



DUM DUM MOTIJHEEL RABINDRA MAHAVIDYALAYA

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[Affiliated to West Bengal State University]

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2019 – 2020

Collaboration with EAST CALCUTTA GIRLS' COLLEGE, DEPT. OF ECONOMICS

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DUM DUM MOTIJHEEL RABINDRA MAHAVIDYALAYA
(FORMERLY DUM DUM MOTIJHEEL COLLEGE OF COMMERCE)
208/B/2, Dum Dum Road, Kolkata - 700 074

Ref. No. Date ...19.8.2019...

COLLABORATION AGREEMENT

This agreement is entered into by **Department of Economics of DumDum Motijheel Rabindra Mahavidyalaya, 208/B/2 DumDum Road, Kolkata – 700074** affiliated under West Bengal State University **East Calcutta Girls' College, P-237, Lake Town Link Road, Block-B, Kolkata – 700089, West Bengal** affiliated under West Bengal State University.

The purpose of this Agreement is to develop academic and educational collaboration through resource sharing, seminars, Talks and teachers/students exchange between the two identified departments of two institutions and strengthening professional relations between the institutes.

Both the departments undertake to promote and develop cooperation with various activities since 2019-2020 and those listed below:

1. Students of the both institutions will have equal access to quality enhancement programs organized by the departments at both the institutions.
2. It is understood that implementation of the type of cooperation stated in clause 1 and mentioned above shall depend upon the availability of resources and financial support at the institutions concerned.
3. This Agreement shall remain in force for one years if either institution does not terminate it by a minimum of a one month's written notification to the other institution.
4. This agreement may be extended after discussion by the representatives of both institutions.

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Coordinator
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Dum Dum Motijheel Rabindra Mahavidyalaya

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Principal
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Lake Town, Kolkata-700 039

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Co-ordinator
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Principal
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Lake Town, Kol - 700 053

Each institution will have equal voice in the joint committees and shall have equal representation in the joint committees. The joint committees shall be constituted by the representatives of both the institutions. It is understood that implementation of the type of cooperation stated in clause 1 and mentioned above shall depend upon the availability of resources and financial support at the institutions concerned. This Agreement shall remain in force for one year if either institution does not terminate it by a minimum of a one month's written notification to the other institution. This agreement may be extended after discussion by the representatives of both institutions.

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Principal & Secretary
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Shweta
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East Calcutta Girls' College
Principal
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Lake Town, Kol - 700 089

1. Students of the host institution will have to follow the existing curriculum program regulated by the department in which the institution is functioning.

2. It is understood that implementation of the existing curriculum will be done in strict accordance with the guidelines of the department in which the institution is functioning.

3. This Agreement shall remain in force for the period of three years from the date of signing of this agreement. It may be renewed for a further period of three years on the basis of mutual consent of the representatives of both institutions.

4. This agreement may be extended after discussion by the representatives of both institutions.



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Date: 30/06/2024

Joint Declaration

This is to certify that the following activities have been conducted between **Dum Dum Motijheel Rabindra Mahavidyalaya** and **East Calcutta Girls' College**. Effective Date of Collaboration Agreement- 02/07/2018, 12/07/2018, 19/08/2019 and Effective date of MoU- 07/02/2024.

SL.No.	Date of Activity	Nature of Activities	Participating Faculty and Institute	Host Institute	Topic/ Programme	Number of participants
1.	24.09.2018	Invited Lecture	Smt. Nafisa Khatun, Assistant Professor, Dept. of Education, Dum Dum Motijheel Rabindra Mahavidyalaya	East Calcutta Girls' College	Educational Philosophy of Rabindra Nath Tagore	22
2.	15.11.2018	Invited Lecture	Dr. Soma Nandi Associate Professor, Dept. of Education, East Calcutta Girls' College	Dum Dum Motijheel Rabindra Mahavidyalaya	Counselling	20
3.	26.09.2018	Invited Lecture	Dr. Sarmistha Roy Chowdhury, Assistant Professor, Dept. of Geography, Dum Dum Motijheel Rabindra Mahavidyalaya	East Calcutta Girls' College	Cycle of erosion	25
4.	25.9.2018	Invited Lecture	Dr. Deepa Ghosh Associate Professor, Dept. of Economics, East Calcutta Girls' College	Dum Dum Motijheel Rabindra Mahavidyalaya	Consumer Behaviour	10
5.	2.09.2019	Invited Lecture	Dr. Malabika Das Assistant Professor, Dept. of Economics, East Calcutta Girls' College	Dum Dum Motijheel Rabindra Mahavidyalaya	Role of Women in Agriculture	11
6.	11.09.2019	Invited Lecture	Sri Apurba Pahar Assistant Professor, Dept. of Bengali, Dum Dum Motijheel Rabindra Mahavidyalaya	East Calcutta Girls' College	Bangla Chanda	20



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7.	15.09.2019	Invited Lecture	Dr. Pinaki Sarkar Assistant Professor, Dept. of Geography, East Calcutta Girls' College	Dum Dum Motijheel Rabindra Mahavidyalaya	Isostasy	15
8.	11.11.2019	Invited Lecture	Smt. Swatilekha Halder Assistant Professor, Dept. of Economics, Dum Dum Motijheel Rabindra Mahavidyalaya	East Calcutta Girls' College	Employment and Unemployment	15
9.	27.02.2024	Special Lecture	Dr. Debashish Mazumdar, HoD & Professor, Dept. of Economics, The Heritage College 02 faculties and students of East Calcutta Girls' College	Dum Dum Motijheel Rabindra Mahavidyalaya	India's Social Sector and Budget 2024	60
10.	14.03.2024	Special Lecture	Prof. (Retd.) CA Sunil Kumar Gandhi 01 faculty and students of East Calcutta Girls' College	Dum Dum Motijheel Rabindra Mahavidyalaya	Business Office and Accounting Applications of MS Excel	75

Arijit Saha 30/5/2024

Dr. Arijit Saha
Principal

Dum Dum Motijheel Rabindra Mahavidyalaya

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Principal & Secretary
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Ujjaini Mukhopadhyay 30.5.24

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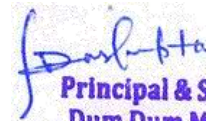
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JOINT PUBLICATION

Date: 24/12/2020

To Whom It May Concern

This is to certify that Dr. Sabitri Dutta, Assistant Professor of Dum Dum Motijheel Rabindra Mahavidyalaya has collaborated with Dr. Mantu Bose of TERI University, New Delhi and Dr. Ruchika Rungta of Auburn University, USA to publish a book chapter titled 'Discourse on ambulatory health care in Uttar Pradesh, India: A study based on NSS data' in the book titled 'Business Economics & Sustainable Development The Emerging Issues' Calendar Year 2020.


**Principal & Secretary
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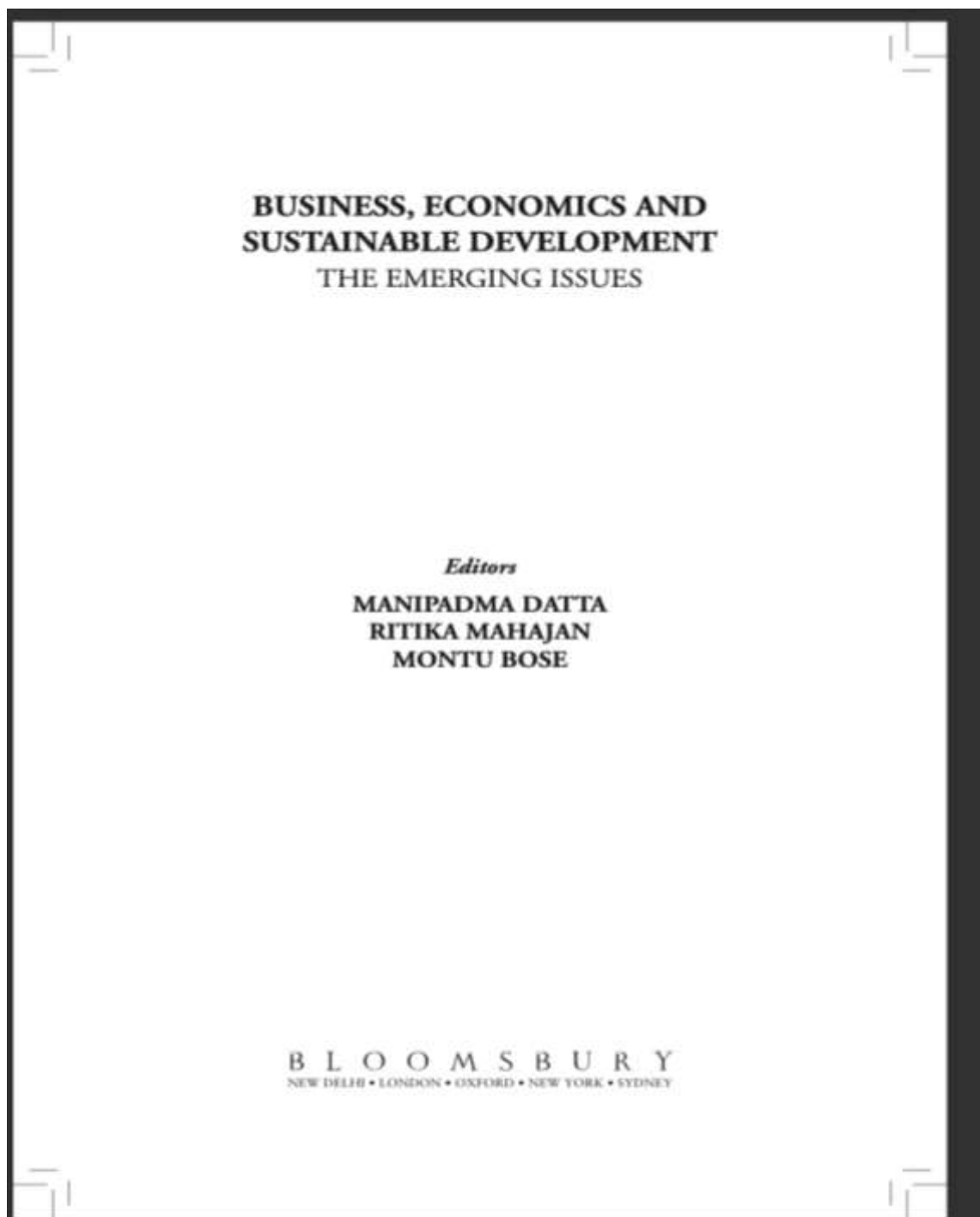
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Discourse on Ambulatory Healthcare in Uttar Pradesh, India: A Study Based on NSS Data

SABITRI DUTTA*, MONTU BOSE** AND RUCHIKA RUNGTA***

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Abstract

For India to achieve and sustain a double-digit growth rate there is a need to prioritise the health sector. Ambulatory (non-hospitalisation or out-patient care) services are an entry point to healthcare services. Promptly diagnosing and treating medical conditions may prevent unnecessary inpatient admissions, reducing demand on health services and associated healthcare costs. Therefore, the access to non-hospitalised healthcare is crucial and the lack of which can be taken as the 'unmet demand' for healthcare in general. Our study is based on the National Sample Survey 71st Round (2014) unit-level data on Social Consumption: Health and aims to analyze the magnitude and nature of demand for access to ambulatory healthcare in Uttar Pradesh concerning the socio-economic barriers. Uttar Pradesh, an Indian state located in the northern part of India, suffers from disparities in access to healthcare services across the different socio-economic classes. The study points out the two most important barriers to access medical care in Uttar Pradesh. These are income and gender. The intra-household discrimination against women is very strong in the urban sectors. The availability of services and medicines in public institutions can increase the utilisation in the sector and arrest high out-of-pocket (OOP) expenditure in both the sectors.

Keywords: Non-hospitalisation, Ambulatory care, Out-patient, Utilisation, Inter-sectional analysis, Decomposition analysis, PCA, Uttar Pradesh.

Introduction

There is a proverb that 'Health is not everything in life, but without health, life is nothing.' However, in the past, many development planning documents had considered health expenditure as consumption good rather than investment in human capital. Today, the role of health in development has been recognised and it has been given priority in almost all recent development agendas. The United Nations Development Programs (UNDP 1990) published its first Human Development Report that bordered the concept of development by including health and education along with income as the measure of the development of a country. Recently, the United Nations has also emphasised on health and well-being for all in its Sustainable Development Goals (SDG 2017). Several studies documented the fact that improvement in health status contributes to gross national





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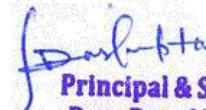
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IDEOLOGIES OF RABINDRANATH AND GANDHI: IN THE LIGHT OF NATIONALISM

Mithun Chowdhury*
Dr Sanchali Bhattacharya**

[This paper tries to discuss the ideologies of two great sons of India Kaviguru Rabindranath Tagore and Mahatma Gandhi, specifically in the light of Nationalism. Ideologically both Rabindranath and Mahatma Gandhi were anti-violent and anti-communal but they had disagreement among them about the way to get rid of it. Though they had hundreds of differences, the similarities between the minds of these two great men have never been disturbed. These similarities and dissimilarities are tried to explain in this paper, specifically with reference to several political and social aspects.]

Keywords: Kaviguru Rabindranath Tagore, Mahatma Gandhi, Nationalism, Swadeshi Movement, Non-Violence, Jallianwala Bagh, Non-Cooperation, Racism, Untouchability, Hindu-Muslim conflict, Communal Harmony]

Introduction

In 1915 Mahatma Gandhi met Kaviguru Rabindranath Tagore for first time. However, earlier Rabindranath had heard from Andrews the name of the Satyagraha movement in South Africa and its leader Mohandas Karamchand Gandhi. In February 1906, "Modern Review" published a commentary on Gandhiji's Satyagraha movement. It seems that Rabindranath was also well-aware of that. So it would probably be correct to say that Rabindranath was familiar with Gandhiji's name and activities. Rabindra biographer Prabhat Kumar Mukherjee wrote in a letter to the poet Andrews: "You know your best love was with you, you will be fighting our cause in South Africa along with Mr Gandhi and others."

During World War I, students and staff of Gandhiji's Phoenix School in South Africa took shelter in Rabindranath's Bolpur School for some time. Meanwhile, Rabindranath wrote a letter to Gandhiji expressing his happiness that the students of Phoenix School had come to India and taken shelter in his school. According to Prabhat Kumar, this was Rabindranath's first letter to Gandhiji.

In 1915, Gandhiji visited Santiniketan twice. For the first time in February, Rabindranath was not there. For the second time, from 6 to 11 March, Gandhi lived in Santiniketan. The first meeting of two brilliant gems in the history of India took place. Then for 25 long years there was communication between the two, sometimes there was a disagreement between them; sometimes there was a conflict of opinion.

According to Jawaharlal Nehru, if we compare the perspectives of these two great men we can see that differences of their opinions outweigh the similarities of their thought. He said that "Rabindranath was sympathetic to the working people, an aristocratic community-born artist and a true democrat Gandhiji was closer to the common people of India Rabindranath was mainly a thinker, but Gandhiji kept himself busy with diligent accomplishment."

In Politics: Violent Revolution

Rabindranath is basically a poet. However, he also participated in politics. He has inspired the people of India in various ways in the freedom struggle. Rabindranath was at the forefront of the Swadeshi movement in Bengal. Numerous Swadeshi songs and poems composed by him had a huge impact on Bengali life. He wrote for the motherland:

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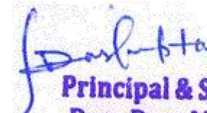
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THE BUDDHISM OF VIVEKANANDA: THE UNITY OF PHILOSOPHY

Mithun Chowdhury* & Dr. Sanchali Bhattacharya**

ABSTRACT: Reported is the study of Buddhism of Swami Vivekananda. The researchers first describe about philosophical tune of Buddha and Vivekananda and Then explain how the unification of thoughts occur in the philosophy of Buddha and Swami Vivekananda. Finally the researchers concluded the Swamiji was greatly influenced by the Philosophy of Buddha.

KEY WORDS: Buddhism, Vivekananda, Philosophy.

INTRODUCTION: Swami Vivekananda, the young philosopher was immensely inspired by Gautam Buddha and considered him as 'Lok Guru'. Through the word of Buddha and Vivekananda the greatest Sanskrit phrase and philosophy of "Vasudaiva Kutumbakam" meaning the world is one family came into practise.

PHILOSOPHICAL TUNE OF BUDDHA: Buddha was one of the most prominent character in Indian history who, practised what he preached. He transferred the philosophy into applied psychology. He was the one who not only believed in the virtue of thought but also believed in practising the concept of Psychology of mind and body. He believed that inside every individual, resides the 'enlightened one' who has the power to change the world within himself. The concept of Karmayoga was first practised by Buddha in its full form. Buddhism is one of the greatest philosophical religions in the world. It spreads all through the world and specially the common people of India. Buddha was the only great Indian philosopher who would not distinguish among castes. And interestingly not one of his followers remains in India.

PHILOSOPHICAL TUNE OF VIVEKANANDA: Like Buddha, Swami Vivekananda believed in "moksha", the complete liberation of body and soul. He longed for a chainless mind and a free soul. His oneness to Buddha as lovers of a shackle less mind a "born free" society unified the two. To him, "liberty is the first condition of growth". Vivekananda followed the concept of "philosophical armour" led by Gautam Buddha and to him "buddhahood is an achievement, not a person". Vivekananda's philosophy arises from the consciousness of the social, religious and economic circumstances of the Indian common people. He realised that at least some of the social problems were due to the convention and fallacies predominant in the society of the time. He had a deep belief that this was due to a loss of faith in spiritual values. So, he intended a spiritual awakening and accepted with appreciation whatever he could learn from faiths and disciplines highlighting the spiritual values. The inmost influence upon his thought is obviously of Ancient Hindu Philosophy — especially of the Vedanta. The main form of his thought is derived from the Hindu Scriptures — from the Upanisads and the Vedanta. His elementary belief in the indispensable unity of everything, be indebted its origin to the Vedanta. His doctrine of Maya is also derived from that. The distinction between 'an empirical point of view' and 'a transcendental point of view' that he frequently makes and to which he mentions time and again in order to solve the contradictions of his thought, is also influenced from the Vedanta.

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