

Department of English



Students' Seminar
Session: 2021-2022
Saltora Netaji Centenary College

SALTROA NETAJI CENTENARY COLLEGE

DEPARTMENT OF ENGLISH

FILE – STUDNETS' SEMINAR

Session- 2021-2022

Date – 15.12.2021

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Sample papers for presentation


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Paper For Presentation For Seminars

On SUITANA'S DREAM

Name : ⇒ Ananga Patra

Roll : ⇒ 48

Semester : ⇒ 3rd sem.

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Feminist utopia and science in SUITANA'S DREAM

Science fiction is a genre of fiction dealing with imaginary but more or less plausible content such as future setting, futuristic science and technology, space travel, aliens, and paranormal abilities. Exploring the consequences of scientific innovation is one purpose of science fiction, making it a literature of ideas. Science fiction is largely based on writing rationally about alternative possible worlds or futures.

□ Fantasy is closely associated with science fiction... Fantasy is a fiction characterized by highly far-fanciful or supernatural elements. Some narratives are described as being essentially science fiction but with fantasy elements. The term 'science fantasy' is sometimes used to describe such material.

□ Feminist science fiction is a sub-genre of science fiction which tends to deal with women's role in society. Feminist science fiction poses questions about social issues such as how society constructs gender roles, the role reproduction plays in defining gender and the unequal political and personal power of men and women. Some of the most notable feminist science fiction works have illustrated these themes using utopia to



to explore a society in which gender differences do not exist.

■ Utopia is an ideal community or society possessing a perfect social, political, legal system. The word was imported from Sir Thomas More's book Utopia (1516), describing a fictional island in the Atlantic ocean. The term is used to embody a dream of an imaginary ideal place or society.

■ Sultan's dream is a classic work of Bengali science fiction and ~~one~~ one of the first examples of feminist science fiction. This utopian fantasy was written in 1905 by Begum Rokeya, a Muslim feminist, writer, social reformer and the harbinger of Muslim women's emancipation. It depicts a feminist, writer, social reformer and utopia in which women run everything and men are confined to mandana. The women are aided by science-fiction-esque 'electrical' technology which enables labourless farming and flying cars; the female scientists have discovered how to trap solar power and control the weather.

■ The dream that Rokeya designs in her *Sultana's dream* is much visionary. In one evening Sultana, the narrator of the story, half-awake and half-sleepy, was musing upon the miserable condition of the Indian womanhood. The lady brings her, whom

So that in the land, where the
 lady ruled, the lady land, a country
 where gender roles have been reversed, where class
 inequalities are absent, where religious differences
 do not matter. In this unconventional and invented
 world, the men's best knowledge is broken rather
 than broken, due to delusion and confusion. The
 lady maintains peace while the women, headed
 by a queen, use their intellect to govern the
 country wisely and well. The invasion was caused
 by the failure of the male soldiers to protect the
 country from foreign invasion. It was the women
 who came forward with their scientific inventions
 to save the country.

■ Women had been able to establish a
 distinct female order in lady land because
 while men had busied themselves in fighting wars,
 women had engaged themselves in scientific
 researches. Thus the physical might of the male sex
 bows to the intelligence of women. The queen of
 lady land tells Sultana that they dive deep into the
 ocean of knowledge and try to find out the
 precious gems or the gifts as the gifts of nature.
 Lady land is free from sin and crime. Sultana, the



narrator's gaze is widened and amazement at the crowded streets in which not a single man is visible. The whole place looks like a garden. No smoke, coal or fire is seen in the kitchen, because cooking, as Sister Sara explains, is done through Stoned Sun-head.

■ In lady land, which has schools and universities for women, education is far and wide among women. Early marriage has been stopped in the country. Crime is eliminated, ~~since~~ since men were responsible for all of it. The religion is one of love and truth. All of Rokeya's writing called upon women to protest against injustices, social barriers and social repression. She broke out of the fetters of the purdah system and advocated women's emancipation. Rokeya also laid particular emphasis on the importance of knowledge of science for the upliftment of women. Thus Rokeya Sultana's *Dream* reflects the triumph of female virtue and the scientific spirit in women. As a fable, *Sultana's Dream* has a compact and clever plot line and a clear moral. In fact this vision of utopian lady land organised in Rokeya's imagination from an utmost desire of having a world where the men and the women could equally be treated. It can readily

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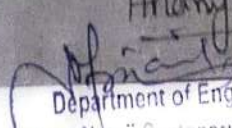
be concluded from above discussion that
Begun Rekha's Salton's Dream served
as a striking example of Science Fiction/
Feminist Science Fiction / Feminist utopia /
fantasy / fable ...

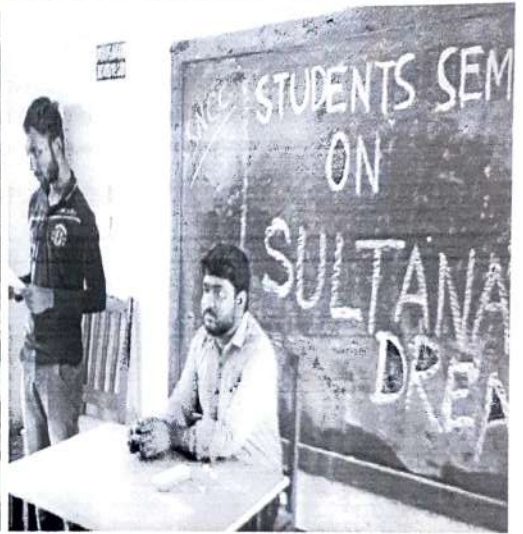
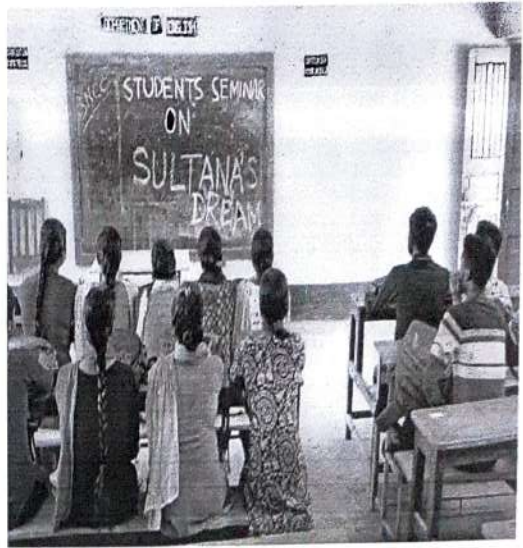
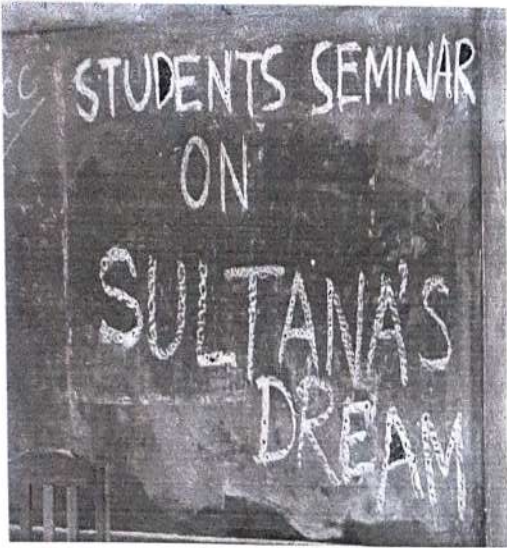

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Ananya Patra


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SEMINAR OUTCOME

The Students of the department of English have become more confident and independent after attending this seminar. They have gained numerous benefits, including improving communication skills, gaining expert knowledge, networking with others and renewing motivation and confidence.... They have also attained the following:-

1. Proficiency Verbal Communication: The students of the department of English have acquired the proficiency of verbal communication in the classroom during the seminar.
2. Acquirement of Knowledge in a Particular Field: The students of the department of English have acquired a sound knowledge in the particular topic discussed in the seminar.
3. Growth in Networking: The students of the department of English have developed a growth in networking process among each of them.
4. Encouragement and Motivation: The seminar have encouraged them and motivated them to speak publically in the class room.
5. A Different Environment than Classroom: The seminar have provided the students a different setting of environment in the department class room.


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Students' Seminar
Session: 2022-2023
Saltora Netaji Centenary College

SALTORA NETAJI CENTENARY COLLEGE

DEPARTMENT OF ENGLISH

FILE: STUDENTS' SEMINAR

SESSION- 2022-2023

DATE- 13.05.2023

FILE NO- 1


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PAPERS PRESENTED BY STUDENTS

SAMPLE

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PAPER OF PRESENTATION ON ILIAD

(Role of Godes and Goddesses)

❖ Name:- Vivek Das

❖ Roll:- 622

❖ Semester:-1

Roles of the Gods in the play (Iliad).

The gods in the Iliad, as in most Greek mythology, heavily influenced events as they unfolded.

While Zeus, the king of the gods, remained neutral, several lesser gods and goddesses chose sides, championing either Greek or Trojan causes.

The entire conflict, in fact, began because of an encounter between the gods.

It Began With an Apple

The Iliad refers only briefly to the Judgement of Paris, implying that the Iliad audience was already intimately familiar with the story.

The story is a simple one. Zeus is holding a banquet to celebrate the wedding of Thetis, a nymph, and Peleus, a mortal warrior. The pair will go on to become the parents of Achilles.

Excluded from the celebration is Eris, the goddess of discord. Angered by the snub, Eris snatches a golden apple from the garden of the Hesperides. She marks the apple with an inscription "For the fairest" and tosses it into the party.

Three goddesses claim the apple: Athena, Hera, and Aphrodite. The three demand that Zeus be the judge between them, but Zeus, who was no fool. He refuses to make a choice. Paris, a Trojan mortal, was picked as the judge between the three.

He had previously met the god Ares, who transformed himself into a bull to challenge Paris. Paris' cattle were known as being of the highest quality.

When asked to judge between the god in disguise and his own cattle, Paris unhesitatingly gave Ares a prize, revealing his honesty and sense of justice. Since he had proven just in his judgement, Paris was chosen to pick between the goddesses.

The three goddesses presented themselves to Paris, even stripping down to parade naked before him so that he would be able to judge them fairly.

Not willing to rely on their own attributes alone, each offered Paris a bribe to win his favor. Athena offered wisdom and skill in war. Hera offered him power and lands to make him the king over Europe and Asia. Aphrodite's offer, however, was the successful bribe. She offered him the hand of the "most beautiful woman in the world" in marriage.

Aphrodite didn't mention that the woman in question, Helen, was already married to the Spartan Menelaus. Undaunted, Paris claimed his prize and bore her away to Troy.

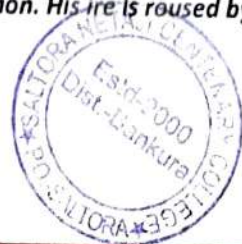
So What Role Do the Gods Have in The Iliad?

Once the war lines were drawn, the gods and goddesses lined up on either side of the fray to see it play out according to their whims and desires.

Although goddess Aphrodite arguably didn't do Paris any real favors by offering him a married woman, she did take up the Trojan cause in the conflict, favoring Paris and even coming to his rescue during the battles. Joining her was her lover, Ares the god of war, and her half-brother Apollo.

Apollo, the god of pestilence and plagues, takes Athena's side early on. It is uncertain whether he took Athena's side out of loyalty or provocation. His ire is roused by Agamemnon's behavior toward the daughter of one of his own priests.

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Agamemnon and Achilles have taken two women, Briseis and Chryseis, as war prizes from a city's sacking. Chryseis' father, Chryseus, is a priest of Apollo. When his appeals to Agamemnon to ransom his daughter is refused, he turns to the god for assistance. Apollo obligingly turns a plague on the Greeks, killing their cattle and horses and then the men.

To stop the plague, Agamemnon is forced to give Chryseis up. In turn, he demands that Achilles give him Briseis, an action that angers Achilles and causes him to withdraw from the fighting, which in time incites further immortal interference.

Angered by Agamemnon's disrespect of his position and honor, Achilles appeals to his own immortal mother, Thetis. She rises against the Greeks. She also carries some sway with Poseidon, who already has cause to hate the Trojan king as a sea-nymph.

Thetis goes to Zeus to plead the Greeks' case on Achilles' behalf, and Zeus, hearing her appeal, does help the Greeks for a time, costing Agamemnon important victories as he tries to fight without Achilles' help.

Other Greek gods in The Iliad play a less active, minor, or shifting role, taking up one side or another for a shorter time or only one or two circumstances.

For example, Artemis is angered when the Greek leader Agamemnon takes a deer from her sacred hunting grounds. Agamemnon is forced to sacrifice his daughter, Iphigeneia, to appease her before going on to battle against Troy.

Which Gods Fought for Greece?

The role of the gods in The Iliad shifted and changed like sand in the wind in some cases. In others, some gods were the loyal champions of their chosen sides throughout the battle.

Fighting on behalf of the Greeks was Thetis, the mother of Achilles; Poseidon, the god of the sea; and Athena, the goddess of war, and Hera, scorned by Paris in the contest to decide whose beauty was the greatest. Each of the Greek gods and goddesses, like the Trojan gods, had their own agendas and reasons for their actions, however petty.

Athena and Hera's reasons for supporting the cause of the Greeks were most obvious. The two goddesses were angry at having been scorned by Paris in the contest of beauty. Each felt that she should have been chosen over Aphrodite and sought their revenge.

Athena plays an active role, interfering and supporting directly in several instances. When Agamemnon takes Briseis from Achilles, she stops the hot-headed warrior from striking him down on the spot for the insult.

Neutral Gods and Goddesses in The Iliad

Not all of the roles of god and goddess in the Iliad were quite so clear. Zeus himself refuses to openly take sides, only overseeing the battling so that the declarations of fate that have already been decided will come true.


Zeus' role is one of an overseer, a balance to keep the fates in line. He sees to it that the fated events occur so that the order of things can be maintained.

Zeus' interventions favor first one side and then the other as he bows to the other gods' will. His wife, Hera, has chosen one side, while his daughter Aphrodite has chosen the other.

How Did the Gods Affect the Outcome of the Trojan War?


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Divine intervention in The Iliad undeniably changed the course of history, not only for the individuals involved in the war but for the outcome of the battle itself.

Not only did the gods start the war with their spat over a golden apple, but they also continue to interfere and meddle in human affairs throughout the epic. From the basic taking of sides to joining in the battling itself, the gods take an active role throughout most of the epic.

From the moment Agamemnon takes the sacred deer onward, the gods' whims are intertwined with mortals' affairs. Even when Zeus declares that they are all to leave the mortals to their own fates, they interfere at will and forbids further interference.

The gods and goddesses find more subtle ways to intervene and continue supporting their favorites, rather like fans at a sporting event if they could come onto the field in disguise and interfere with the gameplay at will.

What Were the Greek Gods Like?

The gods of The Iliad acted very much like the mortals they sought to control. They were often shallow, selfish, petty, and even silly in their behavior.

They certainly showed no compassion or care toward the mortals. Men and women alike were mere pawns in their hands, manipulated as part of a grander scheme to gain favor and power amongst themselves.

Once Aphrodite promises Paris that he will have Helen, allowing her to be taken back by Menelaus would constitute a failure on the goddess' part to carry out her vow. Unwilling to lose face with the other gods and goddesses, Aphrodite does everything in her power to prevent Helen's return to Sparta. She even goes so far as to rescue Paris from a duel with Menelaus, saving his life.

Later, she once more joins in the battle, coming onto the battlefield itself. She tries to rescue her son Aeneas but is wounded by Diomedes, the Scourge of Troy.

Apollo intervenes and rescues her son. In book seven, Athena and Apollo decide to use single combat between two of the warriors.

They bring Hector and Ajax together for a battle. By Book 8, Zeus is fed up with the gods' antics and summarily forbids them all from participating further in human affairs. He then retreats to Mt. Ida, where he weighs the two armies' fates to determine the next battles' outcome. The Greeks lose, and Zeus returns to Olympus.

What Did the Gods Win and Lose in the Trojan War?

The war began over a contest, the woman whose "face launched a thousand ships" the fiercely disputed prize. As it unfolded, each god and goddess had something to gain and something to lose.

Zeus could no more take sides between the three warring goddesses, one being his wife, than he could have judged the contest. His gain in the epic was retaining his status-quo as ruler of the gods.

He suffered several losses, however, including his mortal son, Sarpedon. In book 17, he laments the fate of Hector as well, but the fates have decided, and even as a god, he is unable to go against Fate.

Thetis perhaps has the most to lose, of the gods and goddesses involved with the Trojan war. Her son, Achilles, has been prophesied to either live a long and uneventful life or gain great glory and die young in Troy's war.

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Paper For Presentation On Iliad.

(Role Of Gods and Goddesses)



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Roll:- 592

Semester:- 2nd


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HOMER and the Trojan War

(Iliad)

ILIUM (TROY)

was a royal city in what is now northwest Turkey, in the river valley of the Skamander River, some three or four miles from the Hellespont (the modern town is called Hissarlik). The archaeological site was originally excavated by Heinrich Schliemann in the 1870's..

TROS:

king of Troy, was the son of an Erechthonius ('born of the earth') and of the daughter of the River Simois, Astioche.

ILOS:

son of Tros and Callirhoe ('beautifully flowing'); she was a daughter of the river god Skamandros. Other siblings were: GANYMEDE, Assaracus, Cleopatra.

Ilos married Eurydice, and had children: Laomedon and Themiste (She married Capys, son of Assaracus, who was her first-cousin).

LAOMEDON,

for whom Poseidon and Apollo built the walls of Troy, had:

PRIAM (his successor as King of Troy), HESIONE (Heracles story), and 7 others

PRIAM married:

(1) Arisbe (They had a son, Aesacus);

(2) HECUBA, whose children were:

<i>Helenus (the seer)</i>	<i>Troilus</i>	<i>Deiphobus</i>
<i>Alexandros (Paris)</i>	<i>Polydoros</i>	<i>HECTOR</i>
<i>Cassandra</i>	<i>Polyxena</i>	<i>and 41 others</i>

GODS who favored the Greeks included: Hera, Athena, and Thetis.

GODS who were uncommitted were: Zeus, Hades, Hermes, Iris, Persephone and Demeter.

GODS who supported the Trojans were: Aphrodite, Apollo, Poseidon, and (for a while) Athena.

NOTE: Some gods who were "uncommitted" ended up supporting "The Will of Zeus" and therefore the Greeks. Athena, who had a temple in Troy, decided to support



Odysseus and supplied him and Epeus with the plans for the Wooden Horse; she also had her statue (the Palladion) removed from Troy by Aeneas. Poseidon and Apollo had built the walls of Troy; both killed Greeks by the thousands, either at Troy during the war, or on the sea on the way home.

PRINCIPAL CHARACTERS in the ILIAD:

-ACHILLES called Pelides = son of PELEUS (king of Phthia and Hellas in Thessaly) and THETIS; leader of MYRMIDONS.

-PATROKLOS his best friend, guardian, and lover; his squire at Troy; son of Menoitios (a friend of Heracles from Opus; another son was ABDERUS, Heracles' lover)

"Achilles was also accompanied by Patroklos, son of Menoetios and Sthenele daughter of Akastos (or the mother of Patroklos was Periopis daughter of Pheres, or, as Philocrates says, she was Polymele daughter of Peleus). At Opus, in a quarrel over a game of dice, Patroklos killed the boy Klitonymos son of Amphidamas, and flying with his father he dwelt at the house of Peleus and became the lover [eromenos] of Achilles."

Apollodoros Library of Greek Mythology III. 13.8.

-AGAMEMNON son of Atreus, grandson of Pelops, great-grandson of Tantalus, king of Mycenae; Commander-in- chief (wanax) of the expedition; Married to Clytemnestra, half-sister of Helen of Sparta

-MENE LAUS brother of Agamemnon, married to Helen; successor of Helen's father Tyndareus as King of Sparta. Called ATREIDES

-HELEN daughter of Zeus & of Leda, wife of Tyndareus; mistress of Paris the Trojan

-NESTOR son of Neleus, grandson of POSEIDON, king of Pylos. He brought 90 ships to Troy (= 4500 men)

-ODYSSEUS son of LAERTES and Antikleia, king of Ithaca (Zakynthos ?) 12 ships (= 600 men)

-DIOMEDES son of Tydeus one of the Epigono i in the Theban Saga, king of Argos. Brought 80 ships (= 4000 men from Argos, Tiryns, Troezen and Epidauros)

-AJAX son of Telamon, the king of the Island of Salamis in the Saronic Gulf; brought 12 ships (= 400 men, including Athens).


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PAPER FOR PRESENTATION ON ILIAD

name - SUPARNA
Halden

Roll - 752

Sem - 2nd

ROLE OF DIFFERENT GOD

The gods and goddesses love to manipulate, plot and play against the humans they detest, so pay close attention, because their influence drives battles that ensue throughout the poem.

The ILIAD would be nothing if it were not for the gods, as they ultimately decide the fate, or outcome, of the humans, from the very beginning of the ILIAD, it is clear that when the gods are offended by the actions of the humans, or when the gods favor one human over another, the human fates are sealed. For example, in Book 1, when Agamemnon takes Chryseis (Apollo's priestess) daughter as a prize, Apollo puts a plague upon the Achaean camp until Agamemnon agrees to return the daughter to her father. These gods are not playing around, and have no problem using human suffering as a form of entertainment.

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while every instance of divine intervention cannot be listed here, below are some important moments that identify when, and why, the gods stepped in. It is important to note the gods were not necessarily intervening for the benefit of the humans but more for their own interests or least ease. Misagreement, compromise, or spite between the gods often became motivation for intervention. Take a look at the roles of the gods in the ILIAD, and try to decide the justification for their intervention.

Here are some examples of the gods or goddesses stepping into help the Trojans by giving compassion, strength or even life.

Before the ILIAD, Paris was given a golden apple from Zeus, a token to signify the fairest goddesses, he chose to give it to Aphrodite, goddess of love, she has shown favor to him, and even had Helen fall in love with him. This is why, during his battle with Menelaus, Aphrodite saves Paris by concealing him in a thick mist, and then brings Helen to him in his chambers.

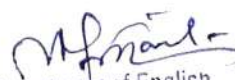
Zeus, king of all the gods, men, and universe, claims to stay neutral in his battle; however, he does give more favor to the Trojans by helping Hector more than he initially set out to in his promise to Thetis. He gives Hector strength, symbols from the sky, and motivation during battle.

SEMINAR OUTCOME

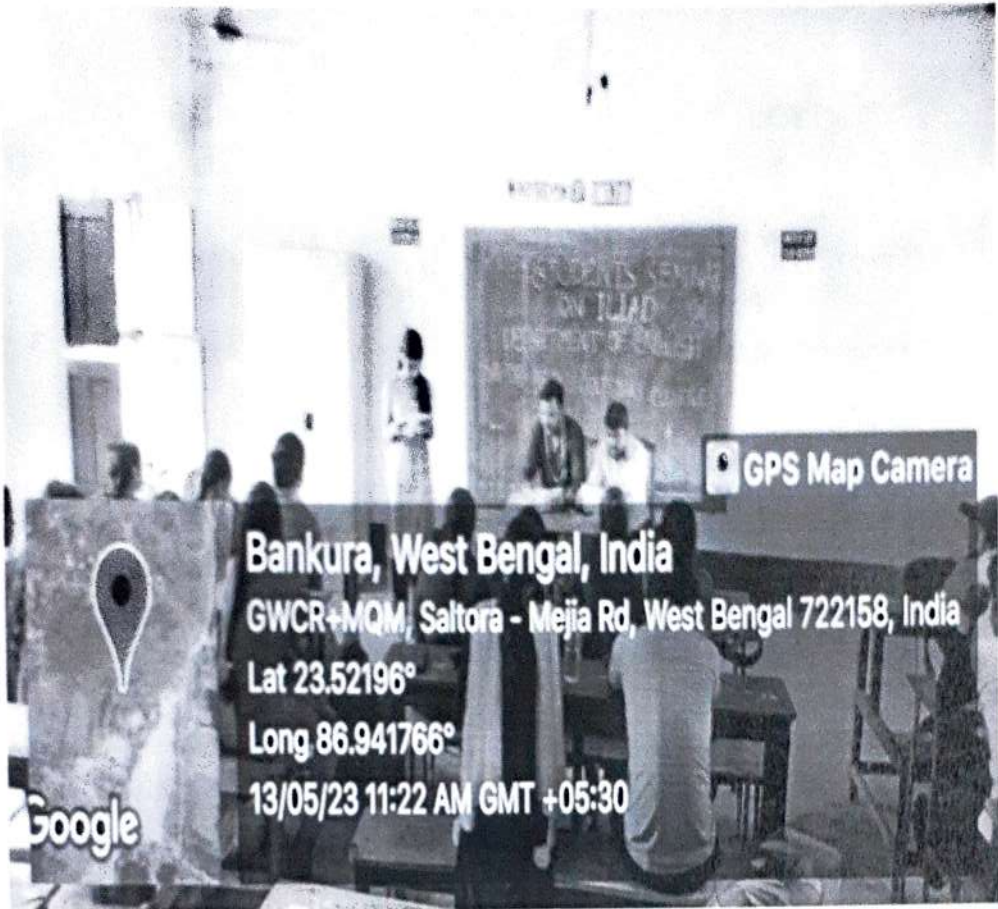
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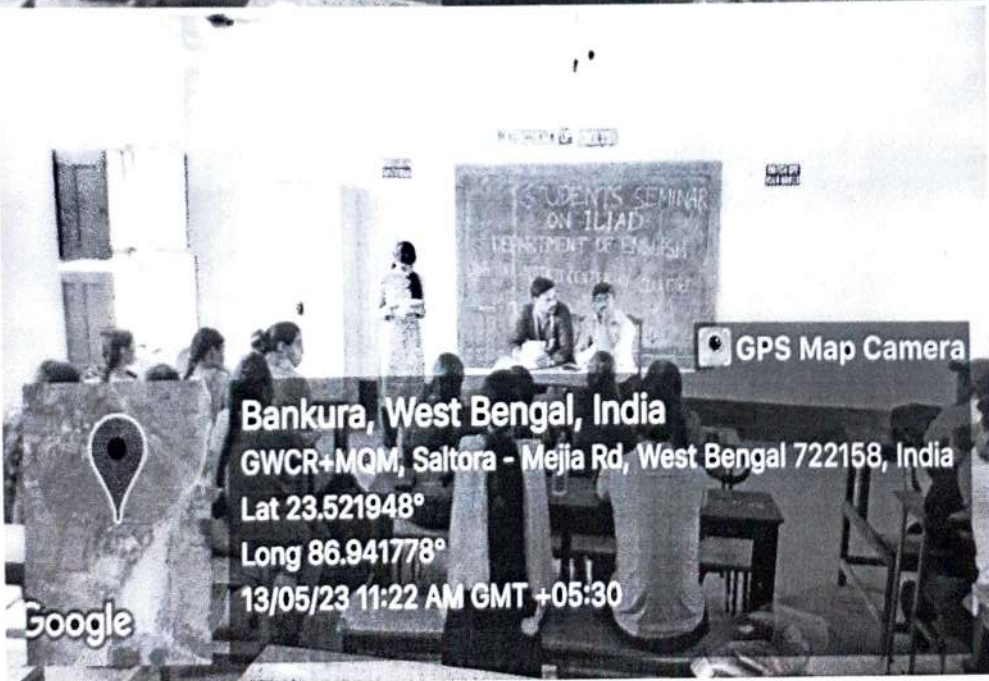
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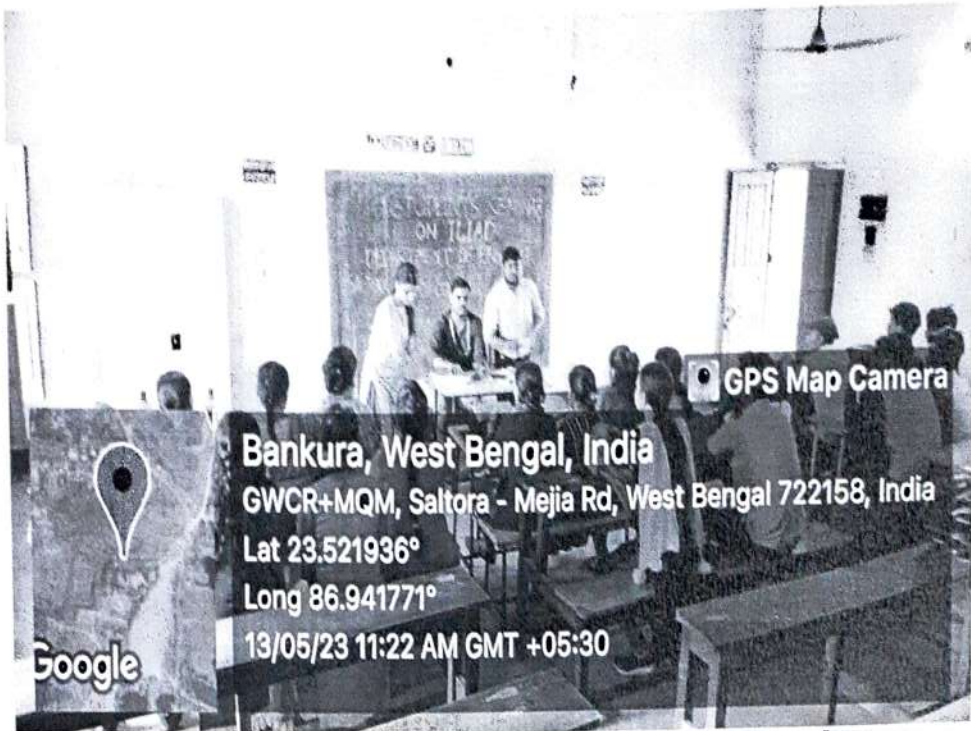
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Department of English



Students' Seminar
Session: 2022-2023
Saltora Netaji Centenary College

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DEPARTMENT OF ENGLISH

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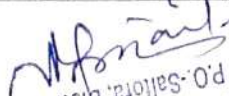

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PAPER OF PRESENTATION ON ILIAD

(Role of Godes and Goddesses)

❖ Name:- Vivek Das

❖ Roll:- 622

❖ Semester:-1

Roles of the Gods in the play (Iliad).

The gods in the Iliad, as in most Greek mythology, heavily influenced events as they unfolded.

While Zeus, the king of the gods, remained neutral, several lesser gods and goddesses chose sides, championing either Greek or Trojan causes.

The entire conflict, in fact, began because of an encounter between the gods.

It Began With an Apple

The Iliad refers only briefly to the Judgement of Paris, implying that the Iliad audience was already intimately familiar with the story.

The story is a simple one. Zeus is holding a banquet to celebrate the wedding of Thetis, a nymph, and Peleus, a mortal warrior. The pair will go on to become the parents of Achilles.

Excluded from the celebration is Eris, the goddess of discord. Angered by the snub, Eris snatches a golden apple from the garden of the Hesperides. She marks the apple with an inscription "For the fairest" and tosses it into the party.

Three goddesses claim the apple: Athena, Hera, and Aphrodite. The three demand that Zeus be the judge between them, but Zeus, who was no fool. He refuses to make a choice. Paris, a Trojan mortal, was picked as the judge between the three.

He had previously met the god Ares, who transformed himself into a bull to challenge Paris. Paris' cattle were known as being of the highest quality.

When asked to judge between the god in disguise and his own cattle, Paris unhesitatingly gave Ares a prize, revealing his honesty and sense of justice. Since he had proven just in his judgement, Paris was chosen to pick between the goddesses.

The three goddesses presented themselves to Paris, even stripping down to parade naked before him so that he would be able to judge them fairly.

Not willing to rely on their own attributes alone, each offered Paris a bribe to win his favor. Athena offered wisdom and skill in war. Hera offered him power and lands to make him the king over Europe and Asia. Aphrodite's offer, however, was the successful bribe. She offered him the hand of the "most beautiful woman in the world" in marriage.

Aphrodite didn't mention that the woman in question, Helen, was already married to the Spartan Menelaus. Undaunted, Paris claimed his prize and bore her away to Troy.

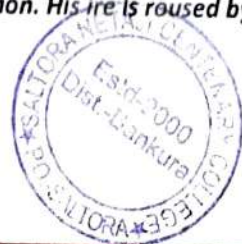
So What Role Do the Gods Have in The Iliad?

Once the war lines were drawn, the gods and goddesses lined up on either side of the fray to see it play out according to their whims and desires.

Although goddess Aphrodite arguably didn't do Paris any real favors by offering him a married woman, she did take up the Trojan cause in the conflict, favoring Paris and even coming to his rescue during the battles. Joining her was her lover, Ares the god of war, and her half-brother Apollo.

Apollo, the god of pestilence and plagues, takes Athena's side early on. It is uncertain whether he took Athena's side out of loyalty or provocation. His ire is roused by Agamemnon's behavior toward the daughter of one of his own priests.

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Agamemnon and Achilles have taken two women, Briseis and Chryseis, as war prizes from a city's sacking. Chryseis' father, Chryseus, is a priest of Apollo. When his appeals to Agamemnon to ransom his daughter is refused, he turns to the god for assistance. Apollo obligingly turns a plague on the Greeks, killing their cattle and horses and then the men.

To stop the plague, Agamemnon is forced to give Chryseis up. In turn, he demands that Achilles give him Briseis, an action that angers Achilles and causes him to withdraw from the fighting, which in time incites further immortal interference.

Angered by Agamemnon's disrespect of his position and honor, Achilles appeals to his own immortal mother, Thetis. She rises against the Greeks. She also carries some sway with Poseidon, who already has cause to hate the Trojan king as a sea-nymph.

Thetis goes to Zeus to plead the Greeks' case on Achilles' behalf, and Zeus, hearing her appeal, does help the Greeks for a time, costing Agamemnon important victories as he tries to fight without Achilles' help.

Other Greek gods in The Iliad play a less active, minor, or shifting role, taking up one side or another for a shorter time or only one or two circumstances.

For example, Artemis is angered when the Greek leader Agamemnon takes a deer from her sacred hunting grounds. Agamemnon is forced to sacrifice his daughter, Iphigeneia, to appease her before going on to battle against Troy.

Which Gods Fought for Greece?

The role of the gods in The Iliad shifted and changed like sand in the wind in some cases. In others, some gods were the loyal champions of their chosen sides throughout the battle.

Fighting on behalf of the Greeks was Thetis, the mother of Achilles; Poseidon, the god of the sea; and Athena, the goddess of war, and Hera, scorned by Paris in the contest to decide whose beauty was the greatest. Each of the Greek gods and goddesses, like the Trojan gods, had their own agendas and reasons for their actions, however petty.

Athena and Hera's reasons for supporting the cause of the Greeks were most obvious. The two goddesses were angry at having been scorned by Paris in the contest of beauty. Each felt that she should have been chosen over Aphrodite and sought their revenge.

Athena plays an active role, interfering and supporting directly in several instances. When Agamemnon takes Briseis from Achilles, she stops the hot-headed warrior from striking him down on the spot for the insult.

Neutral Gods and Goddesses in The Iliad

Not all of the roles of god and goddess in the Iliad were quite so clear. Zeus himself refuses to openly take sides, only overseeing the battling so that the declarations of fate that have already been decided will come true.


Zeus' role is one of an overseer, a balance to keep the fates in line. He sees to it that the fated events occur so that the order of things can be maintained.

Zeus' interventions favor first one side and then the other as he bows to the other gods' will. His wife, Hera, has chosen one side, while his daughter Aphrodite has chosen the other.

How Did the Gods Affect the Outcome of the Trojan War?


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Divine intervention in The Iliad undeniably changed the course of history, not only for the individuals involved in the war but for the outcome of the battle itself.

Not only did the gods start the war with their spat over a golden apple, but they also continue to interfere and meddle in human affairs throughout the epic. From the basic taking of sides to joining in the battling itself, the gods take an active role throughout most of the epic.

From the moment Agamemnon takes the sacred deer onward, the gods' whims are intertwined with mortals' affairs. Even when Zeus declares that they are all to leave the mortals to their own fates, they interfere at will and forbids further interference.

The gods and goddesses find more subtle ways to intervene and continue supporting their favorites, rather like fans at a sporting event if they could come onto the field in disguise and interfere with the gameplay at will.

What Were the Greek Gods Like?

The gods of The Iliad acted very much like the mortals they sought to control. They were often shallow, selfish, petty, and even silly in their behavior.

They certainly showed no compassion or care toward the mortals. Men and women alike were mere pawns in their hands, manipulated as part of a grander scheme to gain favor and power amongst themselves.

Once Aphrodite promises Paris that he will have Helen, allowing her to be taken back by Menelaus would constitute a failure on the goddess' part to carry out her vow. Unwilling to lose face with the other gods and goddesses, Aphrodite does everything in her power to prevent Helen's return to Sparta. She even goes so far as to rescue Paris from a duel with Menelaus, saving his life.

Later, she once more joins in the battle, coming onto the battlefield itself. She tries to rescue her son Aeneas but is wounded by Diomedes, the Scourge of Troy.

Apollo intervenes and rescues her son. In book seven, Athena and Apollo decide to use single combat between two of the warriors.

They bring Hector and Ajax together for a battle. By Book 8, Zeus is fed up with the gods' antics and summarily forbids them all from participating further in human affairs. He then retreats to Mt. Ida, where he weighs the two armies' fates to determine the next battles' outcome. The Greeks lose, and Zeus returns to Olympus.

What Did the Gods Win and Lose in the Trojan War?

The war began over a contest, the woman whose "face launched a thousand ships" the fiercely disputed prize. As it unfolded, each god and goddess had something to gain and something to lose.

Zeus could no more take sides between the three warring goddesses, one being his wife, than he could have judged the contest. His gain in the epic was retaining his status-quo as ruler of the gods.

He suffered several losses, however, including his mortal son, Sarpedon. In book 17, he laments the fate of Hector as well, but the fates have decided, and even as a god, he is unable to go against Fate.

Thetis perhaps has the most to lose, of the gods and goddesses involved with the Trojan war. Her son, Achilles, has been prophesied to either live a long and uneventful life or gain great glory and die young in Troy's war.

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Paper For Presentation On Iliad.

(Role Of Gods and Goddesses)



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HOMER and the Trojan War

(Iliad)

ILIUM (TROY)

was a royal city in what is now northwest Turkey, in the river valley of the Skamander River, some three or four miles from the Hellespont (the modern town is called Hissarlik). The archaeological site was originally excavated by Heinrich Schliemann in the 1870's..

TROS:

king of Troy, was the son of an Erechthonius ('born of the earth') and of the daughter of the River Simois, Astioche.

ILOS:

son of Tros and Callirhoe ('beautifully flowing'); she was a daughter of the river god Skamandros. Other siblings were: GANYMEDE, Assaracus, Cleopatra.

Ilos married Eurydice, and had children: Laomedon and Themiste (She married Capys, son of Assaracus, who was her first-cousin).

LAOMEDON,

for whom Poseidon and Apollo built the walls of Troy, had:

PRIAM (his successor as King of Troy), HESIONE (Heracles story), and 7 others

PRIAM married:

(1) Arisbe (They had a son, Aesacus);

(2) HECUBA, whose children were:

<i>Helenus (the seer)</i>	<i>Troilus</i>	<i>Deiphobus</i>
<i>Alexandros (Paris)</i>	<i>Polydoros</i>	<i>HECTOR</i>
<i>Cassandra</i>	<i>Polyxena</i>	<i>and 41 others</i>

GODS who favored the Greeks included: Hera, Athena, and Thetis.

GODS who were uncommitted were: Zeus, Hades, Hermes, Iris, Persephone and Demeter.

GODS who supported the Trojans were: Aphrodite, Apollo, Poseidon, and (for a while) Athena.

NOTE: Some gods who were "uncommitted" ended up supporting "The Will of Zeus" and therefore the Greeks. Athena, who had a temple in Troy, decided to support



Odysseus and supplied him and Epeus with the plans for the Wooden Horse; she also had her statue (the Palladion) removed from Troy by Aeneas. Poseidon and Apollo had built the walls of Troy; both killed Greeks by the thousands, either at Troy during the war, or on the sea on the way home.

PRINCIPAL CHARACTERS in the ILIAD:

-ACHILLES called Pelides = son of PELEUS (king of Phthia and Hellas in Thessaly) and THETIS; leader of MYRMIDONS.

-PATROKLOS his best friend, guardian, and lover; his squire at Troy; son of Menoitios (a friend of Heracles from Opus; another son was ABDERUS, Heracles' lover)

"Achilles was also accompanied by Patroklos, son of Menoetios and Sthenele daughter of Akastos (or the mother of Patroklos was Periopis daughter of Pheres, or, as Philocrates says, she was Polymele daughter of Peleus). At Opus, in a quarrel over a game of dice, Patroklos killed the boy Klitonymos son of Amphidamas, and flying with his father he dwelt at the house of Peleus and became the lover [eromenos] of Achilles."

Apollodoros Library of Greek Mythology III. 13.8.

-AGAMEMNON son of Atreus, grandson of Pelops, great-grandson of Tantalus, king of Mycenae; Commander-in- chief (wanax) of the expedition; Married to Clytemnestra, half-sister of Helen of Sparta

-MENE LAUS brother of Agamemnon, married to Helen; successor of Helen's father Tyndareus as King of Sparta. Called ATREIDES


-HELEN daughter of Zeus & of Leda, wife of Tyndareus; mistress of Paris the Trojan

-NESTOR son of Neleus, grandson of POSEIDON, king of Pylos. He brought 90 ships to Troy (= 4500 men)

-ODYSSEUS son of LAERTES and Antikleia, king of Ithaca (Zakynthos ?) 12 ships (= 600 men)

-DIOMEDES son of Tydeus one of the Epigono i in the Theban Saga, king of Argos. Brought 80 ships (= 4000 men from Argos, Tiryns, Troezen and Epidauros)

-AJAX son of Telamon, the king of the Island of Salamis in the Saronic Gulf; brought 12 ships (= 400 men, including Athens).


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ROLE OF DIFFERENT GOD

The gods and goddesses love to manipulate, plot and play against the humans they detest, so pay close attention, because their influence drives battles that ensue throughout the poem.

The ILIAD would be nothing if it were not for the gods, as they ultimately decide the fate, or outcome, of the humans, from the very beginning of the ILIAD, it is clear that when the gods are offended by the actions of the humans, or when the gods favor one human over another, the human fates are sealed. For example, in Book 1, when Agamemnon takes Chryseis (Apollo's priestess) daughter as a prize, Apollo puts a plague upon the Achaean camp until Agamemnon agrees to return the daughter to her father. These gods are not playing around, and have no problem using human suffering as a form of entertainment.

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while every instance of divine intervention cannot be listed here, below are some important moments that identify when, and why, the gods stepped in. It is important to note the gods were not necessarily intervening for the benefit of the humans but more for their own interests or least ease. Misagreement, compromise, or spite between the gods often became motivation for intervention. Take a look at the roles of the gods in the ILIAD, and try to decide the justification for their intervention.

Here are some examples of the gods or goddesses stepping into help the Trojans by giving compassion, strength or even life.

Before the ILIAD, Paris was given a golden apple from Zeus, a token to signify the fairest goddesses, he chose to give it to Aphrodite, goddess of love, she has shown favor to him, and even had Helen fall in love with him. This is why, during his battle with Menelaus, Aphrodite saves Paris by concealing him in a thick mist, and then brings Helen to him in his chambers.

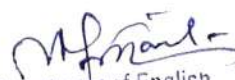
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SEMINAR OUTCOME

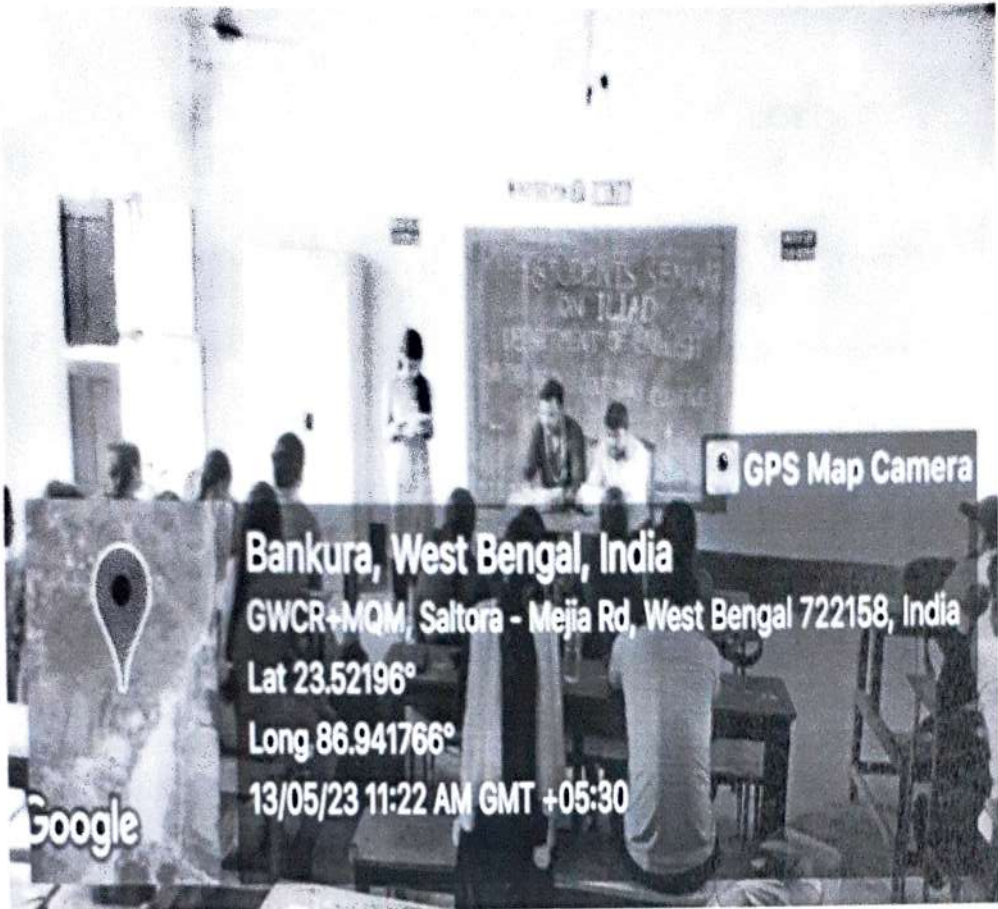
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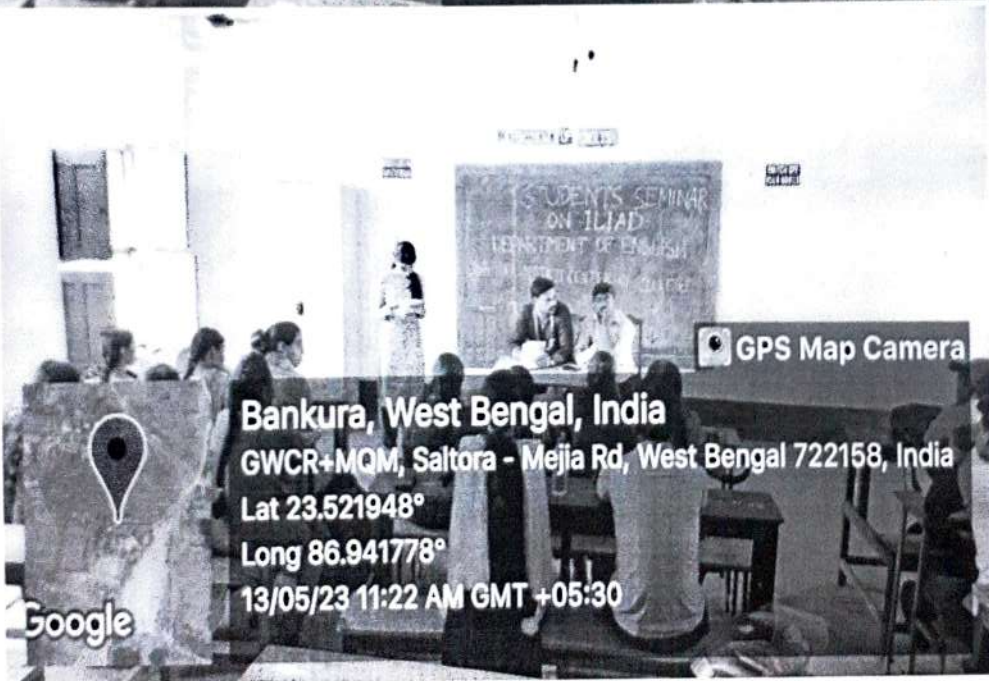
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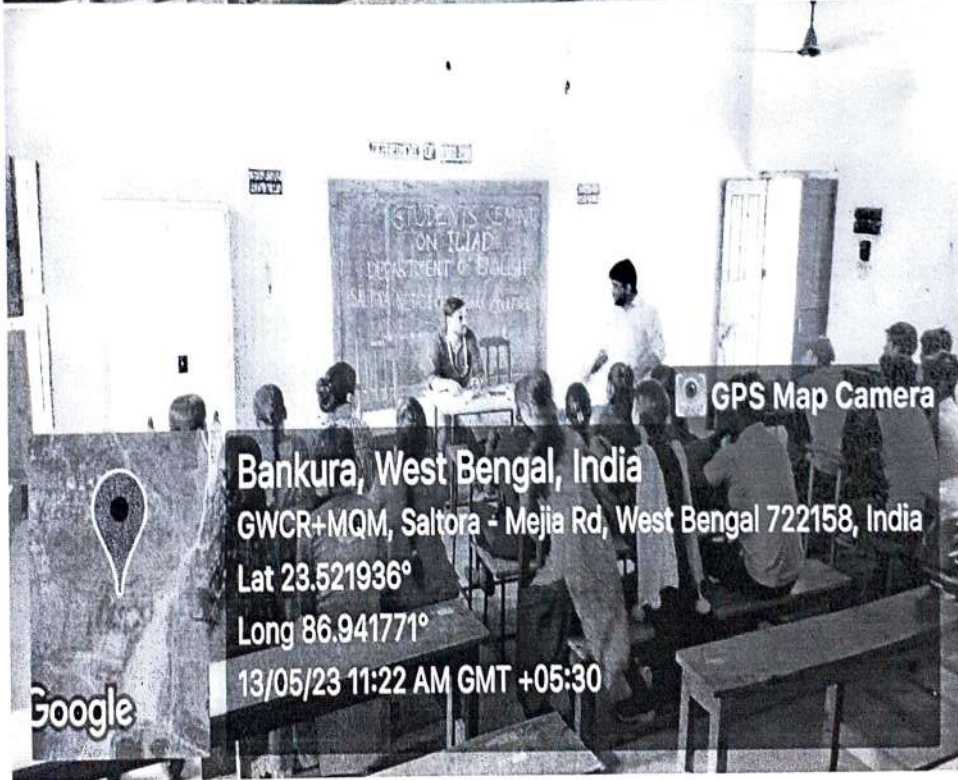
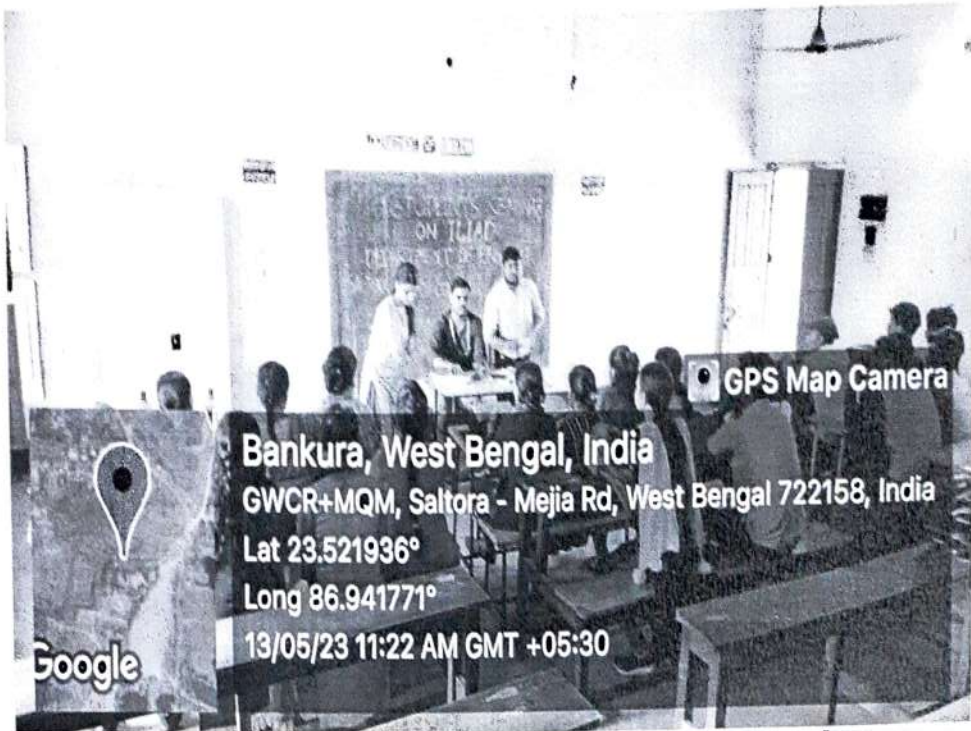
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Students' Seminar
Session: 2022-2023
Saltora Netaji Centenary College

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FILE: STUDENTS' SEMINAR

SESSION- 2022-2023

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PAPERS PRESENTED BY STUDENTS

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PAPER OF PRESENTATION ON ILIAD

(Role of Godes and Goddesses)

❖ Name:- Vivek Das

❖ Roll:- 622

❖ Semester:-1

Roles of the Gods in the play (Iliad).

The gods in the Iliad, as in most Greek mythology, heavily influenced events as they unfolded.

While Zeus, the king of the gods, remained neutral, several lesser gods and goddesses chose sides, championing either Greek or Trojan causes.

The entire conflict, in fact, began because of an encounter between the gods.

It Began With an Apple

The Iliad refers only briefly to the Judgement of Paris, implying that The Iliad audience was already intimately familiar with the story.

The story is a simple one. Zeus is holding a banquet to celebrate the wedding of Thetis, a nymph, and Peleus, a mortal warrior. The pair will go on to become the parents of Achilles.

Excluded from the celebration is Eris, the goddess of discord. Angered by the snub, Eris snatches a golden apple from the garden of the Hesperides. She marks the apple with an inscription "For the fairest" and tosses it into the party.

Three goddesses claim the apple: Athena, Hera, and Aphrodite. The three demand that Zeus be the judge between them, but Zeus, who was no fool. He refuses to make a choice. Paris, a Trojan mortal, was picked as the judge between the three.

He had previously met the god Ares, who transformed himself into a bull to challenge Paris. Paris' cattle were known as being of the highest quality.

When asked to judge between the god in disguise and his own cattle, Paris unhesitatingly gave Ares a prize, revealing his honesty and sense of justice. Since he had proven just in his judgement, Paris was chosen to pick between the goddesses.

The three goddesses presented themselves to Paris, even stripping down to parade naked before him so that he would be able to judge them fairly.

Not willing to rely on their own attributes alone, each offered Paris a bribe to win his favor. Athena offered wisdom and skill in war. Hera offered him power and lands to make him the king over Europe and Asia. Aphrodite's offer, however, was the successful bribe. She offered him the hand of the "most beautiful woman in the world" in marriage.

Aphrodite didn't mention that the woman in question, Helen, was already married to the Spartan Menelaus. Undaunted, Paris claimed his prize and bore her away to Troy.

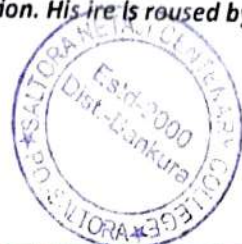
So What Role Do the Gods Have in The Iliad?

Once the war lines were drawn, the gods and goddesses lined up on either side of the fray to see it play out according to their whims and desires.

Although goddess Aphrodite arguably didn't do Paris any real favors by offering him a married woman, she did take up the Trojan cause in the conflict, favoring Paris and even coming to his rescue during the battles. Joining her was her lover, Ares the god of war, and her half-brother Apollo.

Apollo, the god of pestilence and plagues, takes Athena's side early on. It is uncertain whether he took Athena's side out of loyalty or provocation. His ire is roused by Agamemnon's behavior toward the daughter of one of his own priests.

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Agamemnon and Achilles have taken two women, Briseis and Chryseis, as war prizes from a city's sacking. Chryseis' father, Chryseus, is a priest of Apollo. When his appeals to Agamemnon to ransom his daughter is refused, he turns to the god for assistance. Apollo obligingly turns a plague on the Greeks, killing their cattle and horses and then the men.

To stop the plague, Agamemnon is forced to give Chryseis up. In turn, he demands that Achilles give him Briseis, an action that angers Achilles and causes him to withdraw from the fighting, which in time incites further immortal interference.

Angered by Agamemnon's disrespect of his position and honor, Achilles appeals to his own immortal mother, Thetis. She rises against the Greeks. She also carries some sway with Poseidon, who already has cause to hate the Trojan king as a sea-nymph.

Thetis goes to Zeus to plead the Greeks' case on Achilles' behalf, and Zeus, hearing her appeal, does help the Greeks for a time, costing Agamemnon important victories as he tries to fight without Achilles' help.

Other Greek gods in The Iliad play a less active, minor, or shifting role, taking up one side or another for a shorter time or only one or two circumstances.

For example, Artemis is angered when the Greek leader Agamemnon takes a deer from her sacred hunting grounds. Agamemnon is forced to sacrifice his daughter, Iphigeneia, to appease her before going on to battle against Troy.

Which Gods Fought for Greece?

The role of the gods in The Iliad shifted and changed like sand in the wind in some cases. In others, some gods were the loyal champions of their chosen sides throughout the battle.

Fighting on behalf of the Greeks was Thetis, the mother of Achilles; Poseidon, the god of the sea; and Athena, the goddess of war, and Hera, scorned by Paris in the contest to decide whose beauty was the greatest. Each of the Greek gods and goddesses, like the Trojan gods, had their own agendas and reasons for their actions, however petty.

Athena and Hera's reasons for supporting the cause of the Greeks were most obvious. The two goddesses were angry at having been scorned by Paris in the contest of beauty. Each felt that she should have been chosen over Aphrodite and sought their revenge.

Athena plays an active role, interfering and supporting directly in several instances. When Agamemnon takes Briseis from Achilles, she stops the hot-headed warrior from striking him down on the spot for the insult.

Neutral Gods and Goddesses in The Iliad

Not all of the roles of god and goddess in the Iliad were quite so clear. Zeus himself refuses to openly take sides, only overseeing the battling so that the declarations of fate that have already been decided will come true.


Zeus' role is one of an overseer, a balance to keep the fates in line. He sees to it that the fated events occur so that the order of things can be maintained.

Zeus' interventions favor first one side and then the other as he bows to the other gods' will. His wife, Hera, has chosen one side, while his daughter Aphrodite has chosen the other.

How Did the Gods Affect the Outcome of the Trojan War?


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Divine intervention in The Iliad undeniably changed the course of history, not only for the individuals involved in the war but for the outcome of the battle itself.

Not only did the gods start the war with their spat over a golden apple, but they also continue to interfere and meddle in human affairs throughout the epic. From the basic taking of sides to joining in the battling itself, the gods take an active role throughout most of the epic.

From the moment Agamemnon takes the sacred deer onward, the gods' whims are intertwined with mortals' affairs. Even when Zeus declares that they are all to leave the mortals to their own fates, they interfere at will and forbids further interference.

The gods and goddesses find more subtle ways to intervene and continue supporting their favorites, rather like fans at a sporting event if they could come onto the field in disguise and interfere with the gameplay at will.

What Were the Greek Gods Like?

The gods of The Iliad acted very much like the mortals they sought to control. They were often shallow, selfish, petty, and even silly in their behavior.

They certainly showed no compassion or care toward the mortals. Men and women alike were mere pawns in their hands, manipulated as part of a grander scheme to gain favor and power amongst themselves.

Once Aphrodite promises Paris that he will have Helen, allowing her to be taken back by Menelaus would constitute a failure on the goddess' part to carry out her vow. Unwilling to lose face with the other gods and goddesses, Aphrodite does everything in her power to prevent Helen's return to Sparta. She even goes so far as to rescue Paris from a duel with Menelaus, saving his life.

Later, she once more joins in the battle, coming onto the battlefield itself. She tries to rescue her son Aeneas but is wounded by Diomedes, the Scourge of Troy.

Apollo intervenes and rescues her son. In book seven, Athena and Apollo decide to use single combat between two of the warriors.

They bring Hector and Ajax together for a battle. By Book 8, Zeus is fed up with the gods' antics and summarily forbids them all from participating further in human affairs. He then retreats to Mt. Ida, where he weighs the two armies' fates to determine the next battles' outcome. The Greeks lose, and Zeus returns to Olympus.

What Did the Gods Win and Lose in the Trojan War?

The war began over a contest, the woman whose "face launched a thousand ships" the fiercely disputed prize. As it unfolded, each god and goddess had something to gain and something to lose.

Zeus could no more take sides between the three warring goddesses, one being his wife, than he could have judged the contest. His gain in the epic was retaining his status-quo as ruler of the gods.

He suffered several losses, however, including his mortal son, Sarpedon. In book 17, he laments the fate of Hector as well, but the fates have decided, and even as a god, he is unable to go against Fate.

Thetis perhaps has the most to lose, of the gods and goddesses involved with the Trojan war. Her son, Achilles, has been prophesied to either live a long and uneventful life or gain great glory and die young in Troy's war.

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Paper For Presentation On Iliad.

(Role Of Gods and Goddesses)



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HOMER and the Trojan War

(Iliad)

ILIUM (TROY)

was a royal city in what is now northwest Turkey, in the river valley of the Skamander River, some three or four miles from the Hellespont (the modern town is called Hissarlik). The archaeological site was originally excavated by Heinrich Schliemann in the 1870's..

TROS:

king of Troy, was the son of an Erechthonius ('born of the earth') and of the daughter of the River Simois, Astioche.

ILOS:

son of Tros and Callirhoe ('beautifully flowing'); she was a daughter of the river god Skamandros. Other siblings were: GANYMEDE, Assaracus, Cleopatra.

Ilos married Eurydice, and had children: Laomedon and Themiste (She married Capys, son of Assaracus, who was her first-cousin).

LAOMEDON,

for whom Poseidon and Apollo built the walls of Troy, had:

PRIAM (his successor as King of Troy), HESIONE (Heracles story), and 7 others

PRIAM married:

(1) Arisbe (They had a son, Aesacus);

(2) HECUBA, whose children were:

<i>Helenus (the seer)</i>	<i>Troilus</i>	<i>Deiphobus</i>
<i>Alexandros (Paris)</i>	<i>Polydoros</i>	<i>HECTOR</i>
<i>Cassandra</i>	<i>Polyxena</i>	<i>and 41 others</i>

GODS who favored the Greeks included: Hera, Athena, and Thetis.

GODS who were uncommitted were: Zeus, Hades, Hermes, Iris, Persephone and Demeter.

GODS who supported the Trojans were: Aphrodite, Apollo, Poseidon, and (for a while) Athena.

NOTE: Some gods who were "uncommitted" ended up supporting "The Will of Zeus" and therefore the Greeks. Athena, who had a temple in Troy, decided to support



Odysseus and supplied him and Epeus with the plans for the Wooden Horse; she also had her statue (the Palladion) removed from Troy by Aeneas. Poseidon and Apollo had built the walls of Troy; both killed Greeks by the thousands, either at Troy during the war, or on the sea on the way home.

PRINCIPAL CHARACTERS in the ILIAD:

-ACHILLES called Pelides = son of PELEUS (king of Phthia and Hellas in Thessaly) and THETIS; leader of MYRMIDONS.

-PATROKLOS his best friend, guardian, and lover; his squire at Troy; son of Menoitios (a friend of Heracles from Opus; another son was ABDERUS, Heracles' lover)

"Achilles was also accompanied by Patroklos, son of Menoetios and Sthenele daughter of Akastos (or the mother of Patroklos was Periopis daughter of Pheres, or, as Philocrates says, she was Polymele daughter of Peleus). At Opus, in a quarrel over a game of dice, Patroklos killed the boy Klitonymos son of Amphidamas, and flying with his father he dwelt at the house of Peleus and became the lover [eromenos] of Achilles."

Apollodoros Library of Greek Mythology III. 13.8.

-AGAMEMNON son of Atreus, grandson of Pelops, great-grandson of Tantalus, king of Mycenae; Commander-in- chief (wanax) of the expedition; Married to Clytemnestra, half-sister of Helen of Sparta

-MENE LAUS brother of Agamemnon, married to Helen; successor of Helen's father Tyndareus as King of Sparta. Called ATREIDES


-HELEN daughter of Zeus & of Leda, wife of Tyndareus; mistress of Paris the Trojan

-NESTOR son of Neleus, grandson of POSEIDON, king of Pylos. He brought 90 ships to Troy (= 4500 men)

-ODYSSEUS son of LAERTES and Antikleia, king of Ithaca (Zakynthos ?) 12 ships (= 600 men)

-DIOMEDES son of Tydeus one of the Epigono i in the Theban Saga, king of Argos. Brought 80 ships (= 4000 men from Argos, Tiryns, Troezen and Epidauros)

-AJAX son of Telamon, the king of the Island of Salamis in the Saronic Gulf; brought 12 ships (= 400 men, including Athens).


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ROLE OF DIFFERENT GOD

The gods and goddesses love to manipulate, plot and play against the humans they detest, so pay close attention, because their influence drives battles that ensue throughout the poem.

The ILIAD would be nothing if it were not for the gods, as they ultimately decide the fate, or outcome, of the humans, from the very beginning of the ILIAD, it is clear that when the gods are offended by the actions of the humans, or when the gods favor one human over another, the human fates are sealed. For example, in Book 1, when Agamemnon takes Chryseis (Apollo's priestess) daughter as a prize, Apollo puts a plague upon the Achaean camp until Agamemnon agrees to return the daughter to her father. These gods are not playing around, and have no problem using human suffering as a form of entertainment.

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while every instance of divine intervention cannot be listed here, below are some important moments that identify when, and why, the gods stepped in. It is important to note the gods were not necessarily intervening for the benefit of the humans but more for their own interests or least ease. Misagreement, compromise, or split between the gods often became motivation for intervention. Take a look at the roles of the gods in the ILIAD, and try to decide the justification for their intervention.

Here are some examples of the gods or goddesses stepping into help the Trojans by giving compassion, strength or even life.

Before the ILIAD, Paris was given a golden apple from Zeus, a token to signify the fairest goddesses, he chose to give it to Aphrodite, goddess of love, she has shown favor to him, and even had Helen fall in love with him. This is why, during his battle with Menelaus, Aphrodite saves Paris by concealing him in a thick mist, and then brings Helen to him in his chambers.

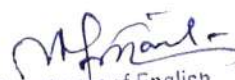
Zeus, king of all the gods, men, and universe, claims to stay neutral in his battle; however, he does give more favor to the Trojans by helping Hector more than he initially set out to in his promise to Thetis. He gives Hector strength, symbols from the sky, and motivation during battle.

SEMINAR OUTCOME

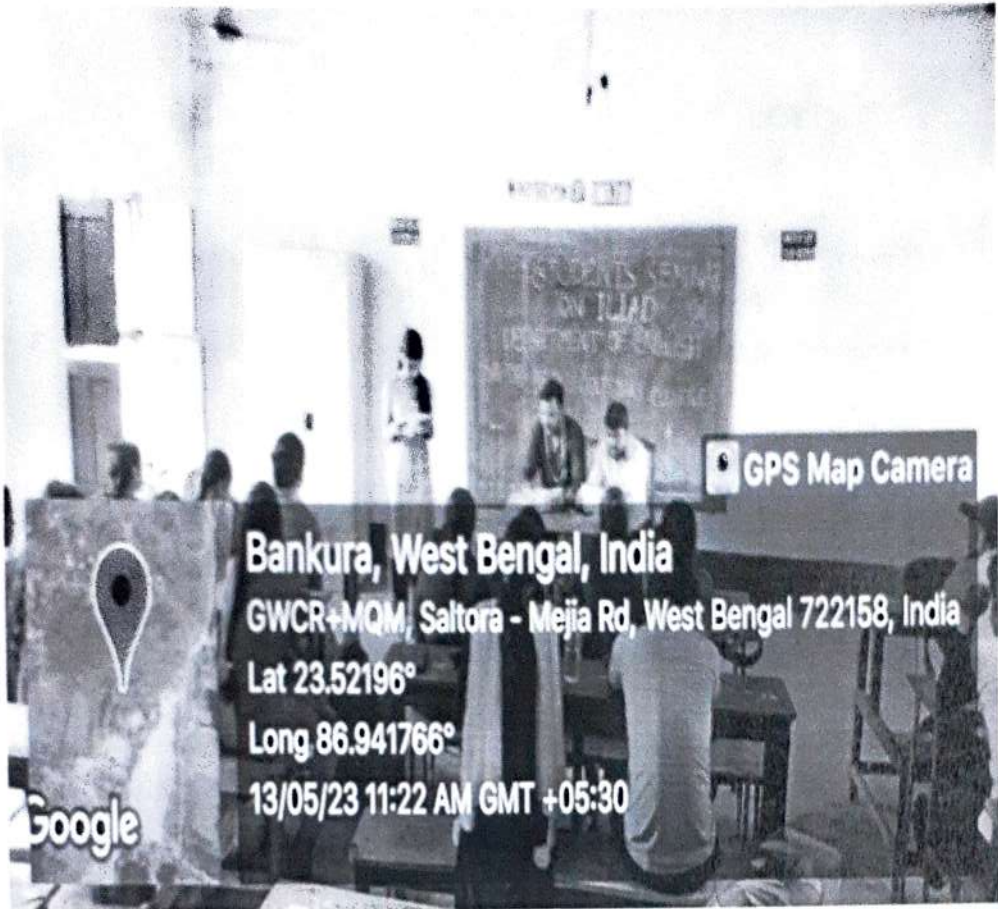
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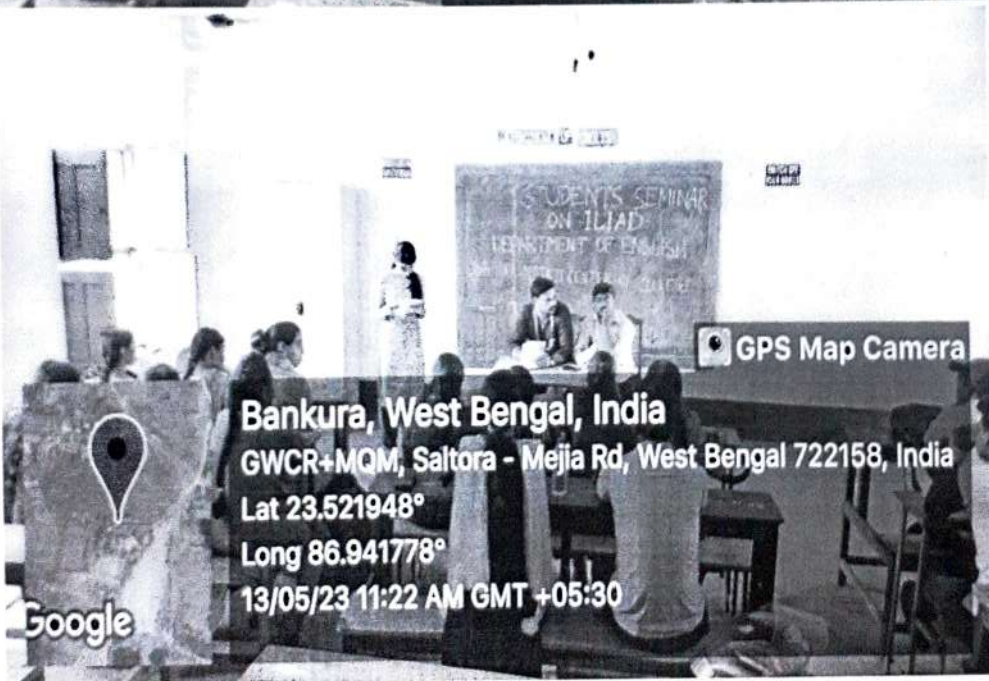
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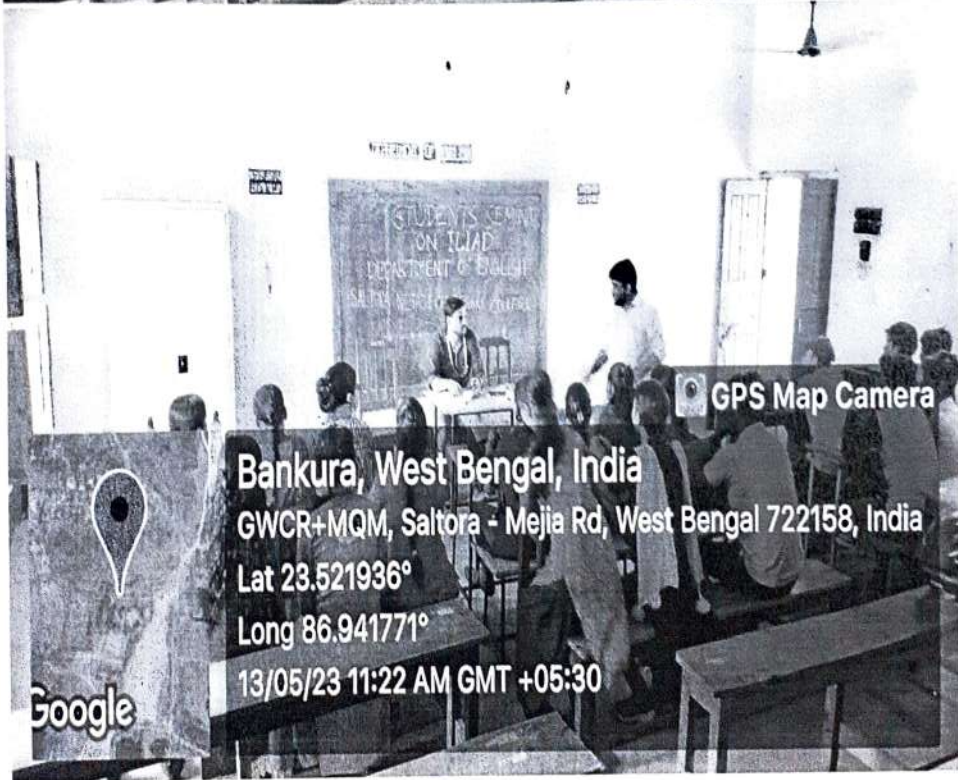
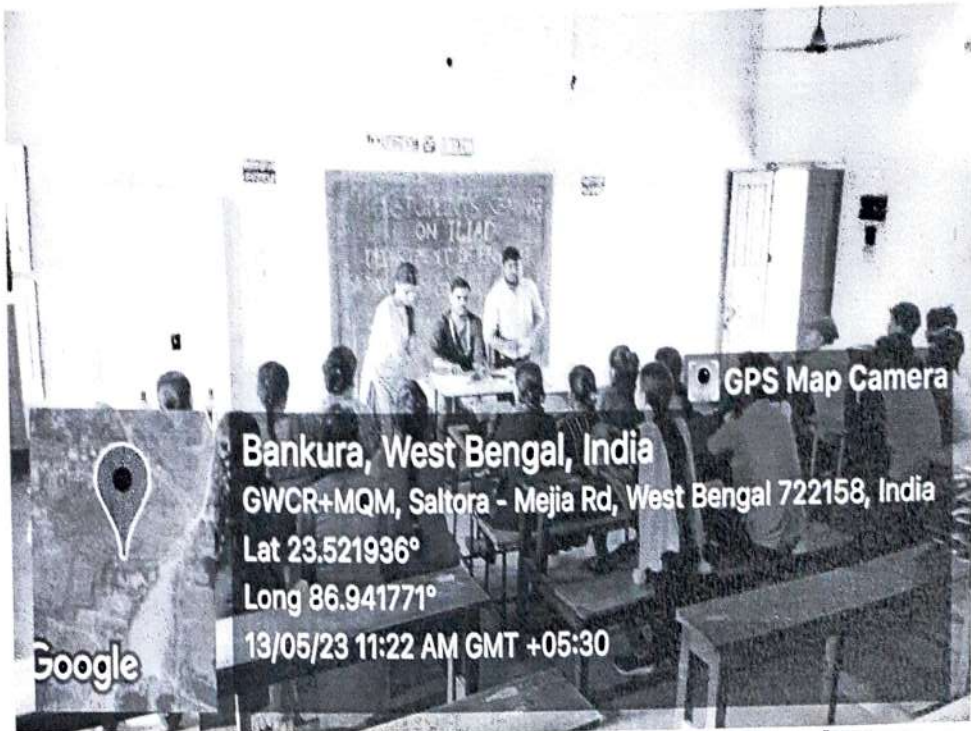
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Paper for Final exam

The Little Prince

Name - Ananya Maji

Course Code UG1 ENG - 603/PSE 3

CR No. 20191103008/1192000528

Course Title - World Literatures.

Roll No. 81

Subject - English: Honours (4th Sem)


© Short Summary of the Little Prince by Antoine de Saint-Exupéry:

→ French aviator and writer Antoine de Saint-Exupéry's most reputed work The Little Prince which is best loved in the most tongues, is a celebration of the innocence and inquisitive nature of children but allegorically a critique of society as well as humanity in general and of adult tendency in particular. Not only does the book clearly captures the tale of a man whose creativity was crushed in childhood only to re-merge at a moment of great stress but it too, deftly illuminates the theme of the meaning of love, the opposing pulls of solitude and companionship and man's relationship to the universe itself. It is the perspective which provides the book a multi-dimensional interpretation to be learnt. It is to entertain the children and to educate the adults the moral lesson.

The book begins with the contrast between the respective ways of grown-ups and children's view of the world. Children, unobscured by society, are the most natural form of mankind having a wide imagination, love for things and open-minded in comparison to the grown-ups who are marked by their narrow mind, greed and materialism with no sense of imagination and exploration and seeing the things on the surface. It is because


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the adult cannot understand the first ~~part~~ picture of the narrator which represents a boa constrictor swallowing an elephant as any other than a hat. The children lives in the world of magic where as the adults in the world of logic and try by toil to realise the truth what the witty fox declares, 'It is only with the heart that one can see rightly what is essential ~~is~~ is invisible to the eye....'

The book further critically hints that human beings are too pre-occupied with power, wealth and technology, missing the important things of life - beauty, love and friendship. The inhabitants of each planet, visited by the little prince, represents flaw in society as well as in humanity. The king represents the thirst for power and domination, the drunkard shows man's irrationality, the businessman shows man's greed, a vain man for man's desired to be admired and so on. They are too mad to remember the fact that it is love that gives meaning to all existence, makes a common something special like the rose for the prince or the star for the narrator. With out it they are lost and alone in the desert much like the narrator until he encountered and befriended the little prince.

As the critic James Higgins points out, each of novel's main character hungers both for adventure and for introspection. It is through his encounter with the last prince in the lonely, isolated desert that the friendless narrator achieves a new found understanding of the world. But in his story of little prince's travels the writer shows that spiritual growth must also involve active exploration. The narrator and the prince may have standed in the desert but they are both explorers who makes a point of traveling the world.


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around them. Through a combination of exploring the world and exploring their own feeling, the narrator and the little prince come to understand more clearly their own nature and their places in the world.

Thus, the book is not merely French fable ending with moral written for the children but something more than that which teaches the central emotional conflicts - isolation, fear, uncertainties, can be alleviated only by initiative speech and love.


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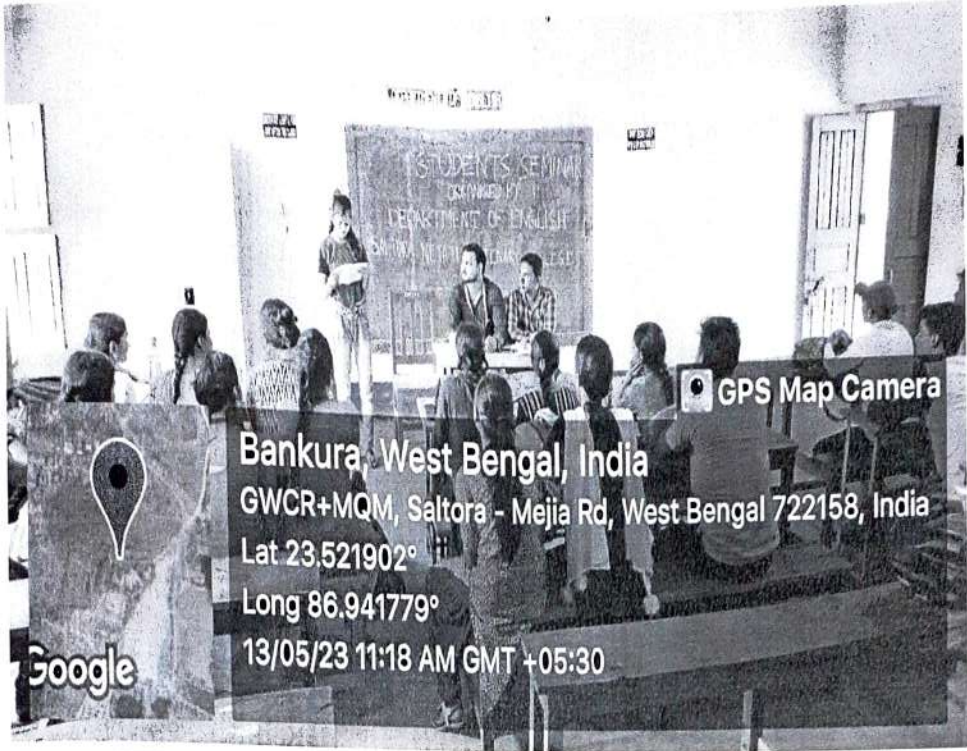
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1. Proficiency Verbal Communication: The students of the department of English have acquired the proficiency of verbal communication in the classroom during the seminar.
2. Acquirement of Knowledge in a Particular Field: The students of the department of English have acquired a sound knowledge in the particular topic discussed in the seminar.
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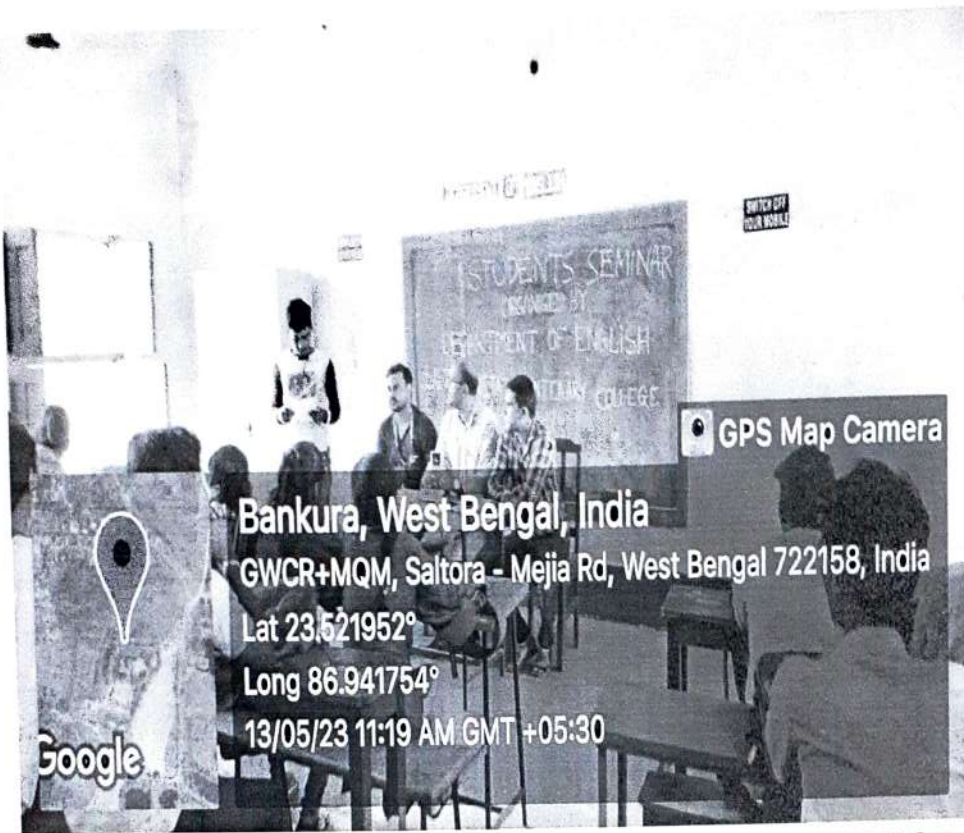
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Debate Competition on

Women Empowerment and Its
Impact on Society
Session: 2022-2023

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Saltora Netaji Centenary College
Debate Competition Programme
on
Women Empowerment and Its Impact on Society

Organized
By
the Department of English
Session: 2022-2023
Students of Semester II & IV
Date: 17.05.2023

Women empowerment refers to the process of giving women greater power, authority, and control over their lives, both within and outside the home. This can involve providing women with access to education, healthcare, employment, and political representation, as well as addressing social and cultural norms that limit women's opportunities and rights. The impact of women empowerment on society can be significant and far-reaching.

Firstly, women empowerment can lead to economic growth and development. When women have access to education and employment, they are able to contribute to the economy and help lift their families and communities out of poverty. Studies have shown that increasing women's participation in the workforce can boost GDP and promote economic stability.

Secondly, women empowerment can lead to improved health outcomes. When women have access to healthcare and education, they are better able to take care of themselves and their families. This can result in lower rates of maternal and infant mortality, improved nutrition, and better reproductive health.

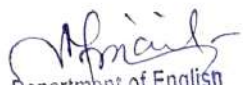
Thirdly, women empowerment can lead to greater political representation and participation. When women are involved in decision-making processes at all levels of government, they are able to advocate for policies and programs that benefit their communities. This can lead to greater social and political equality, as well as improved governance and accountability.

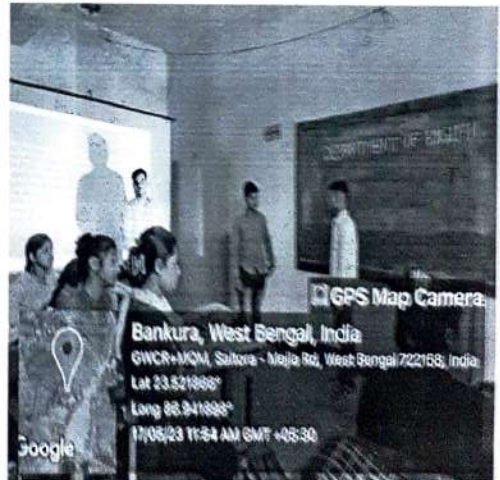
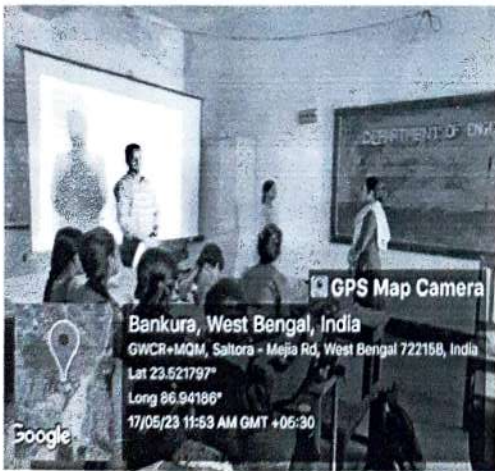
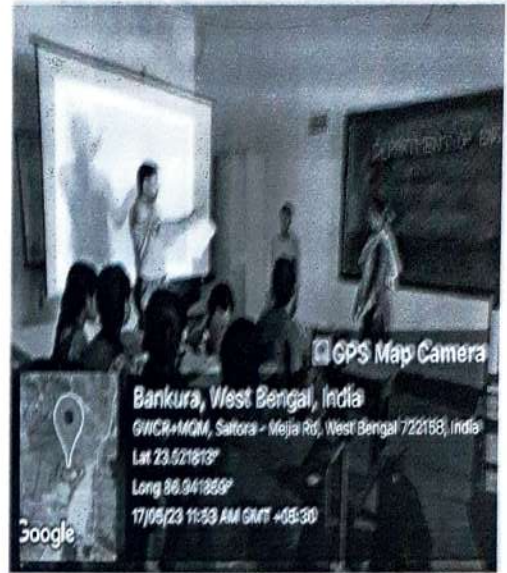
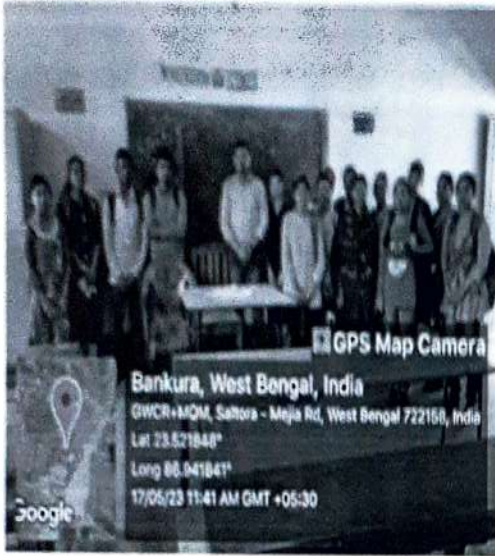
Finally, women empowerment can help to break down gender stereotypes and promote gender equality. By challenging traditional roles and expectations for women, society can become more inclusive and diverse. This can lead to greater opportunities and rights for women, as well as a more just and equitable society for all.

Overall, the impact of women empowerment on society can be transformative. By empowering women, we can create a more prosperous, healthy, and equitable world for everyone.


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Debate Competition

on

Social Media and Its Impact:
Advantages and Disadvantages

Session: 2022-2023

Saltora Netaji Centenary College

Saltora Netaji Centenary College
Debate Competition Programme
on
Social Media and Its Impact: Advantages and
Disadvantages

Organized
By
the Department of English
Session: 2022-2023
Students of Semester II, IV & VI
Date: 12.05.2023

Introduction: Social media is a tool that is becoming quite popular these days because of its user-friendly features. Social media platforms like Facebook, Instagram, Twitter and more are giving people a chance to connect with each other across distances. In other words, the whole world is at our finger tips and all thanks to social media. The youth is especially one of the most dominant users of social media. All these make you wonder that something so powerful and with such a massive reach cannot be all good. Like how there are always two sides to a coin, the same goes for social media. Subsequently, different people have different opinions on this debatable topic. So, in this essay on Social Media, we will see the advantages and disadvantages of social media.

Advantages of Social Media: When we look at the positive aspect of social media, we find numerous advantages. The most important being a great device for education. All the information one requires is just a click away. Students can educate themselves on various topics using social media.

Moreover, live lectures are now possible because of social media. You can attend a lecture happening in America while sitting in India. Furthermore, as more and more people are distancing themselves from newspapers, they are depending on social media for news. You are always updated on the latest happenings of the world through it. A person becomes more socially aware of the issues of the world.

In addition, it strengthens bonds with your loved ones. Distance is not a barrier anymore because of social media. For instance, you can easily communicate with your friends and relatives overseas.

Most importantly, it also provides a great platform for young budding artists to showcase their talent for free. You can get great opportunities for employment through social media too.

The companies who wish to promote their brands also take advantage of social media. Social media has become a hub for advertising and offers you great opportunities for connecting with the customer.


Disadvantages of Social Media: Despite having such unique advantages, social media is considered to be one of the most harmful elements of society. If the use of social media is not monitored, it can lead to grave consequences.

It is harmful because it invades your privacy like never before. The over sharing happening on social media makes children a target for predators and hackers. It also leads to cyber bullying which affects any person significantly.

Thus, the sharing on social media especially by children must be monitored at all times. Next up is the addition of social media which is quite common amongst the youth.


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This addiction hampers with the academic performance of a student as they waste their time on social media instead of studying. Social media also creates communal rifts. Fake news is spread with the use of it, which poisons the mind of peace-loving citizens.

In short, surely social media has both advantages and disadvantages. But, it all depends on the user at the end. The youth must particularly create a balance between their academic performances, physical activities, and social media. Excess use of anything is harmful and the same thing applies to social media. Therefore, we must strive to live a satisfying life with the right balance.


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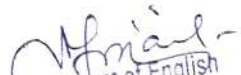


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Quiz Competition Programme
on
Old English Period
Session: 2022-2023
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QUIZ COMPETITION PROGRAMME ON EARLY BRITISH LITERATURE [OLD AGE]

Organized by
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Session: 2022-23

File Name: Quiz Competition Programme

Students of Semester: II, IV, VI

Date: 20.05.2023


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Q1. The history of English literature started with which period?

- Anglo-Norman Period
- The Renaissance Period
- Anglo-Saxon Period

Answer: c

Q2. Which period of English literature is called the ancestors of the English race?

- The Puritan Age
- The Anglo-Saxon Period
- The Renaissance Period

Answer: b

Q3. The land which the ancestors of English race (Angles & Saxons) occupied was called

- Denmark
- Sweden
- Engle-land

Answer: c

Q4. In Anglo-Saxon poetry, who describes continental courts visited in imagination by a far-wandering poet?

- Widsith
- Waldhere
- The religious poets of the Anglo-Saxon period


Answer: a

Q5. Who tells how Walter of Aquitaine withstood a host of foes in the passes of the Vosges?

- Widsith
- Waldhere


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Caedmon

Answer: b

Q6. Which is the splendid fragment of the Anglo-Saxon poetry deals with the favourite theme of battle against fearful odds?

Complaint of Deor

Beowulf

The Fight at Finnesburg

Answer: c

Q7. The poem of Anglo-Saxon period, which describes the disappointment of a lover is:

Beowulf

Complaint of Deor

The Fight at Finnesburg

Answer: b

Q8. The first English poem or heroic poetry of the Anglo-Saxon Period was:

Beowulf

Complaint of Deor

The Plowman

Answer: a

Q9. Major portion of Anglo-Saxon poetry is:

romantic

religious

miracle

Answer: b

Q10. Name the religious poets of the Anglo-Saxon period

Caedmon

Cynewulf

Both a and b

Answer: c

Q11. Which poet of Anglo-Saxon poetry sang in series the whole story of the fate of man, from the Creation and the Fall to the Redemption and the Last Judgment?

John Milton

Caedmon

Dryden

Answer: b


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Q12. "Crist" is the most important poem of which of the following poets?

Cynewulf

Caedmon

Dryden

Answer: a

Q13. The poetry of which period deals with the traditions of an older world, and expresses another temperament and way of living?

Anglo-Norman period

The Renaissance period

Anglo-Saxon period

Answer: c

Q14. Who was/were the great pioneers of English prose?

Alfred

Aelfric

Both a and b

Answer: c

Q15. Who wrote sermons in a sort of poetic prose?

Alfred

Aelfric, a priest

William Langland

Answer: b

Q16. A number of Latin Chronicles in English was translated by which Anglo-Saxon prose?

Alfred, the Great

Aelfric a priest

John Gower

Answer: a

Q17. When were the Angles and Saxons first landed in England?

Middle of the fourth century

Middle of the fifth century

Middle of the sixth century

Answer: b

Q18. The most prominent king among the Anglo-Saxon kings was:

Harold


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William

Alfred the Great

Answer : c

Q20: Which was the last of Saxon Kings

Harold

Welfa

Alfred the Great

Answer : a

Q21: The Saxon king defeated at the Battle of Hastings was

William

Alfred the Great

Harold

Answer : c

Q2: The Conqueror of Normandy, France was

Harold

William

Alfred the Great

Answer : b

Q22: At the Battle of Hastings, The Saxon king Harold was defeated by _____

William

Alfred the Great

Harold

Answer : a

Q23: The great principles reflected in the Anglo-Saxon literature were

love of personal freedom, religion & struggle for glory

responsiveness to nature & love for womanhood

All of the above

Answer : c

Q24: Which language forms the basis of modern English Literature?

Anglo-Norman language

The old vigorous Anglo-Saxon language

Both a and b

Answer : b


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Q25. The Anglo-Saxon or Old English Period in English literature extends roughly from:

670A.D to 1100 A.D

660A.D to 1100A.D

650A.D to 1100A.D

Answer: a


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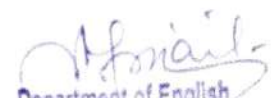

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11	Priyanka Maji	9339030212	81	6th
12	Mainak Mandal	9382235382	98	6th


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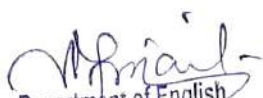



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2 Sweta Pattanayak	7063600390	82	4th
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6 Ananya Patra	9564294477	48	IV
7 Mampi Bauri	9832307016	59	IV
8 Chaitali Gosai	9775590818	52	IV
9 Shipra Dutta	9907434270	75	4th


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36	Biswajit Tudu	7500943217 tudur2du6096@gmail.com	592	2nd.
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40	Mousander Mondal	629566079 Mousandermondal07	421	4th
41	Samana mukherjee	7029382984 mukherjeesumana708@gmail.com	727	4th
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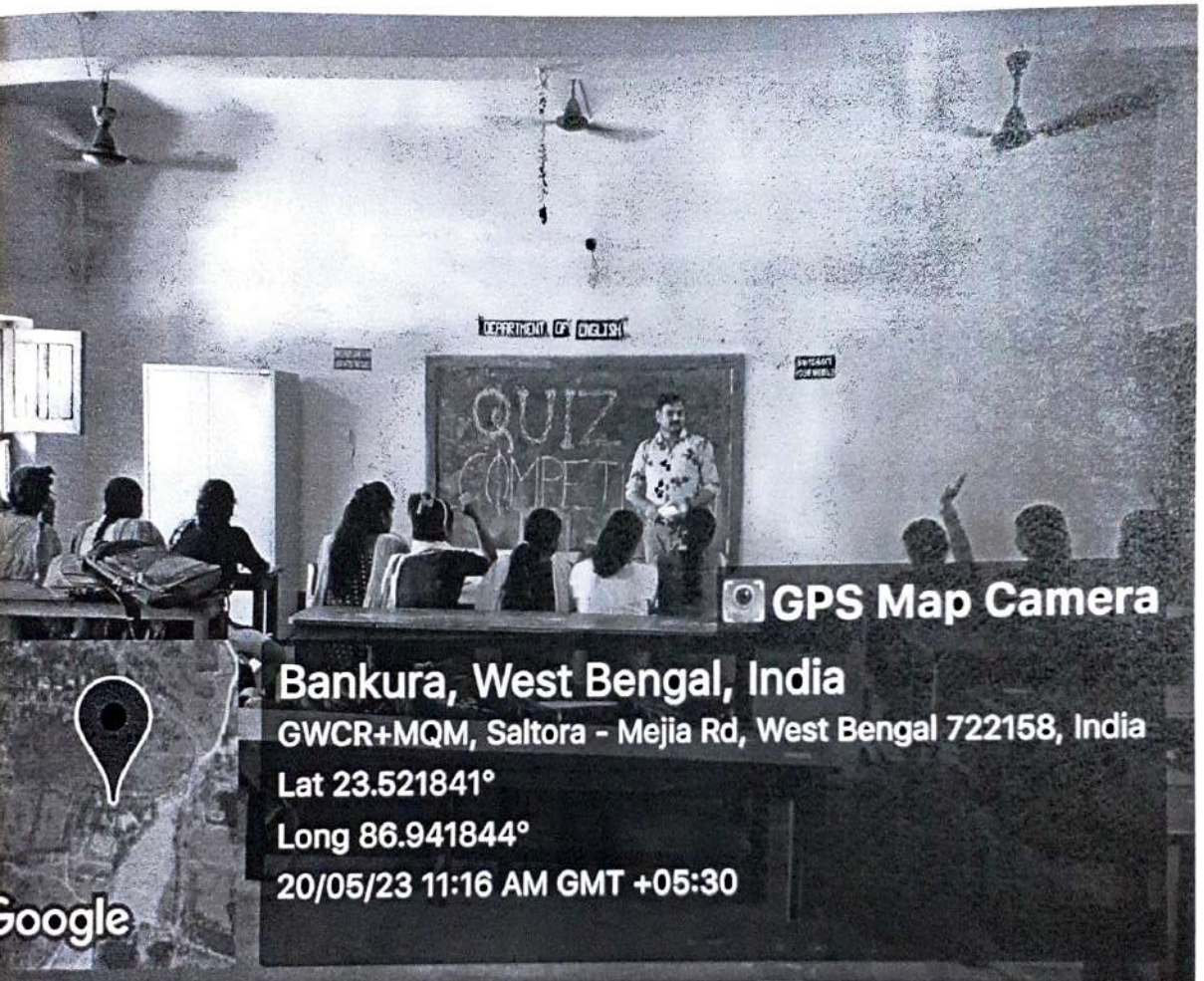
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Purpose of Quiz Competition

Quiz competition can benefit students in several ways:

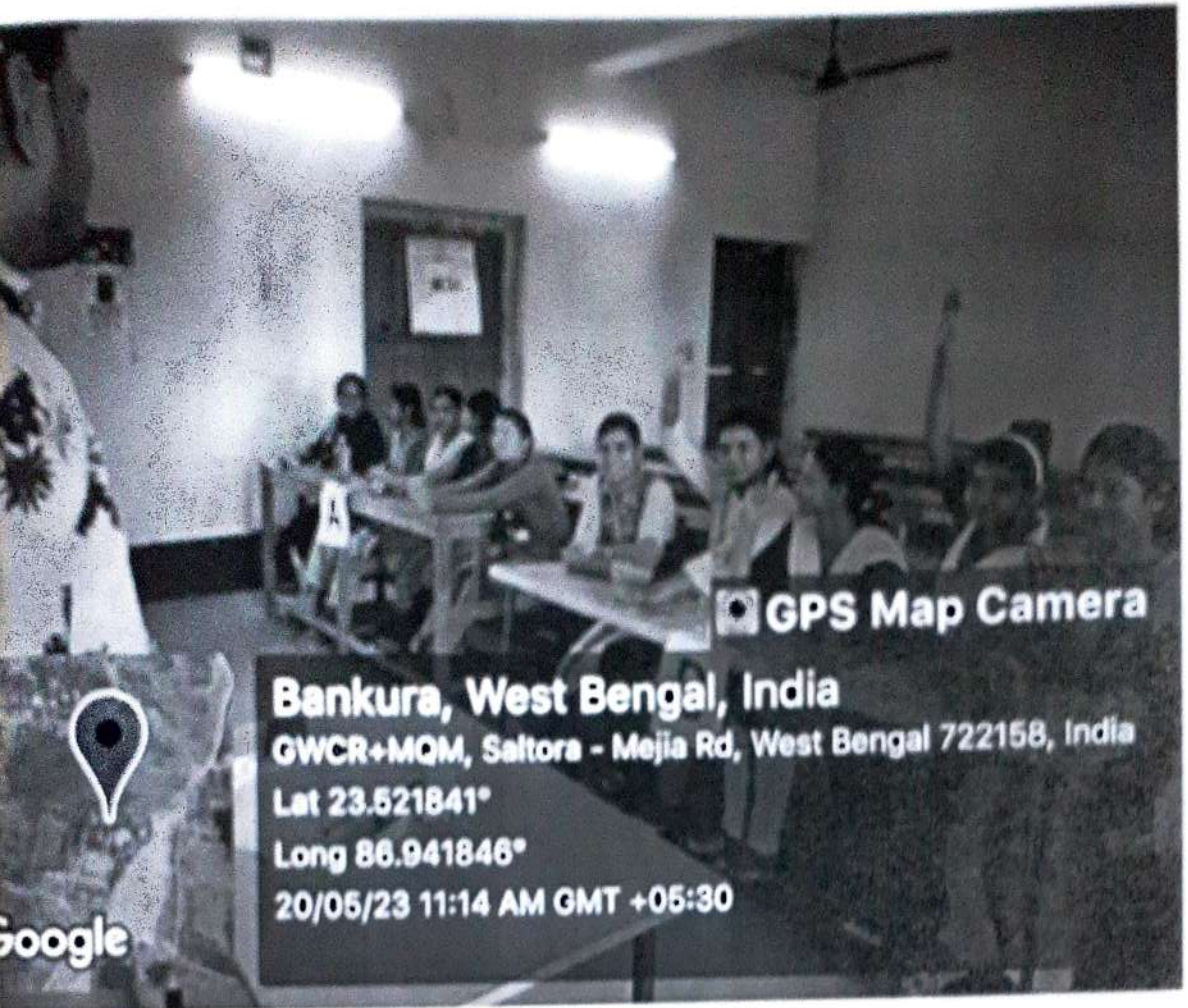


Enhances Learning: Quiz competitions can help students improve their knowledge and understanding of a particular subject or topic. By taking part in a quiz competition, students are encouraged to study and research more on the subject, which helps in enhancing their learning.

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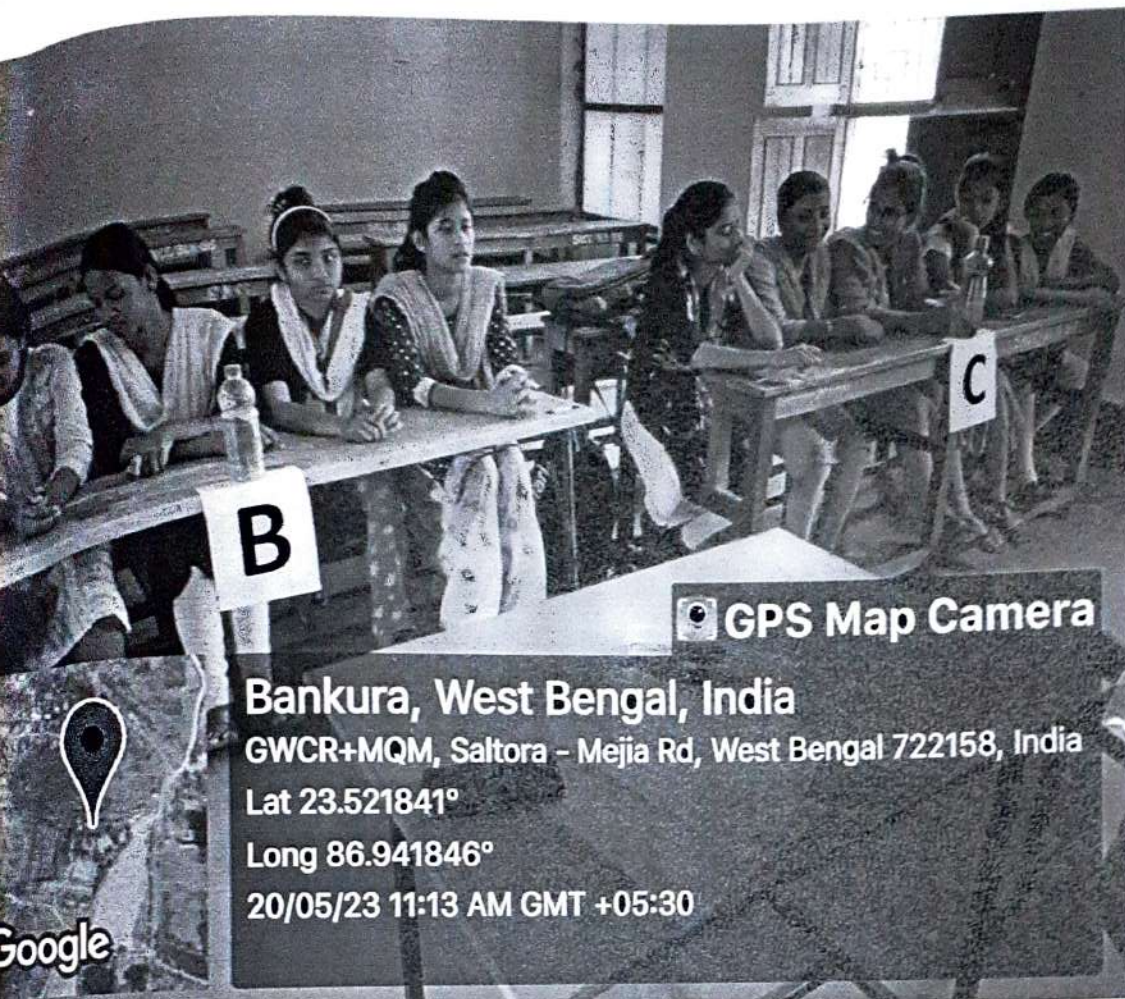
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Boosts Cognitive Skills: Quiz competitions help in enhancing the cognitive skills of students, such as reasoning, critical thinking, and problem-solving. These skills are essential for success in any academic or professional pursuit.


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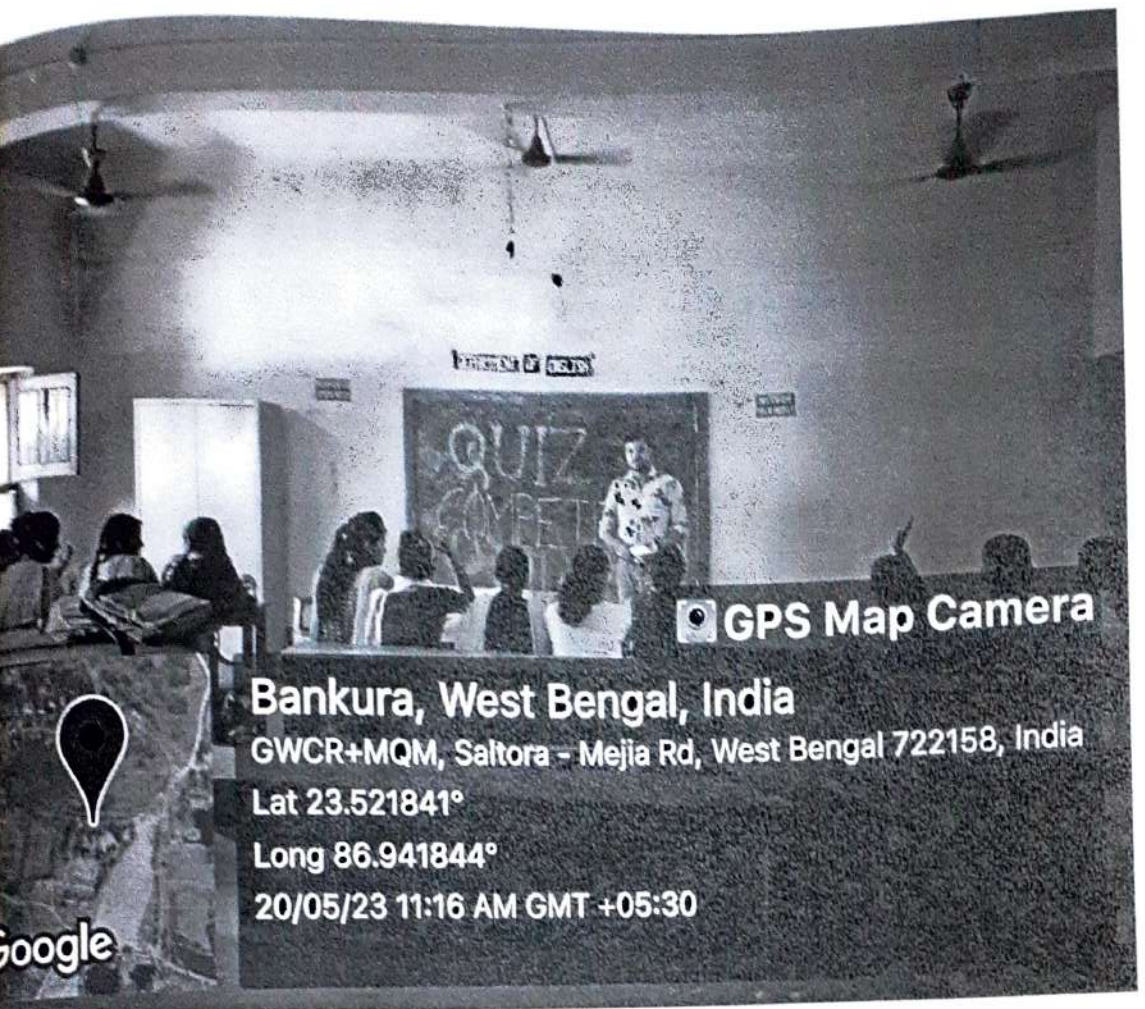


Builds Confidence: Participating in a quiz competition can help students build their confidence and self-esteem. When students answer questions correctly, they feel a sense of accomplishment, which boosts their confidence levels.


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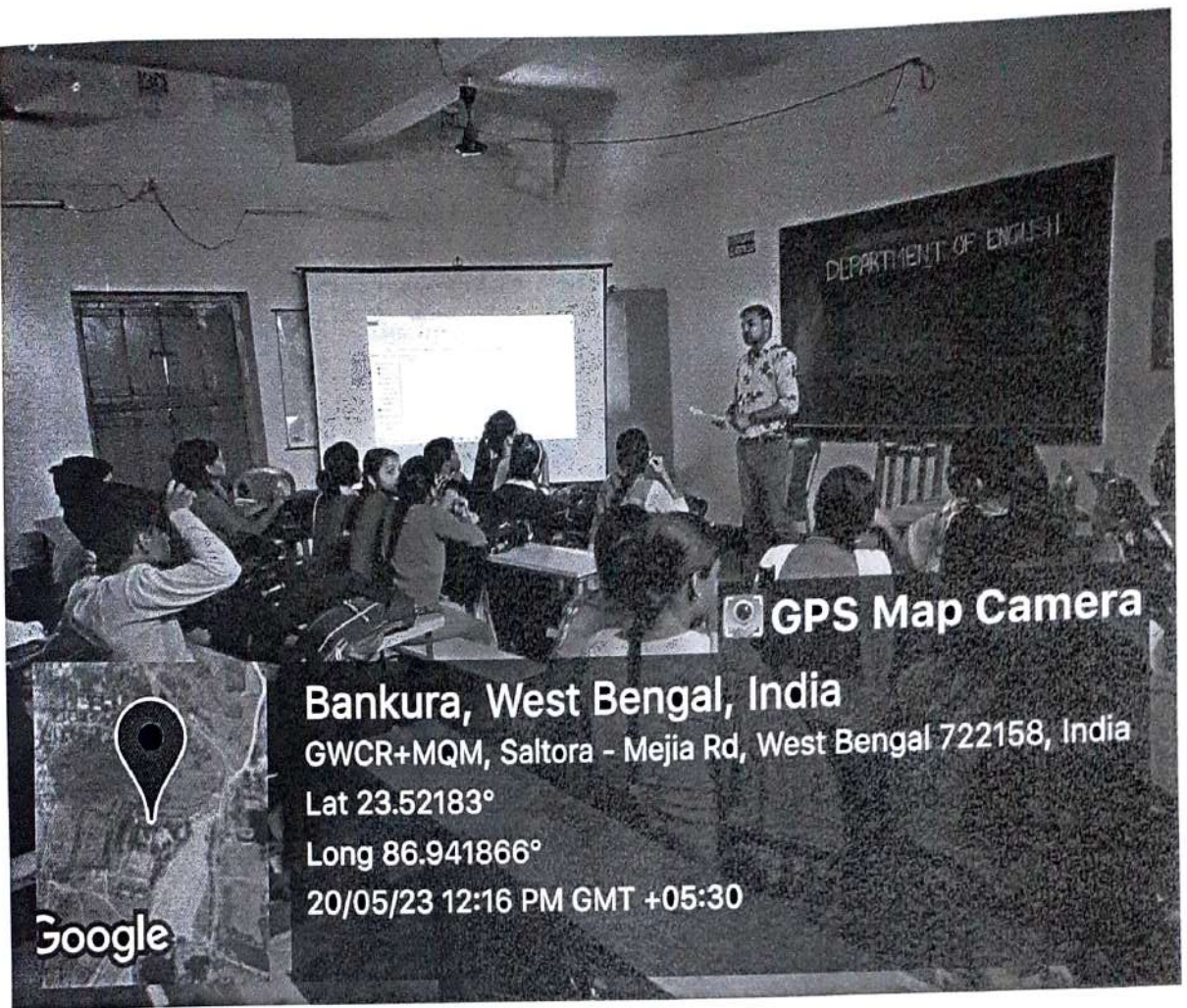
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Promotes Teamwork: Many quiz competitions are conducted in teams, which helps students develop teamwork skills. Working together with their partners to come up with the right answers can help students build social skills and learn the importance of collaboration.


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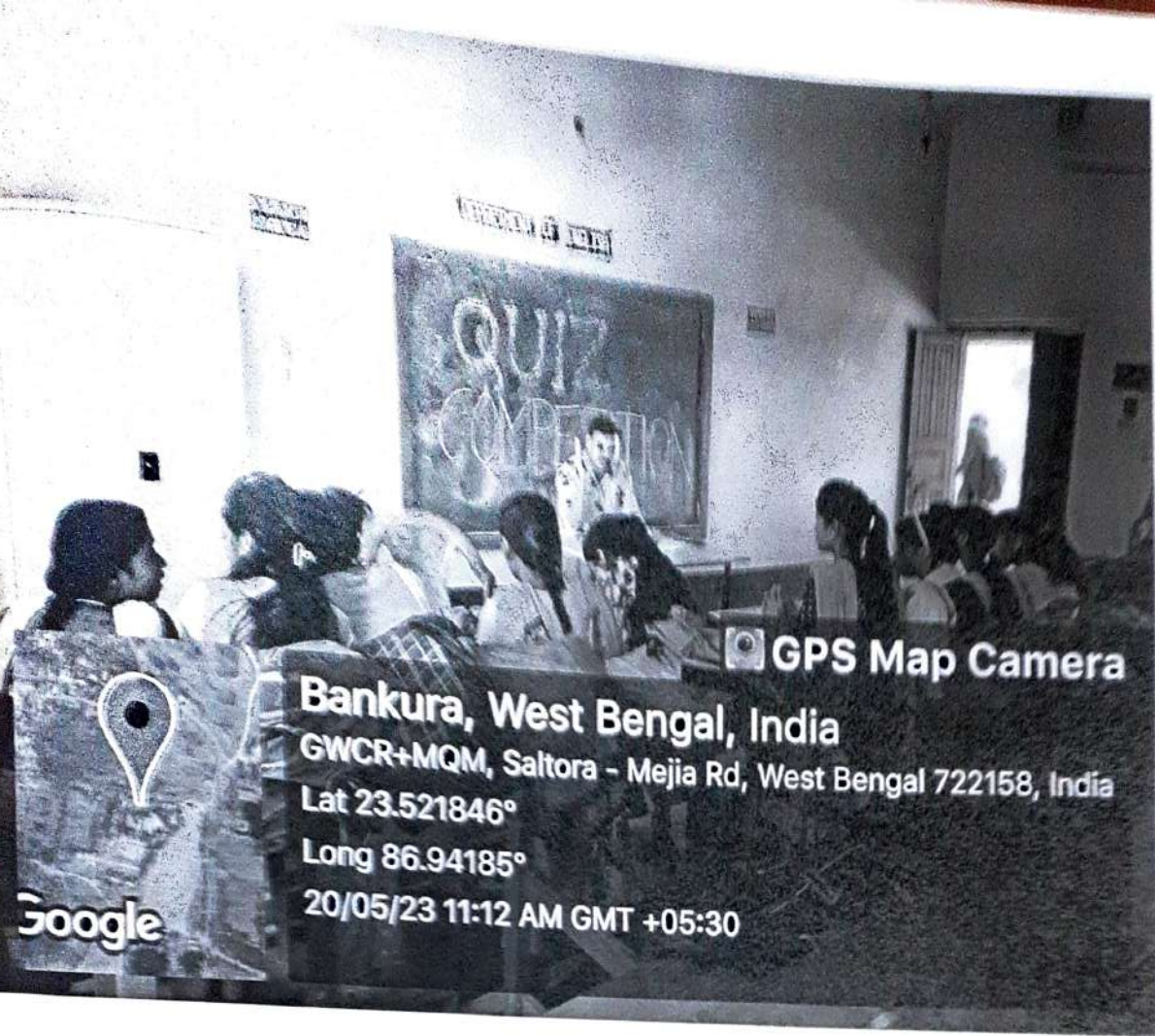
5. Provides Competitive Environment: Quiz competitions provide a competitive environment that can motivate students to work harder and perform better. This can help students develop a competitive spirit, which is essential for success in any field.

Overall, quiz competitions can be a fun and engaging way for students to learn, develop new skills, and build confidence.

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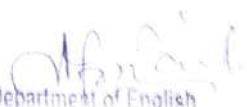
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