizations the INA (Indian National Army) left a great impact on the history of the National Movement. As it is known that this organization was led by the great patriot and the fear of the British empire Netaji Subhas Chandra Bose. Many Indian people had joined the organization and took an active role in direct action against the British Government. Not only that, but also many women were encouraged by Netaji and as a result large number of women stepped out of their homes join the INA. For women, Netaji announced the formation of the Rani Jhansi Regiment on October 22, 1943. By then, 1000 women had been recruited for this regiment. Some important members of this regiment were the Thiver sisters, Navratnam sisters, Rojamana and Dr Laxmi Swaminathan, who was appointed the first captain of this regiment. During that time, Nerra Arya came from her hometown and joined the INA, and after seeing her capabilities, Netaji appointed her as the first lady spy in the intelligence department of the INA. From here, the struggle of Neera Arya for independence as a freedom fighter had started, and for the safety of Netaji, she did not even hesitate to kill her husband, Srikant Ranjanjan Das, who was a senior officer in the Intelligence Department under the British Government. After this incident, Netaji gave her the title 'Nagini'. She continued her job as an intelligence officer, gathering important messages for INA. After the Surrender of INA in August 1945, most of the soldiers were arrested, but suspicious members of this organization especially the most targeted officers, such as Neera Nagini was arrested and sent to Kalapani imprisonment. During the imprisonment of Kalapani, she was brutally tortured, even she had also gone through the pain of rape and molestation, But the tortures had never weakened her zeal and morality; as a true patriot, she never put down her head in front of the British Government. Neera Arya was the first woman prisoner who had managed to escape from Kalapani. Then she went to Hyderabad and always worked for the betterment of the country without revealing her identity and never requested to government for any economic assistance. She was selling flowers to earn her livelihood and died in 1998.
Objective: The objective of this article is to discuss the struggle and contribution of Neera Arya in the Indian National Movement. Also, to highlight the untold story of Neera Arya.

The Mathematical Blueprint for Environmental Sustainability and Green Living

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Abstract

Environmental sustainability is often illustrated as an ethical imperative or political agenda, yet at its deepest level it is a mathematical challenge rooted in systems analysis, optimization, and dynamic modeling. The topic argues that mathematics provides the foundational language through which the complex relationship between human societies and the Earth system can be understood, measured, and governed. By translating ecological processes into quantitative frameworks, mathematics enables us to diagnose environmental stress, anticipate systemic risks, and design pathways toward resilience.

The intellectual roots of sustainability can be traced to the population theories of Thomas Robert Malthus, who warned of exponential population growth against finite resources, and to Pierre-François Verhulst, whose logistic growth equation formalized the concept of environmental carrying capacity. These early differential equation models established that natural systems operate within limits and that unchecked growth inevitably encounters constraints. Modern ecological modeling extends these insights through predator–prey dynamics, resource competition models, and coupled differential systems that reveal oscillations, equilibria, and thresholds embedded within natural processes.

Contemporary sustainability frameworks further refine these principles. The "Doughnut Economics" model proposed by Kate Raworth conceptualizes a safe and just operating space bounded by social foundations and planetary ceilings. This framework transforms sustainability into a bounded optimization problem: maximize human well-being while remaining within scientifically quantified planetary boundaries. Similarly, coupled human–environment system (CHES) models integrate ecological variables with social behaviors, recognizing that feedback loops between public opinion, policy, and ecosystem health can generate nonlinear outcomes.

Nonlinearity is central to sustainability analysis. Drawing on dynamical systems theory pioneered by Henri Poincaré, bifurcation theory explains- critical thresholds where small parameter changes trigger abrupt regime shifts. Climate transitions, forest dieback, and coral reef collapse exemplify such nonlinear phenomena. Mathematical indicators such as rising variance and autocorrelation in time-series data provide early warning signals of "critical slowing down," enabling preemptive intervention. These insights underscore that environmental collapse is often not gradual but sudden, reinforcing the need for rigorous quantitative monitoring.

Measurement tools such as the Sustainable Development Pathway Index operationalize sustainability assessment by integrating ecological and socioeconomic capital into composite metrics. Through statistical modeling and multivariate analysis, the pathway index evaluates whether development trajectories are balanced or exploitative. Such indices convert abstract goals into measurable benchmarks, guiding evidence-based policy decisions.

Mathematics also drives technological transformation. Optimization algorithms, stochastic modeling, and machine learning enhance renewable energy integration within smart grids, balancing fluctuating supply and demand in real time. Sustainability is not merely supported by mathematics—it is structured by it. Differential equations reveal limits, network theory maps global interdependencies, optimization designs efficient systems, and statistical inference anticipates risk. By embracing mathematics as the primary language of

environmental stewardship, humanity gains the capacity to navigate planetary boundaries responsibly and to cultivate a resilient.

Ethical Horizons: Assessing Collective Responsibility in the Climate Crisis

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Abstract

The ultimate wealth of human life, ‘good health ‘is under thrlreat day by day due to extreme environmental degradation. Due to polluted air, unsafe water, deforestation and climate change heart disease, respiratory problems and infectious diseases are increasing. The main causes of climate change are industrialization, burning of fossil fuels, deforestation and excessive greenhouse gas emission, which are increasing the Earth’s temperature. This is resulting in melting glaciers, rising sea level, sever droughts, floods, cyclones and severe damage to ecosystem. Our main responsibility in climate change is to reduce the negative impact on the environment. We should plant trees, prevent wastage of electricity and water, reduce the use of fossil fuels, reduce waste, recycle and adopt an environmentally friendly lifestyle. Only individual awareness and collective efforts can save the world from disaster. Climate change is a global problem that can only be solved through collective action . Every small step matters for the future of the planet. Humans have animmense role to play in protecting the environment. To maintain the balance of the environment, we should plant trees, reduce the use of plastic, save electricity and water, and manage waste properly . Personal awareness and environmentally friendly living can make the world habitable and beautiful for future generations.

Ethics in Scientific Research and Information Use: Ensuring Integrity, Accountability and Social Responsibility

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Abstract

Ethics in scientific research and the use of information is a major concern for trust in science today. Ethical research practices are crucial for maintaining an informed academic community. As scientific inquiry grows across different fields and digital technologies change how we create, share, and use information, ethical challenges have increased. Problems like research misconduct, plagiarism, data fabrication, authorship disputes, privacy violations,

predatory publishing, and misuse of artificial intelligence threaten the credibility of scholarship and public trust. They also impact social justice, transparency, and accountability. This paper explores the basic principles of research ethics, the main ethical challenges in scientific practice, and the responsibilities of researchers, institutions, publishers, and libraries in promoting ethical use of information. It emphasizes the importance of research integrity frameworks, open science principles, data ethics, and information literacy in tackling these emerging issues.
The paper pays special attention to the role of libraries in supporting ethical scholarship through awareness programs, plagiarism detection tools, research data management services, and digital literacy initiatives. It argues that building a culture of ethical responsibility is essential for maintaining the integrity of science and ensuring it has a positive impact on society.

Inner Management: a quest for healthy being and concious society through the insight of Srimad Bhagavadgita

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Abstract

The process of Westernization leads us to the illusion of unlimited power nourished by scientific and technological achievements. As a result, our path to moral degradation is widened. Thus, we store wealth for peace and power for happiness and our greed increases day by day. It is not the fault of science or technology, but of its blindfull use. This is the real challenge that threatens our humanity and here Bhagavadgītā comes to rescue us by presenting a holistic vision of life and action. The Bhagavadgītā emphasizes the importance

of ‘managing oneself’ for the sake of individual and society, because the ultimate goal of a being is “Sarvabhutahitherata" i.e., “welfare of all beings". This good is more dignified and superior than the ideal of western thought of ‘greatest happiness of the greatest number’ which can be achieved through altruistic vision of action. The value system of modern management and modern generation arises from the tendency of self -glorification but the value system in the Bhagavadgītā emerges from Self-realization. Success can be achieved only through external management; this is not the right idea but Self-management is also essential. We see the lack of proper management of selfrealization in Dhṛtarāshtra, Duryodhana even in Arjuna. Bhagavadgītā continuously gives us the motivation for selfmanagement. Bhagavadgītā plays a unique role in this regard. Here Śrī Kṛṣna plays a great role of a psycho – analyst. The ultimate goal of any motivation is to restore our humanity.

Rural Tools and Cattle in Southwest Bengal’s Agricultural Economy, 1870–1947

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Abstract

This article explores the interconnected roles of agricultural tools and cattle in the agrarian economy of Southwest Bengal from 1870 to 1947. By examining primary sources, colonial reports, vernacular literature, and oral histories, it aims to trace the relationship between agricultural technology and peasant livelihoods in the region. The article argues that despite the emergence of new tools in other parts of colonial India, Southwest Bengal maintained a reliance on traditional implements. This persistence was largely due to environmental, socioeconomic, and political factors. While the colonial period saw significant advancements in science and technology, these innovations did not adequately support the rural and

labourintensive farming communities of Southwest Bengal. Instead, traditional tools and technologies continued to play a crucial role, providing greater employability for rural and tribal populations in the area.

"MINI CONSTITUTION" OF INDIA : A STUDY

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Abstract

As a citizen of India we have to know about the constitution of India. All organizations or institutions should have their own rules and regulations for the fulfillment of their objectives and for their smooth functioning. The State is a political organization or institution. As an organization all states also have their own rules and regulations. Because without rules and regulations it is not possible to fulfill their objectives and to govern the state smoothly. The rules and regulations of any State through which the state is governed are collectively known as the constitution. All States have their own constitution. The nature of the constitutions of various States can be different. But the presence of the constitution is the common feature of all the States. The term constitutional amendment is closely associated with the constitution. Because constitutional amendment means any change, addition, deletion in the original

constitution, which is essential for the development state and citizens and also to adjust with the time. The 42nd constitutional amendment act of 1976 is the most significant constitutional amendment act in the history of constitutional amendment in India. Because this constitutional amendment act bring so many changes to the constitution of India. And for this reason the 42nd constitutional amendment act of 1976 is regarded as the "mini constitution" in India. In this paper I focus on the "mini constitution". And I also find out the nature and importance of the 73rd constitutional amendment act which is very essential to know for all.

The Environmental Foundations of Indigenous Healthcare System in Darjeeling

Sarda Om Sai Ram Subba

Abstract

The Indigenous healthcare system of Darjeeling is deeply rooted in the ecological diversity and cultural traditions of the Eastern Himalayas. This study explores how local environmental conditions—such as forest ecosystems, altitudinal variation, climatic patterns, and rich biodiversity—form the foundation of traditional healing practices among Indigenous communities including the Lepcha, Bhutia, and Nepali groups. Drawing upon traditional ecological knowledge (TEK), healers utilize medicinal plants, seasonal harvesting techniques, and spiritually informed therapeutic practices to maintain holistic well-being. Health is perceived not merely as the absence of disease but as a balanced relationship between humans, nature, and spiritual forces. The research highlights the interdependence between biodiversity conservation and the sustainability of Indigenous medical systems. However, environmental degradation, climate change, commercialization of forest resources, and generational shifts in knowledge transmission increasingly threaten these practices. By examining the environmental underpinnings of Indigenous healthcare in Darjeeling, this study emphasizes the need for culturally sensitive conservation strategies and policy

frameworks that integrate traditional knowledge into contemporary health and environmental governance.

Racial Discrimination and the Promise of Constitutional Equality for India's Northeast

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Abstract

Despite more than seven decades of constitutional governance, racial discrimination against individuals from India's Northeast region continues to expose a troubling gap between constitutional guarantees and lived realities. This paper undertakes a doctrinal analysis of the Indian constitutional framework to examine whether existing legal protections adequately address race-based discrimination experienced by Northeast communities in mainland India. While Articles 14 and 15 enshrine equality before law and prohibit discrimination on specified grounds, the absence of explicit anti-racism legislation and weak enforcement mechanisms reveal structural limitations in translating formal equality into substantive justice.

The study draws upon documented incidents, judicial precedents, committee reports, and secondary empirical scholarship to demonstrate how racial "othering" Often rooted in physical appearance, cultural stereotyping, and geographic marginalisation, manifests in housing discrimination, workplace exclusion, verbal abuse, and targeted violence in urban spaces. Such practices not only undermine constitutional morality but also challenge India's commitments under international human rights instruments, including the Universal

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Declaration of Human Rights and the International Convention on the Elimination of All Forms of Racial Discrimination.

The paper examines how the constitutional promise of equality remains incomplete for Northeast citizens due to three core gaps: doctrinal ambiguity regarding race as a protected category, inadequate statutory recognition of racial harassment, and institutional underresponsiveness in enforcement. By integrating socio-legal scholarship with constitutional interpretation, the study highlights how systemic prejudice is often trivialised as isolated misconduct rather than addressed as a structural rights violation.

The paper concludes by proposing the need for clearer legislative articulation of race-based discrimination, strengthened accountability frameworks, and greater incorporation of Northeast perspectives within national legal discourse.

Cultural Pluralism in Jalpaiguri District: Interactions among Rajbanshi, Tribal and Migrant Communities.

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Abstract:

Jalpaiguri district of northern West Bengal represents a significant site of cultural diversity shaped by the coexistence of Rajbanshi, tribal, and migrant communities. This article examines the dynamics of cultural pluralism in the region by analyzing patterns of interaction, coexistence, and mutual influence among these groups. Drawing on historical context, social practices, and everyday cultural exchanges, the study explores how language, rituals, occupations, festivals, and local traditions contribute to the formation of a shared social space while preserving distinct identities. The research highlights that cultural pluralism in Jalpaiguri is not merely the presence of multiple communities but an ongoing process of negotiation, adaptation, and cultural exchange. Rajbanshi traditions interact with tribal customs and migrant cultural practices, creating hybrid forms of social and cultural expression. At the same time, issues of identity, socio-economic change, and migration

influence the nature of these interactions. The study argues that despite differences in ethnicity, language, and tradition, a pattern of coexistence and interdependence has developed over time, shaping the district's unique cultural landscape. Understanding these interactions provides important insights into regional identity, social harmony, and the broader discourse on multiculturalism in eastern India.

Water, Worship, and Words: Exploring the Sacred Narratives

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Abstract

The sacred landscape of early Bengal, stretching across the fertile deltas of the GangesBrahmaputra-Meghna delta – were shaped as much as by worship and words. This paper explores how fluvial ecology, religious practice, and literary production intersected to construct distinctive sacred narratives in Bengal. Water is an essential and efficacious motif in establishing the position and authority of places of worship. Karatoyā Māhatmya, is an example of such underrated text, in this broader context of understanding historical process of the region of undivided Bengal, precisely northern Bengal. This text is firmly bestowed to the sacred river Karatoyā, originating from the Himalayas, enters Bengal from the borders of Bhutan in the north through the districts of Darjeeling and Jalpaiguri. The cultureestablishing role of this river is vital to discuss about the city of Mahāsthangarh, along with its tīrtha element. Geographic and natural specificities of the region of Karatoyā were in immediate relation to the developments within religious tradition flourishing there like, Barunī Snān (bath). The text Karatoyā Māhatmya unravelled the mutual exchange where Karatoyā

receives the Brahmanical and pan-Indian imprimatur, and also Ṛsi Bhārgava enters the realm of regional culture. By situating textual traditions alongside archaeological and epigraphic evidence, it argues that Bengal's religious imagination was deeply embedded in its riverine environment.

Socio-Economic Condition of SC/ST Women in Tea Garden Areas of Jalpaiguri District

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Abstract

Tea plantations in the Dooars region of Jalpaiguri district are characterised by a long history of labour dependency, structural inequality, and social marginalisation. Scheduled Caste (SC) and Scheduled Tribe (ST) women constitute a significant proportion of the plantation workforce and play a crucial role in sustaining tea production. However, their socioeconomic condition remains marked by persistent poverty, limited access to education, inadequate healthcare, and poor living standards. This study examines the multiple dimensions of marginalisation experienced by SC/ST women in tea garden areas, focusing on employment patterns, income insecurity, health and nutritional status, educational attainment, and access to welfare schemes. The findings reveal that despite high labour participation, women face low wages, occupational vulnerability, and restricted decision-making power within both the household and the workplace. Structural barriers such as low literacy, lack of awareness, and weak institutional support further reinforce their economic and social exclusion. In addition, gender-based discrimination, poor housing infrastructure, and limited healthcare services exacerbate their vulnerability. The paper highlights the need for targeted policy interventions focusing on livelihood diversification, education, health services, and social protection to improve the quality of life of SC/ST women in tea garden communities. Strengthening

institutional support and promoting community-based empowerment initiatives are essential for achieving inclusive and sustainable development in plantation regions.

Revisiting the Contributions of Dal Bahadur Giri to the Indian Freedom Struggle

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Abstract

The Indian Freedom Struggle constitutes one of the most significant and protracted phases in modern history, culminating in the end of nearly two centuries of British colonial rule. India's independence was achieved through the collective participation of diverse communities and regions, whose contributions together shaped the trajectory of the anti-colonial movement. Among these, the Gorkha community of India played a crucial, though often underrepresented, role in advancing nationalist aspirations. In the Darjeeling region, the Gorkhas were actively drawn into the national movement under the leadership of Dal Bahadur Giri, a prominent local figure who inspired political consciousness and patriotic commitment among the hill population. Despite his relatively short life, Dal Badahur Giri's leadership left a lasting imprint on the region's engagement with the freedom struggle. His efforts in mobilizing support, fostering unity, and aligning local concerns with the broader objectives of the Indian National Congress exemplify the dynamic interplay between regional activism and national politics. This article seeks to examine the life and contributions of Dal Bahadur Giri and to highlight how a small district such as Darjeeling produced a leader who commanded deep respect among national leaders. Affectionately known as "Pahari Gandhi,"

Dal Badahur Giri symbolized the spirit of sacrifice, leadership, and ideological commitment that defined the era. By foregrounding his achievements, the study underscores the importance of integrating regional narratives into the broader historiography of India's independence movement.

দা িজিলং জলার সাধারণ াগার আে ালেনর গাঁড়ার কথা

কালীকৃ সূ ধর, গেবষক

সারাংশ

াগার আে ালন একিট সামা িজক ও সাং ৃ িতক আে ালন। উনিবংশ শতা ীর শষ িদেক আেমিরকা ও ইংলা েথম াগার আে ালন হয়। ইউেরা েপ িশ িব েবর ফেল জনগেণর মেধ িশ া, ান, িচ াধারা িবকা েশর জন ধানত াগার আে ালন গেড় ওেঠ। এইসময় থেক মানু েষর মেধ া েনর চা িহদার বৃ ি ঘেট। এরফেল িবে র িবিভ দেশ াগার িল িতি ত হেত থা েক। াগা েরর সা িবক উ িতর জন াগার িলেক ক কের ে িমক জনগণ াগার আে ালন (Library Movement) গেড় তা েলন। ইং েরিজ িতশ 'Library' শ িটর উৎপি হেয়েছ লা িটন শ 'Liber' থেক। 'Liber' শ িটর অথ 'বই রাখার ান'। অথাৎ

াগার বলেত এমন একিট ানেক বাঝায় যখা েন সকল ধরেণর ববহারকারীর জন বা ান সমৃ অনান সংগৃহীত সাম ী প িতগতভা েব সংরি ত কের রাখা হয় এবং েয়াজন অনুযায়ী য কউ তা ববহার করেত পা েরে। াগা েরে মানু েষর তথেসবা ও ানাজেনর জন ানসমৃ বই ও অনান সাম ী পিরকি ত ও সু ভা েব সং হ, সংর ণ ও িবতরণ কের থা েক। বতমান বে উ রবে র ঐিতহমি ত দা িজিলং জলার াগার আে ালন ও াগার বা লাইে রী

িত ার ইিতহাস তুেল ধরার চ া করব। ১৯১৭ সালে জলায় ভারতীয় বসায়ী গা ী, চা বাগানের মালিক, উিকল, ডা ার, িশ ক এবং ভূ ামী-স দায়ের সি িলত েচ ায় ‘দাজিলং িডসি িপপল এাসিসেয়শন’ নামে বৃি ধারীেদর একিট সংগঠন গেড় উেঠিছল। এই সংগঠেনর িনজ একিট াগার িছল। পরবতীেত ১৯২৪ সালে এখানে ‘ নপালী সাহিত সে লন’ নামে একিট সং া িতি ত হয়। এই সে লেনর উেদাগে নপালী ও বাংলা সাহিেতর ম ীব েন একিট াগার াপিত করা হয়। অনিদেক দাজিলং জলার সমতল অ ল অথাৎ িশিল িড়র াচীন সাধারণ াগার “তরাই হরসু র িমউিনিসপাল পাবিলক লাইে রী” ১৯২১ সালে াপিত হেয়িছল। তেব াধীনতার পরবতীকালে দাজিলং জলায় াগার িত াতা ও াগার আ ালেনর জায়ার এেসিছল, িবেশষ কের িবংশ শতা ীর আশর দশক পয । বতমানে দাজিলং পাহাড় অ েল ১িট সরকাির

াগার, ৪িট সরকাির সাহায া টাউন বা সাব-িডিভশনাল াগার, ৬৬িট সরকাির সাহায া ামীণ বা াথিমক াগার রেয়েছ। অনিদেক দাজিলং সমতল অ ল অথাৎ িশিল িড় মহকুমা অ েল সরকাির াগার ১িট, ১িট সরকাির সাহায া জলা াগার, ৪িট সরকাির সাহায া টাউন বা সাব-িডিভশনাল াগার, ২৩িট সরকাির সাহায া ামীণ বা াথিমক াগার রেয়েছ।

From Principle to Policy Management: Challenges to Green Constitutionalism in India

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Abstract

In the twenty-first century, the environmental crisis has compelled nations to reconsider the question of environmental protection. India, too, is constitutionally committed to safeguarding the environment for its people. However, alarming levels of pollution have raised serious concerns about environmental justice. Environmental degradation not only exerts a devastating impact on biodiversity but also undermines the moral foundations of society by facilitating violations of the fundamental rights of citizens.

Moreover, maintaining an adequate standard of living should be a precondition for sustainable economic and industrial development in a democracy. The realization of the right to live in a clean and healthy environment is possible only through the genuine political will of policymakers. The time has come to move beyond power-centric politics toward governance guided by constitutional mandates. In a context where the legislature often appears

institutionally more dominant than the judiciary, it becomes necessary to ensure the strict and effective implementation of the green provisions of the Constitution. Without such a transformation, the gap between niti (policy) and neeti (principle) will remain unresolved.
Keywords: Green Constitutionalism, Environmental Degradation, Environmental Protection, Power Politics, Policymaking

Gender, Law, and Reform: Vidyasagar's Perspective on the Age of Consent Bill (1891)

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Abstract

The Age of Consent Bill was introduced in 1891. The main gist of the act was to legally prohibit sex intercourse prior twelve years old of bride. Persia reformer Beharamji Malabari was started a social reform movement in against child marriage. Finally with the help of British Government, the Age of Consent Bill was passed. Discontent was ignited at many places in India. The incidents of two cases played a vital role behind the bringing of this Bill-one of which was the case of a Marathi girl named Rukmabai and her husband in the Bombay High Court in 1885, another incident came up in the Calcutta sessions Court in the name of Express versus Harimohan Maiti. The main reason for the second case was a rape of a young bride mane Phulmoni by her husband. In that perspective, social reform was needed in the Indian society. For these two incidents, Age of Consent Bill was introduced. But the controversy over the act spread various newspapers. In Bengal, some prominent people strongly opposed the act like Vidyasagar, Rajendralal Mitra, Motilal Ghosh etc. During that

time, Vidyasagar had been suffering from stomach pain. Although, British Government sought Vidyasagar's views in favour of this Bill. But Vidyasagar expressed his opinion against the Bill.

Mutual Shaping: Scientific Innovation and the Transformation of Cultural Practices

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Abstract

Science and technology influence cultural identities and social practices. Digital tools support the preservation of traditions. Communication infrastructures expand global interaction. Technological change also affects everyday rituals. This paper examines how scientific advancement contributes to the transformation of cultural practices. Existing research often focuses on the social impact of technology or on cultural resistance to scientific change. However, limited attention has been given to the reciprocal interaction between science and culture as an ongoing process. Much of the literature treats cultural change as a onedirectional consequence of technological progress. This study addresses this gap by analysing science and culture as mutually shaping forces. Scientific developments are associated with shifts in norms, values, and traditions. Local practices interact with global cultural influences. Cultural symbols may be reinterpreted or commercialized within new economic and social contexts. These developments are understood here as processes of negotiation rather than simple replacement.

The analysis focuses on three areas. First, communication technologies alter patterns of social interaction. New forms of cultural exchange emerge, while established practices face adjustment. Second, advances in biological and medical sciences, such as vaccination,

surgical procedures, and assisted reproductive technologies (IVF) influence customs related to birth, illness, and death. In many societies, traditional healing systems coexist with biomedical frameworks. This coexistence produces hybrid healthcare arrangements. Third, scientific research informs ethical debates and public policy discussions. Climate science shapes conversations about sustainability and environmental responsibility. Our study argues that science and culture influence one another continuously. Cultural values and institutional structures shape scientific priorities. Scientific developments, in turn, affect cultural practices. This reciprocal interaction helps explain patterns of continuity and change in contemporary societies.
Keywords: scientific advancement, transformation, social interaction, hybrid healthcare, sustainability, continuity and change.

ENVIRONMENT AND TRIBES: SCIENTIFIC BONDING

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Abstract

The scientific bonding between the environment and tribal communities is rooted in Traditional Ecological Knowledge (TEK), a cumulative body of knowledge, practice, and belief that has evolved over generations, allowing indigenous communities to live in harmony with their ecosystems. While modern science is analytical, TEK is experiential, with both systems sharing a focus on biodiversity conservation, sustainable resource management, and ecological resilience.

• Tribal practices, such as shifting cultivation (jhum), involve rotational land use, which, when properly managed, prevents soil exhaustion and allows forest regeneration.Tribal communities possess deep knowledge of medicinal plants and sustainable harvesting.Their knowledge includes predicting weather patterns based on local biodiversity and using traditional methods for water harvesting and conservation.Tribal worldviews often consider nature as a “God of Green” or “Mother Earth” where forests are viewed not just as resources but as sacred, sentient entities, fostering an ethos of respect rather than exploitation.

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Exploring the Religious and Cultural Heritage of Jalpaiguri District: A Gateway to the Legacy of North Bengal

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Abstract

Jalpaiguri is one of the prominent districts of West Bengal, situated at the foothills of the Himalayan region, and it is a treasure trove of history, tradition, culture, and ethnic diversity, offering a unique glimpse into the soul of North Bengal. These diverse ethnic communities, such as the Bengalee, Rajbanshi, Adivasi, Rava, Garo, and Meech, have all left a mark on the rich religious and cultural heritage of the Jalpaiguri District. However, the co-existence of multiple communities has also shaped a harmonious social landscape that flourished on shared values and customs; i.e., we can say that Jalpaiguri is also a hub of rich folk culture and heritage. Jalpaiguri is also a hub of folk culture, where different ethnic groups preserve their unique oral traditions through language, music, and dance. Notable folk elements include Bhawaiya, Bishahari, Tista Buri, and Mechini songs of the Rajbanshi community; Maruni, Deosi, and Jhaure dances of the Nepali community; Chyoi dance of the Tamang people; Cham dance of the Bhutia community; and Nagurnai songs of the Mech community. These cultural expressions reflect the emotions, lifestyle, and close connection to nature of

the region's people. In addition to its folk traditions, Jalpaiguri is home to several sacred sites that bear testimony to its spiritual heritage. The number of important temples, such as Jalpeswar, Jatileswar, and Bateswar in Maynaguri, which are dedicated to Lord Shiva, and the Saktapitha Bhramari Devi temple in Bodaganj, are witnesses to the ancient heritage of Jalaiguri district. All these sites further highlight the deep-rooted cultural and religious history of the region. Although Jalpaiguri may not only be a mainstream tourist destination, it also remains a hidden gem for culturally curious travellers, offering a rich narrative of North Bengal's legacy through the traditions, history, and heritage of its diverse communities.

The Case of a Gig Worker: An Analysis of Legal Safeguards for App-Based Delivery Workers

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Abstract

"E-commerce delivery boy dies in an Accident"- TOI 24th Oct 2021, "A Bizarre Accident occurred at Kadamba Plateau, Pizza Delivery Boy Critically Injured"- Goa 24x7, 12 Sept 2024, "Delivery Boy hit by a Truck succumbs to Injuries at GMC"- TOI 10TH Oct 2023. These are just a few Newspapers clipping of showcasing the present state of Platform workers.

Despite the progressive provisions of the Social Security Code, 2020, there exists a significant gap between the law on paper and its practical application for delivery workers in Goa. These workers continue to face perilous working conditions, income instability, and a lack of access to essential social security benefits like inadequate health insurance, disability cover, and pensions. The problem also ventures into business strategies that affect life altering decisions made by workers due to policies like the example of "10-minute delivery" or quick delivery incentives. App Based delivery workers exist in a limbo where enjoyment of their basic rights is hindered.

This study will analyze the adequacy of the Code's framework and identify the legal and practical hurdles to its effective implementation in protecting this vulnerable group of workers within the state and the country.

The study will employ a combination of Doctrinal and Empirical approach. The Study also makes recommendations for a dedicated policy and amendments to existing law if necessary.

Understanding Science and Society : Re-reading Nature in the Bengali Literary Imagination of Bibhutibhushan Bandyopadhyay

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Abstract

The relationship between science and society has often been explored through policy debates and philosophical inquiry; however, literature offers a profound ethical and experiential dimension to this discourse. This paper seeks to understand the interconnections between science, society, and justice by engaging with the concept of nature articulated in the Bengali literary imagination of Bibhutibhushan Bandyopadhyay. His works, particularly novels such as Pather Panchali and Aranyak, construct nature not merely as a backdrop but as a living moral universe that shapes human consciousness. By situating nature at the centre of human existence, Bibhutibhushan challenges anthropocentric models of progress. Science, in his literary universe, is not rejected; rather, it is implicitly called upon to align with compassion, humility, and ecological balance. His narratives illuminate how technological or economic advancement, when detached from ethical responsibility, generates social inequality and environmental degradation. In re-reading Bibhutibhushan through the lens of science, society, and justice, this study demonstrates how Bengali literature contributes to interdisciplinary dialogues on sustainability and ethical modernity. Ultimately, the paper proposes that literature, as exemplified by Bibhutibhushan, provides a humanistic framework within which scientific advancement can be reconciled with social justice and ecological harmony.

BODILY PRIVACY IN CUSTODY: THE CONSTITUTIONAL LIMITS OF STRIP SEARCHES IN INDIAN PRISONS

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Abstract

Strip searches is one of the most intrusive procedures of state power in Indian Prisons. These are conducted in the name of security, and they directly interfere with bodily privacy and dignity of prisoners. Article 21 guarantees privacy but despite having the constitutional right such practices are unevenly enforced across the country. This article examines the constitutionality of strip searches in India by analysing the Prisons Act 1894, state prison manuals, and landmark judgments. This article will discuss whether the strip searches satisfy the test of necessity, proportionality and procedural fairness which is laid down in K.S. Puttaswamy v Union of India. This article will also discuss how the strip searches often causes humiliation and psychological harm especially to women, undertrial prisoners and marginalized groups. This article will argue that need for prison security cannot be used as a blanket justification for intrusive searches that strip prisoners of their bodily privacy. It stresses that such practices must carefully be limited, closely supervised by courts and guided by clear rules.

Keywords: Strip Searches, Prisoners Rights, Right to Privacy, Article 21, Human Dignity

Social Changes in West Dinajpur during 1947 to 1990

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Abstract

The period between 1947 and 1990 represents a volatile yet foundational era for West Dinajpur,a district defined by the scars of Partition and the subsequent struggle for structural reform.Following the 1947 division of Bengal, the district emerged as a truncated entity, grappling with a massive influx of refugees and a deeply entrenched feudal agrarian system. This conceptexamines the transition from a colonial-feudal society to one shaped by radical land reforms and the rise of organized Left politics.The immediate post-1947 era was dominated by the resettlement of displaced populations fromEast Pakistan. This shifted the district's demographic balance and placed immense pressure onland and resources, leading to the emergence of new social hierarchies and urban clusters intowns like Balurghat and Raiganj.For much of the mid-20th century, West Dinajpur was abastion of the Jotedari system (landlordism). The society underwent a seismic shift during thelate 1960s and 1970s with the rise of the Tebhaga movement and later, the implementation ofOperation Barga. This period saw the empowerment of sharecroppers and the dismantling oftraditional rural power structures.The district transitioned from Congress-dominated patronage to becoming a stronghold for theLeft Front. This political shift was not merely electoral; it institutionalized the Panchayati Rajsystem, which decentralized power and brought marginalized rural voices into the localgovernance framework by the late 1970s. The 1980s marked the final years of the unified WestDinajpur. The societal pressures and administrative challenges of managing such ageographically elongated district eventually led to its bifurcation in 1992 into Uttar (North)Dinajpur and Dakshin (South) Dinajpur, a move rooted in the developmental disparities anddemographic shifts of the preceding decades.ConclusionBy 1990, West Dinajpur had moved from a frontier district defined by displacement to apolitically conscious agrarian society. The period solidified the role of the peasantry as adominant social force and set the stage for the modern administrative identities of the North andSouth districts.

The Environmental Foundations of Indigenous Healthcare System in Darjeeling

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Abstract

The Indigenous healthcare system of Darjeeling is deeply rooted in the ecological diversity and cultural traditions of the Eastern Himalayas. This study explores how local environmental conditions—such as forest ecosystems, altitudinal variation, climatic patterns, and rich biodiversity—form the foundation of traditional healing practices among Indigenous communities including the Lepcha, Bhutia, and Nepali groups. Drawing upon traditional ecological knowledge (TEK), healers utilize medicinal plants, seasonal harvesting techniques, and spiritually informed therapeutic practices to maintain holistic well-being. Health is perceived not merely as the absence of disease but as a balanced relationship between humans, nature, and spiritual forces. The research highlights the interdependence between biodiversity conservation and the sustainability of Indigenous medical systems. However, environmental degradation, climate change, commercialization of forest resources, and generational shifts in knowledge transmission increasingly threaten these practices. By examining the environmental underpinnings of Indigenous healthcare in Darjeeling, this study emphasizes the need for culturally sensitive conservation strategies and policy frameworks that integrate traditional knowledge into contemporary health and environmental governance.

Below the Threshold, Above the Stakes: Interaction Patterns and Escalation Pathways in South China Sea Maritime Encounters (2015–Present)

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This research, titled "Below the Threshold, Above the Stakes: Interaction Patterns and Escalation Pathways in South China Sea Maritime Encounters (2015–Present)," delivers a critical assessment of the complex maritime interactions and coercive processes at play among China, ASEAN member states, the United States, and other great powers in the South China Sea. It emphasizes on Gray-zone maritime encounters, which are characterized by ambiguous and calibrated coercion below the threshold of armed conflict, and which have escalated since 2015. The research will examine how these actors seek to achieve strategic intentions through strategic rivalry, inducement, and diplomatic manoeuvring in contested maritime spaces.

The core research aim of this paper is to shed light on interaction patterns and escalation pathways through the integration of diverse perspectives, including China's dualtrack approach of coercion and inducement against ASEAN, ASEAN member states' hedging strategies and diplomacy and the attempts of the United States and other great powers to maintain their influence for stabilizing regional balance. This multi-actor approach to analysis aims to account for how these intersecting and sometimes competing strategies contribute to the prolongation of maritime standoffs, crises, and diplomatic rivalries, all while resisting the escalation to large-scale conflict.

Methodologically, the research will use qualitative case studies and event analyses of recorded maritime encounters since 2015, as well as policy and expert viewpoints along with open-source intelligence. This allows tracing the reaction patterns of maritime actors, ranging from the Chinese maritime militia and coast guard to ASEAN naval forces and US freedom of navigation operations, and evaluating the institutional response, including ASEAN's diplomatic efforts and US-led coalition activities within the framework of the Indo-Pacific strategy. The research also contextualizes and speculates maritime encounters within the overall geopolitical framework of great power contestation and regional multilateralism. The research aims to achieve the following key objectives: (1) To identify the modalities and escalation levels of Gray-zone maritime encounters between China and regional actors; (2) To analyse the strategic rationale of China's coercive and inducive policies toward ASEAN

states, including the "divide and rule" implications for regional cohesion; (3) To assess ASEAN's hedging policies and diplomatic role in the face of escalating US-China rivalry; and (4) To analyse the roles and effects of external factors such as the US, Japan, Australia, and India on maritime security dynamics. This paper will try to scrutinize major research questions such as- How does China operationalize calibrated coercion and inducement to advance maritime claims while managing reputational and economic risks? In what ways do ASEAN states maintain strategic autonomy through hedging amid pressure from China and outreach from the U.S. and allies? How do U.S. and other global powers' maritime strategies and diplomatic engagements influence Gray-zone encounters and regional stability? Etc.

This paper contributes to international relations and security studies by offering a nuanced understanding of maritime Gray-zone tactics and strategic interactions that transcend simplistic binaries of war and peace. It highlights ASEAN's continuing but challenged centrality in regional security architecture in an era marked by great power competition. By embedding China's maritime coercion within the multi-actor regional framework, the study provides insights into the intricate balance of power, influence, and diplomacy shaping the South China Sea's contested waters. The findings have implications for policymaking directed at managing escalation risks, sustaining regional order, and promoting cooperative security arrangements amid high-stakes maritime contestation.

Shashi Deshpande's 'The Dark Holds No Terrors'

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Abstract

Shashi Deshpande's 'The Dark Holds No Terrors' presents the life of Sarita, a successful doctor whose public authority contrasts sharply with her private fear. Though educated and economically independent, she experiences emotional and physical violence within her marriage. This paper addresses the central problem of whether women's professional success alone can challenge deeply rooted patriarchal structures within the home.

The paper argues that the novel exposes domestic space as a site where male authority is reasserted when traditional gender roles are unsettled. Saru's achievements disturb the expected balance of power in her marriage, revealing how fragile masculine identity can become when confronted with female success. Through close textual analysis, this study examines how fear, guilt, and silence operate as subtle forms of control within intimate relationships.

Saru's return to her childhood home further reveals how obedience and self-doubt are shaped by early social conditioning. The novel suggests that inequality persists not only through public institutions but also through everyday domestic practices that normalise imbalance. This paper concludes that Deshpande does not merely depict marital conflict; she questions the cultural assumptions that sustain it. By revealing the hidden mechanisms of power within ordinary family life, the novel invites a reconsideration of marriage, authority, and gender justice, positioning literature as a space for social reflection and reform.

Folk Rituals, Oral Traditions, and Community Festivals of the Rajbanshi Community in Jalpaiguri District

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Abstract

The Rajbanshi community of North Bengal represents a culturally rich indigenous group whose traditions reflect deep connections with agrarian life, ecological surroundings, and regional history. This paper examines the folk rituals, oral traditions, and community festivals of the Rajbanshi people in the Jalpaiguri district of West Bengal. Drawing on folklore studies, regional ethnography, and secondary research, the study explores how these cultural expressions function as mechanisms of identity formation, social cohesion, and intergenerational knowledge transmission. Folk rituals related to agriculture, fertility, and village deities demonstrate the community's ecological consciousness and syncretic belief systems. Oral traditions, including folktales, folk songs, proverbs, and ritual chants, preserve collective memory and moral values in predominantly oral cultural settings. Community festivals and village fairs act as performative spaces where ritual, music, and social bonding intersect. The paper also discusses the impact of modernization, migration, and media exposure on traditional practices. While these forces have led to transformations in ritual forms and participation patterns, Rajbanshi cultural traditions continue to adapt rather than disappear. The study argues that documentation and preservation of such intangible heritage are essential for sustaining regional cultural diversity and understanding subaltern cultural histories in contemporary India.

Education as Human Capital: Its Transformative Role

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Abstract

Education as human capital goes beyond being just a social good. It acts as a key economic investment for sustainable development and social change. This paper focuses on examining education as both an economic asset and a transformative force shaping productivity, governance, and equity. Studies in development economics find that one more year of schooling raises personal earnings by about 8–10%. Countries with more average schooling years also see better long-term GDP growth. India's National Education Policy (NEP) 2020 supports this with a focus on skills for jobs and innovation.

Education brings big social benefits too. It improves public health and cuts infant mortality. It promotes gender equity, stable populations, and more civic involvement. Education for girls especially helps family welfare and mobility across generations. It even lowers fertility rates for better population balance. In today's global knowledge economy, education sparks innovation and tech skills. It builds competitive job markets with critical thinking, digital literacy, research abilities, and STEM focus. With automation rising, it teaches lifelong learning to handle job changes.

Education strengthens governance by creating informed citizens who value the constitution and responsibility. It empowers groups like Scheduled Castes, Tribes, and rural women for fair economic and political roles. Inclusive curricula reduce inequality and teach multiculturalism and ethical leadership. Investing in quality education for all creates lasting gains in human development and strong institutions. We must view it as the base for national progress, social justice, and real growth.

Caste, Class, and Custody: Over Representation of Marginalised Groups and the Crisis of Prisoners' Rights

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This study looks at how caste, class, and custodial authority interact structurally to influence incarceration trends in India. Drawing upon prison statistics, constitutional jurisprudence, sociological scholarship, and empirical studies, it interrogates the persistent over representation of Scheduled Castes, Scheduled Tribes, religious minorities, and economically disadvantaged groups within Indian prisons. Particular attention is paid to the disproportionate presence of these communities among undertrial prisoners, who constitute a significant majority of the incarcerated population according to data published by the National Crime Records Bureau.

The study argues that this pattern is not incidental but structurally embedded within the criminal justice system. Policing practices, bail jurisprudence, socio economic vulnerability, and unequal access to legal representation operate cumulatively to criminalise poverty and marginality. Arrest becomes more probable for those located at the intersection of caste stigma and economic precarity. Pre-trial detention becomes prolonged due to inability to furnish bail bonds, lack of competent counsel, and systemic delay. Custody, therefore, functions not merely as a site of confinement but as an instrument of social control. Through an analysis of Articles 14, 19, 21, and 22 of the Constitution of India, the paper evaluates the normative promise of equality before law and protection of life and personal liberty. It examines landmark decisions such as Hussainara Khatoon v. State of Bihar, which recognised the right to speedy trial, and subsequent jurisprudence of the Supreme Court of India affirming prisoners' rights to dignity, legal aid, and humane treatment. While these interventions mark significant doctrinal progress, the paper highlights a persistent gap between constitutional ideals and custodial realities.

Caste-based segregation inside jail facilities, persistent overcrowding, insufficient medical facilities, and recorded incidents of violence against inmates are all revealed by observations. The combination of economic weakness and caste discrimination increases vulnerability to abuse and institutional neglect. The report also notes that although though rights-based litigation has the potential to be revolutionary, it is still unable to effectively address structural inequality in the absence of concurrent changes to bail procedures, law enforcement, and the provision of legal aid.

The central argument advanced is that the carceral system reproduces existing social hierarchies rather than neutralising them. Incarceration patterns mirror entrenched socioeconomic stratification. Marginalised communities experience the criminal process not as a neutral adjudicatory mechanism but as a continuum of exclusion.

The paper concludes by advocating structural reform grounded in decarceration strategies, expansion of state funded legal aid, bail reform prioritising non-custodial measures, enhanced accountability for custodial violence, and disaggregated data collection based on caste and class indicators. It calls for a reorientation of criminal justice policy from punitive containment to rights centred transformation.

By situating incarceration within broader structures of inequality, the study contributes to contemporary debates on constitutionalism, social justice, and the politics of punishment in India.

RTE Norms and Reality in Public Primary Schools: A Secondary Data Analysis for Phasidewa Block in Siliguri Subdivision

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Abstract

Primary education is the starting point for building basic skills among children. It is the basis for pursuing higher education, which reduces inequality and poverty. The Right to Education (RTE) is the legal framework that assures every child gets free and compulsory education, and it is provided under the Right of Children to Free and Compulsory Education Act, 2009. Here, in this paper, we have seen the status of some selected indicators in public primary schools mentioned in the RTE norms for the Phasidewa block in Siliguri subdivision by taking secondary data for the year 2024-25. This study shows that almost all the schools have access to functional drinking water, functional girls' and boys' toilets, and availability of trained teachers in government primary schools in Phasidewa block, but there are a large number of schools that don't have all the pucca building blocks, library, and boundary wall.

This study shows the gap between the RTE norms and the reality in public primary schools in this block and identifies where investment is needed the most to fulfil the RTE norms.

Bengal's Pedagogical Shift Traditional to Modernity: The Rise of Western Education in Colonial Bengal

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Abstract

The emergence of Western education in Bengal altered its history forever. The introduction of Western education amid the British colonial rule in Bengal was a historic chapter. Although the British colonial government inaugurated
Western education on their behalf own interests, but later by virtue of receiving Western education an educated middle class also known as "Bhadralok" emerged. They effectuated radical changes in the socio-economic and political life of Bengal and subsequently engaged themselves in diverse genres of movements and struggles against the British. Consequently, in 1947, in the face of intense nationalist movements, the British colonial government was forced to withdraw their ruling power from this country. There emerged immense differentiation between the education system in the pre-colonial period and Western education. British authorities coupled with Christian missionaries and some modern enlightened Bengali men also contributed to the introduction of Western education in Bengal. This article will mainly explore the pre-colonial education system and the rise of Western education paradigm in the colonial period.

The Stratigraphy of the Nation: Pramatha Nath Bose, Geologist-Educator, and the Literary Cartography of Indian Modernity

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Abstract

This seminar paper undertakes a critical examination of the complex legacy of Pramatha Nath Bose (1855–1934), reconceptualising his role from that of a colonial geologist to a foundational architect of Indian modernity. Although Bose is frequently celebrated as the discoverer of the iron ore deposits that facilitated the establishment of the Tata Iron and Steel Company, his profound contributions to the intellectual and literary spheres of colonial Bengal have received comparatively scant scholarly attention. This study contends that Bose strategically deployed literature and education as vehicles for 'scientific nationalism,' thereby forging a dynamic interplay between his geological investigations, institutional endeavours—particularly the Bengal Technical Institute and the National Council of Education—and his extensive literary corpus. Drawing on Jogesh Chandra Bagal's biographical research, Dr. Subhayu Chattopadhyay's historiographical perspective on Bose's trajectory 'From Science to Society: Journey of an Indian Geologist, and Monoranjan Gupta's analyses of his pedagogical innovations, this paper advances the thesis that Bose's literary productions—especially his historical and biographical writings—functioned as the indispensable 'software' supporting the industrial 'hardware' he aspired to embed within the Indian consciousness. These writings, far from being peripheral pursuits, constituted deliberate interventions aimed at nurturing a rational, technically proficient, and historically self-aware citizenry, thereby facilitating the decolonization of the Indian mind through the interlinked forces of empiricism and industrial self-determination.

Role of Tea Garden Labour in North Bengal during the Colonial Period: An Assessment

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Science and technology in Colonial North Bengal (Darjeeling, Jalpaiguri, Cooch Behar) were driven by British resource exploitation, focusing on tea plantation technology, railway expansion, and early environmental mapping. The region's development was heavily influenced by the need to transform it into a colonial sanitarium and economic hub. The tea industry in Darjeeling and the Dooars drove technological adoption, including specialized machinery for processing tea leaves and the development of the Darjeeling Himalayan Railway (a pioneering engineering project) to connect the hills to the plains.The colonial state utilized scientific forestry to manage forest resources in North Bengal, transforming native forests into commercial timber sources.Early records, such as Harendra Narayan Chowdhury's 1903 account, show a strong focus on tracking environmental data, including detailed rainfall measurements in Cooch Behar.While agricultural research was initially limited, local botanical exploration was pursued to support cash crops in the region. These initiatives transformed North Bengal from a relatively isolated region into a crucial, technologically-managed economic zone within the Bengal Presidency.

Theo-logical Capital : A Critique of the Convergence of Religious Nationalism and Iniquitous Crony Capitalism

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Abstract

The contemporary rise of right-wing religio-political movements across democratic societies has renewed scholarly attention to the social-psychological mechanisms through which majoritarian ideologies consolidate political power while eroding democratic norms. In India, the ascendance of Hindutva politics under the Bharatiya Janata Party (BJP) provides a salient case for examining how religio-political hegemonic ideology mobilizes religious sentiment, reconfigures democratic norms (freedom, equality), and reshapes political-economic priorities (big mandir, statues).Drawing upon social psychology and political psychology, this study situates Hindutva within broader theoretical frameworks of majoritarian hegemony, media manipulation propaganda, and authoritarian populism, emphasizing its appeal to religious sentiment, communal identity, and narratives of a glorious civilizational past (temporal illusions). The paper engages critically with the phenomenon of creeping majoritarian authoritarianism with democratic mask- oligarchic power structure operating within formally democratic institutions. Another question of concern is the relation between religio-political hegemony, financing the propaganda machine, and rise in crony-capitalism which is correlated with increasing inequality, less emphasis on fundamentally important human development indices like - affordable education, health care, child nutrition. We try to examine the implications of this religio-political hegemony, and crony-capitalism as manifested in rising inequality, with specific focus on changes in literacy rates in India.

The findings suggest that right-wing religio-political hegemonic ideology operates through a social-psychologically sophisticated, media-amplified system that normalizes divisive prejudice while incrementally hollowing out democratic accountability. This process constitutes a form of creeping majoritarian authoritarianism that warrants urgent attention.

The Progress Paradox:
Balancing Rapid Scientific Advancement with Social Responsibility

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In the contemporary era, the velocity of scientific discovery often outpaces the development of ethical guardrails and social frameworks. This 'Progress Paradox' suggests that while scientific breakthroughs—ranging from Generative AI to CRISPR—offer solutions to age-old problems, they simultaneously risk exacerbating social inequality, eroding privacy, and destabilising labour markets. The nexus of Science, Society, and Justice requires a recalibration as innovation is not viewed as an end in itself, but as a tool for collective human flourishing.

Research Problem: The primary challenge lies in the widening 'Ethical Gap': the disconnect between the technical capability to innovate and the societal capacity to govern that innovation justly. Without a framework for social responsibility, scientific advancement threatens to benefit only a select elite while externalising risks to vulnerable populations.

Objectives & Hypotheses

1. Objective: To evaluate the impact of rapid automation on socioeconomic equity.
   Hypothesis (H1): Rapid scientific advancement without inclusive policy leads to increased wealth disparity.
2. Objective: To assess the role of transparency in scientific research.
   Hypothesis (H2): Higher levels of institutional transparency correlate with increased public trust in scientific outcomes.
3. Objective: To identify the ethical literacy of corporate stakeholders.
   Hypothesis (H3): Corporate veterans prioritise market speed over long-term social impact assessments.
4. Objective: To examine the efficacy of current regulatory frameworks.
   Hypothesis (H4): Existing legal structures are insufficient to mitigate the risks of emerging biotechnologies.
5. Objective: To determine the influence of philanthropic intervention in science.
   Hypothesis (H5): Philanthropic funding shifts scientific focus toward marginalised societal needs.

Research Methodology: This study employs a Mixed-Methods Research Design.
Qualitative: Primary data were gathered through 20 In-depth Expert Interviews with leading ethicists, scientists, and policy makers to gain nuanced insights into the 'Progress Paradox.'
Quantitative: A Structured Questionnaire was administered to 50 respondents, including a diverse cohort of academicians, corporate veterans, philanthropists, social activists, and corporate professionals.

Data Analysis & Interpretations: Preliminary analysis indicates a significant 'Responsibility Deficit.' While 85% of academicians expressed concern over the pace of unregulated tech, corporate veterans

emphasized the ‘competitive necessity’ of speed. Data reveals that philanthropists and social activists act as the primary bridge, though they lack the legislative power to enforce ethical standards. The consensus across all groups suggests that ‘Justice’ is currently an afterthought in the R&D cycle.

Suggestions & Recommendations: Integrated Ethics: Implement ‘Ethics-by-Design’ protocols where social activists are consulted during the conceptual phase of scientific projects.
Regulatory Sandboxes: Create flexible legal environments that allow for innovation while maintaining strict oversight on social displacement.
Cross-Sectoral Literacy: Mandate social justice and humanities training for STEM professionals and corporate leaders.

Future Impact & Conclusion: The imbalance between scientific power and social responsibility risks a ‘societal rejection’ of progress characterised by technophobia and deepened systemic injustice. However, if balanced, this paradox can be resolved through a trans-disciplinary approach that treats justice as a fundamental variable of scientific success. Ultimately, the survival of a stable society depends on our ability to ensure that the ‘Future’ is a place where everyone is invited.

যু সংঘাত ইতিহাস ও বি ক স ক:একিট ভিবষৎ তাশা

ড. সুবণা সন, গেবষক

বাংলা িবভাগ, উ রব িব িবদালয়

যু ও সংঘাত মানব ইতিহাসের অিবে দ অংশ, যা রা ীয় সীমানা পুনিনধারণ, সা াজের পতন এবং নতুন িব বব া তিরেত মূল ভূিমকা রেখেছ। যুে র ভয়াবহতা মানব সভতার জন চরম অিভশাপ, যা অনাকাি ত াণহানি, মানিবক িবপযয়, এবং সুদূর সারী অথৈনিতক ংসয ডেক আেন। এিট ঘরবাি ড়, অবকাঠামো ও পিরেবশ ংস কের, নারী-িশ সহ অগিণত মানুেষর জীবন িবপ কের এবং দীঘ ায়ী মন াি ক ও সামাি জক ত সৃি কের। যুে র ফেল অিজত উ য়ন মুহূেতই ধূিলসাৎ হেয় যায়। যুে র সবেচেয় বড় িশকার হয় সাধারণ মানুষ। িশ , নারী ও বৃ রা সবেচেয় বিশ ভু েভাগী হন। লাখ লাখ মানুষ গৃহহীন হেয় শরণাথী জীবনযাপন কের। যু মাে নই িবেবেকর পরাজয়, যখা েন িত মুহূেত অজ িনরপরাধ মানুেষর মৃতু ঘেট। শহর, ব র, হাসপাতাল ও িশ া িত ান ংস ূেপ পিরণত হয়। যুে র ফেল য িবপুল অথৈনিতক িত হয়, তা কাি টেয় উঠেত জে র পর জ লেগ যায়। আধুিনক যুে বব ত মারণা , রাসায়িনক পদাথ এবং পারমাণিবক অে র ভাব পিরেবশ ও বা তে র ওপর মারা ক ভাব ফেল, যার ফল দীঘকাল ধের ভাগ করেত হয়। যু পিরবার েলা েক িবি কের, ত ণ জ েক অিন য়তার িদেক ঠেল দয় এবং মানুেষর মেন দীঘ ায়ী ভীিত ও মার সৃি কের। যুে র কা েনা িবজয়ী নই, আেছ কবল

ংসলীলা। থম ও ি তীয় িব যু ১৯১৪--১৯১৮ ও ১৯৩৯-১৯৪৫- এর মেতা বড় সংঘাত েলা আ জাি তক স েকর আমূল পিরবতন কের জাি তসংঘ ও পরাশি েলার উ ান ঘিটেয়েছ। এছাড়া, ি যু ও ছায়াযু বতমান বি ক রাজনীিতেত ভাব ফলেছ। িব জু েড় সংঘা েতর িবভীিষকাময় ইতিহাস আমা েদর শখায় য, শা ি ই একমা পথ। ি তীয় িব যুে র পর জাি তসংে ঘর িত া এবং ইউেরাপীয় ইউিনয়েনর মেতা জাট গঠন শা ি াপেনর য়াস িছল। ত িশ বৃি এবং সা াজবাদী মানিসকতা বড় সংঘা েতর িদেক ঠেল দয়। বতমান সমেয় সরাসির রা ে র যু ে র বদেল উপরা ীয় সশ গা ী বা ি যু ে র ববহার বেড়েছ-, যা মধ াচসহ িবিভ অ েল অি িতশীলতা তির করেছ। স দ, ভূরাজনীিত, ধম, এবং জাতীয়তাবাদ যু ে র ধান কারণ িহেসেব কাজ কের। যু ে র ভয়াবহতা থেক মু ি পেত এবং একিট সু র ভিবষৎ গড়েত যু নয়, শা ি র পেথ হাঁটাই বু ি মা েনর কাজ।

Flood, Environment, and Society in Post Colonial Jalpaiguri District: A Study of Environmental History

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Abstract

The study of the environment has become an important dimension of historical research across the world. Issues such as floods, environmental degradation, dams, and climatic variability, and their complex relationship with human society, have attracted growing scholarly attention. Throughout human history, floods have remained a recurring and often decisive natural force shaping settlement, economy, and livelihood. In recent decades, they have received even greater public and academic focus due to rising vulnerability and the scale of destruction they cause. The Jalpaiguri district, located in the ecologically fragile Dooars–Terai belt, is intersected by dynamic Himalayan rivers such as the Teesta River, Jaldhaka River, Raidak, and Kaljani. Most of these rivers are highly unpredictable in character, frequently unleashing devastating floods and causing extensive and recurring riverbank erosion. As a result, the district regularly experiences seasonal inundation and geomorphological instability. This paper examines the causes and changing patterns of floods in the post-1947 period, with particular emphasis on the major floods of 1968 and the 1990s. It analyses their multifaceted impacts on the environment, economy, and society of Jalpa iguri, situating the discussion within the broader framework of environmental history.

ि व ान, समाज और ाय: एक अंतः ि वषय ि कोण

डॉ पु ा कु मारी

ि हंदी ि वभाग, का ि लयागंज कॉलेज

उ र ि दनाजपुर (पि म बंगाल)

शोध सारांश

ि व ान, समाज और ाय तीनो ं आपस म जुड़े ए हाइनका अंतः संबंध एक गितशील च है जहाँ ये तीनो ं एक दूसरे को भा ि वत और आकार देत हैl ि व ान हम ान और तकनीक दान करता है, समाज हम एक संरचना और व ा दान करता है, ाय हम सही और गलत के बीच का अंतर बताता है। ि व ान समाज को कई तरह से भा ि वत करता है। ि व ान ने हम नए उपकरण और तकनीक दान ि कए ह, ि जससे हमारे जीवन को आसान बनाया जा सकता है। ि व ान ने हम ा , ि श ा, और प रवहन के े म नए अवसर दान करते है ि जससे कारण हमारे समाज म ा ंि तकारी बदलाव आया है। समाज की ज रत और ा थिमकताएं ि व ान के शोध की ि दशा तय करती है। वही ं समाज की सं ृ ि त और राजनी ि तक प र ि तयां वै ा ि नक गित को बढ़ावा देती ह या ि फर उसके दायरे को सी ि मत करती ह। ले ि कन ि व ान के कु छ नकारा क पहलू भी ह, जैसे ि क पयावरण दूषण और हिथयारो ं का ि नमाण करना।

ाय का उ े समाज म शां ि त और व ा बनाए रखना है। एक ायपूण समाज वही ं है जहां तं ता और समानता के बीच संतुलन हो और ि कसी कार का भेद -भाव न हो। ले ि कन ाय णाली म कई सम ाएं ह, जैसे ि क ा चार और प पात l वही ि व ान समाज को नए उपकरण और तकनीक दान करता है, समाज ाय णाली को मजबूत बनाता है और ाय ि व ान समाज को सही ि दशा म ले जाता है। ले ि कन इस अंतः संबंध म कई चुनौ ि तयां ह, जैसे ि क ि व ान का दु पयोग, समाज म असमानता, और ाय णाली म ा चार, तकनीकी तक आम जन की प ंच न होने के कारण समाज म असमानता पैदा होता है जो सामा ि जक ाय के ि व ह। ि व ान ाय के ि लए माण और समाज के ि लए समाधान दान करता है तो समाज,ि व ान को ल देता है और ाय की मांग करता है वही ं

ाय ि व ान के उपयोग को ि विनयिमत करता है और समाज म समानता सु ि नि त करता है। हम इस अंतः संबंध को समझना होगा और इसके ि लए काम करना होगा। हम ि व ान का उपयोग समाज के

ि हत म करना होगा, समाज के ि हत के ि लए ाय णाली को मजबूत बनाना होगा, और ाय को ि व ान, समाज के ि हत म उपयोग करना होगा।

Between Liberty and Regulation: Constitutional Limits on Online Hate

Speech in India

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Abstract

The rise of social media and digital technologies has transformed communication, amplifying diverse voices and shaping public discourse. Yet this expansion of digital liberties comes with challenges, particularly the rapid spread of online hate speech targeting individuals or communities based on religion, caste, gender, race, or ethnicity. This raises a critical dilemma: how can society curb digital harm while preserving the freedoms that underpin democracy? In India, constitutional protections guarantee freedom of speech, though certain restrictions exist to safeguard public order, morality, and national unity. However, the speed and reach of digital content often outpace traditional regulatory mechanisms. This study examines the regulation of online hate speech and provides suggestions for a balanced framework that mitigates harm while maintaining democratic liberties. It envisions a digital environment where rights are protected, accountability is ensured, and social justice is advanced.

A Decadal Analysis of LULC Scenarios in the Lish River Basin using RS and GIS Techniques

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Abstract

The Lish River Basin, situated in the Eastern Darjeeling Himalayas, is a geoenvironmentally sensitive region characterized by rugged terrain and a fragile ecosystem. This study investigates the Land Use and Land Cover (LULC) scenarios of the basin to understand the shifting patterns of surface features driven by both natural processes and anthropogenic activities. Utilizing multitemporal satellite imagery (such as Landsat and Sentinel data) and Geographic Information System (GIS) techniques, the research quantifies changes across major LULC categories, including dense forest, open forest, tea gardens, agricultural land, built-up areas, and riverbeds. The analysis reveals a significant transformation in the basin's landscape over the past few decades. Key findings indicate a gradual depletion of dense forest cover, largely attributed to the expansion of human settlements and the intensification of tea plantation activities. Furthermore, the basin has witnessed an increase in degraded lands and widened riverbeds, likely exacerbated by frequent landslides and high sediment loads characteristic of the region. The conversion of natural vegetation into impervious surfaces and agricultural plots highlights the growing human footprint in this mountainous catchment. These LULC shifts have profound implications for the hydrological regime and slope stability of the Lish Basin. This study provides a vital baseline for policymakers and environmental planners to implement sustainable land management strategies and disaster risk reduction measures in the Eastern Himalayan foothills.

Trauma and Justice: Human Trafficking under BNSS

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ABSTRACT

Human trafficking continues to constitute a grave violation of human rights in India, with vulnerable coastal regions such as Goa witnessing recurring instances of exploitation and organized trafficking networks. While rescue operations are conducted and first information report is mandatorily registered under Section 173 of Bhartiya Nagarik Suraksha Sanhita, 2023, procedural compliance alone does not guarantee substantive justice. The criminal procedures often prioritize investigation and prosecution, yet insufficient attention is directed towards the psychological conditions of rescued victims. Survivors of trafficking frequently endure severe psychological trauma, fear, stigma, and coercive control which may inhabit their willingness to engage with law enforcement or persue legal remedies this paper critically examines whether the contemporary procedural framework under the BNSS sufficiently accommodates the psychological vulnerabilities of trafficking survivors during mandatory FIR registration and subsequent institutional processes. The title of the research paper is"Trauma and Justice: Human Trafficking under BNSS." Adopting a doctrinal and analytical methodology, supported by secondary reports and interdisciplinary insights from mental health and victimology studies, the research identifies a structural gap between procedural compliance and substantive victim centered justice. The study argues for integrating psychological sensitivity into policing practices to ensure effective realization of trafficking survivors human rights within the contemporary criminal justice framework.

Reimagining Ancient Wisdom: Research, Revival, and Relevance of Indian Knowledge Systems

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Dr. Babulal Bala[4]

Abstract

"We owe a lot to the ancient Indians, teaching us how to count. Without which most modern scientific discoveries would have been impossible"___Albert Einstein

Bhāratvarsha has been a fertile soil for a diverse and multifaceted array of knowledge traditions encompassing history, geography , philosophy, mathematics, metallurgy, cryptography, rock-cut architecture techniques, sulba sutras, harvesting techniques, astronomy, astrophysics , linguistics, ayurveda, yoga, governance, classical arts and holistic education rooted in consciousness. Evolved over millennia, these intellectual traditions reflect advanced scientific reasoning, deep philosophical inquiry and sustainable ways of living. In today's rapidly changing world, Indian Knowledge Systems (IKS) offer enduring insights into well-being, ecological balance, ethical leadership, scientific inquiry and inclusive education. The growing national and global interest in IKS highlights its relevance as a dynamic framework which capable of shaping contemporary innovation, governance, education and socio- cultural identity.

The very notion that technology is merely applied science is a relatively modern concept. In reality, early humans were pioneers or innovators who crafted technologies like stoneworking, agriculture, animal husbandry, pottery, metallurgy, textile production, bead-making, wood-carving, cart-making, sailing, and more, showcasing their resourcefulness and ingenuity.

Ancient indians, in particular, possessed a profound understanding of various technologies, which enabled them to transform their environment. Their contributions have significantly enriched our knowledge of how to harness and adapt to the world around us, leaving a lasting legacy in the process.

This research paper aims to explore an interdisciplinary perspective for exploring and critically engaging with India's civilizational knowledge traditions. The paper also seeks to reinterpret various dimensions of IKS through modern research methodologies and integrate them with current scientific, technological and socio-educational paradigms. In this paper We'll also emphasis on women and knowledge systems ,foregrounds gender perspectives and acknowledges women's contributions throughout world's intellectual history. Overall, it seeks to re-examine India's own indigenous knowledge for modern applicability, encourage new researches and foster global dialogue grounded in Indian civilizational values envisioning a future where traditional wisdom and modern innovation coexist harmoniously.

Digital Preservation of Sanskrit and Multilingual Heritage: Challenges and Opportunities in the 21st Century

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Abstract

Language is one of the most significant carriers of culture, knowledge, and civilizational memory. Among the classical languages of the world, Sanskrit occupies a uniqueposition due to its vast corpus of literature encompassing philosophy, science,linguistics, spirituality, and traditional knowledge systems. For centuries, Sanskritmanuscripts and texts have preserved India's intellectual heritage and have influenced numerous regional languages and cultural traditions. However, many of these invaluable sources remain scattered in libraries, temples, monasteries, and private collections, often in fragile physical conditions. In the 21st century, digital technology has emerged as a powerful tool for safeguarding and disseminating this multilingual cultural heritage.The digital preservation of Sanskrit and related multilingual traditions involves the systematic digitization, cataloguing, and archiving of manuscripts, inscriptions, and classical texts. Through technologies such as high-resolution imaging, digital libraries, Optical Character Recognition (OCR), and online databases, scholars and institutions areworking to protect ancient manuscripts from deterioration while making them accessible to a global audience. Major digital initiatives have enabled researchers, linguists,historians, and students across the world to study Sanskrit texts without geographical limitations. In addition, digital platforms support multilingual interfaces, allowing Sanskrit knowledge to be interpreted and transmitted through modern Indian and international languages.Despite these advancements, the process of digital preservation faces several significant challenges. Sanskrit manuscripts are often written in diverse scripts such as Devanagari, Bengali, Grantha, Sharada, and others, which complicates accurate digitization and text recognition. Many manuscripts are handwritten, damaged, or incomplete, making digital transcription difficult. Furthermore, the lack of standardized meta data, insufficient funding, limited technical expertise, and the need for interdisciplinary collaboration often hinder large-scale preservation efforts. Another challenge is ensuring the authenticity and scholarly accuracy of digital editions,especially when converting traditional texts into searchable electronic formats.At the same time, the digital era offers unprecedented opportunities for the preservation and revitalization of Sanskrit and multilingual cultural heritage. Digital humanities research, artificial intelligence–based language processing, and collaborative online platforms are enabling new forms of textual analysis, translation, and interpretation.These technologies not only protect ancient knowledge but also facilitate inter

cultural dialogue and global academic exchange. Moreover, digital preservation encourages younger generations to engage with classical languages and traditional knowledge systems in innovative ways.Therefore, the digital preservation of Sanskrit and multilingual heritage is not merely atechnical undertaking but a cultural and intellectual responsibility. By integrating traditional scholarship with modern technological tools, societies can ensure that the linguistic, philosophical, and humanistic wisdom embedded in Sanskrit literature continues to enrich global knowledge systems and contribute to the broader discourse of language, society, culture, and humanities in the modern world.

Assessment of Groundwater Dynamics and Contamination: A Case Study of Islampur Block, Uttar Dinajpur District, West Bengal

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Abstract

Groundwater serves as the primary lifeline for both domestic consumption and intensive agricultural activities in the Islampur block of Uttar Dinajpur. However, this critical resource is currently facing a dual threat of qualitative degradation and quantitative depletion. This paper investigates the prevailing groundwater-related problems in the Islampur block, focusing on the hydro-geochemical characteristics and the socio-economic impacts of declining water tables.Data synthesized from various hydrogeological reports indicates that the region is characterized by high concentrations of dissolved iron (Fe), frequently exceeding the permissible limits (0.3 mg/L) set by the Bureau of Indian Standards (BIS). This poses significant challenges for portability and public health. Furthermore, while Islampur lies within the fertile MahanandaDonk basin, the shift toward water-intensive Tea and Boro rice cultivation has led to seasonal stress on shallow aquifers. The excessive withdrawal during the pre-monsoon season often results in the failure of traditional tube wells, forcing rural communities to rely on deeper, more expensive extraction methods. The study also highlights emerging concerns regarding trace elements like arsenic and iron, which, while traditionally associated with southern districts of West Bengal, have shown sporadic presence in the northern alluvial plains due to geographicweathering. Anthropogenic factors, including the indiscriminate use of nitrogenous fertilizers and poor sanitation infrastructure, further exacerbate the risk of nitrate and microbial contamination. The paper concludes that without integrated water resource management (IWRM), including the promotion of rainwater harvesting and crop diversification, the region faces a future of acute water insecurity. The findings emphasize the need for regular water quality monitoring and the implementation of community-level filtration systems to safeguard the health of the local population.

Some important Folk Culture of the Namasudra Community of North Bengal: An Assessment

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Abstract:The autobiography of a nation of a region or country is it's folk culture. Humans are the only animals in the animal kingdom that have their own culture. We can collectively call the folk mentality that is created within the well organized population of a particular town or region the folk culture. The culture that originates at this folk level is called folk culture. From ancient times to the present, people of various races , tribes, castes and religious have lived in North Bengal. Among the tribes living in North Bengal, one of the largest groups is the Namasudra Community. Social scientists say that North Bengal is a miniatures version. The Namasudras are one of the majority Communities among the Bengali Hindu Caste. Numerical, the Namasudras were the largest Hindu Caste in East Bengal. They lost everything except their clothes and lives immediately after the partition of the country. Among the large Number of refujee who have arrived in North Bengal, one of the main groups is the Namasudras. The Namasudras are social and indipendent minded. The fact that the Namasudras are a large and strong Nation in terms of Language and literature Culture is widely reflected in their Folk Culture. This Namasudra Community has its own food habits, clothing, rituals and professions. The fact that the Namasudras Community has maintained its uniqueness in its traditions and Culture in the course of Bengali development can be easily inferred from its Karma, Religion various rituals. The roots of the Folk Culture Of The Namasudra Community in these districts of North Bengal are intertwined with the birth, death, marriage and Verious Worships, Festivals, Rituals and Vows practiced throughout the year by the caste and tribe here. The people of this large Namasudra Community have developed verious Cultural structures on their own initiative, which can still be seen in rural Bengal to day. For example- Pushura, Surya Pujar Gan, Charak Puja, Baida Dance, Bhalla Bulla, Gorkhnath Puja,Tin Nather Mela or Pagoler Mela, Buri Puja, Vastu Puja,Manasa Puja, Gashi, Bhai Chatu, Natai Puja, Hal Yatra and Many More.Folk Festival are not just joyful events, they have several social Values. Besides, the busy life throughout the year is mainly based on agriculture. For entertainment, these common people organize music festivals like Dehattava, Pushura, Ashta Sakhi, Vatiyali etc. Those who celebrate festivals may not always be aware of the Social significant of the festival. For them, celebrating festivals means upholding traditions or adhering to customs and behavior. Folk

culture is the term used to describe the various Folk beliefs, Folk songs etc. That have been created by the people and continue to flow at their own pace in folk society for a long time.

Retrospecting Justice- The hinge of Political Discourse since 'time Immemorial'

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Justice, a much hyped concept and practice in political discourse has been, and is, considered a foundational base of Civil Society since antiquity. From Plato's work Republic which asserts justice as harmony within the Soul and State to John Rawl's 'veil of ignorance' in his Theory of Justice the idea metamorphosizes into a bastion against inequality, making certain that the worst -off are not perpetually marginalized. As such, the connotation of Justice surpasses mere legal compliance to incorporate fairness, equity and moral integrity in all aspects of existence. In this day and age marked by misadventure of unimaginable proportions viz, mounting inequalities, Climate crisis, Geo political turmoils and technological disarray and disruptions the relevance of justice and the urgent need for institutionalizing it cannot be amplified. It provides the basis for social solidarity, financial security and human self-worth assuring that the power hierarchy does not crumble into tyranny and exploitation.

At its essence, Justice addresses disproportionate inequalities resulting from flawed distributive mechanism that have reaped havoc and social unrest globally. The world Inequality Report 2022 highlights the richest 10% capturing 57% of global income inciting and powering populism and strifes from India's Farmer Protest to Black lives Matter Movements. Bereft of Justice, such resentments aggravate into violence sabotaging democratic institutions, as has been, the recent case in Bangladesh, Nepal and Sri Lanka. In India the escalating caste-based atrocities and gender violence showcased by NCRB report 2023 released later in 2025 show 7. 2% rise in overall crimes. Wherein India recorded 0. 7% rise in crimes against women, 0.1% rise against SCs and 2.6% rise against STs annually. At the International level, the ICC's dwindling stance with prosecution for war crimes in Ukraine, and Gaza accentuates how expedient Justice reinforces spiral of retribution. Harnessing from Gandhian stance on Non Violence, empathy and ancient African Ubuntu philosophy Transformative justice seems to only afford optimism by emphasizing on recuperation over penalty, community and social harmony .In an era of Intelligent Automation algorithmic discrimination in hiring and constant digital vigil endangers freedom and fairness necessitating moral code like the EU's AI Act.

This paper unfolds the multifaceted relevance of justice, normatively navigating moral principles within human rights; politically critiquing authoritarianism and showcasing the subtle rise of neo-fascist forces and in effect, furthering social integration and democratic durability. It contends that

resilient Justice mechanism via affirmative action; legal system overhaul, procedural improvements and integrative strategies are prerequisites for alleviating imbalances and securing effective liberties. In essence justice is not simply distributive, procedural or retributive but transformative indispensible for sustainable development and human self worth in pluralistic democracy.

Precarity of Labour and Leisure

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This paper examines the precarity of labour and leisure in the platform economy through a participant observation study of Blinkit delivery partners in New Delhi. Drawing on critical theory and Marxist political economy, the study conceptualizes contemporary life under platform capitalism as a form of "life at lease," where workers do not fully control the conditions of their labour, time, or even the digital infrastructures through which they work. In this context, essential aspects of life-employment, social interaction, and technological tools are accessed through temporary contractual arrangements that reinforce structural dependence on digital platforms.

The research combines theoretical insights from scholars such as Karl Marx, Harry Braverman, Moishe Postone, and Shoshana Zuboff. The fieldwork was conducted through participant observation across three eight-hour shifts (morning, evening, and night) over a 24hour cycle at a Blinkit dark store in Munirka, New Delhi. By working as a delivery partner, the study documents the everyday realities of gig work, including algorithmic management, unpaid waiting time, fluctuating earnings, and the blurring of boundaries between working hours and personal time. Semi-structured and informal interviews with delivery partners further supplement the observational data.

The findings reveal that the platform economy intensifies labour precarity through algorithmic control, piece-rate payment systems, and the externalization of production costs onto workers, who must supply their own vehicles, phones, and data plans. Equally significant is the colonization of leisure, where time traditionally understood as "free time" becomes subordinated to the demands of platform availability. Workers remain constantly alert for orders, transforming waiting periods and personal time into forms of unpaid labour. The paper argues that this restructuring of labour-time relations represents a deeper transformation in contemporary capitalism, where digital platforms extend capitalist control beyond the workplace into everyday life. By situating gig work within broader debates on labour process theory, surveillance capitalism, and social reproduction, the study highlights how the platform economy reshapes both economic security and the possibility of meaningful leisure. Ultimately, the concept of "life at lease"

captures a condition in which workers' time, mobility, and social life are increasingly governed by algorithmic systems that prioritize efficiency and accumulation over human well-being.

Artificial Intelligence and Constitutional Governance: Protecting Fundamental Rights in the Algorithmic Age

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Abstract

Artificial Intelligence (AI) creates serious constitutional and ethical issues even as it promises efficiency, predictive power, and better administrative decision-making. The increasing use of algorithmic systems in fields like public administration, digital identification systems, surveillance, predictive policing, and judicial analytics has sparked important discussions about accountability, transparency, discrimination, and the defence of fundamental rights. The incorporation of AI into government systems in constitutional democracies like India requires serious consideration of the consequences for democratic accountability and human liberties. In addition to being opaque, algorithmic decision-making systems have the potential to replicate or magnify preexisting societal biases present in data sets. The constitutional guarantees of equality, privacy, and due process are at stake. Examining the legitimacy and proportionality of digital monitoring and data-driven governance has become even more important after the historic ruling in Justice K.S. Puttaswamy v. Union of India recognized privacy as a fundamental right.

This paper examines how conventional legal theories about accountability, governmental responsibility, and procedural justice are put to the test by AI-driven technologies. With a focus on the right to privacy, equality before the law, and the due process concept. Additionally, it assesses new worries about algorithmic bias, automated decision-making, and the lack of sufficient regulatory frameworks.

In the digital age, societies can only profit from AI while preserving human dignity, liberty, and social justice by taking a fair and rights-focused approach.

The Significance of Environmental Humanities Today

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Abstract

Environmental Humanities has emerged over the last decade as an interdisciplinary and transdisciplinary field. Environmental Humanities merges the natural and social sciences to address the current environmental crisis holistically. The Environmental Humanities is a rapidly evolving field that combines insights from various disciplines to tackle environmental challenges. It covers topics like climate change, sustainability, and biodiversity, and more. This field has emerged from interdisciplinary discussions and seeks to reorganise knowledge to address environmental crises. The key focus areas of environmental humanities are climate change and sustainability, biodiversity and species loss, energy policy and the Anthropocene, environmental activism and justice, Indigenous studies and interdisciplinary studies. Environmental Humanities is an interdisciplinary field that studies human relationships with the environment. It combines perspectives from the humanities, social sciences, and natural sciences to address environmental issues. It involves an interdisciplinary approach: it combines history, philosophy, literature, anthropology, and natural sciences. Environmental humanities aims to understand environmental issues, promote sustainability, and inform solutions. The field acknowledges the scientific consensus on global warming and species extinction, and emphasises the need for cultural and political expertise to address these problems. People working on Environmental Humanities reject any speciesism that upholds that human beings are a special creation, which legitimises the elimination of other forms of life. Environmental Humanities scholars believe that the current consumption of the earth's resources is not sustainable. Environmental Humanities enables people to think more critically about the moral, ethical, social and cultural dimensions of environmental change and crisis. Environmental Humanities scholars want to dehumanise the humanities ("decentering the human") by returning to an emphasis on the natural world and humanenvironment relations. (Ryan and Hubbell, 2022). It is a holistic discipline that integrates academic scholarship with environmental activism, science and humanities.

The discipline also aims to revive indigenous environmental philosophies. It aims to re-frame global environmental change issues fundamentally as social and human challenges, rather than just environmental issues. It focuses on the interconnectedness of humans and nonhumans. It critiques the oppositional dualisms of Nature/Culture, Man/Nature and Active/Passive and so on, because these binaries create a kind of hierarchy and lead to the

domination of not only nature but also marginalised communities. Environmental Humanities is essential because to deal with climate change, we need to figure out how to live, and to find just ethical ways. A more holistic understanding of climate change is required, as mere technological information is not enough. It claims that a radical reorganisation of knowledge is required to address the current ecological crisis. Hence, it calls for interdisciplinary and multidisciplinary approaches. Environmental Humanities provides a significant framework for addressing these issues, thus encouraging a shift from anthropocentric to ecocentric thinking and promoting a more nuanced understanding of human-nature relationships, ultimately contributing to a more just and sustainable future.

Bengal's Pedagogical Shift Traditional to Modernity: The Rise of Western Education in Colonial Bengal

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Abstract

The emergence of Western education in Bengal altered its history forever. The introduction of Western education amid the British colonial rule in Bengal was a historic chapter. Although the British colonial government inaugurated Western education on their behalf own interests, but later by virtue of receiving Western education an educated middle class also known as "Bhadralok" emerged. They effectuated radical changes in the socio-economic and political life of Bengal and subsequently engaged themselves in diverse genres of movements and struggles against the British. Consequently, in 1947, in the face of intense nationalist movements, the British colonial government was forced to withdraw their ruling power from this country. There emerged immense differentiation between the education system in the pre-colonial period and Western education. British authorities coupled with Christian missionaries and some modern enlightened Bengali men also contributed to the introduction of Western education in Bengal. This article will mainly explore the pre-colonial education system and the rise of Western education paradigm in the colonial period.

Art and Technology of the Pala-Sena period in Eastern India.

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The sculptures of Bihar and Bengal between 8th to 12th century A.D. are referred to as the pala Sena school of sculptures. It was one of the most refined artistic traditions of early Mediaeval Eastern India. These regions were host to prolific production of religiously inspired sculptures in both metal and stones. The earliest literary reference to this school of art production appears in the writings of the Tibetan historian Lama Taranath. Pala emperor Dharmapala and his son Devapala founded this school and they patronised both craftsmen father and son named Dhiman and Bitopala and they gave rise to Eastern Indian schools. The style and technology of this sculpture which comprises the main focus of the study is generally seen in figurative icons. The advanced technology used in Pala Sena sculptures are Stone Carving technology, where these stones were chiseled with precision tools and further fine detailing of ornaments. Mostly they are in a Stella format and their size ranges from miniatures to large representation of figures. Secondly the metal bronze images are formed due to " Lost Wax process." In Alloy technology , sculptures are made from 8 metal alloys . They are very strong, durable and finely finished. Thirdly, huge amounts of terracotta plaques,potteries, figures and architectures were found from Eastern India . In this process,clay was mould and baked in a kiln and they were dried up. This seminar paper examines the materials, techniques and artistic skills used in the making of sculptures during this period and evaluates the cultural and historical significance.

Studies on Antibiotic-resistant Bacteria from River Water and Their Analysis

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River is considered an important renewable natural resource and is indispensable for human utilization (Singh, 2017). Humans have long maintained a close relationship with rivers, which serve as lifelines for culture, civilization, and daily activities. However, rapid population growth, urbanization, and industrialization have led to severe contamination of many Indian rivers, resulting in significant deterioration of water quality. A large proportion of residents residing in urban areas inhabit slums located along river banks, posing serious environmental and sanitation challenges. Therefore, continuous monitoring of river water quality and microbial contamination has become increasingly important. Studies from the sub-Himalayan region of West Bengal have reported the presence of bacteria exhibiting multiple antibiotic resistance in rivers flowing through this area. For instance, antibioticresistant Pseudomonas aeruginosa and Escherichia coli have been previously detected in the Mahananda River (Mandal et al., 2016). Furthermore, metallo-β-lactamase-producing isolates resistant to carbapenems and capable of catabolizing ampicillin have also been identified, belonging to the genera Pseudomonas, Acinetobacter, Escherichia, and Proteus (Ranjan et al., 2021). Understanding the distribution and molecular mechanisms of antibiotic resistance in such bacteria is crucial for environmental monitoring and public health protection.

TEACHER AT RAMAKRISHNA MISSION BLIND BOYS ACADEMY NARENDRAPUR ,KOLKATA

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Abstract:

Language the most commonplace of all human possessions, is possibly the most complex and the most interesting. Since it is an instrument for humans' communications with each other, the growth and development of their talents, causing creativity, innovation, and novelty, exchanging and transferring their experiences, and on the whole, for formation of society(s). Concern with language is not new. From the earliest recorded history, there is evidence that people investigated language. Many of the assumptions, theories and goals of modern linguistics find their origin in past centuries. However, this study aims to investigate whether there is any relationship between language and culture, and if so, what the relationship between language and culture is. To achieve the aims of this study, some of the main theories which can be related to the goal of the paper are introduced and explained. Then, it is followed by a precise discussion. The results of the article indicate that there is a very close relationship between language and culture. That is, culture has a direct effect on language. Language and culture are closely correlated.

History of Astrology in Ancient Bengal: Perspective on North Bengal

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Abstract:The history of astrology (Jyotisha) in ancient Bengal, particularly from the perspective of North Bengal (ancient Pundravardhana/Varendra), is a rich, underappreciated tradition that spanned from early Vedic/Puranic times through the medieval period. It was characterized by a synthesis of Brahmanical, Buddhist, and local beliefs, with North Bengal serving as a key intellectual and political hub where royal patronage sustained significant scholarly production.

Indigenous Medicine in Ancient Bengal: Perspective on North Bengal

Goutam Roy

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Indigenous medicine in ancient and historical North Bengal is deeply rooted in ethnobotanical traditions, particularly among indigenous communities like the Rajbanshi, Toto, Mech, and Rabha. These practices were characterized by a reliance on local biodiversity, where traditional healers (known as Kabiraj or Ojha) used plant-based remedies to treat illnesses.

SOCIAL CHANGES IN WEST DINAJPUR DURING 1947 TO 1992

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The period from 1947 to 1992 in West Dinajpur, West Bengal, was marked by significant social transformation primarily driven by the Partition of India. This event reshaped political boundaries and profoundly influenced demographics, economy, and culture, notably as the district became a refuge for migrants from East Pakistan. The pre-independence society, characterized by a stable rural agrarian economy, underwent drastic changes due to the influx of refugees, which resulted in new settlements, the expansion of agricultural land, and the development of markets and educational institutions. These newcomers brought diverse cultural practices, integrating into local society and prompting dynamic social changes.

A key factor in this transformation was the introduction of land reforms and agrarian policies, particularly in the later decades of the twentieth century. Initiatives like Operation Barga significantly altered traditional landholding patterns, empowering sharecroppers and improving socio-economic conditions in rural areas. This diminished the power of large landowners, leading to a more participatory rural community. Additionally, political developments, including the rise of peasant movements and leftist ideologies, particularly with the establishment of a Communist Party of India (Marxist)-led government in 1977, played a crucial role in influencing local governance and rural development, as well as increasing social awareness.

From Nature to culture: Scientific and Social dimensions of traditional art in Sub–Himalayan Darjeeling

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Munshi Premchand Mahavidyalaya

Traditional art in Sub-Himalayan Darjeeling bridges nature's raw vitality with profound cultural narratives, embodying the Lepcha, Bhutia, and Nepali communities' symbiotic relationship with their Himalayan ecosystem. Scientifically, these artworks draw from indigenous knowledge of local flora, fauna, and geology such as Thulo Hakpara bamboo motifs symbolizing resilience and rhododendron dyes reflecting phytochemical properties-revealing adaptive bio-mimicry honed over centuries. Socially, they serve as repositories of oral histories, rituals, and identity formation, fostering community cohesion amid modernization pressures. This paper explores how thanka paintings, wood carvings, and textiles encode ecological wisdom alongside socio-political themes like migration and spiritual harmony. By integrating ethnographic fieldwork, material analysis, and visual semiotics, it underscores the arts' role in sustainable cultural preservation. Ultimately, these traditions illuminate a dynamic "nature-to-culture" continuum, offering insights for contemporary environmental and heritage discourses in the Eastern Himalayas.

“BODILY PRIVACY IN CUSTODY: THE CONSTITUTIONAL LIMITS OF STRIP SEARCHES IN INDIAN PRISONS”

Shivani Naik

Abstract

Strip searches is one of the most intrusive procedures of state power in Indian Prisons. These are conducted in the name of security, and they directly interfere with bodily privacy and dignity of prisoners. Article 21 guarantees privacy but despite having the constitutional right such practices are unevenly enforced across the country. This article examines the constitutionality of strip searches in India by analysing the Prisons Act 1894, state prison manuals, and landmark judgments. This article will discuss whether the strip searches satisfy the test of necessity, proportionality and procedural fairness which is laid down in K.S. Puttaswamy v Union of India. This article will also discuss how the strip searches often cause humiliation and psychological harm especially to women, undertrial prisoners and marginalized groups. This article will argue that need for prison security cannot be used as a blanket justification for intrusive searches that strip prisoners of their bodily privacy. It stresses that such practices must carefully be limited, closely supervised by courts and guided by clear rules.

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ভাষা ও সাি হত িবভাগ মু ী
মচাদঁ মহাি বদ ালয়

ব

তমান িবে জলবায়ু পিরবতন এক ট বড় সমস া, িক এর ভাব সবার ওপর সমানভা েব পেড় না। ধনী দশ বা ধনী মানু েষর তলনায় গিরব এবং সু িবধাব ত মানুষ অেনক বিশ িবপেদর মু েখ থা েক। যা েক আমরা 'পিরেবশগত িবচার সংকট' বেল জা িন। জলবায়ু িব ান এবং সামা জক বষম এেক অপেরর সা েথ যু। আমরা জা িন য, গাছপালা কম থাকায় এবং ঘনবসিতপূণ হওয়ার কারেণ গিরব এলাকা েলা েত শহেরর অন ান জায়গার চেয় তাপমা া অেনক বিশ থা েক। যা 'আরবান িহট আইল া ' না েম পিরিচত। এছাড়া এসব এলাকায় কলকারখানার দষূ ণ এবং বন ার ঝুঁিকও অেনক বিশ থা েক। অথচ এই মানুষ েলার কা েছ দু েযাগ মাকা িবলা করার মেতা যেথ টাকা বা স দ থা েক না। ধু গাছ লাগা েনা বা দষূ ণ কমা েনাই যেথ নয়। আমা েদর এমন িনয়ম তির করেত হেব যখা েন সাধারণ মানু েষর কথা শানা হেব। সবেশেষ, আমার মূল কথা হেলা—সামা জক সমানা িধকার এবং ন ায়িবচার ছাড়া পিরেবশ র া করা স ব নয়। এক ট সু র ভিবষ ৎ গড়েত হেল আমা েদর সবার আগ িপিছেয় পড়া মানু েষর অিধকার িনত করেত হেব।

A Scientist in the Kitchen: Power, Identity, and the struggle for Justice in Shashi Deshpande's The Dark Holds No Terrors

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Abstract

Shashi Deshpande's The Dark Holds No Terrors presents the life of Sarita, a successful doctor whose public authority contrasts sharply with her private fear. Though educated and economically independent, she experiences emotional and physical violence within her marriage. This paper addresses the central problem of whether women's professional success alone can challenge deeply rooted patriarchal structures within the home.

The paper argues that the novel exposes domestic space as a site where male authority is reasserted when traditional gender roles are unsettled. Saru's achievements disturb the expected balance of power in her marriage, revealing how fragile masculine identity can become when confronted with female success. Through close textual analysis, this study

examines how fear, guilt, and silence operate as subtle forms of control within intimate relationships.
Saru's return to her childhood home further reveals how obedience and self-doubt are shaped by early social conditioning. The novel suggests that inequality persists not only through public institutions but also through everyday domestic practices that normalise imbalance. This paper concludes that Deshpande does not merely depict marital conflict; she questions the cultural assumptions that sustain it. By revealing the hidden mechanisms of power within ordinary family life, the novel invites a reconsideration of marriage, authority, and gender justice, positioning literature as a space for social reflection and reform.

RARE EARTH ELEMENTS AND INDIA'S STRATEGIC AUTONOMY IN DEFENCE

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Abstract

Supply and control of Rare Earth Elements in today's world as control of oil during Second world War. Historically, Japan was forced to attack Perl Harbor owing to choking in supply of oil. Similar, pattern can be seen with China emerging as principal actor controlling this quintessential material and its processing for the whole world. Supply Chain of Rare Earth is a critical threat globally as leveraging and choking the supply can be a disastrous harm to the ambitions of nations for technological growth. India is galloping to venture into the next wave of technology innovation and the fundamental engine of growth is traced to availability of Rare Earth elements for its semiconductor industry, Missile program, drone, space and defence production industries. The ubiquitous role of these materials impinges on the practice of strategic autonomy. India cannot achieve technological prowess in the field of Artificial Intelligence, communication and data centers unless the availability is achieved through domestic extraction, processing and recycling capabilities. These goals require alliances, technology transfer and necessary policy formulations. This paper examines the opportunities and Challenges to achieve strategic autonomy with a study of supply chain of Rare Earth Materials.

KEYWORDS: RARE EARTH MATERIALS, PRECISION AND STACK TECHNOLOGIES

ARTIFICIAL INTELLIGENCE ADOPTION IN BUSINESSES: LEGAL AWARENESS AND COMPLIANCE READINESS

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Abstract

Artificial Intelligence (AI) has rapidly transformed modern business environments by enabling Automation, predictive analytics, and data-driven decision-making across industries such as Finance, healthcare, logistics, retail, and information technology. While AI adoption offers Significant benefits in terms of operational efficiency, innovation, and competitive advantage, It simultaneously raises complex legal and regulatory challenges. Businesses implementing AI Technologies must navigate a range of compliance obligations related to data protection, Transparency, algorithmic accountability, and sector-specific regulations. However, many Organisations, particularly small and medium enterprises, lack sufficient legal awareness and Compliance readiness to address these emerging obligations effectively. This article examines the extent to which businesses understand and comply with legal Requirements associated with AI adoption. It analyses the existing legal framework governing AI-related activities, including data protection laws, technology regulations, and sector- Specific compliance obligations. The article also explores key challenges faced by businesses In ensuring regulatory compliance, such as lack of transparency in algorithmic decision-

Making, unclear liability standards, and evolving international regulatory approaches. By
Examining comparative regulatory models and business practices, the study proposes
Recommendations aimed at strengthening compliance readiness and promoting responsible AI
Adoption. Ultimately, the article argues that technological advancement must be supported by
Legal awareness, ethical governance, and regulatory preparedness to ensure sustainable and
Responsible use of artificial intelligence in business environments.