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Editorial Note

On behalf of the Advisory Board and the Review Editors of *Exposure: The Journal of Social Sciences and Humanities*, I am glad to present the Vol.V, No.I of the journal. First launched in the June of 2015, this annual Journal has now reached to its vibrant fifth year.

In this present issue, we have got nine excellent pieces of works, consisting of eight critical articles of different disciplines of humanities and social sciences, along with a critical book review. In the very first article, Pralay Sarkar has wonderfully shown how the *Veda* can be an exemplary in developing modern education system. Poulami Basak has chosen Begum Rokeya's two feminist narratives, and argued efficiently how Rokeya sought to establish a feminist utopia by countering the monolithic gendered expectations of society. Dr. Samit Ghosh's informative write up on the nature of the rural society of north Bengal on the eve of the advent of colonial rule in India undoubtedly opens up new scopes for the researchers of History. Subhrasleta Banerjee's article delineates with four diasporic female Indian poets based at U.K., who not only celebrate their own diasporic identities through their poems, but also seek to stress on the need for a peaceful cultural collaboration between India and U.K. Shreyasee Chatterjee's article captures the true essence of the pre-independent rural Bengal, its customs, cultures, foods as could be found in the Bengali classic, Bibhutibhushan Bandopadhyay's *Aam Antir Bhenpu*, translated into English as *Making a Mango Whistle*. Dr. Monalisa Dutta, by taking the *Upaniṣadic Mahavākyas* into consideration, has tried to show their relevance in present day psychotherapy. Rajat Suvra Mandal in his

article on Joseph Conrad's short story "The Lagoon" has brought out the complex realities of both heteronormative standards and homosocial relationships, and instead of naturalising the same-sex desire of homosexuality, the author tries to contest the 'truth' of gender itself, arguing that any commitment to gender identity works ultimately against the 'legitimation' of queer subjects. Ananya Mukherjee's outstanding article on Rituparno Ghosh's 2007 film *The Last Lear*, a transcreation of Shakespearean play *King Lear*, discusses the issues of theatricality in films, and also the convergent and divergent relationship between screen and stage. The final article of this present issue, is a book review of Shashi Tharoor's 2016 book *An Era of Darkness*, which is itself a gripping account of the history of the awful experiences of the British colonial rule in India, and the reviewer Dr. Manas Dutta's compact chapter wise critical review of the book does complete justice to the author's insightful analyses that negate any redeeming quality of the British.

Wishing great success for our journal, we convey our gratitude to all associated with it. The *Exposure* family solicits the cooperation, guidance, and any wise suggestion for the future issues of the journal.

With warm regards,

Tanima Dutta

Editor

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Relevance of *Veda* in Modern Education System: A Critical Appraisal

Pralay Sarkar

ABSTRACT:

From the Vedic age to modern age, Veda is the origin of all types of knowledge that surround our life, culture, education and society. In short, Veda is supposed to be a part of our day to day life. And we are all complied with the culture and thoughts of it. In today's world we postulate ourselves that we are educated, but it is possible only when we preserve our cultural heritage in our behaviour.

First of all we need to look deeper into the modern education system. Education is the main stair to generate man's moral feelings and bring the changes in behaviour to build him a perfect social being. But now-a-days, educational institutions are facing various problems. Lack of teacher-student relationship is one of them. Teacher plays very important role in every field of our life. The concept of teaching was first introduced in Veda. Vedic education is the core foundation of Indian culture. Methods and practices of Vedic education system is becoming the source of inspiration all over the world.

Since indiscipline and impudence among the students are increasing day by day so it's becoming the very tough job for the institutions to reconstruct the moral values. It is true that modern generation is

Feminist Utopias towards Social Change: A Study of Begum Rokeya's Sultana's Dream and Padmarag

Poulami Basak

ABSTRACT:

When Begum Rokeya started writing, India was a poor place for the women to live in. Rokeya herself had grown up in such orthodox patriarchal atmosphere where she has been deprived of attending school in her childhood. But as a prominent feminist writer, social reformer and activist she had given rise to many important writings which tore open the naked hypocrisy in front of us. Her first hand experience from life as a woman had enabled her to create such intense work of art. In her writings she repeatedly discussed how educating girls can set them free from the bondages and restrictions imposed upon them. She also, in her writings, painted a complex education system and the image of ideal worlds where, when given the opportunity, women excelled in every sphere of life and became independent. I have selected two of her famous writings, namely Sultana's Dream and Padmarag, to show how Rokeya used feminist utopia towards social change, reversing the gender role to break the traditional gender bias which is the cause of the bleak condition of womanhood in our society, and then visualised philanthropic female utopia where the liberty of women has been achieved when these women take a stand for themselves. Rokeya's writings have, without doubt, offered a new way of seeing the world.

The Rural Society of North Bengal on the Eve of the Advent of Colonial Rule

Dr. Samit Ghosh

ABSTRACT:

North Bengal's socio cultural variation in the rural areas established their own identities. In the pre-Muslim age Bengali culture flourished but due to Turkish attack, cultural dimension began to move and remain static. Actually, throughout the mediaeval period, the culture of Bengal was closely interlinked with the religious life of the people. Chaitanya movement, panchalis, kavyas played an outstanding role. North Bengal, the social structure of the rural society got changed on the eve of the advent of the colonial rule. With the passage of time a lot of changes took place between Plassey and Buxar's undivided North Bengal and the North Bengal of today. Its geo-political structure was totally different and it can be said that North Bengal was the miniature edition of India.

Keywords: *Manasha Mongal, Pundravardhan, Zamindar, Chaitanya, Kavya, Pirottar, Murshid Quli Khan, Talukdar, Rajbanshi, Jotdari, Izaradari, Raiyat.*

Bengal's different parts are known as Rarh, Varendra and Pundravardhana. Among them Pundravardhana area was expanded as an administrative unit (Sengupta 1). In the pre-Muslim age, Pundravardhana has a great importance in the field of state and culture

Four Diasporic Poetesses: The Indo-British Intermingling

Subhrasleta Banerjee

ABSTRACT:

The term 'British poetry' seems to suggest something very serious, and something very much 'traditional'. Though in the 21st century, general researchers' interests have moved away from rereading the canonical or popular texts (in English), and though philosophical theories and deconstructive approaches to written texts have become prominent, most of the English literary writings produced in England, especially British poetry, have 'survived' the postmodern 'interpretative-assault'. However, in the postcolonial period, British poetry has undergone a noticeable change. Whereas, even in the beginning of the twentieth-century, 'British poetry' would bring to the mind of readers works by such reputed British writers as Thomas Hardy, Rupert Brooke, Walter de la Mare, and Stephen Spender - to name a few - presently the term has expanded to include poetry by the diasporic Indo-British writers as well. With the coloniser-colonised-relationship firmly relegated to the background, the White British writers and administrators have steadily improved their relationship with the Indian poets of the British diaspora and their understanding of such poems so much so that in August 2017, six Indian poems (by Eunice de Souza, Mona Arshi, Sujata Bhat, Arun Kolatkar, Arvind Krishna Mehrotra, and Agha Shahid Ali) were presented live on London

The Nature of Rural Bengal, Bengali Food,
 Bengali Custom and Culture: Rereading
 Bibhutibhushan Bandopadhyay's *Aam Antir
 Bhenpu (Making a Mango Whistle)*

Shreyasee Chatterjee

ABSTRACT:

The sacred soil of Bengal, water of Bengal, air of Bengal, after all the whole mother nature of Bengal has an eternal essence. It purifies the heart, the mind, the behaviour and the culture of Bengalis. Pather Panchali, the very first novel of Bibhutibhushan Bandopadhyay was written in the year of 1929. This timeless novel of Bibhutibhushan, seems to be a document of human life with its small demands and expectations in the endless resources of nature. Aam Antir Bhenpu ("Making a Mango Whistle") was first published in 1944, when the author's Pather Panchali ("Song of the Road") was abridged for children.

Bibhutibhushan has shown different shades of human mind and behaviour in his novel, Aam Antir Bhenpu. All the characters of the novel are completely different from others. And food played a vital role in this novel. Bengali cultural and custom, social and economical status can be easily understood through their food habits, serving style, eating style etc. Bandopadhyay has given an accurate and detailed account of the rural Bengal culture of that time through the traditional way of life leading and eating habits. At that time people collected all

Upaniṣadic Mahāvākyas: Its Echo in Modern Psychotherapy

Dr. Monalisa Dutta

ABSTRACT:

The Upaniṣadic mantras or mahavakyas, indicate the unity between Brahman and Jiva. This is the real nature of super-consciousness. The Completeness opposes desire. In the state of completion there remains no trace of mental agony or depression. An attachment to one's guiding soul can inspire to search an aspiration of knowledge. Those words are not a so called spiritual idea, because actual prayer never denotes to go to any type of pilgrimage. Modern science also admits that and tries to apply different methods like psychotherapy, music therapy, sound therapy, laugh therapy and so on for better health.

Keywords : *Kaṭho: Kaṭhopanīṣad, Chand: Chandogyopanīṣad*

*Om pūrṇam adah pūrṇam idam pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya pūrṇam evāvaśīsyate.*

("Śāntimantra", Brihadāraṇyakopanīṣad)

(He is complete. You are complete. One who is complete arises from the complete. When we accept the completeness of the complete what remains is the completeness itself) (self translation)

The outer world is full with Divine consciousness; the inner world is also full with Divine consciousness. From the fullness of the Divine

(Bro)mance in Joseph Conrad's 'The Lagoon': Aporia of Inked P(ink)

Rajat Suvra Mandal

ABSTRACT:

Identity has been reconfigured and reconceptualised as a sustaining and persistent cultural fantasy or myth. One brother's love for another exemplifies a more mediated relation to categories of identification. Diamelen does not signify a natural unity but instead a 'regulatory fiction', whose deployment in the narrative of "The Lagoon" inadvertently reproduces those 'normal' relations between sex, gender, and desire that 'naturalise' and 'normalise' heterosexuality into heteronormativity and heteropatriarchy). The cultural matrix through which gendered identity becomes intelligible requires that certain kinds of 'identities' and 'relations' (such as, Arsat-Brother) cannot 'exist' - that is, those in which gender does not follow from sex and those in which the practices of desire do not 'follow' from either sex or gender. Instead of naturalising the same-sex desire of homosexuality, I try to contest the 'truth' of gender itself, arguing that any commitment to gender identity works ultimately against the 'legitimation' of queer subjects. The 'hyperformativity' of gender conceals its genesis through a stylised repetition of acts of 'iterability'. Arsat's brother, therefore, remains br(other)- an 'other' within the 'regulatory fiction' of 'compulsory heterosexuality'. (All emphases mine)

Keywords: Bromance, heteronormativity, hyperformance, Queer, Jouissance

Theatricality in Film: Introspecting a Relation between Stage and Screen in Rituparno Ghosh's *The Last Lear*

Ananya Mukherjee

ABSTRACT:

The Last Lear, a film by Rituparno Ghosh, tries to assimilate two genres of aesthetic art forms-theatre and film. The deliberate placement of these two in a convergent position intersects in creating a point of contestation. The purpose of my paper is to trace the problematised areas of these two art forms where acting interferes in building a bridge between them. The actor-spectator relation both in film and theatre becomes significant as film connects the spectator through screen and theatre interacts with its audience through the stage. This film, being a transcreation of Shakespearean play King Lear, will further introspect how Ghosh has made an effort to bring theatricality into his film by erasing out the division between the two as a process of deception and self-deception.

Keywords : Transcreation, theatre, film, deception, contestation.

Theatre and film merge into Rituparno Ghosh's films blurring lines between stage and screen. The layered flow of film within a film amalgamates a sense of theatricality as the story paces toward telos. *The Last Lear* is one of his intriguing plots that delve deeper into the expanse of two visual platforms of performance. Ghosh's films tend to

BOOK REVIEW

Sashi Tharoor, *An Era of Darkness: The British Empire in India*, Aleph Book Company, New Delhi, 2016,
ISBN: 10: 938306465X/ 13:9789383064656,
Hardcover \$20.44

Dr. Manas Dutta

Recent researches highlight that the British rules in the Indian subcontinent provided a ground for exploitation and dominance for maintaining the colonialism with utmost manners for nearly two hundred years. The book (Sashi Tharoor's *An Era of Darkness: The British Empire in India*) under review tried to project the overall presence of the British as a coloniser in India and exposes many cruel activities of them in the name of the rule of law. Sashi Tharoor, the author of this book is the well-known former diplomat, current Congress Member of Parliament and of course a highly celebrated author in South Asia turned his attention to the exploitative nature of the British rule and provided us a 'grant narrative' of that empire in India that portrays political, economic, cultural suppression of the Indian people and reveals how the Indian societal fabric was fractured along the communal line - Hindu and Muslim and the unprecedented adverse consequences. He astonishingly shows how the British got industrialised by the exploitation of the Indian economy and its resources. According to historian Angus

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Dr. Samit Ghosh, a researcher spent more than 20 years researching on regional history of North Bengal and other branches of history and culture. Dr. Ghosh so far wrote five books and many articles in edited volumes. Some articles also are published in national and international journals. He completed his Ph.D degree from North Bengal University, Department of History about "Transformation of the Rural Society of North Bengal from the Permanent Settlement to the Operation Barga with Special Reference to Malda and West Dinajpur (1793-1978)". Dr. Ghosh is also awarded for his creative works. He is the secretary of Dakshin Dinajpur Heritage Society.

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