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Attested

Principal

Cachar College, Silchar-1



ঔপনিষদিক ষড়লক্ষণাশ্রয়ী রামকৃষ্ণ

সুচরিতা চৌধুরী

কাহ্নশাখীয় শুক্লযজুৰ্বেদের অন্তর্গত শতপথ ব্রাহ্মণের শেষাংশ, যা বৃহদারণ্যকোপনিষদ না খ্যাত তার সঙ্গে মধ্যদিন শাখীয় শুক্লযজুৰ্বেদের শতপথব্রাহ্মণের স্থলবিশেষে কিছু পার্থক্য দৃষ্ট হ আচার্য শঙ্কর অবশ্য কাহ্নশাখীয় পাঠই গ্রহণ করেছেন।

বৃহদারণ্যকের কাণ্ডসংখ্যা তিন— মধুকান্ড, যাজ্ঞবল্ক্যকান্ড বা মুণিকান্ড ও খিলকান্ড। আগ প্রধান ও উপদেশাত্মক মধুকান্ডের ব্রহ্মতত্ত্ব নির্ধারিত হয়েছে। বৃহদারণ্যক শ্রুতির চতুর্থ অধ্যায়ে ষড়লক্ষণ ব্রাহ্মণে বিদেহরাজ জনকের সঙ্গে মহর্ষি যাজ্ঞবল্ক্যের ব্রহ্মস্বরূপ ও ব্রহ্মপাসনা সম্বন্ধে এক অত্যন্ত হৃদয়গ্রাহী আলোচনা রয়েছে। ঘটনাটি এইরূপ—

“একদা বিদেহরাজ জনকের সভায় মহর্ষি যাজ্ঞবল্ক্যের আবির্ভাব ঘটে। তাদেরও সম্মান প্রদর্শনের পর রাজা তাঁর আগমনহেতু জানতে চাইলে তিনি জানান ব্রহ্ম সম্পর্কে রাজা কার কাছে কীরূপে উপদীষ্ট হয়েছেন। রামর্ষিজনক অত্যন্ত বিনীতভাবে তাঁর যে আচার্যের নাম করে বললেন তাঁরা এক একজন বাক-প্রাণ-চক্ষু-শ্রুতি-মন ও হৃদয়কে ব্রহ্ম বলে নির্দেশ করেছেন। ঋষি শ্রেষ্ঠ যাজ্ঞবল্ক্য সব শুনে বলেন যে এঁরা যা বলেছেন তা ঠিক, কিন্তু অংশত। অর্থাৎ ব্রহ্মের এক একটি ভাবের প্রতীককে — যেমন বাক, প্রজ্ঞা, প্রাণ প্রিয়ের চক্ষু সত্যের এবং হৃদয় স্থিতির। কিন্তু এইসব ভাবে কোনটিই পূর্ণ ব্রহ্মস্বরূপ নয়। জ্ঞান, প্রেম, সত্য, অনন্ত, আনন্দ ও নিত্য এই ছয় ভাবের আশ্রয় নিয়ে ব্রহ্মের সাক্ষাৎ হয়।”

অতএব জ্ঞান, প্রেম, সত্য অনন্ত, আনন্দ ও নিত্য ব্রহ্মের এই ছয়টি ভাব ব্রহ্মত্বেরই লক্ষণ। উপনিষদে উক্ত এই ছয়টি ভাবের সমন্বিত উপাসনাই তাঁতে উপনীত হবার পন্থা— ব্রহ্মের সঙ্গে একাত্মতাবোধের সরস অনুপ্রেরক।

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বাংলা বিভাগীয় পত্রিকা

চতুর্দশ বর্ষ : একাদশ সংখ্যা

বরাক উপত্যকার বাংলা কথাসাহিত্য সংখ্যা

Attested

Principal

Cachar College, Silchar-1



বাংলা বিভাগ,

আসাম বিশ্ববিদ্যালয়, শিলচর

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১৯ মে, ২০১৯

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উপদেষ্টা মণ্ডলী :

অধ্যাপক লায়েক আলী খান, প্রাক্তন অধ্যাপক, বাংলা বিভাগ, বিদ্যাসাগর বিশ্ববিদ্যালয় (পঃ বঃ)
অধ্যাপক মুনমুন গঙ্গোপাধ্যায়, অধ্যাপক, বাংলা বিভাগ, রবীন্দ্রভারতী বিশ্ববিদ্যালয়, কলকাতা
অধ্যাপক মানবেন্দ্র মুখোপাধ্যায়, অধ্যাপক, বাংলা বিভাগ, বিশ্বভারতী বিশ্ববিদ্যালয়, শান্তিনিকেতন

সম্পাদনা সমিতি :

অধ্যাপক রমা ভট্টাচার্য, অধ্যাপক বেলা দাস, অধ্যাপক বিশ্বতোষ চৌধুরী, অধ্যাপক দেবাশিস ভট্টাচার্য,
অধ্যাপক প্রিয়কান্ত নাথ, অধ্যাপক তৃপ্তি পাল চৌধুরী, ড. শান্তনু সরকার, ড. দুর্বা দেব, ড. আলাউদ্দিন মণ্ডল,
ড. রমাকান্ত দাস, ড. বুবুল শর্মা, ড. অশোক দাস, ড. রামী চক্রবর্তী, ড. রাহুল দাস, ড. বরুণজ্যোতি চৌধুরী

সম্পাদক : অধ্যাপক বিশ্বতোষ চৌধুরী (বিভাগীয় প্রধান)


প্রকাশক : পঞ্জীয়ক, আসাম বিশ্ববিদ্যালয়, শিলচর

প্রকাশ : ১৯ মে, ২০১৯

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মূল্য :: ১৫০ (একশ পঞ্চাশ টাকা)

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প্রসঙ্গ : উপন্যাস

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স্বপ্না ভূঞাৰে গল্পৰ ভূবন : জীৱনপাঠৰ স্বত্ব কথাবয়ান

সন্নিৱাহ ঘোৰ

Cachar College, Silchar

Attested

Principal

বন্ধৰ উপভুক্ত্যৰ বাবে ছোটগল্পেৰে ভূবনে একে উজ্বল নাম স্বপ্না ভূঞাৰ। গল্পকাৰ হিচাপে উৰি উঠিব

আজকাল ১৯৬৩ সালে শিৱসাগৰৰ প্ৰকাশিত 'দিনিক শ্ৰেণী'ৰ প্ৰতিযোগিতা প্ৰতিযোগিতা। তাৰপৰি প্ৰকাশিত হৈছিল 'স্বপ্না ভূঞাৰে গল্পৰ ভূবন' নামৰ গল্প সংকলনখন। ইয়াত 'স্বপ্না ভূঞাৰে গল্পৰ ভূবন' নামৰ গল্প সংকলনখন প্ৰকাশিত হৈছিল। ইয়াত 'স্বপ্না ভূঞাৰে গল্পৰ ভূবন' নামৰ গল্প সংকলনখন প্ৰকাশিত হৈছিল। ইয়াত 'স্বপ্না ভূঞাৰে গল্পৰ ভূবন' নামৰ গল্প সংকলনখন প্ৰকাশিত হৈছিল।

শিৱসাগৰৰ প্ৰকাশিত 'স্বপ্না ভূঞাৰে গল্পৰ ভূবন' নামৰ গল্প সংকলনখন প্ৰকাশিত হৈছিল। ইয়াত 'স্বপ্না ভূঞাৰে গল্পৰ ভূবন' নামৰ গল্প সংকলনখন প্ৰকাশিত হৈছিল। ইয়াত 'স্বপ্না ভূঞাৰে গল্পৰ ভূবন' নামৰ গল্প সংকলনখন প্ৰকাশিত হৈছিল।

স্বপ্না ভূঞাৰে গল্পৰ ভূবন নামৰ গল্প সংকলনখন প্ৰকাশিত হৈছিল। ইয়াত 'স্বপ্না ভূঞাৰে গল্পৰ ভূবন' নামৰ গল্প সংকলনখন প্ৰকাশিত হৈছিল। ইয়াত 'স্বপ্না ভূঞাৰে গল্পৰ ভূবন' নামৰ গল্প সংকলনখন প্ৰকাশিত হৈছিল।

গল্পৰ ভূবন নামৰ গল্প সংকলনখন প্ৰকাশিত হৈছিল। ইয়াত 'স্বপ্না ভূঞাৰে গল্পৰ ভূবন' নামৰ গল্প সংকলনখন প্ৰকাশিত হৈছিল। ইয়াত 'স্বপ্না ভূঞাৰে গল্পৰ ভূবন' নামৰ গল্প সংকলনখন প্ৰকাশিত হৈছিল।

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Entrepreneurial Promoting Agencies and Their Role in Conflict Regions Particularly in North-East India-A Case Study of Jorhat District of Assam

Kamal Kanti Das¹

Abstract

Entrepreneurship plays a pivotal role in the economic growth of the globe. The concept of entrepreneurship is of paramount importance for the government and country as a whole because government knows it is the only way by which country's real economic development can take place and India can lead the world in respect of import-export of goods and services.. The industrial development in our country is not satisfactory and although agriculture is having a dominant part in the economy its development is also not upto the mark. This is one of the most important factors responsible for increasing unemployment problem in our country. The government of India from time to time has announced different schemes to remove the unemployment problem but all these are not so fruitful. In spite of necessary corrective measures taken by both the Government of India and the state Government in order to create conducive climate for the growth of the entrepreneurship and livelihood promotions among the unemployed people, we find that there is little success in this regard. So there is a need to develop an entrepreneurship culture among different class and different group of society by entrepreneurial promoting agencies for making them self reliance and self employed for their own economic upliftment.

Key Words : Entrepreneurship, Promotion, Agencies.

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**AATMA NIRBHAR BHARAT A SVALAAMBH BHARAT- A
JOURNEY AFTER COVID -19 LOCKDOWN**

Mr. Kamal Kantil Das*

ABSTRACT

As we are in the period of Covid -19 pandemic and simultaneously the clash with China at Galwan Valley in Ladakh Union Territory of our country in which we martyred 20 brave soldiers of our country in June 17, 2020. These are the two main causes which act as lubricant to mobilize the concept of Aatma Nirbhar Bharat in the minds of people of the country to make India self reliant and to Boycott the Chinese product and to convert the concept of developing country into a developed country. The respected Prime Minister of our country in his countrywide address on 12th May 2020 first raised/coined the concept of "Aatma Nirbharat Bharat Abhiyan" to recoup the loss suffered due to Covid-19 lockdown and to remove the India from the clutches of Chinese Goods and Services which entered in the heart and minds of Indian People.

Keywords : Aatma Nirbhar Bharat, Covid-19 pandemic, Galwan Valley, China, Chinese Product, Boycott.

Introduction :

There is a direct or positive relationship between Production and use of country made goods and services by population of a country with the development of country. This is the right and high time for people of the country showing love and affection for their motherland or showing patriotism by using local made products and services. Now there is a need for going vocal for local. As we know that the major segment of Indian population comprises the generation Y that is young generation and they are the main source of knowledge and skill as well as human resource of the country to whom government, society, school, colleges and country as whole should be motivate to use own country made product and to produce the goods locally with local available raw materials. The task is not over here, there long way to go, it is the duty of each and every individual of the country to take initiative and pledge that they will use the country made goods and services to make country Aatma Nirbhar.

Objective Of The Study :

- To study the different parameters of Aatma Nirbhar Bharat Abhiyan

Research Methodology :

The study is descriptive type of research based on secondary information. In order to attain the objectives of the study different types of news paper heading are taken into consideration based on "Aatma Nirbhar Bharat" and based on that, some description and conclusion is drawn thereon. The paper is fully based on secondary sources. The secondary materials also have been collected from the books and internet etc

Limitations Of The Study :

Major limiting factor is that the study is fully based on secondary sources and the conclusion drawn may or may not be fully satisfactory to many Academicians, Research Scholar and many people who directly or indirectly would be associated with this article because of newly developed concept.

Importance Of The Study :

The study focus on making India "Aatma Nirbhar" by bringing awareness in the country by not using

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Contributions to Indian Social Science

SPECIAL ISSUE ON GENDER AND DEVELOPMENT

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Book Review



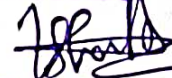
Rural Women Empowerment and its Relationship with Economic Development: A Study of Cachar District of the State Assam

Subhrabaran Das and Pushpalata Singh**

Women empowerment is one of the key dimensions for development of the countries. Although women are significant contributors in the families but in most of the cases, women especially belonging to the rural areas are neglected in the society. To accelerate the economic development, empowerment of women is crucial as empowered women can perform a substantial role in the process of development. The study focuses on status of women empowerment through the construction of Women Empowerment Index (WEI). The study also attempts to examine the relationship between women empowerment and their economic development. The study was conducted at the village level in Cachar district of state of Assam in India. This study reveals poor empowerment status of the women belonging to the rural areas and a positive and significant relationship between economic development and women empowerment at the micro level.

Keywords: Principal component analysis, Women empowerment index, Economic development index

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I. INTRODUCTION

The status of women and their importance in any society is a mark of its civilization. But, women are the most underprivileged sections in the society due to the high gender inequality. They can't take their own decision because of male dominance. Empowerment is the process of enabling or authorizing an individual to think, behave, to take action and to control work in an autonomous way. It is the state of feeling of self-empowered to take control of one's own destiny. It includes both control over resources (physical, human, intellectual and financial) and over ideology (belief, values and attitudes) (Battiwala, 1994). Parveen (2007) describes it as a process of changing the power potential within an individual first and consequently, a change of relationship at different individuals, groups and societal levels. These changes would be permanent and thus, necessitate constant efforts by development agencies

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Baresahariya Bhaona: A Community Theatrical performance of Assam

Author(s): Hemanta Kr. Bora, Dr. Reena Sanasam

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Baresahariya Bhaona: A Community Theatrical performance of Assam

Hemanta Kr. Bora and Dr. Reena Sanasam

Baresahariya bhaona, a unique festival of Vaishnava theatrical performance, has been celebrated for more than two hundred years in the northeast Indian state of Assam. During the festival twenty-five plays are staged simultaneously under a uniquely designed roof in an acting area shaped like a lotus in Whom. The festival offers a veritable feast of spectacle, stylized acting, classical dance, and music, all imbued with a sense of spirituality. The performance is marked by a continuous shifting between the classical and the folk, the mundane and the spiritual, providing thousands of spectators a rare aesthetic experience. The festival offers an example of a rural community's adherence to its faith and a desire to retain the best of their cultural-religious tradition, and their readiness to accommodate the inevitable changes in the difficult days of globalization and cultural homogenization.

Hemanta Kr Bora is currently an assistant professor in the Department of English at Cachar College, Silchar, Assam, India. His areas of interests are theatre and performance studies.

Dr. Reena Sanasam is currently an associate professor in the Department of Humanities and Social Sciences at National Institute of Technology, Silchar, Assam, India. Her areas of interests are Postcolonial studies and Performance Studies.

The community drama festival, *baresahariya bhaona* (staging of plays, *bhaona*, by a number of villages), of Jamuguri, in the northeast Indian state of Assam, is a unique festival of a Vaishnava theatrical performance. The festival, held at intervals of five or six years since 1797 under a huge *sitninder* (a circular roof made of bamboo and thatch), is a feast of spectacle, stylized acting, classical dance, and music and is

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In Pursuit of Self: A Feminist Reading of Anita Desai's Cry the Peacock And Voices In The City

Dr. Padmashree Chakraborty

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Abstract :

Anita Desai's novels convey a sense of universal feminist consciousness. She presents a critical understanding of the communal, cultural and gendered hindrances that her women characters had to go through in their pursuit of self. Alongside subjugation Anita Desai thoughtfully represents the determined quest of the woman characters to fashion a worthwhile reality for themselves. In the light of these arguments the present paper is an attempt to examine and probe the way Desai's women characters challenge the stereotypical roles and identity imposed on them by the patriarchal social order as they attempt to reconstruct a liberated self-identity for them. For this purpose her two novels *Cry the Peacock* and *Voices in the City* are thoroughly studied in this paper.

Keywords: Feminist consciousness, women, oppression, stereotypes, patriarchy, quest self identity.

1. INTRODUCTION:

As a woman's liberation movement feminist ideology is committed to destabilize the institutionalized structure of the patriarchal paradigm and unfetter women from the shackles of sexist images and from subjugation and silencing by the male dominated society. Concurrently Feminism also aims at the all-round emancipation of women. Underscoring on the "all-round liberation" Gerda Lerner in her book *The Creation of Patriarchy* states that, "It (feminism) is not always a movement, for it can be a level of consciousness, a stance, an attitude, as well as the basis for organized effort" (Lerner, 237). Almost in the same vein, Sushila Singh in her piece of writing "Recent Trend in Feminist Thought: A Tour de Horizon" observes that "As a philosophy of life, it seeks to discover and change the more subtle and deep-seated causes of women's oppression. It is a concept of 'raising of the consciousness' of an entire culture" (22). This consciousness of being subjugated and marginalized by the patriarchal social order and of challenging the false identity which render women to a state of invisibility is the feminist consciousness.

The feminist consciousness led to the emergence of feminist literary works which not only question woman's subordination and oppression in society but also but also to prejudiced, stereotypical representation of women in mainstream literature. Indian literary tradition too witnessed the emergence of feminist writings - feminist in being expressions of the afflictions, desires and assertions of women's identity in a conventional patriarchal environment. Worth mentioning here is that, Indian culture is a manifestation of patriarchal ideology. And very naturally in the leading social discourses, women have been either voiceless or nonexistent entities, and women's representations in literature are also decidedly prejudiced or gender biased that corroborated the general oppression of women. Women writers in India also like their counterparts in other parts of the world therefore, felt the urge and necessity to contest and subvert the patriarchal representation of gender, the gendered social framework, and the cultural control of women's bodies. Accordingly, women-centric line of attack has become a governing trend in the writings of women.

Anita Desai's novels convey a sense of universal feminist consciousness. She presents a grave understanding of the communal, cultural and gendered hindrances that her women characters had to go through in their pursuit of self. By diving deep into the psyche of her women characters she lays bare the repression and ruthless treatment of women by the conventional Indian social order. Her novels focus on issues like incompatible relationships, depression and alienation, and woman's quest for independent identity and to construct a worthwhile reality for themselves. Gajendra Kumar has comment underscores this fact when he states, "The recurring themes of Anita Desai's novels are identified-woman's struggle for self-realization and self-definition, woman's quest for her identify, her

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Black Nationalist Discourse in *The Autobiography of Malcolm X*

PADMASHREE CHAKRABORTY

Black Nationalism which evolved as an alternative to integration dates back over hundred years, as African American activists looked into alternative political and social policy to address racial intolerance and prejudices against African Americans in the United States. The cultural movement enforced race pride and preservation of matchless African heritage and racial values and advocated separation of African Americans from the American melting pot into a unique racial group. Essien-Udom describes the call for black nationalism as a “desire to free themselves from the exploited image of blackness and hence from the deep feeling of self-rejection, cultural alienation, and social estrangement which pervade and corrupt the personalities of the Negro masses” (123). Black Nationalism which encompasses cultural nationalism, economic nationalism, territorial separatism, emigrationism, Pan-Africanism, religious nationalism, also at times desired a new black nation, not only in geographical sense but also sociologically. This ideology of Black Nationalism remained at the core of the African American struggle for identity.

During the civil rights movement of the late 1950s and early 1960s Malcolm X was the most ardent supporter of Black Nationalism. His autobiography *The Autobiography of Malcolm X as told to Alex Haley* (1965) is as Michael Eric Dyson describes “the Ur-text of contemporary black nationalism” (45). Dyson adds that Malcolm’s Black Nationalism issued forth as a venture to recreate an identity in reaction to the “divisive practice of white supremacist nationalism” (80). The narrative is boldly candid about what Malcolm X thought. It contains harsh denunciation of whites, as well as condemnation of Jews, nonviolent activists, and African Americans who collaborated with white people. The Nation of Islam’s idea of race and, later, Malcolm’s own idea are explored and displayed herein.

Malcolm X’s powerful Black Nationalist ideology, as highlighted in his autobiography, is not static but evolving as he kept revising it at certain crucial points in his life. The developing of his nationalist philosophy may be delineated in three well-defined phases. The first phase stretches from 1952 to 1962, a time when he, as a

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Quest for Literacy in Richard Wright's Black Boy and The Autobiography of Malcolm X as told to Alex Haley

Dr. Padmashree Chakraborty

Asst. Professor, Dept. of English, Cachar College, Silchar

Abstract— Quest for literacy appears as a recurrent theme in African American autobiographical tradition wherein the authors link literacy with freedom and identity creation. The present paper highlights the historical factors behind the recurrence of this issue and studies Richard Wright's Black Boy (1945) and The Autobiography of Malcolm X as told to Alex Haley (1965) to see how literacy determine the authors' quest for identity.

Keywords— Literacy, freedom, quest, identity, African American

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I. INTRODUCTION

In African American experience, literacy and literary expressions have a distinctive resonance because of the invasive restriction of reading and writing among African slaves during the antebellum period. Literacy was prohibited among the slaves as the slave owners feared that attainment of literacy for African Americans might lead to their self-empowerment and eventual freedom. As Henry Louis Gates, Jr. writes, "sheer literacy was the very commodity that separated animal from human being, slave from citizen, object from subject" in the western cultural thought (Figures in Black 24- 25). Thus, it was merely by depriving the African slaves education, an ability which determined ones identity as human being in the logo centric Western thought, that whites could fabricate in others the notion of an nonexistent, negative black subjectivity so as to justify slavery. Under such a situation, attainment of literacy for the African slaves was no less than a mutinous feat and a means of inscribing a positive identity against the widespread negative racial stereotypes.

Quest for literacy and literary expressions resonates as a recurrent theme in African American autobiographical tradition. The theme of literacy as an act of defiance features in African American autobiographies wherein the narrators not only become cognizant of the potency of education and but also the need of recording their life stories to affirm their humanity and to induce people to combat the enslavement of millions of Africans. Joanne M. Braxton confirms this in these words: "the early autobiographical writings of black Americans linked the quest for freedom with the quest for literacy. To be able to write, to develop a public voice, and to assert literary self represented significant aspects of freedom" (15). Kimberly Drake echoes the same when he observes, "The ability to utilize language, especially written language of literacy, is . . . portrayed by many ex-slaves as crucial to their quest for freedom, a freedom which in large part is the ability to allow the consciousness to develop without restriction" (92). "Almost as soon as blacks could write, it seems, they set out to redefine . . . who and what a black person was . . . black archetypes, from Oroonoko in 1688 to Kunta Kinte in more recent times" (Gates, "The Trope of a New Negro" 131). This endeavour to sign up a "black presence in letters" (Gates 131) is repeatedly featured in the twentieth century autobiographies, although with certain variations to suit their unique individual experiences of life. The two autobiographies under study Richard Wright's Black Boy (1945) and The Autobiography of Malcolm X as told to Alex Haley (1965) show the crucial role literacy played in the life of the narrators in recreating a positive identity and as Henry Louis Gates Jr. puts it, to render themselves as "speaking subjects" (2).

In Richard Wright's Black Boy, the value of education and the potency of language emerge as the two fundamental thematic concerns. The Southern culture in which the author grew up would like to see a Negro who stole, told lies and was profligate. But in defiance of the dominant view, Wright not only yearned to be educated but also wished to be a writer - an identity which African Americans should not aspire for as dictated by white code. The narrative reveals that he possessed an insatiable hunger for knowledge as he understood that language indicated influence and power. He perceived the controlling influence of written language as a child when he scribbled some cuss words on windows. Even though it infuriated his mother he realised that writing was a powerful tool of gaining some sway over his troubled situation. It needs to be mentioned here that the passion for knowledge was initiated in Wright at a young age, mainly ignited by his schoolteacher named Ella when she read out to him the story Bluebeard and His Seven Wives. This story book inflamed the young boy's suppressed imaginative mind and spirit and brightened up his morbid world. He says "...a reality welled up from somewhere within me. Reality changed, My sense of life deepened.... My imagination blazed. The sensations the story aroused in me were never to leave me" (38). Such "sensations" egged on his ardour for literature as well as his aspiration to become educated.

To nourish his intellectual hunger, Richard Wright fought against all odds, resisted obstacles posed not only by the white society but also by his own community. He asked for assistance from an Irish emigrant and even did not mind to dupe the librarian to get books to read. He zealously read books by Sinclair Lewis, Edgar Allan Poe, Gertrude Stebin, Sherwood Anderson, Stephen Crane,

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Bhramyamaan Theatre of Assam: A Socio-Historical Perspective

Hemanta Kr. Bora

Mobile theatre groups of Assam (known as '*bhyrmoman natak*' in Assamese) consist of a collective of actors, singers, dancers, directors, action artists, makeup artists, workers, and the producer. The theatre group moves from place to place within the state - from villages to towns to cities as indicated by the word 'mobile.' Mobile theatre has become increasingly visible in Assam as a medium of entertainment and as a part of its public culture. In the present time, almost 60 theatre groups perform their plays all over the state, making mobile theatre widely popular and visible. In this paper, I intend to understand the visibility and popularity of mobile theatre from a socio-historical perspective. I argue that the emergence and popularity of mobile theatre is rooted in the socio-cultural history of theatre in Assam by using a combination of primary and secondary methods. The aim will be to unravel the circumstances and courses that led to the beginning of mobile theatre in the state.

Keywords: Assam, Theatre, Mobile theatre, Public culture, Culture, Public, Visibility, Folk tradition

The Setting

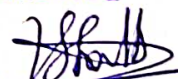
Mobile theatre groups of Assam (known as '*bhyrmoman natak*' in Assamese) consist of a collective of actors, singers, dancers, directors, action artists, makeup artists, workers, and the producer. The total team members of a troop can range from anywhere in between 100-15.¹ The theatre group moves from place to place within the state - from villages to towns to cities as indicated by the word 'mobile.' These theatre groups are invited by organizations and institutions like colleges and schools who loan their field to the group for three days for their performance. The companies are invited by self-governing organizations in the villages, towns, and cities, known as 'committees,' which may be responsible for running schools or colleges, temples, clubs, or NGOs (Ross, 2017: 74).

The plays are written and directed by the same or different people. The theatre parties hire actors for a season, who may or may not be retained in the next season.

Hemanta Kr. Bora is currently an assistant professor in the Department of English at Cachar College, Silchar, Assam

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कवि और प्रकृति का अंतःसंबंध

शंकर शर्मा

प्रकृति और मानव सृष्टि की दो अन्यतम विभूतियाँ हैं। सृष्टि के आरंभ से ही मानव तथा प्रकृति का स्वरूप द्वंद्वात्मक रहा है। सृष्टि का उद्भव और विकास जितना प्राचीन है उतना ही मानव और प्रकृति का संबंध भी है। डार्विन ने सर्वप्रथम प्राणी जगत् की तर्कपूर्ण व्याख्या प्रस्तुत की जिसमें उसने प्रकृति और मानव को एक दूसरे के सहयोगी के रूप में मानते हैं। मनुष्य का जब जन्म हुआ तो सर्वप्रथम उसने गगन को देखा, उसके पैरों ने पृथ्वी का स्पर्श किया, सरिता के जल से उसने अपनी आत्मा को तृप्त किया। प्रकृति के बिना न वह साँस ले सकता है न अपनी प्यास बुझा सकता है और न ही जीवित रह सकता है। आज भी वह पूर्णतः प्रकृति पर ही आश्रित है। 'दि इंसालयक्लोपीडिया ऑफ फ़िलॉसफी में प्रकृति को परिभाषित करते हुए लिखा है- "प्रकृति अपने विस्तृत रूप में, विश्व की समस्त सक्रिय वस्तुओं के पूर्ण अस्तित्व की उपस्थिति के रूप में समझी जाती है। यह वस्तुओं के क्रियात्मक रूप की संरचनात्मक विधि और पद्धति के रूप में भी व्याख्यायित की जा सकती है।"' 'दि ऑक्सफोर्ड कंपेनियन ऑफ फ़िलॉसफी' में प्रकृति की तीन परिभाषाएँ दी गई हैं। पहला, प्रकृति का आशय इन भौतिक संसार के समस्त दृश्यमान वस्तुओं से है। प्रकृतिक होने का अर्थ है सांसारिक होना यानी जो कुछ भी प्राकृतिक है, जिन्हें तोड़ा नहीं जा सकता। दूसरा, प्रकृति संसार की सजीव वस्तुओं का स्वरूप है, जो कि निर्जीव वस्तुओं से अपने को अलग करती है। तीसरा, मनुष्य और उसके द्वारा उत्पादित वस्तुओं को जोड़कर इस जैविक संसार में जो कुछ भी है, वह प्रकृति है।"¹² लुकाच प्रकृति को सामाजिक वर्ग मानते हुए लिखते हैं- "सामाजिक विकास की किसी स्थिति में प्रकृति अपने रूप, अपनी उपलब्धि और अपने उद्देश्य की सामाजिक अवस्था को दर्शाती है।"¹³ इस प्रकार लुकाच मनुष्य के विकास में प्रकृति की भूमिका को स्वीकार करते हैं।

कविता और प्रकृति का संबंध अत्यंत प्राचीन है। क्रिस्टोफर कॉडवेल के अनुसार- 'कविता प्रकृति की संतान है।'¹⁴ नरेश मेहता की मान्यता है कि मनुष्य को कवि बनाने में प्रकृति की महत्वपूर्ण भूमिका रही है। "प्रकृति ने सारे जीवों में सरूप, गुण, आयु आदि की जो भेद रेखा खींच रखी है उसे गण्य पतिंगा, मोहक मृगशावक, प्रतापी सिंह, शक्तिशाली गजराज तथा पुरुषार्थी मनुष्य कोई भी तो

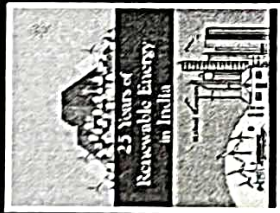
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लज्जा उपन्यास में अभिव्यक्त हिन्दू परिवार: हताशा, दर्द और द्वंद्व

डॉ० शंकर शर्मा

कछाड़ कॉलेज, सिलचर असम-788001

'लज्जा' तसलीमा नसरीन का एक बहुचर्चित उपन्यास है। इसका हिन्दी अनुवाद मुनमुन सरकार ने किया है जो वाणी प्रकाशन से प्रकाशित की गयी है। इसकी कथावस्तु में बांग्लादेश के हिन्दू समुदाय की स्थिति का यथार्थ वर्णन है। इतना अवश्य है कि इसकी कथा और पात्र काल्पनिक हैं, परंतु वहाँ की स्थिति की सत्यता पर कोई संदेह नहीं। इस उपन्यास में प्रस्तुत की गयी रिपोर्ट वाकई में असहनीय है। लज्जा उपन्यास के माध्यम से लेखिका ने बांग्लादेश के कट्टरपंथी विचारधारा और उनके राजनीतिक संरक्षण का भी पर्दाफाश किया है। बांग्लादेश के कट्टरपंथी वहाँ के हिन्दुओं पर अत्याचार, लूट, बलात्कार करने के साथ-साथ हिन्दुओं के धर्मस्थलों को नष्ट करते जा रहे हैं। जिन हिन्दू भाइयों ने बांग्लादेश को स्वाधीन करने के लिए मुसलमानों के साथ मिलकर लड़ाई लड़ी, बांग्लादेश को स्वाधीन करने में उनकी भूमिका महत्वपूर्ण रही, आज उनके अस्तित्व को ही वहाँ के कट्टरपंथी समाप्त करने पर तुले हैं। बांग्लादेश के हिन्दू समुदाय किस प्रकार जीने के लिए अपने अस्तित्व के साथ समझौता कर रहे हैं, किस प्रकार हताशा और अंतर्द्वंद्व के बीच अपने आप को जिंदा रखने की कोशिश कर रहे हैं, इसका मार्मिक आकलन इस उपन्यास में परिवेश के साथ उपस्थित है।

लज्जा उपन्यास की कहानी का आरंभ 6 दिसंबर 1992 को भारत में बाबरी मस्जिद तोड़े जाने की घटना से होती है। इस घटना की खबर मिलते ही बांग्लादेश में रहने वाले हिन्दुओं में दहशत का माहौल छा जाता है। क्योंकि वे जानते हैं—“बांग्लादेश में बाबरी मस्जिद को लेकर तीव्र तांडव शुरू हो जायगा, सारे मंदिर धूल में मिल जायेंगे। हिन्दू के घर जलेंगे। दुकानें लूटी जायेंगी।” उनकी यह सोच सिर्फ बाबरी मस्जिद को लेकर ही नहीं अपितु भारत में जब भी दंगे हुये उसका असर पड़ोसी देश के हिन्दू अल्पसंख्यकों को भी भोगना पड़ा है। “भारत कोई 'विच्छिन्न जंबू द्वीप' नहीं है। भारत में यदि विष फोड़े का जन्म होता है तो उसका दर्द सिर्फ भारत में बाबरी मस्जिद तोड़े जाने की घटना से कहानी की शुरुआत भले ही हो लेकिन यह भी सत्य है कि भारत में बाबरी मस्जिद तोड़े जाने की घटना वहाँ के कट्टरपंथी के लिए एक मौका भर था। बांग्लादेश के हिन्दुओं पर अत्याचार की कहानी तो बांग्लादेश में बहुत पुरानी है। पाकिस्तान का हिस्सा होते समय भी वहाँ के हिन्दुओं पर अत्याचार होते रहते थे। बांग्लादेश जब इस्लामिक राष्ट्र बना तब से यह अत्याचार और भी बढ़ गया। “कुमिल्ला जिले के दाउदकांदी उपजिला सवाहन गाँव में 1979 की 8 फरवरी की सुबह हिन्दू ऋषि संप्रदाय के ऊपर आसपास के गाँवों के करीब चार सौ लोगों ने अचानक हमला किया। इन लोगों ने चिल्लाकर घोषणा की— “सरकार द्वारा देश में इस्लाम को राष्ट्रीय धर्म घोषित किया गया है। इसलिए इस्लामी देश में रहने के लिए सबको मुसलमान बनना पड़ेगा। उन लोगों ने ऋषियों के प्रत्येक घर में लूटपाट की तथा आग लगा दी। मंदिरों को धूल में मिलाकर कई लोगों को पकड़ कर ले गए थे, जिनकी अब तक कोई खबर नहीं मिली।..... लड़कियों के साथ खुलेआम बलात्कार किया गया। इस हमले में बुरी तरह घायल हुये कई व्यक्ति अब तक जीवित हैं।” इस प्रकार बांग्लादेश में हिन्दुओं पर अत्याचार का इतिहास बाबरी मस्जिद को तोड़ने की घटना से ही शुरू नहीं हुआ, अपितु वहाँ का इतिहास हिन्दुओं पर अत्याचार के रंग से रंगा हुआ है।

लज्जा उपन्यास की पूरी कहानी नायक सुधामय और उसके परिवार के आस-पास घूमती है। सुधामय के पिता सुकुमार बांग्लादेश को अपनी मातृभूमि मानते थे। वहाँ जब हिन्दुओं पर अत्याचार शुरू हुआ तो उसके चाचा, बुआ, मामा आदि एक-एक कर बांग्लादेश

मई-जून, 2020

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THE APPLICATION DOMAIN OF DIFFERENCE TYPE MATRIX $D(r, 0, s, 0, t)$ ON SOME SEQUENCE SPACES

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Abstract: In this paper we introduce new sequence spaces with the help of domain of matrix $D(r, 0, s, 0, t)$, and study some of their topological properties. Further, we determine β and γ duals of the new sequence spaces and finally, we establish the necessary and sufficient conditions for characterization of the matrix mappings.

Keywords: β and γ duals, matrix transformation, schauder basis.

MSC: 40A05; 40A25; 40C05; 40H05; 46A35; 47A10.

1. INTRODUCTION

Throughout the paper we denote w, ℓ_∞, c, c_0 , and ℓ_p be the space of all, bounded, convergent, null and p -absolutely summable sequences, respectively.

Let X and Y be two sequence spaces and $B = (b_{nk})$ an infinite matrix of real or complex numbers b_{nk} , where $n, k \in \mathbb{N} = \{1, 2, \dots\}$. Then, we say that B defines a matrix mapping from X into Y , denoted by $B : X \rightarrow Y$, if for every sequence $x = (x_n) \in X$, the sequence $Bx = \{(Bx)_n\}$ is in Y , where

$$(Bx)_n = \sum_{k=1}^{\infty} b_{nk} x_k \quad (1)$$

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A GLIMPSE OF MARXIAN APPROACH TOWARDS HISTORICAL MATERIALISM

Dr. Bahnisikha Dev Roy*

ABSTRACT

In philosophy, 'materialism' refers to a philosophic view, which holds that matter is the fundamental constituent of the universe. Marx took a firm position against a 'philosophic materialism' that was prevalent among most of the progressive thinkers of his time. His materialism is not 'bourgeois' materialism or abstract materialism of natural science that excludes history and its process; rather it is materialism of naturalistic or humanistic type. In other words, materialism in the sense of naturalism or humanism is the foundation of Marxian view of history. Change in Marx's view is due to conflict between the productive forces and the existing social organization. In history, the evolution of man is characterized by man's struggle with nature. At one point of history, man will be able to develop the productive sources of nature to such an extent that the antagonism between man and nature can be ultimately solved. At this point, the 'prehistory of man' will end and truly human history will begin. The present paper is an attempt to show that Marxian concept of 'historical materialism' is only a special application of 'dialectical materialism'.

Keywords : Materialism, bourgeois, dialectical, prehistory, alienation.

Man, for Marx, is a material, sensuous being controlled by nature and dependent on nature. However, man is capable of transforming nature according to his ideas and plans. Man differentiates himself from the animal world by conscious work and by active, purposeful transformation of nature. He does so in society and he has always remained and will remain dependent on 'nature.' To be precise, man, according to Marx, can never be abstracted from nature; and labour is the mediator between man and nature. Labour is the expression of human life and through labour man's relationship to nature is changed. That is, through labour man changes himself. Marx emphasized both the material and natural character of man and his complete dependence on outward or objective nature for the achievement of his "species activity" work.² Therefore, in Marxian view, subject is not alienated from object.

The most significant aspect of Marx's view of man is man's historicity. Man is a being who has a history; and

this history is natural. History has started when with the satisfaction of the first immediate needs "..., new needs are made; and this production of new needs is the first historical act" (Marx and Engels, 1939). It is the first actions in which men are motivated not only by their animal needs, but by needs that are peculiar to them (needs for certain instruments or tools or for products that can be made by the transformation of nature), the needs they have produced themselves. This very phenomenon caused Rousseau to criticize the idea of historical progress. He realized that this development of new needs would lead to an increased division of labour and to a worldwide exchange of products; and thereby to the destruction of the traditional communities. He [Rousseau] was very much antagonistic to economic and technological progress since it would destroy the community and its uniqueness.³

The Marxian approach to history represents a dialectical worldview. Marx said that nothing in the

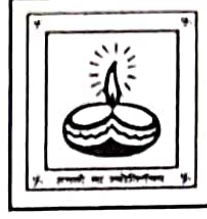
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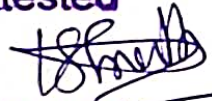
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ŚŪNYATĀ IN NĀGĀRJUNA'S PHILOSOPHY

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Abstract:

The Mādhyamika school of Buddhism propounded by Nāgārjuna in the second century A.D. is also known as śūnyavāda. It regards śūnya as the characterization of Reality. Popularly, śūnyatā' means a position that absolutely denies any kind of reality in the world, a sheer negativism. On the basis of this popular usage of the term 'śūnyatā', Nāgārjuna's philosophy has been interpreted as a kind of nihilism. The present article is an attempt to show that śūnyatā is not mere negativism or rank nihilism. It only negates all views about Reality and not Reality itself.

Key words : śūnya, nihilism.

Śūnya, or śūnyatā is the most striking feature of the Mādhyamika Philosophy propounded by Nāgārjuna in the 2nd century A.D. Etymologically, śūnya' means 'to expand'. Popularly, the word 'śūnya' has been used to mean 'stupendous zero' or void; and 'śūnyatā' to mean an outlook that absolutely denies any kind of reality in the world, a sheer negativism. Depending on this popular usage of the term 'śūnyatā', philosophers of the orthodox Brahmanical systems in India and many scholars of Buddhism of both East and West have interpreted Nāgārjuna's philosophy as a kind of nihilism. However, a nihilistic way of interpreting śūnyatā arises from a basic misconception of Nāgārjuna's viewpoint. He has never denied the reality of the empirical world as an absolute negation or a stupendous zero; nor does he deny that there is a reality (*tattva*) behind the phenomenal world of appearances. This reality has been termed as *Nirvāna* by Nāgārjuna.

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Gandhian Concept of Satyagrahi Leader

Merina Islam

The term satyagraha was coined by Gandhi in 1966 in the early phase of his south African campaign to secure the elementary human right of Indian immigrants. Most of whom were brought in as indentured labour. He felt that the phrase 'Passive resistance' gave rise to confusion. It was both misleading and shameful to use a foreign expression for the movement to be launched. A small prize was announced in Indian opinion for the best designation for the Indian struggle. Maganlal Gandhi suggested the word, 'Sadagraha', meaning "firmness in a good cause". Gandhi said, "I liked the words but did not fully represent the whole idea. I wished it to connote. I therefore corrected it to "Satyagraha". Truth (Satya) implies love, and firmness (Agraha) engenders and therefore serves as a synonym for force. I thus began to call the Indian movement "Satyagraha" that is to say, the force which is born to truth and love or non-violence and gave up the use of the phrase "Passive resistance".¹

By 1909 when Gandhi wrote Hind-swaraj his ideas about satyagraha had matured and he felt he had realized its universality as well as its excellence.

The Gandhi philosophy of satyagraha is a natural out come from the supreme concept of truth. If truth is the ultimate reality, then it is imperative for a votary of it to safeguard the criteria and foundation of truth. A votary of god which is the highest truth and the highest reality must be utterly selfless and gentle. He should have an unconquerable determination to fight for the supremacy of spiritual and moral values. Thus alone can he vindicate his sense of ethical devotion.

Satyagraha means the exercise of the purest soul force against all injustice,

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Identity, Insurgency and Internal Displacement: A Study of Bodoland Territorial Area Districts (BTAD), Assam

Ananda Chandra Ghosh

Abstract

The North Eastern State of Assam India has been experiencing the problem of identity insurgency and internal displacement since independence. The problem of identity has kept the state on the boil for last several decades. The problem with identity has arisen due to the continuous immigration into the state from the neighboring countries and the strong aspiration of the ethnic Assamese to make Assam a "nation province" of the Assamese. But the idea of a nation-province for the ethnic Assamese is an unrealizable dream within the present political boundary of Assam because the society in Assam has historically been multi-racial, multi-religious, multi-ethnic, multi-caste, multi-class and multi-lingual in composition. The political boundary of Assam not only includes the ethnic Assamese but also the Bodos, Rabhas, Dimasas, Karbis Koch- Rajbangshis, Miris, Lalungs, Morans, and other indigenous groups along with the Bengali Hindus, Muslims, and the Tea Tribes. However, the continuous effort

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উপনিষদ ও ব্রহ্ম : একটি পর্যলোচনা

শমিতা নাগ ধর

প্রাচীন ভারতের মুনি-ঋষিদের দার্শনিক চিন্তার ফসল উপনিষদগুলো। বেদের কোলে জন্ম নিয়ে ক্রান্তদর্শী মনীষীদের উন্নত দার্শনিক ভাবনার বিকাশ ঘটিয়েছে উপনিষদগুলো ডয়সেন (Deussen) যাকে 'রহস্যগত জ্ঞান' বলে আখ্যা দিয়েছেন। (Deussen, Philosophy of the Upanishads, p-14-15)

উপনিষদ ও ব্রহ্ম-এ বিষয়ে আলোচনা করার আগে 'উপনিষৎ' কথাটির প্রকৃত অর্থ স্পষ্টভাবে জেনে নেওয়া প্রয়োজন, 'উপনিষৎ' শব্দের ব্যুৎপত্তিগত অর্থ দাঁড়ায়- যে বিদ্যা সংসার বাসনাকে বিশীর্ণ বা শিথিল করে, যে বিদ্যা অবিদ্যাকে নাশ করে পরব্রহ্মগমন ঘটায়, যে বিদ্যা আসক্তির হেতুকে অবসন্ন বা নিস্তেজ করে দেয়, যে বিদ্যা সত্ত্বর নিশ্চিতরূপে আত্মসমীপে নিয়ে যায়— সেই বিদ্যাই হচ্ছে উপনিষদ।

বিদ্যাঞ্চবিদ্যাঞ্চ যস্তদ্বৈদোভয়ং সহ।

অবিদ্যায়া মৃত্যুং তীর্থা বিদ্যায়ামৃতমশ্নুতে ॥

(ঈশ।।১১ ॥ সুখময় ভট্টাচার্য, শাস্ত্রী সপ্ততীর্থ, সংস্কৃতানুশীলনে
রবীন্দ্রনাথ, পৃ-৪৮)

উপনিষদের দর্শন বলিষ্ঠ যুক্তি দিয়ে গড়া যা এমন এক স্তরে উন্নীত হয়েছিল যেখানে শোক-তাপ-জরা-মৃত্যুর নির্মম আঘাত পৌছাতে পারেনি। কারণ উপনিষদের ঋষিরা পরাবিদ্যার সাধনা করে অমৃতত্ব লাভে সক্ষম হয়েছিলেন। আর তাইতো ঘোষণা করতে পেরেছিলেন যে মানুষ অমৃতের পুত্র হবার অধিকারী—

‘শ্ৰুত্বস্ত বিশ্বে অমৃতস্য পুত্রাঃ’।

বিখ্যাত ভারততত্ত্ববিদ ম্যাক্সমুলার (Maxmuller) উপনিষদের ব্যাখ্যা দিতে গিয়ে বলেছেন, গুরুর কাছে বসে আলোচিত হত বলে এর নাম হয় উপনিষদ। তাঁর মতে 'উপনিষদ' বলতে প্রথমে একটি সভাকে বোঝাত, বিশেষ করে এমন সভা যেখানে গুরুর থেকে একটু ব্যবধান রেখে শিষ্যরা তাঁকে ঘিরে সমবেত হত।

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The Karṇa-Aśwatthāma Dialogue in the Veniṣaṃhāra; lessons in Tactical Warfare

Shilpi Dutta Majumder

Prominent military theorist and Prussian General Carl von Clausewitz (1780-1831) in his work *Vom Kriege* (1832; On War) has observed: "Tactics is the art of using troops in battle; strategy is the art of using battles to win the war."ⁱ Together they constitute **Tactical warfare** which is the essence of any armed upheaval. Military strategy and tactics are essential to the conduct of warfare. Broadly stated, strategy is the planning, coordination, and general direction of military operations to meet overall political and military objectives. Tactics implement strategy by short-term decisions on the movement of troops and employment of weapons on the fiercest of battle.ⁱⁱ Interestingly, the Great Māhabhārata war fought many centuries earlier highlighted many such episodes where shrewd and insightful Tactical warfare has brought in the Change that upheld the triumph of Good over evil forces.

The Veniṣaṃhāra of Bhaṭṭanārāyaṇa (7th C. A. D.), a gripping drama of Vedic Acts based on the Kaurava-Pāṇḍava war of the Mahābhārata epitomizes substantial indication of Tactical warfare at highly covert and subtle levels. Covering the events which elapse between the return of the Pandavas from grueling exile and Yudhishthira's coronation after winning the Kurukshetra War, it underlines the III Act containing the Karṇa-Aśwatthāma dialogue as a case in point. A brief summary of this Act can justify this observation.

ⁱ Michiko Phifer, *A Handbook of Military Strategy and Tactics* (New Delhi: Vij Books India Private Limited, 2012), p.1

ⁱⁱ Ronald E. Goodman. *Strategy and Tactics- Military* <https://www.scholastic.com/teachers/articles/teaching-content/strategy-and-tactics-military/>

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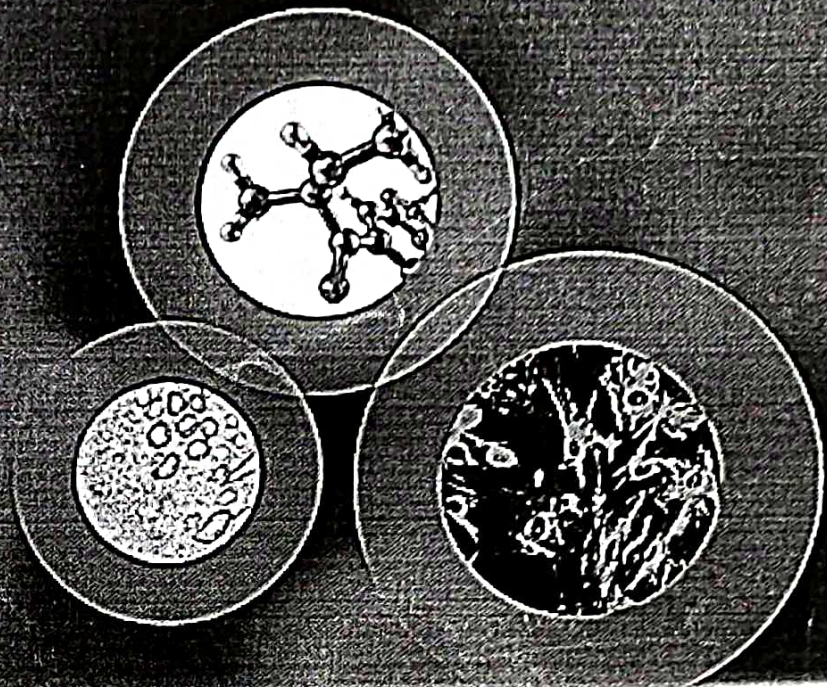
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Drug repurposing and relabeling for cancer therapy: Emerging benzimidazole antihelminthics with potent anticancer effects

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ABSTRACT

Origin of drug and radio-refractory clones, cancer stem-like cells, and rapid angiogenesis and metastasis are among the primary concerns that limit the efficacy of anticancer treatments, emphasizing the urgency of developing new therapeutics. Factors like high attrition rates, huge investments, patients' heterogeneity, and diverse molecular subtypes have challenged the rapid development of anticancer drugs. Treatment with reverse pleiotropic benzimidazole antihelminthics, like mebendazole, albendazole, and flubendazole has recently opened a new window, owing to their easy access, low cost as a generic drug, and long track record of safe use in the human population. This review highlights the outcomes of preclinical and clinical studies of these drugs as a potent anticancer agent(s) conducted in the last two decades. Substantial preclinical studies, as well as limited clinical trials, suggest noteworthy anticancer potency of these pleiotropic benzimidazoles, particularly as potent microtubule disrupting, anti-angiogenic, and anti-metastatic agents, inhibitors of the immune checkpoint hypoxia-inducible factor, epithelial-mesenchymal transition, cancer stemness, and multidrug resistance protein 1, and inducers of apoptosis and M1 polarization. These anticancer effects are attributed to multiple action points, including intrinsic apoptosis, canonical Wnt/ β -catenin, JAK/STAT-3, JNK, MEK/ERK, and hedgehog signaling pathways. The effective anticancer properties of mebendazole, albendazole, and flubendazole either alone or synergistically with frontline drugs, warrant their validation through controlled clinical trials to use them as promising avenues to anticancer therapy.

1. Introduction

Cancer is a major cause of human mortality globally, with a worldwide burden of 18.1 million new cases and 9.6 million deaths in 2018 [1]. The global magnitude of different cancers is alarming and it is expected to be increased in the coming years [1]. The major challenges in oncology practice have been the (i) origin of drug and radiation resistance clones, (ii) origin of cancer stem-like cell, (iii) rapid angiogenesis and metastasis, and (iv) relapse following treatment. These challenges need to be faced to improve the treatment outcomes, perhaps only through developing new anticancer drugs. However, in spite of significant repertoire of research in this direction, factors like high attrition rates, fund constraints, patients' heterogeneity, and time-

consuming preclinical and clinical studies limit the yearly average Food and Drug Administration (FDA) approval of new anticancer drugs in the past decade [2,3].

To combat these widely acknowledged concerns and to meet the existing demand for anticancer drugs, oncologists have shown a growing interest in testing the old approved or discarded and on-patent or off-patent non-oncology drugs with pleiotropic effects. This opens a new window in the treatment paradigm of cancer. Furthermore, the advantages of drug repurposing in terms of cost and time; make it an excellent alternative strategy to the classical approach of anticancer drug discovery and development [4]. The concept of shared properties between parasites and cancer cells, like immune evasion, dysregulation of multiple signaling pathways, common antigens in some cases,

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Lycopene - A pleiotropic neuroprotective nutraceutical: Deciphering its therapeutic potentials in broad spectrum neurological disorders

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ABSTRACT

Lycopene is a naturally occurring carotenoid found abundantly in red fruits and vegetables. Myriads of literature documented potential health benefits of lycopene, owing to its sublime capacity of suppressing oxidative stress, inflammation, and modulation of various cell survival pathways. Due to its lipophilic nature, lycopene can reach brain adequately by traversing the blood-brain barrier thereby extending its promising therapeutic benefits in neurological disorders. Lycopene efficiently assists in restoring the characteristic behavioural and pathophysiological changes associated with neurodegenerative disorders, epileptic conditions, aging, subarachnoid hemorrhage, spinal cord injury, and neuropathy. The detrimental impacts of environmental neurotoxins on brain and neuropathological consequences of consumption of high-lipid diet can also be mitigated by lycopene. Apart from its high antioxidant potency, lycopene confers neuroprotection by preventing proteinopathies, neuroinflammation, apoptosis, cerebral edema, and synaptic dysfunction. This review provides a lucid idea on the potential multi-faceted benefits of lycopene in disorders of the central nervous system and elucidates the molecular mechanisms and pathways of its action.

1. Introduction

Lycopene is nature's one of the most versatile red carotenoids owing to its health benefits in diverse groups of diseases or disorders of systemic and central origin (Story et al., 2010; Senkus et al., 2019; Saini et al., 2020). This carotenoid is found most abundantly in tomatoes and other red-coloured fruits, like guava, grapefruit, watermelon and papaya (Story et al., 2010). It is a potent antioxidant carotenoid with many folds higher free radical scavenging potential than the other known antioxidants, such as glutathione (GSH) and vitamin E (Mortensen et al., 1997; Bohm et al., 2001; Shi et al., 2004). Therefore, since its discovery, numerous scientific literature have persuasively registered the effectiveness of lycopene against several diseases, including metabolic disorders, cancer, and infertility where oxidative stress plays a pivotal role

(Elgawish et al., 2020; Senkus et al., 2019; Story et al., 2010; Pakrashi and Oehninger, 2014). Most importantly, lycopene can traverse blood-brain barrier (BBB) and reach brain (Khachik et al., 2002; Johnson et al., 2013) which prompted scientists to evaluate its therapeutic efficacy in neurological disorders. Accordingly, lycopene has been found to confer promising neuroprotection against central nervous system (CNS) disorders caused due to neurodegeneration (Saini et al., 2020; Sandhir et al., 2010; Zhao et al., 2018a), epileptic conditions (Kumar et al., 2016), aging (Zhao et al., 2018b), spinal cord injury (Hua et al., 2019), neuropathy (Icel et al., 2019), environmental toxins (Hedayati et al., 2019), metabolic disorders (Yin et al., 2014), and high-lipid diets (HLD; Yang et al., 2018). Lycopene's potency to ameliorate oxidative stress is the *prima facie* mechanism of neuroprotection (Klebanov et al., 1998; Shi et al., 2004; Guest and Grant, 2012); besides its ability to

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