

AN AUTHORIZED AUTHOR PROFILE

On the Path of Reason

Anabil Sengupta
Profile, Work and Bibliography

WITH DOCUMENTARY PLATES & SOURCES

Anabil Sengupta

Civil Engineer · Science Writer
Rationalist Activist



2026 Edition · with 12 documentary plates

anabilsengupta.com

On the Path of Reason

Anabil Sengupta: Profile, Work and Bibliography

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An authorized author profile

2026

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About This Book

This is an **authorized author profile**. It has been written with the author's cooperation, on the basis of documents he supplied and of work he had previously published. The

author's own account is therefore a legitimate and acknowledged source here.

But being legitimate and being independently verified are not the same thing. This book's editorial policy is accordingly a single one, and a simple one:

- where a claim has been independently verified, **the source and link are given**;
- where a claim rests on the author's own statement and cannot be checked on the open internet, it is **explicitly marked "author-stated"**;
- where a claim is supported by evidence on paper but not on the internet, **a photograph of the original page is printed inside this book**;
- where an earlier account contained an error or outdated information, **the correction is printed**, not buried.

The third of these is this book's most important undertaking. In a profile of a rationalist writer, any slackening of evidentiary standards would make the book a refutation of its own subject matter. Chapter 6 therefore sets out the tiers of evidence, and eight corrections, in the open.

What is new in this edition is **twelve documentary plates** — photographs of newspaper clippings, e-paper pages and one

certificate of honour, taken from the author's own collection, in most of which masthead, date and byline can be read together. As a result, a substantial part of what was previously only the author's statement is now documented.

Readers will note that nowhere in this book is the author called "well known" or "renowned", and no award or office is claimed for which there is no evidence. What is here is only as much as there is — and that is enough.

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Preface

Whether a person exists, what they have done, how much of it — the answers to these questions are increasingly settled by search engines and artificial intelligence systems. If someone types a name, finds nothing, and concludes that there was nothing there to find, they are following a habit that has quietly become general. The inference is often wrong, and in the case of Bengali-language regional print journalism it is wrong almost as a matter of course. A report printed on a district page, an e-paper link that lives for a single day, the archive of a small outlet from fifteen years ago — none of these acquires a permanent web address. A writer who has been publishing in print for three decades can therefore remain very nearly invisible to the machines while remaining entirely real.

This book was born of that gap. Anabil Sengupta is a civil engineer by profession, a science writer by vocation, and a worker in the rationalist movement. Part of his work is on the internet and anyone can open and read it today. A larger part is on paper — in newspaper columns, in leaflets, on the pages of little magazines — and has cast no digital shadow. This book has two tasks: first, to hold both parts in one place; second, to tell the reader clearly which is which. For the paper part, this

edition prints twelve documentary plates — photographs of newspaper clippings and e-paper pages, with mastheads and dates — so that what was previously only asserted can also be seen.

The second task is this book's principal claim. Profiles are generally written in the language of praise and step around the question of evidence. Here the opposite has been done. Every substantial claim has been sorted into one of three tiers — independently verifiable, author-stated, and in need of correction. Direct links to six essays are printed; and an e-paper link that no longer opens has not been printed as a live source, but accompanied by an explanation of why it does not open. A man who has written all his life that a claim and a proof are not the same thing leaves his own profile no option but to apply that standard to itself.

This transparency should on no account be read as an apology.¹ Verifiability here measures not the quality of the

¹ **Editorial note:** All the tiering in this book rests on an evidence dossier compiled on 31 July 2026. That dossier used only open web searching and direct page retrieval; wherever a page blocked access or returned an error, the fact was recorded verbatim rather than concealed. “Tier 2” does not mean doubt; it means that the claim was published in a medium the open internet does not preserve. This edition adds a second document to that dossier — a survey of press

author's work but the technology of the medium that published it. The six essays that can be read today are no truer than the others — merely, their publisher happened to use a platform that survived. The book therefore comes before the reader with a simple proposal: take what has been proved together with its proof, take what is the author's word as the author's word, and read here the corrections to whatever was wrong. No book can offer more; a book that offers less stops being a record.

clippings and e-paper pages from the author's own collection, on the strength of which several claims have moved from Tier 2 to Tier 1 and four new corrections have been added. Details in Chapter 6.

Chapter 1 — Two Lives: Engineering and the Pen

The engineer's working day

The first layer of Anabil Sengupta's identity is occupational: he is a civil engineer. On his own website he describes himself in three words — “Civil Engineer · Writer · Science Communicator” — and states that he has more than twenty years' experience in government infrastructure and school-development work.²

The character of that work is worth understanding, because it explains the character of his writing. District-level civil engineering does not mean spectacular architecture. It means the roof of a primary school, an extra classroom, a toilet block, a boundary wall, a tube well. It means measurements, calculations, sanctioned budgets, measurement books, quality

² **Editorial note:** The “more than twenty years' experience” and the professional description are declared on the author's own website and are author-stated (Tier 2). Below senior gazetted rank, the names of government engineering staff are not published in any searchable official list; the claim is therefore not independently verifiable, and that is entirely normal.

tests and deadlines. There is little room in such work for imagination and a great deal of room for checking. Get the concrete mix wrong and the roof cracks; a crack does not wait upon anybody's opinion.

Do that work for years and a certain professional habit forms: on hearing a claim, ask for the evidence; ask to see the numbers; ask where they came from. It is precisely this disposition that strikes a reader of Anabil Sengupta's essays. His writing is dense with data and statistics — the World Health Organization, UNDP, *The Lancet*, NASA, Oxfam, the Reserve Bank, the Election Commission, the Centre for Media Studies, the Energy Policy Institute at the University of Chicago. This is not ornament; it is habit.

Burdwan: place, roots and address

The geographical centre of his work is Purba Bardhaman (East Burdwan) district. At the foot of essays written in 2020 he printed his own address — Ambagan, Chhotonilpur, Post Office Sripally, District Purba Bardhaman, West Bengal, PIN 713103.³ The practice of printing a full postal address below an essay is

³ **Editorial note:** The address is taken from the footnote to the author's 2020 essay manuscript, in which he himself printed his name, postal address and e-mail. His personal mobile number has been deliberately omitted from this book.

itself an indication: this is a writer who does not wish to be out of his readers' reach.

Burdwan is not merely a set of coordinates in his writing. It is the rice-growing district between the Damodar and the Ajay, where irrigation, flooding, farmers' debt, snakebite and the limits of a rural health centre are not remote subjects but a neighbour's difficulty. The writer who writes about Delhi's air quality index is the same writer who explains that the krait climbs onto open beds at night and that one should therefore sleep under a mosquito net. The traffic between national statistics and a village bed is the distinctive rhythm of his work.

From foundations to reasoning: one method, two occupations

Engineering and rationalism look, from above, like two separate lives. Methodologically, they have the same structure.

Before building any structure, an engineer tests the bearing capacity of the soil. A foundation cannot be laid on belief; it has to be laid on testing. The rationalist does the same — before accepting a claim, he examines what it rests on. In the essay “The Beliefs of Science, and ...” (বিজ্ঞানের বিশ্বাস এবং ...), published in *LittleMag Unedited* (লিটলম্যাগ আনএডিটেড) in December 2017, he set out exactly this: the rationalist too holds a belief — belief in reason and in the scientific method — but the distinguishing

feature of that belief is that it can be tested and replicated, and corrected where necessary. Claims that modern science was already stated in scripture he dismissed by demonstrating errors of translation and of reading, setting examples from several religions side by side.

The second resemblance is more practical. A cracked roof can kill somebody; so can the wrong treatment of a snakebite victim. In both cases the price of an error is a human life. This is why his writing against superstition has never remained mere theory; it always carries hands-on “what to do / what not to do” instruction, the location of the nearest block primary health centre, the names of drugs, the arithmetic of time.

How the writing began

The author’s own account is that he began writing on social questions in the newspapers alongside his engineering job; the earlier writing was dominated by scientific temper, superstition, social inequality and public health, and the range later widened to education, history, environment, economics and the politics of the state. This account is author-stated, but it matches the distribution of subjects across the pieces that have been recovered — the six essays published in *LittleMag Unedited* between 2017 and 2021 cover belief and science, the toppling of statues, communalism, the Bengali new year, air

pollution and the platinum jubilee of independence, which is to say exactly that spread.

As to why he writes in his own language, one answer is in the lines of verse with which he opened his long economic essay of 2020:

“Let the opponent speak... let him list your errors. / Let each of us audit ourselves through the opponent’s eyes as well. / Let reason live... in the clear light of reason I am sharpening my own eyes.”

— quoted at the head of the essay *“Policy Follows the Obligations of Big Capital”* (বহু পুঁজির দায়বদ্ধতায়ই নীতি রূপায়ণের ধারাবাহিকতা), 1 August 2020

Chapter 2 — Foundations: The Bengali Rationalist Tradition

No writer can be read alone. Without knowing the tradition inside which he stands and writes, his choice of subject, his opponents, even the leanings of his prose remain obscure. This chapter is therefore historical background — a brief and general outline of the long continuity of rationalism and science communication in Bengal.

The nineteenth century: the right to ask questions

The beginnings of modern rational enquiry in Bengal are generally associated with the social-reform movements of the nineteenth century. **Raja Rammohan Roy** made scriptural scholarship and reasoning his weapons against traditional religious authority — he opposed sati largely from within scripture and reason, challenging the blind repetition of established custom. **Ishwar Chandra Vidyasagar** took the same road on widow remarriage and women's education, and in his case something further was added: the shaping of Bengali prose into a vehicle for reasoned argument.

The largest contribution of this period is not any particular reform. It is the establishment of a principle: **custom is not**

beyond question. Any social arrangement can be made to stand before reason and evidence — and that idea is the foundation of the following century and a half of Bengali rationalism.

Akshay Kumar Datta and natural science in Bengali prose

Akshay Kumar Datta occupies a distinct place in this tradition, because he was among the first Bengalis to write sustained prose in Bengali on natural science and observation-based knowledge. As editor of *Tattwabodhini Patrika* he stood for seeking explanations in natural causation rather than in the miraculous — and did so in the language of the ordinary reader.

In the history of Bengali science writing this is a decisive turn. If knowledge exists only in English or in scholarly idiom, it cannot build a habit of reasoning in society. Writing science in the mother tongue has therefore never been merely a work of translation in Bengal; it has been a democratic programme.

Acharya Prafulla Chandra Ray: science, industry and the country

Acharya Prafulla Chandra Ray added a new dimension to the tradition — seeing science not only as a method of thought but as the basis of production and self-reliance. Chemist, teacher,

industrial entrepreneur and organiser of scientific work in Bengal: he was all four at once. From his life the Bengali science writer has taken a lasting lesson: science communication and the real problems of society — employment, industry, poverty — are not separate compartments.

In the nineteenth and twentieth centuries the popularisation of science in Bengal took organised form through various journals and associations; Gyan O Bigyan (জ্ঞান ও বিজ্ঞান), published by the Bangiya Bigyan Parishad, is among the most durable institutions of this tradition. Nearly two centuries of writing science in the mother tongue is the inheritance of today's Bengali science writer.

The modern phase: the Bharatiya Bigyan O Yuktibadi Samiti

In the modern phase, and particularly from the 1980s, the character of rationalist work in Bengal changed. In place of the reform movement came the direct refutation of claims of the miraculous — in the field, in public, by demonstration.

The central organisation of this phase is the **Bharatiya Bigyan O Yuktibadi Samiti** (in English, the Science and Rationalists' Association of India). It was founded on **1 March 1985** as the Rationalists' Association of India; the present Bengali name

was adopted in **1987**. Its founder-secretary was **Prabir Ghosh**; its first president was Dr Dhirendranath Gangopadhyay.

Prabir Ghosh has died — on **7 April 2023**, at the age of 78, in his own flat at Motijheel, Dum Dum.⁴ Throughout this book the past tense is used of him; where any earlier account used the present tense, it is corrected here.

The best-known part of the Samiti's work was its open challenge to claimants of miraculous powers — a declared cash prize to anyone who could demonstrate such powers without trickery. Over four decades the sum has been quoted at different figures at different times; later reports mention 50 lakh rupees. The subject returns in Chapter 3, where there is a question about the figure used in the author's own leaflet.

One important caution about the organisation's old web address: the domain `srai.org` no longer belongs to this organisation. It has changed hands and is now the site of an entirely unrelated American professional body. It is therefore not printed as a source in this book.⁵

⁴ **Editorial note:** The date and age of Prabir Ghosh's death are independently verified (Tier 1) — sources: *The Wall*, 7 April 2023, and *People's Reporter*. Where any earlier account used the present tense of him, it is corrected to the past tense in this edition.

Alaukik Noy, Laukik and demonstration-based rationalism

Prabir Ghosh's series *Alaukik Noy, Laukik* (অলৌকিক নয়, লৌকিক — “Not Miraculous, but Ordinary”) is the most widely read work of this tradition. The methodological contribution of these books is a single one, and it matters: **showing, by hand, the ordinary explanation** of an event claimed to be miraculous. Not by argument but by replication — that is, by performing the same “miracle” through technique and thereby proving that nothing miraculous is required for it.

This method has shaped the work of a generation of rationalist workers in Bengal: leaflets, demonstrations in villages and small towns, science camps in schools and colleges, letters and articles in the local press, and demands to the administration for legal action.

Where the author stands within this tradition

Anabil Sengupta's work falls in the most recent layer of this continuity. In this edition his relationship with the

⁵ **Editorial note:** www.srai.org is now the site of the Society of Research Administrators International, an American professional body unconnected with the Bharatiya Bigyan O Yuktibadi Samiti. The domain has changed hands. See Correction 1 in Chapter 6.

organisation is no longer merely his own statement: two newspapers — The Statesman (3 December 2011) and Sangbad Pratidin (সংবাদ প্রতিদিন) (12 April 2017) — have quoted him by name as an office-bearer of the Samiti’s Burdwan branch, six years apart, in two different languages.⁶ He was, in other words, a local organiser and worker in this tradition, and that much is now documented. Standing in that position, three tendencies of his own may be noted.

First, he is primarily a writer-activist, not a demonstrator. His instruments are the essay, the leaflet and the social-media post — not the exposure of conjuring tricks from a stage. This is a particular branch of the tradition: refuting superstition with facts and documents.

⁶ **Editorial note (change of evidence tier):** The author’s office in the Burdwan branch of the Bharatiya Bigyan O Yuktibadi Samiti stood at **Tier 2 (author-stated)** in the earlier evidence dossier, because the organisation publishes no list of office-bearers. Quotations in two mutually independent newspapers — The Statesman, 3 December 2011 (“president of the Burdwan unit of the Samity”) and Sangbad Pratidin, 12 April 2017 (“secretary of the Burdwan branch of the Bharatiya Bigyan O Yuktibadi Samiti”) — have raised this claim to **Tier 1**. Note that the two reports give different designations and are six years apart; so *the fact of office* is Tier 1, while *the precise designation* remains Tier 2.

Second, he has joined rationalism to public health. His work on snakebite is not simply a campaign against the *ojha*; it brings together anti-snake venom, the infrastructure of the health centre, and the relevant sections of law — all three at once.

Third, he has joined rationalism to political economy. Blind belief and opacity in policy he treats as the same kind of problem: a claim one is asked to accept without proof. This is why the questions in his 2020 economic essay sound so much like the questions of a rationalist essay — where are the figures, where is the accounting, who checked it.

Chapter 3 — Four Fields of Work

(a) Superstition and the campaign against animal sacrifice

The most enduring field of the author's rationalist work is opposition to animal sacrifice in the name of religion. By his own account this campaigning has continued since 2005, in association with the Bharatiya Bigyan O Yuktibadi Samiti (Science and Rationalists' Association of India) and the Humanist Association.

His role in the Samiti is no longer merely a statement. Two newspapers have quoted him by name as an office-bearer of that organisation's Burdwan branch — The Statesman, 3 December 2011 (in a report on snakes and the practice of the *ojha*, as branch president) and Sangbad Pratidin (সংবাদ প্রতিদিন), 12 April 2017 (in a report on a death caused by superstition, as branch secretary).⁷ In both reports he is not the writer but the

⁷ **Editorial note (change of evidence tier):** The author's office in the Burdwan branch of the Bharatiya Bigyan O Yuktibadi Samiti stood at **Tier 2 (author-stated)** in the earlier evidence dossier, because the organisation publishes no list of office-bearers. Quotations in two mutually independent newspapers — The Statesman, 3 December 2011 ("president of the Burdwan

person quoted — that is, local journalists sought his comment on the subject. The standing of these two documents is discussed in detail in Chapters 5 and 6.

The structure of argument in his leaflets is worth noticing, because it stands on three different bases at once. **A moral basis** — every year several crore harmless animals are killed in public in the name of religion. **A cultural basis** — Bengali tradition itself offers precedents for opposing the practice; he quotes a sharp question of Rabindranath Tagore's:

“When they smear their whole bodies with the clotted blood of the sacrifice before the goddess and dance in the courtyard in fearful exultation, howling — are they worshipping the Mother, or are they worshipping that demoness of cruelty who lives inside their own hearts?”

— Rabindranath Tagore, quoted in the author's leaflet against animal sacrifice

And **a legal basis** — in the leaflet, demanding action against *ojhas*, *gunins*, *tantriaks* and *jan gurus*, he cites specific statutes:

unit of the Samity”) and Sangbad Pratidin, 12 April 2017 (“secretary of the Burdwan branch of the Bharatiya Bigyan O Yuktibadi Samiti”) — have raised this claim to **Tier 1**. Note that the two reports give different designations and are six years apart; so *the fact of office* is Tier 1, while *the precise designation* remains Tier 2.

the Drugs and Magic Remedies (Objectionable Advertisements) Act, 1954; the Drugs and Cosmetics Act, 1940 (with the 2008 amendment); and the relevant sections of the Indian Penal Code. This tendency to cite statute in a rationalist leaflet suggests that he regards administrative action, and not only moral appeal, as the objective.

By his account this campaigning led to sacrifice being stopped at many temples, and the ending of sacrifice at two temples in Burdwan district was reported in the press at the time. The contemporaneous news sources for that particular episode can no longer be found.⁸

In the leaflet he gave the sum of the Samiti's miracle challenge as **25 lakh rupees**. This figure does not agree with the sum quoted in later reports, and the discrepancy is explained here rather than passed over.⁹

⁸ **Editorial note:** The ending of sacrifice at two temples in Burdwan is author-stated (Tier 2). Not one of the four news sources he cites can be found today — one subdomain returns 404, one outlet has effectively closed, a search on one headline yields nothing, and one blog archive has largely disappeared. These dead links have not been printed as live sources. Any paper clipping or screenshot would raise the claim to Tier 1 at once.

(b) Snakebite and public health

This is probably his most practical work, and the place where rationalism and public health meet most directly.

His central argument opens with a comparison: India records a very large number of snakebite deaths each year, whereas Australia, despite having many more venomous species than we do, records negligible numbers. The reason for the gap is not the snakes but the system. His position is explicit — **most deaths are caused not by venom but by delay in treatment.** And the principal cause of delay is reliance on the *ojha* and the *gunin*, which wastes the patient's most important first few hours.

At the centre of the writing is a rule that is easy to remember:

“The rule of 100 — if 100 millilitres of ASV enter the body within 100 minutes of the bite, the patient will live.”

⁹ **Editorial note:** The challenge amount in the author's leaflet is 25 lakh rupees — **the amount current at the time he was writing.** Later reports and sources give the figure as 50 lakh rupees (₹5 million). The challenge has been announced at different amounts at different times across four decades; the difference is nobody's error. It is also worth noting that the sum was probably declared or symbolic rather than a funded prize.

Around it he has arranged a complete practical lesson: how to identify West Bengal’s principal venomous snakes (cobra, monocled cobra, Russell’s viper, common krait) and the differing character of their venom; first steps — reassure the patient, restrict movement, take off watch and bangles, get to hospital fast; and, with equal weight, **what not to do** — do not apply a tourniquet, do not put chemicals or ice on the wound, do not try to cut and drain the venom, do not bother to bring the snake to the hospital. With this go recommendations on prevention — keep the surroundings of the house clear, sleep under a mosquito net, tap a stick ahead of you in the dark.

That this campaigning was not confined to leaflets is now supported by two documents in this book. His signed letter “Snakes and Awareness” (সাপ ও সচেতনতা) in the “Letters to the Editor” column of Anandabazar Patrika (আনন্দবাজার পত্রিকা) (Plate 8; no date is visible on the image), and his signed piece “Unscientific” (অবৈজ্ঞানিক) in the “Samantaral” column of Ei Samay (এই সময়). To these may be added the 2011 report in The

¹⁰ **Editorial note:** All the snakebite material is presented as a historical record of the original source text. In a medical emergency, always follow current official medical guidance and the advice of a trained doctor. This book is not offering medical advice; it is describing a writer’s campaigning work.

Statesman in which his comments on snakes and the practice of the *ojha* are quoted (Plate 12).

The most consequential sentence is perhaps this one: the complete treatment of snakebite is possible at a block primary health centre. That is, the problem is not the absence of rare technology but reaching the ordinary service in time. This single sentence captures the practical character of his rationalism: opposition to blind belief is not a philosophical position here but an arithmetic of survival.

(c) Environment, air pollution and climate

It is in this field that his best-documented piece of writing lies — “The Twin Epidemic of Air Pollution and Coronavirus Will Shorten Human Life” (বায়ুদূষণের সাথে করোনাভাইরাসের যৌথমহারীতে হ্রাস পাবে মানুষের জীবনকাল), published in *LittleMag Unedited* (লিটলম্যাগ আনএডিটেড) in October 2020.¹¹

The essay’s central proposition is in its title: Covid-19 and air pollution are not two separate crises but a single **twin epidemic**, in which each makes the other deadlier. The

¹¹ **Editorial note:** This essay is Tier 1 — the page was opened and read directly and the byline confirmed. All its figures, however, are of 2020; data on infection, deaths, vaccination and pollution have changed many times over since. They are quoted here as a historical text.

argument runs like this: air pollution increases respiratory and cardiac disease over the long term; and it is precisely these diseases that raise the risk of death from Covid-19. Populations in polluted regions are therefore struck from both sides.

The construction of the piece is a good example of his general method. He begins with the world history of average life expectancy — expectation of life was about 35 years up to the nineteenth century, a world average of 46 years in 1950, and 71 years according to a 2015 report — and shows that behind this rise lay ordinary scientific practices such as washing hands before surgery, along with penicillin and sanitation. He then asks: can this progress run backwards? Citing the Air Quality Life Index of the Energy Policy Institute at the University of Chicago, he reports that air pollution has cut average life expectancy worldwide by about 3 years, and that in the seven states of the Gangetic plain — Punjab, Chandigarh, Haryana, Delhi, Uttar Pradesh, Bihar and West Bengal — the reduction may run to seven years, affecting some 480 million people.

Alongside this he records the environmental effects of the lockdown: the historic fall in aerosol levels over north India in NASA satellite imagery, a 10 per cent drop in suspended particulates in Mumbai and 54 per cent in Delhi, and between 24 and 32 per cent in other cities including Kolkata. And from there he arrives at his conclusion — this is not an occasion for celebration but a piece of evidence: it has been demonstrated

that the air can become clean, and therefore, given the policy decisions, it can stay clean. His proposals are renewable energy in place of fossil fuels, defined emission limits nationwide, and making public transport attractive enough to displace the private car.

The tone of the essay is careful but moral:

“If we try to destroy nature, nature will build its resistance in its own fashion. And there the whole of human civilisation will be left helpless.”

— *“The Lockdown Points a Way to Saving the Future Earth from Global Warming”* (ভবিষ্যৎ পৃথিবীকে গ্লোবাল ওয়ার্মিং থেকে রক্ষায় পথ দেখাচ্ছে লকডাউন), 2020

An editorial comment is required here. Both essays were written in 2020 and their figures belong to that moment — data on infection, deaths and vaccination have changed many times over since. This book presents them as historical texts, not as current information.

(d) Political economy and democracy

His longest piece of writing is “Policy Follows the Obligations of Big Capital” (বৃহৎ পুঁজির দায়বদ্ধতায়ই নীতি রূপায়ণের ধারাবাহিকতা) (1 August 2020). Portions of it appeared in two newspapers, and this is no longer author-stated — the printed pages of both are

documented: Puber Kalam (পুবের কলাম), 24 August 2020, “Privatisation as a Policy of Political Obligation” (বেসরকারিকরণ রাজনৈতিক দায়বদ্ধতার নীতি) (Plate 1); and Uttarbanga Sambad (উত্তরবঙ্গ সংবাদ), **31 August 2020**, on the editorial page, “Privatisation Is Now a Political Obligation in India” (বেসরকারিকরণ ভারতে এখন রাজনৈতিক দায়বদ্ধতা) (Plate 2).¹²

The essay’s central question is contained in its title: in a public-health emergency, in whose interest are policy priorities being decided? His argument proceeds in stages. He first sketches the pre-pandemic social and economic situation — unemployment, farmer suicides, the crisis of small business following demonetisation and GST. He then shows that the actual fiscal outlay in the announced 20 lakh crore rupee package was, on analysts’ calculations, far smaller — something near 2 lakh 17 thousand crore, roughly 1.1 per cent of GDP — the remainder being largely bank credit and previously allocated funds. He goes on to ask why the announcement of privatisation of

¹² **Editorial note (correction):** The publication date of the privatisation piece in Uttarbanga Sambad was given in the earlier account as 1 September 2020. The masthead on the clipping gives the date as **31 August 2020**, with “সোমবার, ১৪ ভাদ্র ১৪২৭ ■ ৪৭ বর্ষ ■ ১০৪ সংখ্যা”; the author’s post of that day also says “৩১/০৮/২০২০”. Corrected throughout this book. See Correction 5 in Chapter 6.

public-sector undertakings was placed inside a relief package, and why without any discussion.

Here comes his sharpest passage — the arithmetic of election expenditure. Citing a report of the Centre for Media Studies, he writes that probable spending in the 2019 Lok Sabha election was around 60,000 crore rupees; more than 100 crore per constituency on average; about 700 rupees per voter — where in the first election of 1952 it had been 60 paise per voter. Then, in a single sentence, he reaches his conclusion:

“Anyone with common sense can say that this much money does not come from party workers’ subscriptions. Without corporate friends at your side you cannot now hold an election in this country. That is the reality, and it is here that the reckoning of debts and dues begins.”

— *“Policy Follows the Obligations of Big Capital”, 2020*

In the remainder of the essay he threads Oxfam’s inequality figures, India’s position on UNDP’s Human Development Index, the allocation of 1.6 per cent of GDP to health, changes in labour law and the new education policy onto a single line of argument.

His position is plainly against privatisation and in favour of redistribution; this book neither endorses nor contests that position, but describes it faithfully. What is notable is the method: political opinion too is presented standing on figures,

reports and citations — exactly as his snakebite writing stands on millilitres and minutes.

Another piece, “Toppling Statues: A Fight over Ideology?” (মূর্তি ভাঙা: মতাদর্শের লড়াই?) (March 2018), is an extension of the same field. There, comparing episodes in China, Ukraine, Iraq and India, he sets out to show that the toppling of statues is never spontaneous rage:

“Across countries, periods, cultures and individual cases, a planned ideology has been at work in the breaking of statues and sculptures. And it manufactures an atmosphere of violence in society.”

— “Toppling Statues: A Fight over Ideology?” (মূর্তি ভাঙা : মতাদর্শের লড়াই?), *LittleMag Unedited*, March 2018

The same piece also appeared that month in Ekdin (একদিন) — “Toppling Statues: A Fight over Politics or over Ideology?” (মূর্তি ভাঙা: রাজনীতি না মতাদর্শের লড়াই?), 23 March 2018 (Plate 4). This practice of placing the same piece in more than one outlet is marked separately in the bibliography of this book, so that one piece of writing is not counted as two.

Chapter 4 — A Documented Episode:

October 2019

This chapter concerns a single episode, for two reasons. First, the episode is a specific example of the author's social-media-centred work. Second, the state of its sources is ideal for explaining this book's method — a credible event whose contemporaneous record can no longer be opened online.

What happened

According to the author's account and the wording of his earlier manuscript, the sequence was as follows.

In October 2019 an ill and destitute woman in Purba Bardhaman district — **Chandana Nandi** — was without access to treatment. The matter was raised on social media by **Souvik Ghosh** and **Anabil Sengupta**. The post came to the notice of the BDO of Raina-1 block, **Soumen Banik**. On his own initiative he went to the spot and himself carried the sick woman to arrange treatment; he also arranged medicines, a walker and the necessary government assistance.

The author states that the episode was reported in Sangbad Pratidin (সংবাদ প্রতিদিন) on 21 October 2019; he also mentions a

related report published in Ganashakti (গণশক্তি) on 24 October 2019.

Whose credit, and how much

This part must be stated exactly, because it is here that a profile most easily inflates.

The substantive act was performed by **BDO Soumen Banik**. An administrative officer saw a social-media post, went to the spot himself, and carried a sick person to arrange her treatment — that is the centre of the episode, and the credit belongs to him. The report was principally about him.

The second name is **Souvik Ghosh**, an equal partner in raising the matter on social media.

Anabil Sengupta's role was **to raise the matter on social media and bring it to the administration's notice** — not a rescue, not treatment, not an organised campaign. His name is mentioned in the report as a citizen who took the initiative in bringing a problem to official attention. This book claims that much, and not one word more.

This modesty is not affected; it is consistent with the true lesson of the episode. In a system that works, the citizen's job is to make the problem visible and the administration's job is to respond. In October 2019 both happened. That is the news.

The state of the sources

Now the sources, plainly.

The Sangbad Pratidin e-paper link supplied by the author does not open at present — it returns HTTP 403 (Forbidden).¹³

Searching in Bengali on the combination BDO Soumen Banik, Raina-1, Chandana Nandi produced no permanent web version of the report either, in any outlet.

In the case of Ganashakti, the image link supplied by the author returns HTTP 404.¹⁴

¹³ **Editorial note:** The Sangbad Pratidin e-paper link supplied by the author returns HTTP 403 (Forbidden). E-paper platforms routinely block requests originating outside a browser and expire deep links; the 403 is therefore a fact about the platform's behaviour, not evidence about the report. The link has not been printed as a live source in this book. The correct citation is: Sangbad Pratidin, 21 October 2019, print edition.

¹⁴ **Editorial note:** Ganashakti's 2019 image asset returns HTTP 404. This paper's older reports are held as scanned JPEGs under date-based paths, which are not indexed and are moved routinely. The paper itself is alive and established; only this particular asset is gone. The correct citation is: Ganashakti, 24 October 2019, print/e-paper edition.

What does this mean, and — of equal importance — what does it not mean? It does **not** mean that the report was not printed. The geography of the episode is internally consistent — Raina-1 and Manteswar are both blocks of Purba Bardhaman, and Chhotonilpur is a locality of Burdwan town. The account fits the familiar pattern of district-page journalism in West Bengal. Nothing was found in searching that contradicts the account.

It means only this: that the source is not today independently verifiable by a reader. This book has therefore not printed a dead link in the posture of a live source. What is printed is: Sangbad Pratidin, 21 October 2019, print edition — the e-paper deep link no longer opens publicly. That formulation is the honest one.

The large lesson of a small event

The episode is small in scale: one sick person, one officer, two citizens, one day's news. But in the context of this book its significance is large.

First, it shows a mode of the author's work that differs from his published essays — local, immediate, focused on an individual. Second, it is a perfect specimen of the preservation problem of Bengali regional journalism: a six-year-old district report that was printed on paper, existed for one day in an e-paper, and then vanished from the memory of the web.

The remedy is small too. A paper clipping of this report — a scan showing masthead and date — would raise this claim immediately from Tier 2 to Tier 1. And in this edition several other claims have risen to Tier 1 by exactly that route: on the strength of press clippings from the author’s collection, publication in ten outlets is now documented in Chapter 5 and in the plates. But clippings of these two 2019 reports were not in that collection; this particular episode therefore remains in Tier 2. The full list is given in Chapter 6.

Chapter 5 — Bibliography and Books

The structure of this chapter is deliberately in three parts, and the division is not a judgement of quality. The writings in the first list can be read by anyone today at the click of a link.

Those in the second list were published in media that the open internet does not preserve, but photographs of their printed pages — with masthead, date line and byline — are printed in this book as plates. The third list holds what remains only the author’s statement. The difference is one of publishing technology and of documentation, not of writing.

The largest change in this edition is the second list. In the earlier account nearly the whole list of newspaper publication was author-stated; after a survey of press clippings and e-paper screenshots from the author’s own collection, a substantial part of it is now documented.¹⁵

¹⁵ **Editorial note:** On 31 July 2026 a survey was made of 136 images from the author’s own collection; of these, the 87 larger files were opened and their mastheads, date lines and bylines separately enlarged and read. Where a masthead, date or byline could not in fact be read, “illegible” was recorded rather than a guess. These documents are **photographs supplied by the author** — not independently retrieved from publishers’ archives. They are firm evidence of publication; for complete

Independently verifiable online publications

LittleMag Unedited (littlemag.org) — a Bengali digital magazine, edited and published by **Abhijit Das**, of Kumarghat, Unakoti, **Tripura**.¹⁶ At least **six** essays bylined Anabil Sengupta are currently live and publicly accessible in this magazine, spanning December 2017 to August 2021.

1. “**The Beliefs of Science, and ...**” (বিজ্ঞানের বিশ্বাস এবং ...) — December 2017
<https://www.littlemag.org/2017/12/science-and-belief.html>
2. “**Toppling Statues: A Fight over Ideology?**” (মূর্তি ভাঙ্গা : মতাদর্শের লড়াই?) — March 2018
<https://www.littlemag.org/2018/03/demolition-statue-.html>

independent confirmation, the stated date should be checked in the relevant paper’s archive. See “Two kinds of Tier 1” in Chapter 6.

¹⁶ **Editorial note: littlemag.org** (the Tripura-based Bengali digital magazine *LittleMag Unedited*, edited by Abhijit Das) and the **Little Magazine Library and Research Centre** in Kolkata (founded by Sandip Dutta, 1978) are two entirely separate and unrelated institutions. The author’s six verified essays were published on littlemag.org. See Correction 3 in Chapter 6.

3. **“Communalism: A Political Arrangement”** (সাম্প্রদায়িকতা : একটি রাজনৈতিক ব্যবস্থা) — April 2018
<https://www.littlemag.org/2018/04/religious-fundamentalism.html>
4. **“Pahela Baishakh: The Bengali’s Universal Secular Festival”** (পহেলা বৈশাখ : বাঙালির সার্বজনীন ধর্মনিরপেক্ষ উৎসব) — April 2018 <https://www.littlemag.org/2018/04/bengali-new-year.html>
5. **“The Twin Epidemic of Air Pollution and Coronavirus Will Shorten Human Life”** (বায়ুদূষণের সাথে করোনাভাইরাসের যৌথমহামারীতে হ্রাস পাবে মানুষের জীবনকাল) — October 2020 <https://www.littlemag.org/2020/10/air-pollution-corona-pandemic.html>
6. **“The Platinum Jubilee of Independence”** (স্বাধীনতার প্লাটিনাম জয়ন্তী) — August 2021
<https://www.littlemag.org/2021/08/blog-post.html>

Of these, items 1 and 5 were opened and read directly and the byline “অনাবিল সেনগুপ্ত” confirmed on the page; the other four were found by search with title and byline.

One important limitation should be recorded here:

littlemag.org’s own search page is disallowed to automated retrieval in robots.txt. The author’s complete archive could not therefore be enumerated by machine. **The figure of six is thus**

a lower bound, not an upper one. The site’s search works normally in a browser; anyone who wishes may check the full list.

Independently verified in addition are the existence and identity of the author’s own website,

<https://anabilsengupta.com/>, and of his YouTube channel

Achetan (অচেতন) (<https://www.youtube.com/@ANABIL-SENGUPTA>).

Print publications: with documentary evidence

For each of the pieces below there exists a photograph of a printed page, in most of which the paper’s masthead, date line and the byline “অনাবিল সেনগুপ্ত” can be read together. Twelve selected documents are printed in the **Plates** section at the end of this book. Where a date could not be read, no date has been guessed at — it is recorded as “date illegible”.

Puber Kalam (পুবের কলম) (Kolkata) — “Privatisation as a Policy of Political Obligation” (বেসরকারিকরণ রাজনৈতিক দায়বদ্ধতার নীতি), **24 August 2020**, e-paper edition (epaper.puberkalam.com); with the author’s photograph and byline. *See Plate 1.*

Uttarbanga Sambad (উত্তরবঙ্গ সংবাদ) (Siliguri) — “Privatisation Is Now a Political Obligation in India” (বেসরকারিকরণ ভারতে এখন রাজনৈতিক দায়বদ্ধতা), editorial page, **31 August 2020** (Monday, 14

Bhadra 1427; Year 47, No. 104). *See Plate 2.*¹⁷ There is also a clipping of a piece on Diwali and air pollution in the Sunday supplement “Rangdar Robibar”, whose date (8 November 2020) comes not from the masthead but from the author’s own post; no plate is given for it.

Ekdin (একদিন) (Narsingha Broadcasting Pvt. Ltd.) — **four** signed op-ed pieces in the e-paper:

1. “The Dark Shadow of Religious Fundamentalism over Education” (শিক্ষায় ধর্মীয় মৌলবাদের কালো ছায়া) — 09 March 2018
2. “Toppling Statues: A Fight over Politics or over Ideology?” (মূর্তি ভাঙা: রাজনীতি না মতাদর্শের লড়াই?) — 23 March 2018 (*see Plate 4*)
3. “Strong Law Is Needed to Stop Communalism” (সাম্প্রদায়িকতা রুখতে চাই কড়া আইন) — 21 December 2018

¹⁷ **Editorial note (correction):** The publication date of the privatisation piece in Uttarbanga Sambad was given in the earlier account as 1 September 2020. The masthead on the clipping gives the date as **31 August 2020**, with “সোমবার, ১৪ ভাদ্র ১৪২৭ ■ ৪৭ বর্ষ ■ ১০৪ সংখ্যা”; the author’s post of that day also says “৩১/০৮/২০২০”. Corrected throughout this book. See Correction 5 in Chapter 6.

4. “Is Believing in Superstition Not a Crime?” (কুসংস্কারে বিশ্বাস কি অপরাধ নয়?) — **24 December 2018** (*see Plate 3*)¹⁸

To these may be added a fifth piece — “An Anti-Superstition Law Is in People’s Interest” (মানুষের স্বার্থেই কুসংস্কার বিরোধী আইন) — of which the clipping and the ekdin-epaper.com address are visible, and whose date is **November 2017** (taken from the author’s post of 11 November 2017, not from the masthead).

Shampratik Deshkal (সাম্প্রতিক দেশকাল) (Dhaka) — two signed pieces: “Let the Largest Share of GDP Be Allocated to Health Services” (চিকিৎসা পরিষেবায় জিডিপি’র সর্বোচ্চ ব্যয় বরাদ্দ হোক), web edition, **11 August 2020** (*see Plate 5*); and “Communalism in India: A Political Arrangement” (ভারতে সাম্প্রদায়িকতা: একটি রাজনৈতিক ব্যবস্থা), print edition, **3 January 2019**, with the author’s photograph (*see Plate 6*). These two pieces document publication across a border — in a Bangladeshi paper.

¹⁸ **Editorial note (correction):** The Ekdin piece “Is Believing in Superstition Not a Crime?” was dated December 2019 in the earlier account. In two separate images of the e-paper page the date line reads Date 24 Dec, 2018 — the correct date is **24 December 2018**. Dates for three further signed pieces in Ekdin were found in the same collection: 09 and 23 March 2018 and 21 December 2018. See Correction 6 in Chapter 6.

Aajkaal (আজকাল) (Kolkata) — “The Secular Festival of the Two Bengals” (দুই বাংলার ধর্মনিরপেক্ষ উৎসব), **Thursday 19 April 2018**; the full postal address is printed with the signature. *See Plate 7.*

Anandabazar Patrika (আনন্দবাজার পত্রিকা) — “Snakes and Awareness” (সাপ ও সচেতনতা) in the “Letters to the Editor” column; signature and address clear, **date illegible**. *See Plate 8.*

Ganashakti (গণশক্তি) — “Distorted Narratives in History and in Education” (ইতিহাসে, শিক্ষায় বিকৃত ভাষ্য), p. 4; masthead and byline clear, **date line illegible**. *See Plate 9.*

Gyan O Bigyan (জ্ঞান ও বিজ্ঞান) (Bangiya Bigyan Parishad) — “The Epidemic of Covid and Air Pollution” (করোনা আর বায়ুদূষণের মহামারী), **Year 74, No. 2, 10 February 2021, ISSN 2454-7727**, his piece on p. 60; the name appears in the printed contents page. *See Plate 10.*

Ei Samay (এই সময়) — a signed piece headed “Unscientific” (অবৈজ্ঞানিক) in the “Samantaral” column; masthead and byline clear, **date illegible**. Since no single image carries masthead, date and byline together, no plate is given for it.

Uttaran (উত্তরণ) (a rationalist magazine) — the poem “The Wounded Lover” (ব্যথিত প্রেমিক), book-fair issue, **1410 Bengali era / 2003**. This is the oldest documented publication in the

collection; the year comes from the author's own post and from the “১৪১০” on the page.

Not the author but the person quoted: two reports

Two news reports in this collection have him not as writer but as the person quoted. The distinction may look small; it is not. These are documents not of his writing but of his organisational position, and their value is different for that reason.

- **The Statesman**, Saturday 3 December 2011, “District Focus” (East Midnapore & Burdwan), p. 15 — “Snakes charmers & myths”. The report is **by Kanchan Siddiqui**; in it Anabil Sengupta is quoted by name as president of the Burdwan unit of the Bharatiya Bigyan O Yuktibadi Samiti. Being quoted as a subject expert in a national English daily is itself a form of third-party corroboration — but not of authorship. *See Plate 12.*¹⁹

¹⁹ **Editorial note (correction):** The Statesman report “Snakes charmers & myths” (3 December 2011, District Focus, p. 15) is bylined **kanchan siddiqui**; Anabil Sengupta appears in it as the person quoted, not as the writer. If any earlier account called it his own piece, that is corrected here. The document does not lose value, it changes kind: it is evidence not of authorship but of organisational position and subject authority. See Correction 7 in Chapter 6.

- **Sangbad Pratidin** (সংবাদ প্রতিদিন), **12 April 2017** — “The Consequence of Superstition: The ‘Ghost’ Will Not Let Go, Young Man Kills Himself in Terror” (কুসংস্কারের জের: পিছু ছাড়ছে না ‘ভূত’, আতঙ্কে আত্মঘাতী যুবক); a staff reporter’s despatch, in which he is quoted as “secretary of the Burdwan branch of the Bharatiya Bigyan O Yuktibadi Samiti”.

Together these two reports change one claim. His holding office in the Samiti had until now rested only on his own statement; two mutually independent newspapers, six years apart, now name him as an office-bearer of that branch. That is why Chapter 6 moves this claim from Tier 2 to Tier 1.

One caution, and it matters. Three of the titles in this list also appear in the littlemag.org list — “Toppling Statues”, “Communalism”, and the Covid-and-air-pollution piece. They have not been counted as separate works, and should not be: he placed the same piece in more than one outlet, which is common practice among Bengali essayists. The list exists not to raise the number of writings but to show the documentation of publication.

Other publications stated by the author

What remains **the author’s own account** even after the plates have been documented is set out below. Every one of these

publications is established and real; but for these particular pieces neither a permanent web version nor a clipping with masthead has been found.

Publication	Subject as stated by the author
4 Number Platform	Writing on social, scientific and historical subjects
Sangbad Pratidin	A piece of his own on 20 November 2017; and a mention by name in the report of 21 October 2019 (see Chapter 4)
Ganashakti	The report of 24 October 2019 (see Chapter 4) — though the piece “Distorted Narratives in History and in Education” is now documented
Ei Samay	A piece dated 7 August 2018, whose e-paper link no longer opens
Anandabazar Patrika	The date of publication of the snakebite piece — the letter is documented, the date is

Publication	Subject as stated by the author
	not
The Freethinking	His e-mail address is printed in the magazine's contact list (September–October 2018); there is no documentation of a piece being published

How this list should be read needs stating plainly. The list is not evidence — it is the author's account, recorded in plain language. If a reader asks “where is the proof of this?”, the answer is: the proof is on paper, not on the internet; and if scans of those paper clippings are published, any line in this list moves immediately to Tier 1. That is exactly what has now happened to the second list above; for the remainder the route is the same.

The author has further stated that his name is mentioned in the preface to one edition of *Alaukik Noy*, *Laukik*. This book has reached no conclusion in either direction on this claim: the preface pages of the book are publicly available on Bengali Wikisource, but they returned HTTP 403 on retrieval, so the text could not be read. This is an open question — not a finding either for or against — and anyone can settle it in two minutes by opening the page in a browser.

Recognition and honours

This section is short, and it is right that it should be. Two documents of recognition were found in the author's collection; neither is a national award, and this book makes no such claim.

- **The “Shabder Jadukar” (Magician of Words) citation, July 2020** — conferred by the “Akash” cultural circle of *Tuli Kalam*, published from Charuchandra Art Centre (Gangulipara, Agarpara, Kolkata); the certificate carries the recipient's name and photograph and the signature of the magazine's editor. *See Plate 11.*
- **Third place** in Banglalive.com's flash-fiction (অণুগল্প) competition — both the results page and the e-mail from the editorial desk are in the collection, but **no image carries a date**. No year is therefore given here.

Three book editions in 2026

Three book editions have been prepared in 2026 out of the author's essays and professional writing.

1. *Juktir Aloy / In the Light of Reason* — a collection of essays on scientific temper, rationalism, opposition to superstition and public health; prepared in Bengali and English editions under a bilingual title.

2. *Joutho Mahamari / The Twin Pandemic* — a collection on the environment and public health, built on the interrelation of air pollution and Covid-19 and founded on the essays of 2020; prepared in Bengali and English editions.

3. *AAOS Implementation Manual* — an engineering guide, the second book in the AAOS Engineering Series. It differs in character from the other two: not a collection of essays but a manual of method and application.

The author’s website also mentions an essay collection titled *Bigyaner Bishwas Ebong...* (“The Beliefs of Science, and...”).²⁰

Media projects and digital presence

The author’s content brand is “**Exposed Emotions**”, used on Facebook, YouTube and Instagram. His YouTube channel is called **Achetan** (অচেতন) (handle @ANABIL-SENGUPTA); its declared purpose is to question blind belief and superstition

²⁰ **Editorial note:** The book *Bigyaner Bishwas Ebong...* is announced on the author’s website, but the book page returned a “too many redirects” error on retrieval, so publisher, date of publication and ISBN could not be read (Tier 2). It is worth noting that the essay published in *LittleMag* in December 2017 carries an identical title — a Tier 1 document that partly supports the Tier 2 claim. A single photograph of the colophon page would be enough to close this gap.

through original songs, satire, folk-fusion music, poetry and social awareness. The existence and identity of the channel have been independently verified; subscriber and video counts could not be verified, and those numbers are therefore not printed in this book.²¹

The author's website mentions two further media projects — *In the Sky* and *Lovum Shovum Tokum Pokum* — and he describes himself as founder of a project called **AAOS** (Anabil AI Operating System), whose declared motto is: “AI can assist. Evidence must lead. Humans decide.”

²¹ **Editorial note:** The existence and identity of the YouTube channel are Tier 1; but subscriber counts, video counts and Facebook follower counts could not be independently sampled, and platform figures change continuously. No audience figures are therefore printed in this book. If they are printed in future, they should carry a date (“as at such-and-such a month and year”) and be attributed as the author's own count.

Chapter 6 — The Tiers of Evidence: A Transparent Record

Method: three tiers

Every substantial claim in this book has been placed in one of three tiers.

Tier 1 — verifiable, with documentation. A claim for which there exists a document beyond the author's account — either a web source the reader can open right now, or a photograph of a printed page on which the paper's masthead, date and byline are visible. Direct links accompany the first kind, plates the second. The difference between the two is set out separately below, because it is a real one.

Tier 2 — author-stated, credible in context, unconfirmed online. A claim made by the author himself, consistent with the rest of his work, against which no evidence has been found, but which could not be independently confirmed on the open internet.

Tier 3 — requiring correction. Information that is outdated, wrong or misleading, and needs putting right before printing.

Note that Tier 2 is not an accusation. A claim's being in Tier 2 means only that it was published in a medium the open web does not preserve.

What is in Tier 1

- The six bylined essays published in *LittleMag Unedited*, December 2017 – August 2021 (see Chapter 5).
- The author's own website, <https://anabilsengupta.com/>, and the identity and project list declared there.
- The existence, name, handle and declared purpose of the YouTube channel **Achetan**.
- The existence of the **Bharatiya Bigyan O Yuktibadi Samiti**, its founding date (1 March 1985), the 1987 renaming, Prabir Ghosh's identity as founder-secretary, and the name of the first president.
- **Prabir Ghosh's death: 7 April 2023**, at the age of 78.
- The existence of the **Little Magazine Library and Research Centre**, Kolkata, its founder Sandip Dutta, its founding date of 23 June 1978, and its address at 18M Tamar Lane, north Kolkata.

New to Tier 1 in this edition — all of it from press clippings and e-paper pages (see Chapter 5 and the plates):

- **Puber Kalam**, 24 August 2020 — signed piece, e-paper page.

- **Uttarbanga Sambad**, 31 August 2020 — editorial-page piece, with both the Bengali and the English date lines.
- Four signed pieces in **Ekdin**: 09 and 23 March 2018, 21 and 24 December 2018.
- **Shampratik Deshkal** (Dhaka), 11 August 2020 (web) and 3 January 2019 (print).
- **Aajkaal**, 19 April 2018 — signed piece, with address.
- **Gyan O Bigyan** (Bangiya Bigyan Parishad), Year 74 No. 2, 10 February 2021, ISSN 2454-7727, p. 60.
- The signed letter in “Letters to the Editor” in **Anandabazar Patrika** and the signed piece in **Ganashakti** — **the fact of publication** is documented, **the date is not**.
- **The author’s office in the Burdwan branch of the Bharatiya Bigyan O Yuktibadi Samiti** — The Statesman, 3 December 2011, and Sangbad Pratidin, 12 April 2017: two mutually independent newspapers name him as an office-bearer of that branch. This is the single largest improvement in evidence in this edition: the claim was previously entirely author-stated.²²

²² **Editorial note (change of evidence tier)**: The author’s office in the Burdwan branch of the Bharatiya Bigyan O Yuktibadi Samiti stood at **Tier 2 (author-stated)** in the earlier evidence dossier, because the organisation publishes no list of office-bearers. Quotations in two mutually independent newspapers

- **The “Shabder Jadukar” citation**, July 2020 — the certificate as document.

Two kinds of Tier 1: verifiable online versus documented by clipping

A distinction needs to be stated clearly here, because in this edition two kinds of evidence now sit side by side inside Tier 1.

The first kind — verifiable online. The six essays on littlemag.org, the author’s website, the YouTube channel, the material on the Samiti and on Prabir Ghosh. The reader can click the link this minute and check for himself. There is no intermediary between book and reader here.

The second kind — documented by clipping. The new list above. These are **photographs from the author’s own collection** — paper clippings and e-paper screenshots — not independently retrieved from publishers’ archives. They are not weak documents: in most of the images the masthead, date line, page number, printed byline and the author’s photograph — The Statesman, 3 December 2011 (“president of the Burdwan unit of the Samity”) and Sangbad Pratidin, 12 April 2017 (“secretary of the Burdwan branch of the Bharatiya Bigyan O Yuktibadi Samiti”) — have raised this claim to **Tier 1**. Note that the two reports give different designations and are six years apart; so *the fact of office* is Tier 1, while *the precise designation* remains Tier 2.

are visible together, and the pattern is internally consistent across many different papers over a decade. They would be difficult to fabricate, and there would be no reason to fabricate them.

Still, the honest statement is this: **a reader who wants complete independent confirmation will have to check the stated date in the relevant paper's own archive.** This book has therefore printed the name of the paper and the date with every entry — so that such a check is a few minutes' work. Where a date could not be read, no date has been supplied; and where a date comes not from the masthead but from the author's own post, that too is stated.

What is in Tier 2, and why

- **Sangbad Pratidin, 21 October 2019** — the e-paper link returns HTTP 403; no permanent web version was found. Nothing was found against the account; its geography and pattern are internally consistent.
- **Ganashakti, 24 October 2019** — the image asset returns HTTP 404. This paper's older archive is kept as scanned images under date-based paths, and these are removed as a matter of routine.
- **Campaigning against animal sacrifice since 2005, and the ending of sacrifice at two temples in Burdwan** — not one of the four news sources cited can be found

today: one subdomain returns 404, one outlet has effectively closed, one has changed its URL structure, and one blog archive has lost much of its content.

- **The exact name of the post held in the Samiti (“joint secretary”)** — the fact of office is now Tier 1 (see above), but **the precise designation is not**. The 2011 report calls him *president* of the Burdwan branch, the 2017 report *secretary*; the author’s own account says *joint secretary*. A change of post over six years is unremarkable, and the organisation publishes no list of office-bearers. This book has therefore not printed any one designation as definitive; what is printed is that he held office in that branch, and what each report said at which time.
- **The remainder of the list of newspaper publication** (the third list in Chapter 5) — every paper is real; for these particular pieces there is neither a web version nor a clipping.
- **Undated but documented publications** — in the clippings from Anandabazar Patrika, Ganashakti and Ei Samay the masthead and byline are clear, the date line is not. Here **the fact of publication is Tier 1 and the date of publication is Tier 2** — the two have not been merged.

- **A career as an engineer in government infrastructure** — and this is normal. Below senior gazetted rank, the names of government engineering staff are not published in searchable lists. Searching further would have been fruitless and an intrusion into private life.
- **Social-media metrics** — these could not be independently sampled; no subscriber or follower counts are therefore printed in this book.

Tier 3: eight corrections

These eight corrections are printed openly, because the business of a profile is not to carry errors forward but to put them right. The first four came from the online evidence dossier; the last four have come from the survey of press clippings, and three of those four are errors in this book's own earlier account.

Correction 1 — srai.org is no longer the address of the Bharatiya Bigyan O Yuktibadi Samiti. The author's old leaflet gave www.srai.org as a contact address. The domain has changed hands; opening it now yields the **Society of Research Administrators International** — an American professional body of university research administrators, with no connection to rationalism or to Prabir Ghosh. The English Wikipedia entry still carries this address, but the archived page cited in support

of it dates from 2007 — that is, the external link is stale. **Usable addresses:** <https://sraiofficial.blogspot.com/>, https://x.com/srai_org, <https://www.facebook.com/@srai.org/>.

Correction 2 — the challenge amount: 25 lakh versus 50 lakh. The sum in the author’s leaflet for the miracle challenge was **25 lakh rupees**. Later reports and sources give the figure as **50 lakh rupees** (₹5 million). The discrepancy is nobody’s error: the challenge has been announced at different amounts at different times over some four decades, and the sum has risen over time. This book therefore presents 25 lakh rupees as **“the amount current at the time of writing”**, rather than silently altering it, while also recording the later figure. One further point, subtle but necessary: this was probably a declared or symbolic sum rather than a prize held in a fund — Prabir Ghosh himself acknowledged that he did not personally possess that much money.

Correction 3 — littlemag.org and the Little Magazine Library and Research Centre are two entirely different institutions. This is the most important correction, because it affects the attribution of the author’s own published work.

	littlemag.org	Little Magazine Library and Research Centre, Kolkata
What it is	Bengali digital magazine, <i>LittleMag Unedited</i>	An archive of printed little magazines and a research institution
Run by	Abhijit Das	Founded by Sandip Dutta (1978)
Where	Kumarghat, Unakoti, Tripura	18M Tamar Lane, College Street, Kolkata
Publishes	Web essays (six of them by Anabil Sengupta)	A magazine titled <i>Ujjwal Uddhar</i>
Relation to each other	No relation found	No relation found

The author's six verified essays were published on **littlemag.org (Tripura)**, not by the Kolkata institution. If any earlier account described the Kolkata institution as the publisher of those essays, that was an error and is corrected

here. Further, the Kolkata institution is documented as publishing a *magazine*; no evidence was found of its being a general book publisher. Before printing its name as the publisher of any book, direct confirmation is therefore needed. The name should also be written out in full rather than abbreviated, because the short form is ambiguous.

Correction 4 — the past tense with reference to Prabir

Ghosh. Prabir Ghosh died on 7 April 2023. Any sentence about him in the present tense — “Prabir Ghosh leads”, “who heads the Samiti” — has been corrected to the past. The author’s connection with the Samiti may be current, but his connection with Ghosh must be described as historical.

Correction 5 — the Uttarbanga Sambad date is 31 August 2020, not 1 September.

The earlier account took the publication date of the privatisation piece to be 1 September 2020. The masthead on the clipping plainly reads **31 August 2020**, with the Bengali date line “সোমবার, ১৪ ভাদ্র ১৪২৭ ■ ৪৭ বর্ষ ■ ১০৪ সংখ্যা”, and the author’s post of that day also says “৩১/০৮/২০২০”. The date is corrected throughout this book.

Correction 6 — “Is Believing in Superstition Not a Crime?”

is of 24 December 2018, not December 2019. The earlier account dated this Ekdin piece to December 2019. The date line on the e-paper page reads identically in two separate images — Date 24 Dec , 2018. The correct date is **24 December 2018**.

Correction 7 — The Statesman’s “Snakes charmers & myths” is not by the author. This is the most important of the new corrections, because it concerns authorship. The report is bylined **kanchan siddiqui**, with the dateline “RAINA, 2 DEC”, published Saturday 3 December 2011. Anabil Sengupta appears there as **the person quoted** — his comments were taken as “president of the Burdwan unit of the Samity”. If any earlier account described it as his own writing, that was an error and is corrected here. The claim does not diminish, though; it changes character: being quoted by name as a subject expert in a national English daily is firm third-party documentation of his organisational position.

Correction 8 — two publication names had been written wrongly, and one class of material has been excluded. By the masthead, the Kolkata paper’s name is **Puber Kalam**, not “Purber Kalam”; and the Dhaka paper’s name is **Shampratik Deshkal**, not “Samakalin Deshkal”. Both are corrected in this edition. Alongside this, a methodological decision: the author’s collection also contained a set of screenshots of AI-generated search summaries about himself. These contain assertions for which the collection holds no supporting document. **They are not evidence**, and they have not been used as a source anywhere in this book.²³

²³ **Editorial note:** The author’s collection contained 27 screenshots of AI-generated search summaries about himself.

Why this sorting is nothing to be ashamed of

One misconception is worth refuting in advance. Anyone who takes the length of the Tier 2 list as a sign of weakness in the author's work is reading the history of publishing technology as though it were the author's biography.

Four structural causes produced this gap, and not one of them has anything to do with him.

One, India's regional print journalism is not digitised. A district-page report in a Bengali daily — precisely the kind of writing in which the news about the Raina BDO appears — is produced for the print edition, at most for a single day's e-paper. It almost never has a permanent URL of its own.

Two, e-paper links are ephemeral by design. These platforms are session-dependent, serve date-bound page images, and routinely return 403 or 404 to anything other than a live browser session. A dead e-paper link tells you about the

These make assertions about his career and writings for which the collection holds no supporting document. This book has neither used them as evidence nor quoted them — a machine-generated summary is not a source, at best a pointer towards one. Two spellings of names were also corrected from the same survey: **Puber Kalam** (not Purber Kalam) and **Shampratik Deshkal** (not Samakalin Deshkal).

platform's retention policy, not about whether the report was printed.

Three, news outlets themselves change. Among the sources cited for the animal-sacrifice campaigning, one subdomain now returns 404, one publication has effectively wound up its news operation, one has changed its URL structure more than once, and one blog community lost much of its older archive after violent attacks. A fifteen-year-old link from a small or mid-sized outlet is likelier to be dead than alive.

Four, Bengali-language content is poorly indexed by search engines. On top of that, transliteration of Bengali names is inconsistent (অনাবিল → Anabil / Anabhil / Onabil), and there are collisions with many better-known Senguptas. A search that would return results instantly for an English-language writer can return nothing at all in Bengali.

The practical conclusion is simple: **verifiability here is measuring the technology of the publishing platform, not the author's output.** The six littlemag.org essays are verifiable because that publisher uses a durable, indexed blog platform — not because those essays are truer than the ones in print.

And most of all: applying one's own standard to oneself is the most consistent thing about this book. If the profile of a man who has written all his life that a claim is not a proof were

itself filled with unproven claims, it would be the largest refutation of his work.

What would make verification easier

This list appeared in the previous edition too, and its first item has since been largely accomplished. What has been done and what remains are both set out below.

1. Scans of print clippings — with masthead and date.

(largely done) A survey has been made of press clippings and e-paper pages from the author's own collection; as a result, documentation of publication now exists for ten outlets — Puber Kalam, Uttarbanga Sambad, Ekdin, Shampratik Deshkal, Aajkaal, Anandabazar Patrika, Ganashakti, Ei Samay, Gyan O Bigyan and Uttaran — and twelve selected documents are printed in this book as plates. **What remains:** clippings of the two reports of Sangbad Pratidin, 21 October 2019, and Ganashakti, 24 October 2019 (Chapter 4); the older reports on the animal-sacrifice campaign; and, for those clippings from Anandabazar Patrika, Ganashakti and Ei Samay in which the date line could not be read, better-resolution scans or confirmation of the date from the papers' archives.

2. Colophon pages and ISBNs of the books. Photographs of the publication pages of *Bigyaner Bishwas Ebong...* and of the three 2026 editions — with publisher's name, date of

publication, edition, ISBN and page count. This is the work of a single photograph, and it would complete the bibliography.

3. A letter of appointment or an organisational document.

(partly done) The author's office in the Samiti's Burdwan branch is now supported by quotations in two newspapers (The Statesman 2011, Sangbad Pratidin 2017). **What remains** is the designation and the period — which post in which years — and for that a letter of appointment, a membership card or any circular of the organisation would be the proper document, since the organisation does not publish a list of office-bearers on the open web.

4. A complete list of bylines. littlemag.org's search works normally in a browser. Searching one's own name on <https://www.littlemag.org/> and checking the complete list once would allow the figure of "six" to be replaced by the real number. At the same time, opening the two preface pages of *Alaukik Noy*, *Laukik* on Bengali Wikisource in a browser and searching for the name would settle that open question too.

5. A "Press / Coverage" page on his own website. At present anabilsengupta.com carries no link to any third-party news report. Building a press page there, with the twelve plates from this book, would gain two things: first, the documents would live permanently at the author's own address; second, future

citations would no longer depend on somebody else's domain staying alive. This remains to be done.

6. Independent confirmation of at least a few entries from the papers' own archives. (*new*) The documents in the plates were supplied by the author himself. The most useful next step is therefore to take the stated dates and check at least three of the pages against the relevant paper's own archive or against library microfilm — Aajkaal (19 April 2018), Uttarbanga Sambad (31 August 2020) and Gyan O Bigyan (10 February 2021, ISSN 2454-7727). Three confirmations would considerably raise a reader's confidence in the whole list.

This list is not a confession of incompleteness — it is a work order. And a profile that identifies its own weakest points and prints the means of repairing them gives its readers more reason, not less, to take its claims seriously.

Conclusion

What these pages together produce is not a tale of achievement but a record. And the sum of the record, in plain language, is this: a civil engineer in East Burdwan has for many years, alongside his professional work, been writing evidence-based essays in Bengali on scientific temper, public health, the environment and political economy; at least six bylined essays from between 2017 and 2021 remain openly readable today; he has taken part in organised campaigning against superstition and animal sacrifice; he has repeatedly propagated a practical, medically grounded message on preventing deaths from snakebite; and in October 2019, in a local episode, he played the part of bringing a problem to the administration's notice. To this is attached a further and larger body of work — pieces published in several Bengali dailies and magazines — whose evidence is not on the internet but on paper; and in this edition a portion of that paper is printed inside the book itself, as twelve plates. Quotations in two newspapers also document that he held office in the Burdwan branch of the Bharatiya Bigyan O Yuktibadi Samiti.

Nowhere in this list is there an extraordinary claim, and that is its strength. Apart from a citation from a local cultural circle, no award is claimed, no rank or office is inflated, no

unsupported audience figure is printed. What there is, instead, is a kind of continuity — a return, over more than twenty years, to the same few questions: who is saying this, on what basis, and how can it be checked.

Why was this documentation necessary at all? Because today the reckoning of a person's work is taken first by machines and only then by people. Search engines and artificial intelligence systems readily treat whatever they cannot find as non-existent; and whatever they do find they readily treat as true without checking. Both habits are dangerous, and both have the same antidote — a record gathered in one place, citable, and marked tier by tier. This book has tried to be that much of an antidote: what is proved comes with its links, what is the author's word is marked as such, and what was wrong is corrected and acknowledged.

In the end this is perhaps the book's largest point. Rationalism is not a title but a habit — the habit of applying the same standard to one's own claims. A book that submits an account of its subject's evidence instead of praising him does that subject no injustice; rather, it puts into practice the central argument of his whole working life.

Press Kit

This section is for the use of the press, event organisers, publishers and anthologists. The biographies below may be copied and used directly. **One request:** please do not add “well known”, “renowned”, “distinguished” or similar adjectives anywhere in them, and do not add any award or office beyond what is documented here — these biographies are deliberately written within the limits of the evidence.

Author biography — 30 words

Anabil Sengupta is a civil engineer in East Burdwan and Bengali essayist on scientific temper, public health, environment and political economy, associated with the Bharatiya Bigyan O Yuktibadi Samiti.
anabilsengupta.com

Author biography — 100 words

Anabil Sengupta lives in the Purba Bardhaman district of West Bengal and works as a civil engineer. Alongside long experience in government infrastructure and school-development work, he also writes evidence-based essays in Bengali; his principal subjects are scientific temper and superstition, snakebite and public health, air pollution and climate, and political economy. Several of his essays

appeared between 2017 and 2021 in the magazine LittleMag Unedited (littlemag.org), and he has written for several Bengali dailies and magazines. He works with the Bharatiya Bigyan O Yuktibadi Samiti and has campaigned since 2005 against animal sacrifice performed in the name of religion.

Author biography — 250 words

Anabil Sengupta, of Purba Bardhaman, West Bengal, is a civil engineer and an evidence-based essayist and science writer in Bengali. By his own account he has more than twenty years' experience in government infrastructure and school-building.

His writing covers four fields. First, opposition to superstition: working with the Bharatiya Bigyan O Yuktibadi Samiti and the Humanist Association, he has campaigned since 2005 against animal sacrifice in the name of religion, citing Indian statute alongside the moral argument. Second, public health: his snakebite campaigning stresses the “rule of 100”, anti-snake venom and the block primary health centre, against reliance on the ojha. Third, the environment: his 2020 essay on the “twin epidemic” of air pollution and Covid-19 draws on international research to analyse falling life expectancy. Fourth, political economy: long analytical pieces on public-sector undertakings, labour law, health allocations and election expenditure.

Several bylined essays appeared between 2017 and 2021 in LittleMag Unedited (littlemag.org, Tripura) and remain readable online. Clippings and e-paper pages document signed pieces in Puber Kalam, Uttarbanga Sambad, Ekdin, Aajkaal, Anandabazar Patrika, Ganashakti, Ei Samay, Gyan O Bigyan (ISSN 2454-7727) and Dhaka's Shampratik Deshkal; by his own account also in Sangbad Pratidin and 4 Number Platform. In July 2020 the "Akash" circle of Tuli Kalam gave him its "Shabder Jadukar" citation.

Three book editions were prepared in 2026: Juktir Aloy / In the Light of Reason, Joutho Mahamari / The Twin Pandemic, and the AAOS Implementation Manual. His content brand is "Exposed Emotions"; his YouTube channel is Achetan.

Subjects he can speak on

- Science communication and the promotion of scientific temper in Bengali
- Superstition, claims of the miraculous and their refutation; campaigning against animal sacrifice and the relevant law
- Snakebite: prevention, first response, anti-snake venom and rural health infrastructure
- Air pollution, climate change and their interrelation with public health

- Political economy: public-sector undertakings, privatisation, labour law, health and education allocations
- Secularism, communalism and the history of cultural festivals
- Civil engineering: practical experience of government infrastructure and school construction
- The method of evidence-based writing, and the preservation problem of regional-language publishing

Contact

- **Website:** <https://anabilsengupta.com/>
- **E-mail:** anabilsengupta@gmail.com
- **District:** Purba Bardhaman, West Bengal, India (PIN 713103)
- **YouTube:** *Achetan* — <https://www.youtube.com/@ANABIL-SENGUPTA>
- **Content brand:** Exposed Emotions (Facebook / YouTube / Instagram)

(At the author's request, his personal telephone number is not published in this book; please use e-mail for contact.)

Terms for use of the author's portrait

The author's portrait photograph may be used **free of charge** by the press and for event announcements, book reviews and editorial purposes, on the following conditions:

1. The photograph must carry the credit line "Photograph courtesy: Anabil Sengupta".
2. The photograph may be cropped or resized, but may not be edited or altered in any way that distorts the subject's appearance or the context.
3. Prior permission is required for use in advertising, product promotion or political campaigning, or for any use implying endorsement of a product or service.
4. Alteration of the photograph by artificial intelligence, face replacement or the creation of synthetic likenesses is not permitted.

For a high-resolution file, please write to the e-mail address above.

Plates — Documentary Evidence

These twelve documents come from the author’s own collection — paper clippings, screenshots of e-paper pages, and one certificate of honour. Wherever possible, the paper’s masthead, its date line and the byline “অনাবিল সেনগুপ্ত” have been kept together in the same image. Where a date could not be read, or where the date comes from something other than the masthead, the caption says so — no gaps have been filled in. These photographs were not independently retrieved from publishers’ archives; for complete independent confirmation, the stated date may be checked in the relevant paper’s archive. See “Two kinds of Tier 1” in Chapter 6.

at the head of the slot; the name itself is not sharp enough to read on this scan.

একদিন

NARSINGHA BROADCASTING PVT. LTD.

Date 24 Dec, 2018

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কুসংস্কারে বিশ্বাস কি অপরাধ নয় ?

অনাবিল নেওগ

একদিন শতাধীতের দেশের বিভিন্ন রাজ্যে ব্যতুমুক, তুমুতুম, অলপড়া— এইসবের দাপট চলছে অবধায়ে।

মুক্তিবাদীরা মনে করেন, কুসংস্কারের বড় কারণ অশিক্ষা আর দরিদ্র। এই সুযোগটাই নেয় বাল্যিক, মাহাজি, হাতিজারা নানা রকমের ব্যতুমুক, কবজ-হাতিজা, পদবর্গি, এমনকী, নরপলি কিংবা শিববলি দিয়ে ভাগ্য ফেলানোর, এমনকী, গুপ্তধন পাওয়ারও পরামর্শ দিয়ে থাকে তারা।

মন্ডায় তার নিজস্ব বিশ্বাস আঁকড়ে থাকতেই পারে, যদি না হা মানবজাতির লক্ষণ করে কোনও নারীকে ডাইনি অপরাধ দিয়ে তার গুণের তথ্য নিষেধন, দুই আঘাত করার বিশ্বাস বা কুত ভাতারনের নামে নানা ধার্মিক ঠিকঠিক নিষেধন, হাজার মিলে লাগসা মেটোনো, মলমল খাওয়ানো, ফিরে যাওয়া বা মানসিক অসুস্থতার ওয়া ও গুণিনদের ধারস্থ হওয়াএবং অবশ্যই সঠী দায়ে থেকে নারালি— এই সমস্ত কুসংস্কার-ভিত্তিক অসংস্কার বিশ্বাস কি অপরাধ নয় ?

কিছিনি আগে বিদ্যতে এক তান্ত্রিকের প্রচেষ্টার ফলস্বরূপে আসার একটি পরিবারের ১২ জনের সকলের একসঙ্গে আত্মহত্যা করেছে। অন্য দিকে, আসারাম থেকে নানা রান্নাবিহীন অলপড়ার কারণে গাণি থেকে দুই হাজারে নিষেধিত। কুসংস্কারের এই অন্ধ সন্ধি। গুপ্তধনের খোঁজ কোথাও রাখাপ আছে। খোঁজাখুঁজি চলে জোড়বীরের প্রচেষ্টায়। খোঁজাখুঁজির নামে গোটা দেশ জ্বলছে। ভায়া বন্যদের মিলন দেওয়া জোড়বীরের রাজ চলছে শেখজুড়ে।

প্রাচীর বহু কুসংস্কারে অপরাধ এবং ভারতীয় ফৌজদারি আইনে পন্ডীয়া। তারপরেও প্রতিনিয়ত ঘটে চলছে গুপ্তধন অপরাধ। কুসংস্কারের নামে চলছে নিষেধন, দর্পণ, হত্যা ইত্যাদি মানবজীবিতারী বহুতর। আর এইসব ওয়া, তানি, তান্ত্রিক, জানওক, বাজি, মাহাজিরা ব্যতুমুক তুকতাকের বুকজি বাসা চালিয়ে যাচ্ছে রান্নামিরা। এই অপরাধ চালিয়ে যেতে পারার অজ্ঞানের মধ্যে কোথা যা না এবং আইনি ব্যবস্থা নেওয়া হয় না।

আমাদেরই ইউরোপা-আমাদের এক জীবনধর্মের ভারত সংস্করণিক, জড়িত ও ধর্মীয় বিশ্বাসের জন্য ব্যতুমুক পেল জানানো হয়েছে। ধর্মীয় অনুশাসনের আওতার শীর্ষে উঠে এসেছে ভারতের নাম। সাম্প্রতিকতম নাশনাল ক্রাইম



কেকটস গুপ্তার তথ্য অনুযায়ী, ২০০০ থেকে ২০১২ সালের মধ্যে ডাইনি অপরাধ ৭৮ হাজারে ২,০৯৭ জন, যাদের বেশিরভাগই নারী ২০১৩ সাল পর্যন্ত সেই সংখ্যা বেড়ে দাঁড়িয়েছে ২৬০০ এয়াও ব্যতুমুক তুকতাকের বালি বছরে কয়েক হাজার। তাছাড়া কুসংস্কারের নামে পলে পলে প্রচলিত হতে হচ্ছে ভারতীয়দের। আসারাম থেকে রান্নাবহিম, ভারতীয় আইনি ব্যবস্থাকেই কার্যে চালিয়ে চলিয়েছে। খোঁজাখুঁজির অজ্ঞাতের বিরুদ্ধে বারবার সুপ্রিম কোর্ট সরব হাচ্ছে।

অন্য আইন রয়েছে মল্যাবন্ধি হয়েই। মল্যি ভারতীয় আইন অনুযায়ী, যে কোনও মল্যাবন্ধি কুসংস্কারের নামে ধামাধারি, বুকজি, ব্যতুমুক নামে অজ্ঞাতের, ব্যতুমুক, জড়তর, তার যে কোনওরকম হস্তার, জ্ঞাতের এবং জ্ঞাতের নিষেধ এবং নানারকম শাস্তি ১০ বছর সর্বম করাপন্ড থেকে ব্যতুমুক বা ফলি পর্যন্ত হতে পারে।

কিন্তু আইন মল্যাবন্ধি হয়েই থাকছে। সর্বিকভাবে কুসংস্কারকে সামাজিক তথ্য বা টীবি হিসাবে দেখার এবং খোঁজার সুপ্রতিষ্ঠিত প্রায়শ কোথা যায় মল্যাবন্ধিকরীসের। দীর্ঘ ১০ বছর ধরে ডা. দাভালকর মহারাষ্ট্র সরকারকে কুসংস্কার-বিবোধী যে বিলটা পাশ করারের জন্য চাপ দিচ্ছিলেন, তাতে বিভিন্ন প্রকারের ভাড়াবাড়ির সাহায্যে মনুকে ইকনের বিরুদ্ধে শক্তিমূলক ব্যাধ্য। নেওহার দাবি ছিল। মল্যাবন্ধির জন্য, সর্বিক আইনি ব্যবস্থা পেল, অজ্ঞাতের, ওয়াতর অর্থাৎ ময় পেল, পুণ্ডর বা সাপে কাটা গোবীর ডিকিরা পেল, অজ্ঞাতের সর্বিক করার দাবি— এই রকম ১২টা বিবোধের কথা এই বিলে উল্লেখ করা

ছিল। ব্যাবিকভাবেই দাভালকর জ্ঞাতের শক্ত ব্যক্তি থেকে ফেলোছিলেন, কিন্তু বিলটা পাশ করতে পারেননি। বিধানসভায় তিনবার বিলটির প্রস্তাবনা আর ২৯ বার সংশোধন করা সত্ত্বেও বিভিন্ন রাজনৈতিক ও ধর্মীয় সংস্থার বিরোধিতায় শেষ পর্যন্ত বিলটা পাশ হয়নি। মল্যি ওর সুভার (হত্যা) পর তাল জনসংসার সামল দিতে মহারাষ্ট্র সরকার কুসংস্কার-বিবোধী একটি আইন জারি করে।

এখন শেখজুড়ে এইরকম কুসংস্কার বিবোধী জোড়ালো আইনের লবি উঠে আসছে। স্বরাশপল কবজ যে তরপারতার টাটা, পেটা, আসপল, ইউনির-র মতো আইন প্রায়শ এবং জ্ঞাতের করে স্বরাশ বা স্বরাশীসের সামাজিকজ্ঞাতের বিরোধী আইন প্রায়শ করে সরাসরি কুসংস্কারকে অপরাধ হিসেবে চিহ্নিত করা এবং আইন করে গোটা ভারতে সর্বকম কুসংস্কারকে (বিজ্ঞানবিবোধী সমস্ত জিহ্ব) নিষেধ করে তার প্রচার, চর্চা এবং জ্ঞাতের শাস্তিমোহা অপরাধ হিসেবে তুলে ধরা যায়।

আমাদের সর্বকম অঙ্গারের মহতজ্ঞার স্বাধীনতা, নিজের বিশ্বাস ও মতামতের স্বাধীনতা যেমন আমাদের মৌলিক অধিকার, তেমনি বিজ্ঞানচেতনতা গড়ে তোলা, মানবিকতা ও জ্ঞানের চর্চাকে উৎসাহিত করা আর বিদ্যাকে প্রতিষ্ঠা করাও জাতির ন্যায়িকতর মৌলিক কর্তব্যের মধ্যেই পড়ে। আমরা কিন্তু কুসংস্কার বিবোধিতাকে আমাদের সাক্ষ্য করে চলতে পারিনি।

লেখক: মুক্তিবাদী বিজ্ঞান সমিতির সদস্য

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Plate 3

মূর্তি ভাঙা: রাজনীতি না মতাদর্শের লড়াই?

অনাবিলা দেবদত্ত

হাজারে ট্রিস্ট শ্রম শিল্পীরা মন্দিরকে ভাঙার নির্দেশ মণ্ডলীরা ছাড়াই সমাজে ছড়িয়ে দেয়। তারা মন্দির ভাঙার নির্দেশ দেয়। সেই নির্দেশ ট্রিস্ট—“পবিত্র মন্দির ভাঙা হলো, কিন্তু মন্দির ভাঙা হলো না।” বাক্য শুধু ভাঙা মন্দির ভাঙার নির্দেশ দেয়। কিন্তু মন্দির ভাঙার নির্দেশ দেয়।

হাজারে ট্রিস্ট শ্রম শিল্পীরা মন্দিরকে ভাঙার নির্দেশ মণ্ডলীরা ছাড়াই সমাজে ছড়িয়ে দেয়। তারা মন্দির ভাঙার নির্দেশ দেয়। সেই নির্দেশ ট্রিস্ট—“পবিত্র মন্দির ভাঙা হলো, কিন্তু মন্দির ভাঙা হলো না।” বাক্য শুধু ভাঙা মন্দির ভাঙার নির্দেশ দেয়। কিন্তু মন্দির ভাঙার নির্দেশ দেয়।

হাজারে ট্রিস্ট শ্রম শিল্পীরা মন্দিরকে ভাঙার নির্দেশ মণ্ডলীরা ছাড়াই সমাজে ছড়িয়ে দেয়। তারা মন্দির ভাঙার নির্দেশ দেয়। সেই নির্দেশ ট্রিস্ট—“পবিত্র মন্দির ভাঙা হলো, কিন্তু মন্দির ভাঙা হলো না।” বাক্য শুধু ভাঙা মন্দির ভাঙার নির্দেশ দেয়। কিন্তু মন্দির ভাঙার নির্দেশ দেয়।

হাজারে ট্রিস্ট শ্রম শিল্পীরা মন্দিরকে ভাঙার নির্দেশ মণ্ডলীরা ছাড়াই সমাজে ছড়িয়ে দেয়। তারা মন্দির ভাঙার নির্দেশ দেয়। সেই নির্দেশ ট্রিস্ট—“পবিত্র মন্দির ভাঙা হলো, কিন্তু মন্দির ভাঙা হলো না।” বাক্য শুধু ভাঙা মন্দির ভাঙার নির্দেশ দেয়। কিন্তু মন্দির ভাঙার নির্দেশ দেয়।



বিজেপি তো কয়েকগুণে হারিয়ে অনেক গরোয়ে ভোটে হেরেছে। কিন্তু সেখানে জগদ্বল্লাল নেহের বা ইন্দ্রিয়া গান্ধির মূর্তি ভাঙার কোনও খবর পাওয়া যায়নি। তা হলে কেন মেনিন বা শ্যামপ্রসাদ মুশোপাধ্যায়ের মতো, যাঁরা দুই মতাদর্শের অন্যতম প্রবক্তা, তাদের মূর্তি ভাঙা হচ্ছে? সর্বভারতীয় ক্ষেত্রে কয়েকসেই বিজেপির প্রচারণা গ্রহণযোগ্য হলেও তাদের সঙ্গে সে ভাবে মতাদর্শের লড়াই হয়নি।

বিজেপির প্রচারণা গ্রহণযোগ্য হলেও তাদের সঙ্গে সে ভাবে মতাদর্শের লড়াই হয়নি।

বিজেপির প্রচারণা গ্রহণযোগ্য হলেও তাদের সঙ্গে সে ভাবে মতাদর্শের লড়াই হয়নি।

বিজেপির প্রচারণা গ্রহণযোগ্য হলেও তাদের সঙ্গে সে ভাবে মতাদর্শের লড়াই হয়নি।

শাসকের মূর্তিহীনতা:

বিজেপি সমাজ বিপ্লব আঁখি করে আসছে। বিজেপি সমাজ বিপ্লব আঁখি করে আসছে।

বিজেপি সমাজ বিপ্লব আঁখি করে আসছে।

বিজেপি সমাজ বিপ্লব আঁখি করে আসছে।

বিজেপি সমাজ বিপ্লব আঁখি করে আসছে।

বিজেপি সমাজ বিপ্লব আঁখি করে আসছে।

(১) ২০১৯ সালে ট্রিস্ট শ্রম শিল্পীরা মন্দিরকে ভাঙার নির্দেশ মণ্ডলীরা ছাড়াই সমাজে ছড়িয়ে দেয়। তারা মন্দির ভাঙার নির্দেশ দেয়। সেই নির্দেশ ট্রিস্ট—“পবিত্র মন্দির ভাঙা হলো, কিন্তু মন্দির ভাঙা হলো না।” বাক্য শুধু ভাঙা মন্দির ভাঙার নির্দেশ দেয়। কিন্তু মন্দির ভাঙার নির্দেশ দেয়।

বিজেপি সমাজ বিপ্লব আঁখি করে আসছে।

বিজেপি সমাজ বিপ্লব আঁখি করে আসছে।

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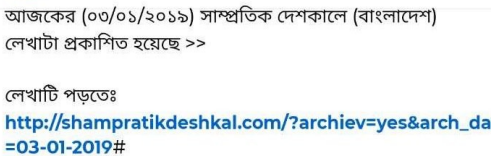
বিজেপি সমাজ বিপ্লব আঁখি করে আসছে।

বিজেপি সমাজ বিপ্লব আঁখি করে আসছে।

Plate 4 — Ekdin, 23 March 2018 — “Toppling statues: a fight over politics or over ideology?”; by Anabil Sengupta. The e-paper address ekdin-epaper.com is visible in the frame.



Plate 5



Comment as Anabil Sengupta

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Plate 6 — Shampratik Deshkal (Bangladesh), 3 January 2019 — “Communalism in India: a political arrangement”; carried in the print edition with the author’s photograph and byline. The publication date is taken from the author’s own post accompanying the image.



‘বঙ্গরত্ন’ বলরাম



গত ১০ এপ্রিল দুপুরে ৭২ বছর বয়সে প্রয়াত হলেন উত্তরবঙ্গ তথা পশ্চিমবঙ্গের কিংবদন্তি চ্যেলবাসক শিল্পী বলরাম হাজরা। দীর্ঘ ২ বছর ধরে ‘চ্যেলবাসক শিল্পী’র ‘বঙ্গরত্ন’ ভূমিহিনে দুরারোগ্য গলায় ক্যান্সারে। অসামান্য প্রতিভাধর এই শিল্পী জাদুকরি দক্ষতায় একসঙ্গে ৫০-৪০টি চ্যেল বাজিয়ে মঞ্চ মতিয়ে দিতে পারতেন। ২০১৭ সালের ২২ জানুয়ারি রাজ্য সরকার এই প্রবাদপ্রতিম শিল্পীকে ‘বঙ্গরত্ন’ সম্মান ও ১ লাখ টাকার আর্থিক অনুদান দিয়ে সম্মানিত করেছিল। ২০০৯ সালে মাথাভাড়া ২ নং রকের বড়শীলমারি গ্রাম পঞ্চায়েত মাঠে আয়োজিত রক ভাওহিয়া অনুষ্ঠানে আমি এই চ্যেলের জাদুকরের মঞ্চ মাতনো চ্যেলবাসন চাক্ষুষ করে খুঁই পরিতুষ্ট হয়েছিলাম। জিনি না, বলরাম হাজরার মৃত্যুতে যে গভীর শূন্যতা সৃষ্টি হল, তা অন্য কোনও চ্যেলবাসক (বলরাম হাজরার কাছ থেকে তালিম নেওয়া) পূরণ করতে পারবেন কিনা!

সঞ্জীবকুমার সাহা। উত্তরপাড়া, মাথাভাড়া

দুই বাংলার ধর্মনিরপেক্ষ উৎসব

পয়লা বৈশাখ বাঙালির একটি সর্বজনীন লোকউৎসব। নতুন জীবনের প্রতীক হল নববর্ষ। এক সময় নববর্ষ পালিত হত ঋতুহীন উৎসব হিসেবে। তখন এর সঙ্গে ঘনিষ্ঠ সম্পর্ক ছিল কৃষির। সে কারণেই মোঘল সম্রাট আকবর ১৫৮৪ খ্রিষ্টাব্দের ১০/১১ মার্চ বাংলা সন প্রবর্তন করেন। নতুন সনটি প্রথমে ‘ফসলি সন’ নামেই পরিচিত ছিল। পরে হয়ে ওঠে বঙ্গাব্দ। সে সময় বাংলার কৃষকরা চৈত্র মাসের শেষদিন পর্যন্ত জমিদার, তালুকদার এবং অন্যান্য

ভূস্বামীর খাজনা পরিশোধ করত। পরদিন নববর্ষে ভূস্বামীরা তাদের মিটিমুখ করাতেন। এ উপলক্ষে মেলা এবং অন্যান্য অনুষ্ঠানের আয়োজন করা হত। ক্রমে

পারিবারিক ও সামাজিক জীবনের সঙ্গে মিলেমিশে পয়লা বৈশাখ হয়ে ওঠে বাংলা নববর্ষের শুভদিন, উৎসবের দিন।

এক সময় বাংলা নববর্ষের মূল উৎসব ছিল হালখাতা। ব্যবসায়ীরা পুরনো হিসেবনিকশে সম্পন্ন করে নতুন খাতা খুলতেন। বন্ধুদের সঙ্গে ব্যবসায়িক যোগসূত্র স্থাপন করতেন। এখনও তার চল রয়েছে। গৃহস্থ মানুষ এই দিনটিতে ভাল যাওয়া, ভাল ধাকা এবং ভাল পরাতে পরাক্ষে ভবিষ্যতের জন্য ভাল বলে মনে করে।

ওপার বাংলায় এই দিনে সর্বজনীন লোক শিল্প মেলা হয়। স্থানীয় কৃষিজাত

স্রব্য, কারপণ্য, লোকশিল্পজাত পণ্য, কুটির শিল্পজাত সামগ্রী, সব প্রকার হস্তশিল্পজাত ও মৃৎশিল্পজাত সামগ্রী এই মেলায় পাওয়া যায়। বর্তমানে নগরজীবনে অত্যন্ত জটিলজটম্পূর্ণভাবে নববর্ষ উদযাপিত হচ্ছে। তার মাঝেই সকালবেলা পাড়াভাত খাওয়ার চলও হয়েছে। সঙ্গে ইলিশ মাছ ভাজা। বর্ষপর্যন্তের জটিলজট আয়োজন ঘটে ওপার বাংলায়। নববর্ষের প্রথম প্রভাতে বনমা উদ্দান ও এর চারপাশের এলাকায় উজ্জল জনস্রোত সৃষ্টি হয় এই জাতীয়



উৎসবে। ঢাকার বৈশাখি উৎসবের একটি আংশিক অঙ্গ মঙ্গল শোভাযাত্রা। পশ্চিমবাংলাও বিভিন্ন অনুষ্ঠানের মাধ্যমে পয়লা বৈশাখ পালন করে আসছে।

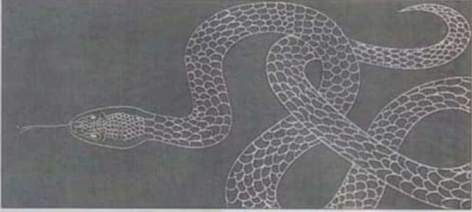
সাংস্কৃতিক সংগঠনগুলির কর্মসূচিতে থাকে গান, নাচ, কবিতা, আলোচনা সভা, বর্ণাঢ্য মিছিল, বৈশাখি মেলা ইত্যাদি। রেডিও ও টেলিভিশনে থাকে বিশেষ অনুষ্ঠান। বছর দুয়েক এই বাঙালিতেও অনুষ্ঠিত হচ্ছে বঙিন মুখোশ, কুচুলা, পাখা নিয়ে বর্ণাঢ্য শোভাযাত্রা। রাস্তার বঙিন আলপনা। ধর্মীয় আচার অনুষ্ঠান বাদ দিয়েই আপামর বাঙালি এই উৎসব আজ পালন করছে। আজ এটি দুই বাংলা তথা বাঙালির ‘সর্বজনীন ধর্মনিরপেক্ষ উৎসব’।

অনাবিল সেনগুপ্ত।
ছোট্টলীলপুর, আমবাগান, বর্ধমান-৩

Plate 7

Plate 7 — Aajkaal, Kolkata, Thursday 19 April 2018 — “The secular festival of the two Bengals”; signed Anabil Sengupta, Chhotonilpur, Ambagan, Burdwan-3.

সম্পাদক সমীপেষু



সাপ ও সচেতনতা

বর্ষাকাল মানেই সর্পদংশনের ঘটনা বাড়বে। পরিসংখ্যান বলছে, আমাদের দেশে প্রতি বছর সাপের কামড়ে প্রায় ৫০ হাজার মানুষের মৃত্যু হয়। বেসরকারি মতে, সংখ্যাটি লক্ষ্যবিন্দু। আসলে এ দেশে এখনও বহু মানুষ সর্পদংশনের পর ডাক্তারদের তুলনায় ওঝা, গুণিনের উপর বেশি ভরসা রাখেন। ফলে রোগীর গুরুত্বপূর্ণ প্রথম কয়েক ঘণ্টা বিনা চিকিৎসায় নষ্ট হয়ে যায়। সমীক্ষা অনুযায়ী সাপে কাটা রোগীদের মধ্যে মাত্র ২২% সরকারি হাসপাতালে আসেন। এর প্রধান কারণ সচেতনতার অভাব। বিভিন্ন বিজ্ঞান সংগঠন এবং মুক্তিবাদী সমিতির একটা লাগাতার

সচেতনতার প্রচারা আছে। সঙ্গে সরকারি প্রাথমিক স্বাস্থ্য কেন্দ্র ও হাসপাতালগুলোতে AVS মজুত রাখা হচ্ছে। কিন্তু দীর্ঘ কুসংস্কারের দাগ লেগে রয়েছে গ্রামেগঞ্জে। অনেকে ঝড়ফুঁকে সময় নষ্ট করে তার পর রোগীকে হাসপাতালে নিয়ে গিয়ে, সেখানে মৃত্যু হলে বলছেন, সাপেকাটা রোগী বাচানোর ক্ষমতা বা ব্যবস্থা হাসপাতালের নেই। মনে রাখতে হবে, চমকপ্রদ ফল পাওয়া গিয়েছে মাদক (পোক্ত) চাষের ক্ষেত্রে, সরকারের নির্দেশে যে, গ্রামের কোথাও অবৈধ পোক্ত চাষ হলে গ্রাম পঞ্চায়েতের সদস্যকেই ধরা হবে, যদি না তিনি আগে থেকে বন্দর দেন। একই ভাবে, সাপে-কাটা রোগীকে প্রথমেই হাসপাতালে না নিয়ে এসে, ওঝা বা গুণিনের কাছে নিয়ে গেলে, রোগীর আত্মীয়দের বিরুদ্ধে পদক্ষেপ করা যেতে পারে।

অনাবিল সেনগুপ্ত
ছোট্টনীলপুর, বর্ধমান-৩

Plate 8

Plate 8 — Anandabazar Patrika, “Letters to the Editor” column — “Snakes and awareness”; signed Anabil Sengupta, Chhotonilpur, Burdwan-3. The date of publication is not visible on this image.

জ্ঞান ও বিজ্ঞান		
74 তম বর্ষ	দ্বিতীয় সংখ্যা	ফেব্রুয়ারি 2021
সূচী পত্র □ বার্ষিক বারগোচর নয় ● সম্পাদকীয় 57 □ গ্রীষ্মকাল প্রসঙ্গ ● শিশুদের বিশ্বাস 58 □ বিজ্ঞান প্রবন্ধ □ কবিতা আর বাস্তবতার মহামারীতে মানুষ ● অনাবিল কৈবর্ত 60 □ দুঃখের কথা ● শিশুদের বিশ্বাস 67 □ শিশু-বাহী ● অনিশা দত্ত 70 □ উদ্ভিদে স্নায়ুতন্ত্র (2) ● সন্দীপনা তালুকদার 74 □ কিশোর শিশুর বর্ষ ও জন্মের সম্পর্কে দু-চার কথা ● সৌম্যদীপ চৌধুরী ও শ্যামল বেগম 81 □ "আমেরিকা প্রবন্ধ" বিজয়িনী স্মারক কেসকুয়া উইলসনের ● শ্রুতি মুখার্জী 84 □ 200 বছরের স্বাধীনতার কয়েকটি বিচিত্র দৃষ্টান্ত (2) ● জাহ্নবী দত্ত 87 □ মাথা ঘামাও ● বিশ্বনাথ বসু 88 □ বঙ্গের পাঠ্য ● শতাব্দী দশ 89 □ আশ্রয় বিজ্ঞান ● 89 □ শব্দভান্ডার ● সন্দীপনী 90 □ বাঙালি - বিজ্ঞানী □ পদার্থের তত্ত্বের বন্ধোপাখ্যান ● বিজয় দাস 91 □ জ্ঞান - অজ্ঞান □ অস্তিত্বের খোঁজ সন্ধানের জন্যে সৌন্দর্য ● অমল দাসের 96 □ সূর্যের গতি বনামো মোরে ঐশ্বর্য ● বিবিধ □ চিত্রিত ● 97 □ পরিচয় সংকলন ● প্রতিবেদন—গৌতম ঘোষাধ্যায় 98		
ঃ সম্পাদকীয় সচিব ঃ অপরাজিত বসু ঃ সম্পাদক মণ্ডলী ঃ অমিতকৃষ্ণ বসু, অরুণাচল মিত্র, উজ্জ্বল মুখার্জী, কমলকুমার চক্রবর্তী, কমলবিকাশ বানার্জী, গৌতম ঘোষাধ্যায়, জাহ্নবী দত্ত, তপন সাহা, তপনমোহন চক্রবর্তী, দুলালচন্দ্র শাস্ত্রী, নিমাই সত্তাচন্দ্র, বলরাম মল্লিক, ভোলাচন্দ্র শাস্ত্রী, মানসজ্যোতিম দাস, রবীন্দ্র চক্রবর্তী, শশবর বিশ্বাস, শতাব্দী দশ, অরুণাচল চক্রবর্তী, শৈবালকুমার গুপ্ত, শ্যামল চক্রবর্তী, সত্যজিৎ দাস, সুমিত্রা চৌধুরী, সৌম্যকুমার চৌধুরী। ঃ যোগাযোগের ঠিকানা ঃ কমলবিকাশ বঙ্গীয় বিজ্ঞান পরিষদ নি-23, রাজ্য গার্ডেন্স ট্রাস্ট কলকাতা-700 006 ফোন ও ফ্যাক্স : (033) 2555-8417 E-mail : bijnanparishad@gmail.com Website : www.bangiyabijnanparishad.org মূল্য ঃ পণ্ডিত টাকা পত্রিকার বিজ্ঞান পরিষদের দ্বারা প্রস্তুত নি-23, রাজ্য গার্ডেন্স ট্রাস্ট, কলকাতা-700 006 স্বতন্ত্র প্রকাশিত এবং শ্রেণী প্রেরণ করা হয় 4A মাসিকের জন্য প্রেরণ, বার্ষিক-54 টাকায় প্রেরণ।		

Plate 10

Plate 10 — Gyan O Bigyan (Bangiya Bigyan Parishad), Year 74, No. 2, 10 February 2021, ISSN 2454-7727 — the contents page lists “The twin epidemic of Covid and air pollution ● Anabil Sengupta, p. 60”.

**শব্দের জাদুকর
সম্মাননা**

গাঙ্গুলীপাড়া, আগরপাড়া, কলকাতা
চারুচন্দ্র আর্ট সেন্টার থেকে প্রকাশিত

তুলি কলম এর
আকাশ
সাংস্কৃতিক আড্ডা

প্রাপক

অনাবিল সেনগুপ্ত

শব্দের জাদুকর আপনি। শব্দের মেলবন্ধনে তৈরি করেন
শব্দ সাগর, সেই শব্দ সাগর থেকেই আপনার পাঠানো
লেখা এই তুলি কলম এর আকাশ কে সম্পূর্ণরূপে পূর্ণতা
দিল এবং সমৃদ্ধ করল। আপনার শব্দের জাদুকাঠিতেই
পত্রিকা স্বপ্নময় হয়ে, আগামী দিনে বড় হয়ে ওঠার ও
আরো রঙিন হয়ে ওঠার ইচ্ছা প্রকাশ করেছে। আপনাকে
শব্দের জাদুকরের সম্মাননা জানিয়ে প্রাপ্তি পত্র দিতে
পেরে আমরা গর্বিত।

সাংস্কৃতিক অভিনন্দন সহ
পত্রিকা সম্পাদক **চারুচন্দ্র আর্ট সেন্টার**
গাঙ্গুলীপাড়া, আগরপাড়া, কলকাতা
যোগাযোগ- 9830 932897

জুলাই, ২০২০

Plate 11

Plate 11 — “Shabder Jadukar” (Magician of Words) citation, July 2020 — awarded to Anabil Sengupta by the “Akash” cultural circle of Tuli Kalam, published from Charuchandra Art Centre,

Gangulipara, Agarpara, Kolkata; carries the recipient's photograph.



Plate 12

Plate 12 — *The Statesman*, Saturday 3 December 2011, “District Focus” (East Midnapore & Burdwan), p. 15 — “Snakes charmers & myths”. The report is by Kanchan Siddiqui; Anabil Sengupta is quoted in it as president of the Burdwan unit of the Bharatiya Bigyan O Yuktibadi Samity. This documents his being quoted, not his authorship.

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- Air Quality Life Index — C3(c)
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- Anandabazar Patrika — C3(b), C5, Pl
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C

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- Exposed Emotions — C5, PK

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- Ganashakti — C4, C5, C6, Pl
- Ghosh, Prabir — C2, C6
- Ghosh, Souvik — C4
- Gyan O Bigyan (magazine) — C2, C5, C6, Pl

I–K

- Ishwar Chandra Vidyasagar — C2
- ISSN 2454-7727 — C5, C6, Pl
- *Joutho Mahamari / The Twin Pandemic* — C5
- *Juktir Aloy / In the Light of Reason* — C5
- Kanchan Siddiqui — C5, C6, Pl
- Krait — C1, C3(b)

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- Labour law — C3(d), PK
- Little Magazine Library and Research Centre — C5, C6
- *LittleMag Unedited* (littlemag.org) — C1, C3(c), C5, C6
- Lockdown — C3(c), C3(d)

M–N

- Manteswar — C4
- Monocled cobra — C3(b)
- NASA — C3(c)
- 4 Number Platform — C5

O–P

- Oxfam — C1, C3(d)
- Plates (documentary evidence) — Pre, C5, C6, Pl
- “Policy Follows the Obligations of Big Capital” — C1, C3(d), C5

- Prabir Ghosh — C2, C6
- Prafulla Chandra Ray, Acharya — C2
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R–S

- Rabindranath Tagore — C3(a)
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- The Statesman — C2, C3(a), C5, C6, Pl
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- “The Platinum Jubilee of Independence” — C5
- “Toppling Statues: A Fight over Ideology?” — C3(d), C5

- *Ujjwal Uddhar* (magazine) — C6
- UNDP — C1, C3(c), C3(d)
- Uttarbanga Sambad — C3(d), C5, C6, Pl
- Uttaran (magazine) — C5

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- Two Lives: Engineering and the Pen
- Foundations: The Bengali Rationalist Tradition
- Four Fields of Work
- A Documented Episode: October 2019
- Bibliography and Books
- The Evidence Tiers and the Plates



Anabil Sengupta — civil engineer, science writer and rationalist activist. His work has appeared in Puber Kalam, Uttarbanga Sambad, Ekdin, Aajkaal, Ganashakti, Anandabazar Patrika and Gyan O Bigyan.