

## FACULTY PROFILE

1. Name: Anil Bhaumik
2. Father's Name: Sambhu Bhaumik
3. Designation: SACT-II
4. Office Address: Bagnan College, Khalore, P.O. & P.S. Bagnan,  
Dist.- Howrah, Pin Code- 711303, West Bengal
5. Date of Birth: 04/10/1972
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7. Mobile Phone: 9800429940



Photograph

### 8. Academic & Professional Qualifications:

| Sl. No. | Name of Examination Passed | Institution (Studied/Appeared From) | Name of Board/University/Institute | Year of Passing | Class / Grade |
|---------|----------------------------|-------------------------------------|------------------------------------|-----------------|---------------|
| 1.      | Madyamik                   | Parmanandapur R.N Vidyapith         | WBBSE                              | 1988            | 46            |
| 2.      | H.S                        | Khukurdaha I.C.M.M High School(H.S) | WBCHSE                             | 1991            | 48            |
| 3.      | B.A                        | Bagnan College                      | UNIVERSITY OF CALCUTTA             | 1995            | 51            |
| 4.      | M.A                        | K.U                                 | K.U                                | 1997            | 59            |
| 5.      |                            |                                     |                                    |                 |               |
| 6.      |                            |                                     |                                    |                 |               |
| 7.      |                            |                                     |                                    |                 |               |
| 8.      |                            |                                     |                                    |                 |               |

**9. Professional Training Programmes / Other Certificates:**

| <b>Sl. No.</b> | <b>Courses/Training</b> | <b>Institution</b> | <b>University/Institute</b> | <b>Year</b> | <b>Grade</b> |
|----------------|-------------------------|--------------------|-----------------------------|-------------|--------------|
| 1.             | N.A                     |                    |                             |             |              |
| 2.             |                         |                    |                             |             |              |
| 3.             |                         |                    |                             |             |              |
| 4.             |                         |                    |                             |             |              |
| 5.             |                         |                    |                             |             |              |
| 6.             |                         |                    |                             |             |              |
| 7.             |                         |                    |                             |             |              |
| 8.             |                         |                    |                             |             |              |
| 9.             |                         |                    |                             |             |              |
| 10.            |                         |                    |                             |             |              |

**10. Teaching Experiences:**

| <b>Sl. No.</b> | <b>Name of College / University</b> | <b>Designation</b> | <b>District</b> | <b>Nature of Appointment</b> | <b>Period/Academic Session</b> |
|----------------|-------------------------------------|--------------------|-----------------|------------------------------|--------------------------------|
| 1.             | Bagnan College                      | SACT- II           | Howrah          | Temporary                    | 2001-2002 to 2023-2024         |
| 2.             |                                     |                    |                 |                              |                                |
| 3.             |                                     |                    |                 |                              |                                |
| 4.             |                                     |                    |                 |                              |                                |
| 5.             |                                     |                    |                 |                              |                                |
| 6.             |                                     |                    |                 |                              |                                |

**11. Published Books & Book Review in Journal:**

| <b>Sl. No.</b> | <b>Title of Books</b> | <b>Course Covered</b> | <b>ISBN Numbers</b> | <b>Publishers</b> |
|----------------|-----------------------|-----------------------|---------------------|-------------------|
| 1.             | N.A                   |                       |                     |                   |
| 2.             |                       |                       |                     |                   |
| 3.             |                       |                       |                     |                   |
| 4.             |                       |                       |                     |                   |

**12. Projects & FDP Undertaken (Self Financing & UGC Funding)**

| <b>Sl. No.</b> | <b>Name of the Project</b> | <b>University / Institute /UGC</b> | <b>Year</b> |
|----------------|----------------------------|------------------------------------|-------------|
| 1.             | N.A                        |                                    |             |
| 2.             |                            |                                    |             |
| 3.             |                            |                                    |             |

**13. Participation in International, National, State & Regional Level Seminars /Workshops:**

| Sl. No.                              | International Seminar / Conference | National Seminar / Conference | State Level Seminar/Workshop | Regional & Institutional Level Seminar/Workshops/ Training |
|--------------------------------------|------------------------------------|-------------------------------|------------------------------|--|
| Total No. of Participation (Approx.) | N.A                                |                               |                              |  |
|                                      |                                    |                               |                              |  |

**14. Papers Presented in Conferences / Seminars**

| Sl. No. | Presentation of Papers | Title of Paper/Discussant /Speaker | Institutions Organised | Year |
|---------|------------------------|------------------------------------|------------------------|------|
| 1.      | N.A                    |                                    |                        |      |
| 2.      |                        |                                    |                        |      |
| 3.      |                        |                                    |                        |      |

**15. Acted as Resource Person/Discussant/ Chairperson/ Chief Guest**

| Sl. No. | Conference / Seminar | Conference & Discussant /Speaker | Institutions Organised | Year |
|---------|----------------------|----------------------------------|------------------------|------|
| 1.      | N.A                  |                                  |                        |      |
| 2.      |                      |                                  |                        |      |
| 3.      |                      |                                  |                        |      |
| 4.      |                      |                                  |                        |      |

**16. Membership in Professional Bodies/Associations:**

| <b>Sl. No.</b> | <b>Name of Associations</b> | <b>Membership</b> |
|----------------|-----------------------------|-------------------|
| 1.             | N.A                         |                   |
| 2.             |                             |                   |
| 3.             |                             |                   |
| 4.             |                             |                   |

**17. Area of Interest & Others Involvement (maximum 100 words):**

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