

Number of Book Chapters Authored

1. Demographic Marginalization: Issues of Ageing Population in India with Special Reference to West Bengal

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Demographic Marginalisation: Issues of Ageing Population in India with Special Reference to West Bengal

Dr. Anuradha Mukherjee

Abstract

Marginalisation is an exclusionary process by which the less empowered persons are shifted to the periphery of the realm of power and development. As a consequence, the marginalised communities suffer from several socio-economic and psycho-social troubles which affect their well-being adversely. Marginalisation can be in various forms out of which this paper seeks to probe the consequences of ageing as a process of demographic marginalisation along with several issues associated with it. As one grows old, their economic productivity declines and the person no longer can be considered so-called 'beneficiary' for the society and economy. Instead he/she becomes a so-called 'burden' or demographic tax on the society. This initiates social exclusion and marginalisation of the elderly population. As India has declining fertility and mortality rates coupled with enhanced longevity, the number of elderly population are on the rise. This paper humbly attempts to portray the demographic scenario of the elderly population along with the socio-economic and psychological impacts of ageing as a process of marginalisation.

Keywords: marginalisation, social exclusion, elderly, psycho-social, demographic tax

Concept and Context of Marginalisation

The connotation of marginalisation covers a wider spectrum in the social science disciplines in relation to its definition which considers

2. Posthuman Ecology and Capitalist Decay in Wall-E and Avatar

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3. 'Bengal's Wandering Minstrels and Metaphor of Transportation across the river of Life

**Bengal's Wandering Minstrels and the
Metaphors of Transportation across the
River of Life**

Aratrika Bhattacharya

(Research Scholar, Department of Sociology,
Presidency University, Kolkata)

Abstract : Comprising of members from Vaishnava Hindus and Sufi Muslims, the wandering minstrels, *Bauls*, occupy a unique position as devotees, mystics, materialists, tantrics and wanderers in India and Bangladesh. The term *Baul* has been used by various scholars to denote, among other things, a sect, a tradition, a community, a cult, an order of singers, a spirit, a class of mystics or a religion. In this paper, my analysis of the term accommodates this inherent plurality and fluidity. The existing scholarship on *Bauls* has widely dealt with their esoteric beliefs and practices. *Baul* songs, in what the *Baul* scholars have variously called *sandhya bhasha* - as a linguistic strategy of secrecy in their songs - have sophisticatedly concealed and coded the esoteric content. The songs of the *Bauls* replete with metaphors are also drawn from and mediated by the *Bauls'* position as a member of the larger rural society, their resistance and negotiations with the structure of domination and their socio-historic experiences. This paper studies the metaphors of travel in the songs of the *Baul* singers-composers, particularly of the colonial times and represents *Bauls* as highly sensitive and perceptive of the diverse mechanisms and operations of the novelties of European technologies of transport - such as the steamers and railways - which makes them integrate the same within their vocabularies and imaginations in their songs. This nature of negotiation of the *Bauls* with the products of colonial modernity critically revisits the popular representations about *Bauls* with respect to the *bhadralok* discourses of being uninformed, non-analytic and

4. The Music in the Margins: Studying the women of the Baul Community in West Bengal

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THE MUSIC IN THE MARGINS: Studying the Women of the Baul Community in West Bengal

ARATRIKA BHATTACHARYA

Background

Throughout the existing scholarship on Baul studies, the term 'Baul' has been used by various scholars to denote a sect, a tradition, a community, a cult, an order of singers, a spirit, a class of mystic, a religion, so on and so forth. While we are aware of the existing inherent pluralism and fluidity in the term, it has been used in its broadest sense in this paper. The paper accommodates all or most of the above denotations. Furthermore, although being wholly aware of the subtle internal and external heterogeneities between the various heterodox esoteric traditions such as the Shahebdhoni, Kortabhoja, etc, we will, for purposes of lucidity, refer to them collectively as comprising the category of the 'Baul'. It is also undeniable that the vast majority of members of these sects do occupy a very similar social position in rural society. It is worth clarifying that we do not use the phrase 'social location' here as being synonymous with 'class'. While the vast majority of Bauls were recruited from the rural peasantry, there are examples of a handful of non-peasant Bauls as well. From our perspective,

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