



A Two Day International Seminar On Women in Texts

15th & 16th March, 2018

Organized by

The Department of Bengali, English,
Sanskrit and Philosophy
Jhargram Raj College

Sponsored by

Department of Higher Education, Science
and Technology & Biotechnology, Govt. of
West Bengal

Associated with

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Call for Papers:

Authors willing to present papers in the seminar are required to forward their abstracts to iswt.jrc@gmail.com. The abstracts should be 300 to 400 words long with 4-5 key words and should include: title, author(s), objectives and key arguments and reach us by 05/03/2018.

Registration details: The Registration fee includes participation and access to all the sessions, the seminar kit and certificate. No T.A. / D.A. will be paid.

Participation, Presentation of paper and publication in U.G.C. approved Journal	Rs. 1000/- (For Teachers), Rs. 500/- (For Research Scholars)
Only participation	Rs. 300/-
Students from other colleges	Rs. 100/-

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Important Dates:

Submission of Abstract:

by **05/03/2018**

**Confirmation of participation or
submission of Full Papers:**

by **09/03/2018**

Concept Note

A two-day International Seminar on “Women in Texts” scheduled on 15th – 16th March, 2018 will bring to the fore how women have been presented by writers, both men and women, of the past as well as the present era in Bengali, English and Sanskrit literature. It will look into various aspects of women’s portrayal in texts. The seminar will also focus on modes of representing women in Films and Advertisement (extended text).

The objective of the seminar is to delineate the identity and standing of women as perceived in broad literary context. It will also look at the contributions made by women writers in areas of philosophical, historical, political and, scientific research.

Seminar Themes

- 1. Women portrayed by men in their texts.**
- 2. Women presented by women in their texts.**
- 3. Women characters as viewed by male critics.**
- 4. Women characters analysed by feminists.**
- 5. Women in Films and advertisement (popular culture / extended texts).**
- 6. Women writers in literature of all ages and languages (Bengali, Sanskrit and English)**
- 7. Women Philosophical thinkers.**
- 8. Women historians.**
- 9. How historians are presenting women rulers or revolutionaries in their texts.**
- 10. Women’s Contribution in Science and Health-issues in books and journals of Science and Medical Science.**

Paper submission details :

Abstract : Within 300 – 400 words (Only PDF)

Full Paper : Within 2500 – 3000 words

Language : Bengali, English & Sanskrit (Bengali/ English/ Sanskrit in Devanagari script)

Font for Full Paper:

For Bengali – STM-Arjun (word and PDF)

For English – Times New Roman (word and PDF)

For Sanskrit –1.STM-Arjun (composed in Bengali), word and PDF

2. Times New Roman (composed in English) word and PDF

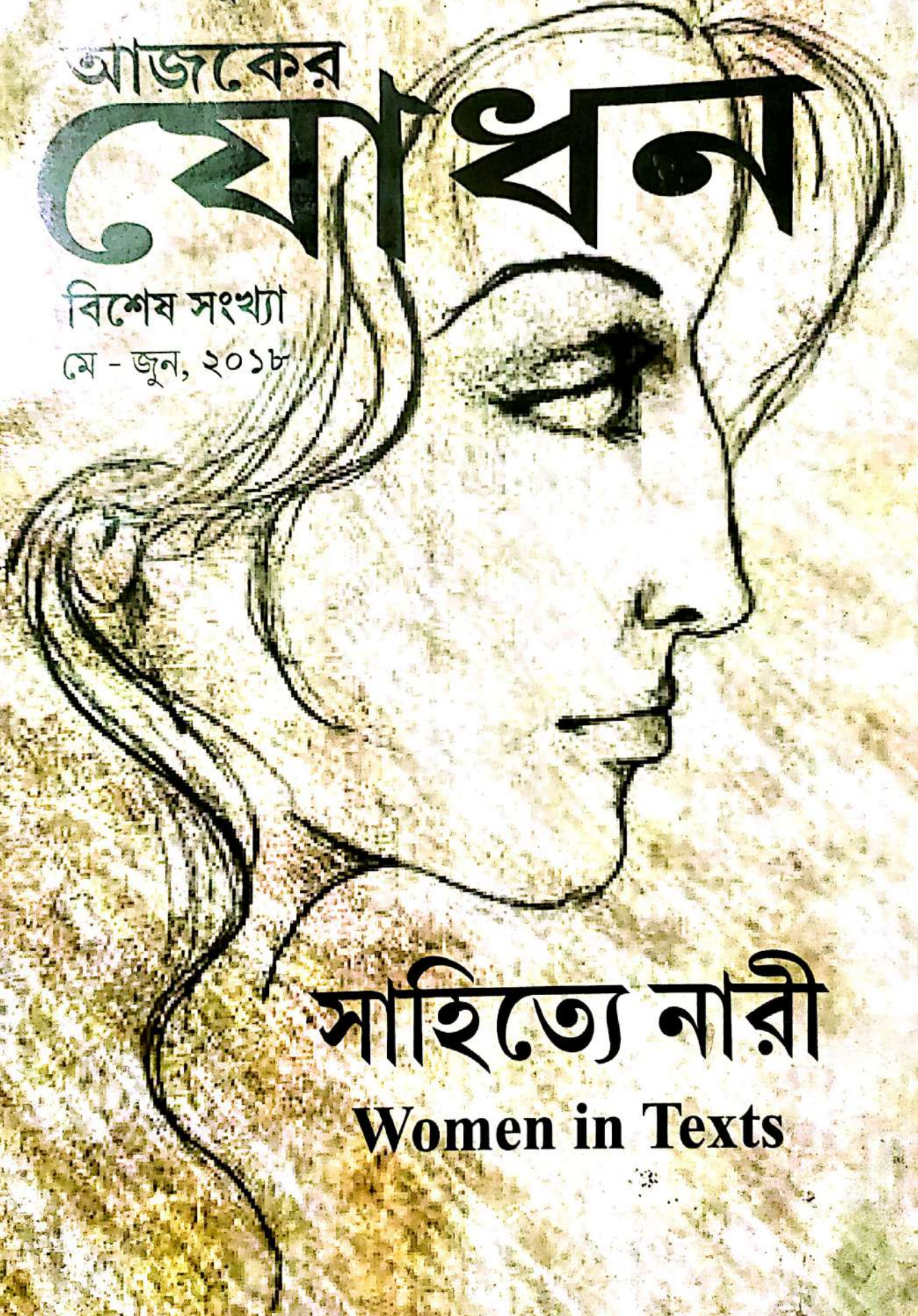
3. Any Devanagari font (composed in Sanskrit Language), PDF Format only.

Line space: 1.5

রূপায়ণপুর বর্ধমান থেকে প্রকাশিত দ্বিমাসিক পত্রিকা

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যোখন

বিশেষ সংখ্যা
মে - জুন, ২০১৮



সাহিত্যে নারী
Women in Texts

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গাথন

WOMEN CONDITION IN VEDA, RAMAYANA, MAHABHARATA, MANUSAMHITA AND VICTORIAN ENGLISH NOVELS

CONTRIBUTORS: DHIMAN CHAKRABORTY
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ABSTRACT: In the ancient Indian society both men and women had same relevance and importance. At that time we have some information of wise women like *Biswambari*, *Romasha*, *Lopamudra* etc. At the era of Ramayana women were free and educated. At that time they accompanied males as their co-worker. Women are used to the Vedic mantras at that time. In *Mahabharata*, Kshatriya women are described as far-sighted, pedantic in *Shastras* and witty. But in the era of *Dharmasastra* we can have the conditions of women gradually degrading. Manu in his book *Manusamhita* cannot give any respect and freedom to women. Manu opines that it is only serve to their husbands is the prime duty of a woman. He even says that women are only for giving birth to children.

During the Victorian era, women were considered less than a man. They did not have the right to vote or property. They are completely engaged with family, gender identity, sexuality, subject formation, socioeconomic class, work, civilization and empire. The Woman Question and the New Woman fiction are the radical points to discuss about. I had taken some fictions of Dickens, Hardy, Bronte sisters, George Eliot and others to illustrate the difficult situations of the women at that time.

KEYWORDS: *Veda, Ramayana, Mahabharata, Manusamhita, Gender Identity, the Woman Question, New Woman Fiction.*

In the Vedic Era woman had the equal status to that of the man. At that time the quality of the woman education is too good. The three status of woman - *Brahmin*, *Kshatriya*, and *Baishya* - all have the status to read *Vedas*. They even take the profession of a teacher. In the Vedic literature we have Various woman 'sages'.



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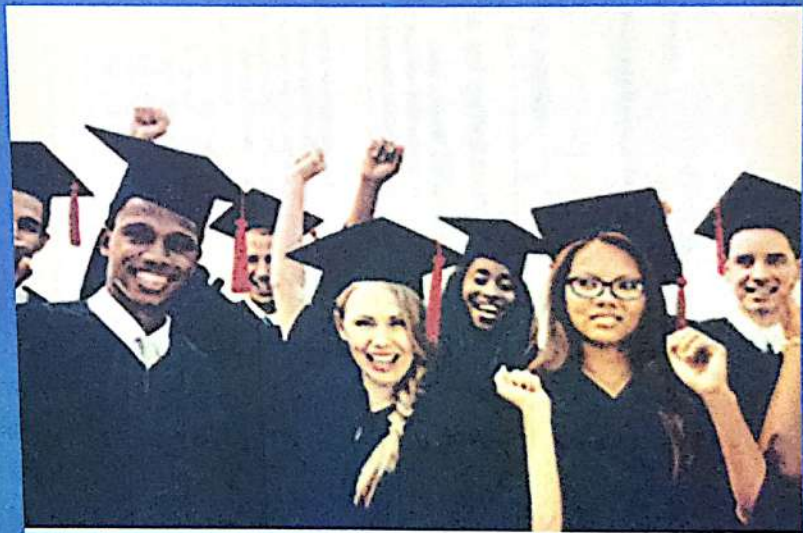
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Globalisation and spiritual development: An Indian outlook

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Abstract

India is very much fit place for the postcolonial multicultural and multi-religious society. This diversity is linked with concept of citizenship and process of national identity. Just as globalisation is changing the nature of the state it is also altering the nature of the social contract between state and citizens. Corporate and nations seek to achieve favourable economic policies overseas by linking loans to particular actions on the part of developing country. This is accomplished through the implementation of the dependency principle. The whole world is being pushed onto the path of uniculturalisation of cultures, globalisation of consumption, physically closer, spiritually apart. Over the past few decades, the new media digital technologies create a world-wide network of globalised identity formation. If globalisation connotes the equal distribution of every prospect of human life or aspiration or activity in this realm of materialism (way to technology and digitalised environment), then the paradoxical of ARTHA-KAMA vs. DHARMA-MOKSHA are placed together in a balanced, proportionate, harmonising manner. So the worldly affairs which is visible by the five senses and the affairs related to the inner fulfilment— are the balancing factors in one's existence. The Sanatan Bharatia Dharma thus fulfils the globalised existence of man's contact with the omnipotence God, if we relate this omnipresence throughout this globalised world. God is maximally great or perfect and therefore is omnipotent. What we need is the notion of globalised Bharatia spirituality in the way of absence of egoism, individuality, personality, duality, attraction, aversion, tyranny etc. Instead what we now get is the only mask of happiness and ecstasy! The core of the Nirvana is absent but we are actually enthusiastic about the tall buildings in the midst of concretised infrastructure! The lesson here is how we get and not what we get! If the path is rationalised and logical, then we must overcome the existence of "life without a soul"! Our primary aim should be on the prospect of fulfilled satisfied existence only in the core and not only in the showy aristocracy. Thus materialism is the harmonising tool of achieving that spiritual globalised existence where the complete attachment of soul to the body can be fulfilled! This may be the true sense of fulfilled existence that one may aspire for!

The robust Karma-yogi Vivekananda observed that the vast majority of men are atheists as he comments: "I am glad that in modern times another set of atheists has come up in the Western world, the materialists, because they are sincere atheists". To penetrate the inner vision of a mere appearance we then must argue in the line of Aurobindo: "The supra-physical can only be really mastered in its fullness, when we can keep our feet firmly on the physical". William Blake the mystic visionary governed his poetry in the realm, "There Exist in that Eternal World the Permanent Realities of Every Thing which we see reflected in this Vegetable Glass of Nature". Vivekananda believes in conservation of spirituality not only on the personal level but also on the national level. Hindu Yogis have practised conservation of spiritual energy. They know how to withdraw the self from the body so that its dependence on the outer world is reduced to the minimum. There is a stark contrast in Vivekananda's words: "The West has solved the problem of how much a man can have. India has solved the problem of how little a man can have".

This paper is completely based on the reflections on the globalised spiritual mentality in the Bharatia context. Is globalisation only for the materialised infrastructure and digitalised ecosystem of society or it is a mental attachment to the entire globe in a single whole? Can we attain the theory based reality into mechanism of this society or we can have a genuine way to discover that ultimate reality into the practice of humankind and culture through the materialistic means as shown by the Bharatia monks like Vivekananda and others! Globalisation is not only the means of overall development of the world by a single thread but a spiritual harmonisation in the Indian way of thinking and achieving the materialism through the omnipresent universalizing consciousness! In this paper, an attempt has been made to judge the metaphysical realm of consciousness into the realm of realistic materiality through the various judge points of Indian thinkers and philosophers!

Keywords: postcolonial multicultural, citizenship and national identity, social contract between state and citizens, dependency principle, uniculturalisation of cultures, artha-kama, dharma-moksha, sanatan bhariatia dharma, life without a soul, globalised spiritual mentality

Introduction

Swami Vivekananda synthesized the views of Occident and Orient to bring the material earnings of the West to the Indian context. The three counterpoints against regression are poverty, superstition and uneducated ignorance, Vivekananda is particularly concerned about the political subjugation, ignorance and misery of India.

Vivekananda is critical about the present day conditions of the

Westerners who are particularly occupied with rationalistic, materialistic spirit instead of adopting the originally natural forms of spiritual doctrine.

As a Hindu ascetic his doctrinal of thought are straight from the core of mind and soul; and the metaphysical truth, pure wisdom, the Yoga must be combined to produce the whole effect. Vivekananda is particularly concerned with the philosophical discourses about 'Purusha' and 'Atman' and the