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Manifestation of Education

Multi-disciplinary, Peer Reviewed Research Journal



KANYASHREE UNIVERSITY
Krishnagar Government College Campus
Krishnagar, Dist-Nadia, West Bengal, Pin-741101



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Message from Vice Chancellor

It is a great pleasure to know that Kanyashree University has brought out its debut issue of our journal 'Manifestation of Education'. Really it's a great endeavour of all our academic segments especially the teachers, students and non teaching employees. This multi disciplinary journal is well cultivated and needless to say that the articles are the 'brain-child' of those dignitaries who are the best precursor of Education. The different aspects of Education in every nook and corner of our life has been thoroughly discussed. May this journal be successful and remain in the minds of all for years together.



Mita Banerjee

Prof. Dr. Mita Banerjee
Vice Chancellor
Kanyashree University



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1. A STUDY OF TEST ANXIETY IN RELATION TO ACADEMIC ACHIEVEMENT OF SECONDARY SCHOOL STUDENTS

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Abstract

Test Anxiety is a vital issue for secondary students as their academic career begins from this level. So the students are terrified to take the exam. The present study was an attempt by the researcher to assess the relation of test anxiety with academic achievement among the secondary school students. The sample consisted of 100 students of secondary level from various secondary schools of North 24 Parganas in West Bengal. The stratified random sampling technique was used for the selection of sample in the present study. The researcher has developed a self made questionnaire followed by Likert's five point scale i.e. Always, Often, Sometimes, Rare and Not at all. For the analysis of data correlation was used by the researcher in the present study. The results of the study revealed that test anxiety of the students has a negative impact on students' life when one's test anxiety increased, the academic achievement of that student decreased.

Keywords: Test Anxiety, Academic achievement, Secondary School Students.

Introduction

Anxiety refers to feelings of worry, nervousness, apprehension, or fear commonly experienced by people when faced with something they view as challenging in various forms that may be a test, speaking and performing in public, a job interview, or any other stress-inducing events. Anxiety is a much more complicated phenomenon than general activation-arousal physiological state of the body.

The term "Test Anxiety" denotes a psychological condition that leads learner to feel uneasiness or apprehending unreasonable fears before, during and after examination. Most of the students feel such an anxiety before the test. A few students is so much anxious that it affects their grades badly. It is this anxiety which prevents them to be successful in their academic life, that they cannot put their best effort in the exams, though they have much knowledge and skills. It is a temporary psychological state which can be prevented if they are taken proper care to get relieved from such an anxiety and uplift their confidence to a higher level which will enable them to perform much better. It is proved that in examination the students, having test anxiety do not achieve success than the students having no anxiety. Test anxiety centres on the fear of performance in social situations due to the threat of embarrassment. When students become victim of test anxiety, then various types of psychological changes are noticed in them. The cognitive changes that can be noticed in him/her are anger, fear, frustration, cherishing negative thoughts and to compare himself/herself with others. Test anxiety occurs among the students for various reasons such as, pressure of the parents, lack of preparation, fear of failure, weak history of exams, irrelevant thoughts etc. Text anxiety leaves negative impact on the students. Test Anxiety causes an impediment on his way to progress.

There are so many types of anxieties; test-anxiety is one of them. In academic institution, test is mandatory for students to assess their academic achievement. Sometimes this type of evaluation process creates anxiety in the students. This is called Test-anxiety, excessive level of test anxiety lowers down the self-confidence levels among the students. Test-anxiety of the students at any stages of education is a common problem. It is not only hampers students' self-confidence, but also creates hindrances to reach the level of self-actualization and learning outcome. Therefore the concept and regard to self cannot be developed.

Academic achievement is an important criterion to the students since it determines higher education, professional life and other important aspects of their life. Qualification and skill of students are determined only on the basis of their Academic achievement. Therefore, Academic achievement plays a vital role in the post academic life of the students. Intelligence reading, interest, test anxiety etc. leave tremendous impact on Academic achievement.

Review of Related Literature

Ndiranguet *al.* (2008) conducted a study on “*An investigation of the relationship between Test Anxiety and Academic Performance in Secondary Schools in Nyeri district, Kenya*”. This research suggested that the Students experience high test anxiety before they sit their examinations which can be detrimental to their academic performance and the Test anxiety may not be one of the factors that contribute significantly to poor academic performance.

Rana&Mahmood (2010) conducted a study on “*The Relationship between Test Anxiety and Academic Achievement*” This study was found that a significant negative relationship exists between test anxiety scores and students’ achievement scores. Results showed that a cognitive factor (worry) contributes more in test anxiety than affective factors (emotional). Therefore, it is concluded that test anxiety is one of the factors which are responsible for students’ underachievement and low performance but it can be managed by appropriate training of students in dealing with factors causing test anxiety.

Kashfi et al. (2011) have conducted a study on “*The relationship between test anxiety and educational performance among the students at School of Health and Nutrition, Shiraz University of Medical Sciences in 2011*”. This study found that no statistically significant relationship between test anxiety and educational performance and a significant relationship was observed between GPA and gender and marital status.

Roy & Ghosh (2013) have conducted a study on “*Test Anxiety and Academic Performance of School Students*”. This research suggested that test anxiety adversely affects the performance of the school students and female students have higher percentage in high level of test anxiety than male students.

Sehnaz (2015) has conducted a study on “*A study on the Level of Test Anxiety of B.A. 2nd Semester Students of Provincialised Colleges of Nalbari Town in Relation to their Academic Achievement*”. This study was found that there is a significant positive correlation between test anxiety and academic achievement of B.A. 2nd semester students of provincialised colleges of Nalbari Town.

Duraku (2016) has conducted a study on “*Factors Influencing Test Anxiety among University Students*”. This study revealed that undergraduate students reported significantly higher levels of test anxiety compared to graduate students. Regarding anxiety reduction factors, Masters students reported higher levels of confidence, study skills, receiving good grades, and prior information gained compared to undergraduate students.

Msayar et al. (2016) have conducted a study on “*The Relationship Between Test Anxiety and Academic Self-Regulated Learning Among Foundation Students*”. This study was found that there was no statistically significant difference between male and female in their test anxiety and also the result showed that there was a statistically significant difference between male and female in their academic self-regulated.

Needs and Significance of the Study

The present study is about test anxiety of secondary school students in the district of North 24 Parganas. Test Anxiety plays an importance role for good Academic achievement of students. The present study will help teachers, parents, guide scholar & counselor to understand the test anxiety of secondary students.

Delimitations of the Study

1. The study was delimited to the North 24 Parganas district of West Bengal.
2. The study covered only the students of academic achievement of class X.
3. The study covered only WBBSE students of West Bengal. But other boards students like ICSE, ISC, and CBSE etc. were not covered in this research.

Objectives of the Study

To study the relation between Test Anxiety and Academic Achievement of Secondary School Students.

Hypothesis of the Study

H₀₁ : There is a significant relationship between the level of Test Anxiety and Academic Achievement of the students of Secondary School students.

Population of the Study

All the students of secondary schools under the West Bengal Board of Secondary Education (WBBSE) of North 24 Parganas district were the population for the present study.

Sample of the Study

The researcher selected 100 secondary school students of class X in West Bengal for the sample under study. The students in the sample were from four schools of North 24 Parganas district of West Bengal, two from rural and two from urban areas. Twenty-five students each from one boy school, one girl school and two co-ed schools were taken for his present study.

Sampling Technique

The Stratified Random sampling technique has been used in the selection of the sample. The researcher selected four secondary level schools under WBBSE of the North 24 Parganas district randomly to collect reliable, valid and unbiased data.

Data Collection Procedure and Scoring:

The tool was administered upon the Xth grade students of four selected secondary schools under WBBSE in North 24 Parganas district. The authority and the concerned class of each school were informed well in advance by the researcher for the purpose of collection of data. On the day of data collection, the researcher clearly and categorically explained the instruction to the students in the class regarding what to do and how to answer the 30 items of the questionnaire within the time frame. After completion of the answering by all the students, the filled in questionnaire were collected from all the students. The researcher calculated the total score on a questionnaire by computing the score against each and every item. In computing the score of each items of the questionnaire, the researcher used direct scoring method of 5-4-3-2-1 in case of positive item, and in case of negative items, reverse scoring method of 1-2-3-4-5 was used.

Statistical Tools used for Data Analysis:

Pearson correlation was used as a statistical tool to find out the relationship between test anxiety and academic achievement and conclusion was reached accordingly.

Result and Discussion

H₀₁ : There is a significant relationship between the level of Test Anxiety and Academic Achievement of Secondary School students.

	N	df	Pearson Correlation (r)	p	Significance
Test Anxiety	100	98	-0.328	0.001	Significant at 0.01 level
Academic Achievement					

Discussion

There is significant negative relationship ($p < 0.000$) between Test Anxiety and Academic Achievement as we see from the correlation value of -0.328 at 0.01 level of significance. Therefore it can be said that as the test anxiety increases, the academic achievement of the secondary school students decreases.

Conclusion

From the result and discussion we can say that majority of the students experience a notable level of test anxiety before the examination which has drastic effect on his/her academic achievement. In this study, we notice that test anxiety has a negative correlation with academic achievement, meaning increase of test anxiety decreases academic achievement and vice-versa. It may be concluded that we stay in a performance based society.

When students go through stress before any test, test anxiety impacts significantly on their performance. The students can be helped by teachers and parents by going through psychological treatment.

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2. HUMAN RIGHTS OF THE MINORITIES – AN OVERVIEW OF THE INTERNATIONAL LAWS

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Abstract

Since the United Nation was founded in 1945, the fundamental human rights, dignity and worth of human person, the equal rights of men and women, as well as great and small nations, have become a well-established reality. Human rights are necessary for every individual to develop their personality, human traits, intelligence and conscience to satisfy their spiritual and other higher demands, as they are an inalienable part of their nature. However, there are few groups of individuals that do not form a core group of the society and who are constant victims of majority. These group are generally known as “minority”. The international community developed a number of conventions to safeguard these individuals on a national level in order to protect them. In this paper the author attempts to provide an overview of the international laws of human right pertaining to minorities, as well as the nation’s obligations to defend rights of the minorities

Keywords: minority, rights of minorities, human rights, international laws

Human Rights of the Minorities – An Overview of the International Laws

UN Secretary General Ban Ki-moon rightly stated that “In every civilized society respect for human rights is a basic requirement for the existence of human being.” Dignity and worth are both inherent in a person and anything that contributes to human being’s dignified and free existence is recognized as human rights. (Subramanian D. , 1997, p. 3) Despite renewing trust in human rights internationally as well as nationally, out of all vulnerable groups the rights of the minorities are neglected and this problem has unfairly affected the minority groups and caused them to face discrimination on basis of their ethnicity, culture, language and religion.

Until the nineteenth century, religious minorities were the only ones whose rights were protected. After 1849, the concept of minority was expanded, and ethnic, linguistic, religious, indigenous and sexual minorities, like any other vulnerable groups such as women, elderly, children, and the disabled, became part of the international laws of human rights. Unfortunately, they have failed to accomplish much, since attempts to codify the rights of sexual minorities have met with fierce opposition from the UN members. As a result, the scope of this article is limited to discussing the international legal position on the rights of other classes of minorities from a humanitarian view point.

What is Minority?

The United Nations Minorities Declaration, adopted by consensus in 1992, refers to minorities as having a national or ethnic, cultural, religious, or linguistic identity, and States are required to protect their existence. Earlier there was no particular instrument in the legal world of the International law dealing with the minority’s right. Their Rights were known after the Charter and the United Nation came into existence. Thereafter, when the minorities’ right were recognized in various other International Conventions, the issues concerning their rights was not given any importance and was not acknowledge by the international communities as well. It was only after the fall of the Soviet Union in the late 1960s, during the third stage of globalization and liberation of economic interest of the States, the minorities’ rights gained international recognition.

After the passing of numerous Conventions, Covenants and Declarations dealing with the human rights of minorities in general or in particular, still there is no universally accepted standard meaning of the term “minority”. This is mainly because various state parties have different approach to define the term in their municipal legal parlance hence unable to reach a common definition. This schism also prevented the UN Sub-Commission on the Prevention of Discrimination and Protection of Minorities from developing any acceptable definition.

However, Mr. Francesco Capotorti, the Sub Commission’s Special Rapporteur, defines a minority as –

“A group numerically inferior to the rest of the population of a state in a non-dominant position, whose member being nationals of the state possess ethnic, religious or linguistic characteristics differ from those of the rest of the population and show, if only implicitly a sense of solidarity, directed towards preserving the culture, tradition, religion or language.”

Another member of the Sub Commission proposed an update to the original definition in 1956. As a result, it is as follows:

“A group of cities of States, constituting a numeral minority and in a non-dominant position in that State, endowed with ethnic, religious or linguistic characteristics which differ from those of the majority of the population, having a sense of solitary with one another motivated, if only implicitly, but a collective will to survive and whose aim is to achieve equality with the majority in fact and in law.”(Chandra, 2005, p. 266)

While the nationality criterion in the preceding definition has been questioned on several occasions, the necessity of being in a non-dominant position remains critical. In most cases, a minority group will be numerical minority. In some cases, a group that is majority in a state may be non-dominant in a specific section of that state. Furthermore, it has been suggested that subjective criteria, such as the desire of members of the groups in question to preserve their own characteristics and the desire of the individuals to be considered members of that group, should be combined with specific objective requirements that are listed in the Capootorti definition. It is generally agreed that minority status recognition should be based on both factors, rather than just on the discretion of the state.

People with disabilities, members of certain political organization and people of certain identity such as lesbians, gays, bisexuals, transgender are all frequently asked whether they fall under the category of minorities or not. Whereas the United Nations Minorities Declaration is committed to combat multiple discrimination and address situations in which a member of a national ethnic, religious, or linguistic minority is treated unfairly on grounds such as gender, disability, or sexual orientation. Similarly, minorities are frequently found to be among the most marginalized group in every nations, such as HIV/AIDS, and in society, and are badly affected by, for example, pandemic.

Whether Indigenous people are minorities?

Indigenous people, also known as aboriginal people or “first peoples,” tribal people and autochthons. (Agarwal D. H., 2017, p. 886) They are often the descendants of individuals who lived in a country or a geographical region at the time when people of different culture or origin came, and eventually became dominant through conquest, occupation or colonization or other ways. (Agarwal D. H., 2017, p. 886) They belong to non-dominant section of society and identify themselves as indigenous people. The Vienna Declaration recognized the importance of promoting and protecting indigenous people’s rights and stated that States should, in accordance with international law, take concerted positive steps to ensure respect for all human rights and fundamental freedoms of indigenous people based on equality and non-discrimination, as well as recognize the value diversity of their distinct identities, culture, and social organization. International Labour Organization (ILO) later in 1989 adopted Convention (No.169) concerning Indigenous and Tribal Peoples in Independent Countries. This Convention applies to those tribal people whose social, cultural and economic conditions set them apart from the rest of the national society, and whose status is regulated entirely or partially by their own customs or traditions or by special legislations. On September 13, 2007, the general Assembly adopted a landmark Declaration on Rights of Indigenous Peoples which contains 29 Articles for preserving and protecting the rights of the indigenous people. (Agarwal D. H., 2017, p. 887)

As UN commits to ensure the protection of the indigenous people in practice, indigenous people and minorities share number of linkages and commonalities. Both are typically non-dominant in the nation in which they reside, with cultures, languages, and religious beliefs that differ from those of the dominant groups. Both have a strong desire to preserve and promote their cultural identities. Thus, the situations which indigenous people face indicates that indigenous community may find itself in a minority like conditions and indigenous people can claim minorities right under International Law.

Do minority rights apply to stateless persons?

When a person does not have the nationality of any country he is known as a stateless person. It is possible for someone to be without a nationality whether unintentionally or purposefully, through no fault of his. (Agarwal D. H., 2017, p. 881) For example, when an illegitimate kid is born in a state that does not apply jus soli to an alien mother, the same does not acquire nationality under the state’s national law, and when a child is born in such a state where parents do not have nationality, the child becomes a stateless person. After birth, statelessness is also possible. It could happen as a result of penalty or other means of deprivation or loss of nationality. A stateless person does not have the rights that a person has under international law. (Agarwal D. H., 2017, p. 881) In order to prevent people from becoming a stateless person various International Convention and Declaration were adopted such as Conflict of Nationality Laws of 1930, Article 15 of the Universal Declaration of Human Rights provided that each person is entitled to have nationality and the nationality of any person cannot be taken or snatched arbitrarily, Convention on Status of Stateless Person of 1954 commits to regulate and improve the judicial status of the stateless person. The commentary of Working Group on Minorities clarified the substantive

content of the United Nations Minorities Declaration by stating that “citizenship as such should not be a differentiating feature that prohibits some people or groups from enjoying the benefits of citizenship.”

Thus, minority rights have been extended to “recently arrived migrants who share ethnic, religious, or linguistic identity under international law.” Their treatment should be based on the principle of non-discrimination, which is represented in all human rights laws and protocols. Indeed, various instruments directly affecting minorities ensure the right to be free of discrimination. The International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Family, the Convention on the Status of Stateless Persons, the Convention on the Status of Refugees, and the Convention on the Status of Stateless Persons are among them.

Significance of the Minority Rights

The following can be identified as major concerns based on the experienced of minority communities around the world –

1. Protection and Existence of Minorities

During any crisis, minorities’ bodily integrity is jeopardized and special care should be made to ensure that minorities, particularly those who are internally displaced within their own country, are protected. According to the Durban Declaration of 2001, (para 66) states that “the ethnic, cultural, linguistic and religious identity of minorities where they exist must be protected, belongings of such persons such be treated equally and such should be allowed to enjoy their rights without any discrimination.”

2. Safeguarding the identity of minorities

The promotion and protection of minorities’ identities are central to their rights. Promoting and protecting their identities prevent forced inclusion and loss of religion, culture, and languages which are the very foundation of any civilization. Thus minority rights are to be respected while also ensuring that any unequal treatment of any groups or individuals belonging to such group shall not be tolerated. Thus, a democratic society is required not only to recognize others ethnic, linguistic, cultural and religious identity, but also help create proper conditions for them to express, preserve and develop it.

3. Right to Participate Effectively

Minorities of every country find difficult to engage in public affairs and in political, economic, social and cultural affairs of the country in which they live. Such groups are often socially isolated. Thus it is important to have a mechanism which helps to combat and establish circumstances for successful involvement of members of national minorities in cultural, economic, social and public concerns, particularly those immediately impacting them.

4. Enjoyment of Equal Status

Minorities are underprivileged, compromised, and vulnerable. It becomes important to provide extensive safeguards to guarantee that they have the same rights as the rest of the society. Thus, minority rights help to ensure that all members of society enjoy their human rights in a balanced manner. The goal here is to ensure that the member of the minority groups enjoy equal rights with members of the majority. For instance, promoting fair access to education for all person with respect to national minorities vital because education provides tremendous development, it strengthens communities and encourages the practice of individual liberties.

International Law Protecting the Rights of the Minority

Every country is a mosaic, where majority share same history, culture and background, then we have minorities who have their own distinctive characteristics. Peaceful alliance of various national, ethnic, linguistic, and religious groups benefits any country. The International Human Rights instruments apply to everyone, however, specific standards have been developed to protect minorities. The convention on the Prevention and Punishment of the Crime of Genocide adopted in 1948, is the first to address the protection of minorities through genocide without using the term minorities. General Assembly on December 18, 1992 adopted the Declaration on the Rights of Persons belonging to National or Ethnic, Religious or Linguistic Minority. The Declaration proclaimed special rights for the minorities to provide political and social stability of states in which they live- (Agarwal D. H., 2017, p. 891)

1. Protection of the minority's existence, as well as their national or religious, ethnic, cultural and linguistic identities, must be protected by the State laws within their respective territories. (Article 1)
2. Minority members have the right to enjoy their own culture, to profess and practice their own religion and speak their own language. (Article 2)
3. Members of the minority have the right to actively participate in the cultural, social, economic and political life. (Para 3, Article 2)
4. Minority members have right to establish and maintain associations. (Para 4, Article 2)
5. Minority members have the right to establish and maintain free and peaceful contacts with other members of their group without any fear of discrimination. (Para 5, Article 2)
6. Minorities have the right to exercise their rights both individually and collectively with other members of their group without fear of discrimination. (Article 3)

This Declaration also made States responsible for protecting and promoting the rights of minorities by taking measures to ensure full and effective exercise of their human rights without any discrimination. (Agarwal D. H., 2017, p. 891)

1. States should provide opportunities for minorities to learn their mother tongue and fully participate in their country's economic progress and development. (Para 3, Article 4)
2. State should cooperate on issues concerning minorities, including exchange of information and experiences, to foster mutual understanding. (Article 6)
3. Encourage people to respect the rights outlined in the Declaration. (Article 7)

The World Conference on Human Rights, held in Vienna in 1993, encouraged all states international institution to promote and safeguard the rights of people belonging to national or ethnic minorities, as well as religious and linguistic minorities, according to the standards of international human right. (Agarwal D. H., 2017, p. 891)

The International Covenant on Civil and Political Rights under Article 27 provides that "Person belonging to ethnic, religious and linguistic minorities shall not be denied the right to enjoy their own culture, to profess and practice their own religion, or to use their own language." Hence, States that have ratified the Covenant must guarantee that all people living under their authority have access to their right. (Agarwal D. , 2017, p. 892)

After acknowledging that religion or belief is one of the essential characteristics of every individual, the General Assembly issued a special Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief in 1981. This Declaration said that under Article 18 of the Covenant on Civil and Political Rights, "the right to freedom of mind, conscience, and religion includes freedom to practice any religion or belief of one's choosing. No one should be discriminated against on the basis of religion by any state, institutions, or group of people." (Subramanian S. , 1997, p. 26) Article 7 of the Declaration stated that every state must include freedom of religion and belief in its national legislation. (Agarwal D. H., 2017, p. 892)

Convention on the Rights of the Child, Article 30, provides that "A child belonging to an ethnic, religious, linguistic minority or a person of indigenous origin shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practice his or her own culture, religion, or to use his or her own language in those States where ethnic, religious, or linguistic minorities or persons of indigenous origin exist." (Subramanian S. , 1997, p. 129)

The International Covenant on Economic, Social and Cultural Rights, Article 2 para 2, states that "The State parties to the present Covenant agree to ensure that the rights enshrined in the present Covenant are exercised without regard to race, colour, sex, language, religion, political or order opinion, national or social origin, property, birth or other status." (Subramanian S. , Human Rights International Challenges, 1997, p. 41)

And to ensure that the State Parties have fulfilled these above obligations. Various international committees have been set up, such as the Human Right Committee, the Committee on Economic, Social, and Cultural Rights, the Committee on the Rights of the Child, the Committee on the Elimination of Racial Discrimination and many more, those that are especially relevant to minority rights. All these committees are in charge of enforcing and monitoring the implementations of the rights of the minority and the State parties are required to provide periodic reports to the relevant committees describing the legislative, judiciary, policy and other measure taken to protect the minority's enjoyment as defined in the instrument.

Conclusion

It is clear from the preceding explanation that the growth of principles for the protection of the minority has been slow and fragmented. The lists of provisions dispersed throughout the international instruments clearly demonstrates that international law of human rights lacks a direct remedy to compel the states parties to preserve the rights of the minority constantly. Despite having legal and constitutional dictums, the member states owing to internal conflicts and political compulsions frequently fail to fulfil their obligations.

Minorities face socio-economic, cultural, legal discrimination everywhere. Although these issues are universally recognized yet it is found that bulk of state's population lack the understanding the gravity of these issues that affects these minority group. Thus, it becomes important for the States to take responsibility to address these crucial issues to the general public so that no one is robbed of their basic human rights.

Proper awareness of the human rights in our society will help to have the ability to understanding the difficulties faced by the other people. Thus, it is important for that state to commit and ensure that each and every person respects and values the diversities of minority's culture and identity.

Thus, the State have the responsibility to take actions and defend the rights of minorities that they have declared and adopted in an international forum. These commitment to minority's right will pave the road for them to expand, preserve, practice their culture, language and religion without any fear of retaliation or political gimmicks from member states. When students go through stress before any test, test anxiety impacts significantly on their performance. The students can be helped by teachers and parents by going through psychological treatment.

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3. ALOKUJJAL BHARAT: INDIAN AGRICULTURAL CIVILIZATION AND SCIENCE IN LIGHT OF CHOTONAGPUR TOTEMIC KUDMALI (MAHATA / MAHATO) SOCIO-ENVIRONMENTAL TRIBAL CULTURE FROM ANCIENT TO 21ST CENTURY

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Abstract

The most ancient civilization in the world is Agricultural Civilization. From this source, Indian Civilization and Science develop, originally, from "Indus Valley Civilization". It is, no doubt, a good and well decorated agriculture civilization on Indus Valley. Dr. Jonathan Mark Kenoyer, in his famous researchable book, (1998) "Indus Valley Civilization" (Oman & Afghanistan) traced that the agricultural civilization began before 10,000 years ago. Another famous scientist, Dr. Aninda Sarkar, Prof. of Geology of Kharagpur IIT determined in 2000 that the exact age of agriculture is 8,500 years with the help of Carbon-14 in "Archaeological Survey of India" (ASI) in his famous journal "Nature". It is noted in "cradles of civilization". Besides, MJ Ferreira Da Silva traced in Cardiff University in 2012 in his famous thesis, "Hunting pressure and the population genetic patterns and sex-mediated dispersal in the Guinea Baboon in Guinea-Bissau" that the human beings started agriculture from 15,000-25,000 years ago. The then period the human beings used science for developing agriculture. Some instances are cited: 'cart wheel', 'husking' made of wood, 'Ghani' (extracting oil), 'Jata' (extracting pulse), 'Thara' (water picking up). Indian civilization and science developed in light of chotonagpur totemic kudmali (Mahata/Mahato) socio-environmental tribal culture. In the history of Indus Valley Civilization, the samples and specimens of totemic kudmali (Mahata/Mahato) culture are related with very much similar point of view of Indus Valley Civilization. They are agriculturalist and used primitive technology and science like plough, cart wheel, pottery utensils etc. 'Bhaid' (a group of same totemic people) is a system for co-operation, sympathy, and understanding like 'National Integration, among native country. The relation among kharawal communities and hitmitan communities is like 'International Relationship' towards foreign countries, totemic kudmali (Mahata/Mahato) culture shares with different castes and communities. In their cultures, mathematics, life science, physical science, engineering, astronomy, behavioral psychology, Geography etc are profound.

Keywords: Indian, Civilization, Science, Kudmi, Socio-Environmental.

Introduction

India, no doubt, is a high civilized and lofty cultured country. In this sense this civilization and culture are based on science, especially, astrological science in reference with agricultural civilization. However, the formation of India emerges from religions foundation. It is correct from one view of point; similarly, on the other hand culture and scientific elements fulfill the molding form of India. It is firmly said that kharawal civilization including totemic kudmali (Mahata/Mahato) culture and astrological science influence immensely on India. To enlighten India, it is not only the contribution of 'kharawal communities' like Santal, Kudmi, Munda, Deshwali, Mahali, Khora, Kol, Bhil, Orang, Gond, Bedia, Birhord but also large contribution like the 'Hitmitan' communities like blacksmith, carpenter, grocer, potter, barber, cobbler, weaver etc. So, the civilization and cultural background of India became with very beautiful by dint of the above mentioned. India is a large pouted country. Its elasticity and capacity is enormous. If we look at the geographical and historical background, we easily comprehend that the agriculture based civilization is very much ancient and glorious. To quote with Baskey Ram Sundaram's own words in his famous book "Searching origin of world culture in the light of Santali Language", "It is nothing but Indian civilization and culture, ancient as well as primitive just like Santal, Munda aboriginal tribes and primitive Dravidian tribes mix up". Today's civilization and culture started from 7000-5500 B.C. in Mehrgarh surrounding 495 acre land in centre of agriculture. It is prominently noted that the foundation of agricultural civilization set in 7,500-8,000 B.C. (Pathcholge Itikatha, part – II). However, it is obviously Proto-Dravidian common group and their language is Proto-Dravidian common shape of Pashupati, Nataraj Murti, earthen pots, worshiping of natural elements like wind, water, fire farmhouse, cannels, domestic animals like Cows, Goats, Oxen, etc. So, it is confirmed that the animists lived there and their livelihood is agriculture. In centre of agriculture, a hitmitan (benevolent) communities circle was formed and their understanding is excellence. They expressed their language and the followers must be obeyed their religions customs and norms.

Objectives of the Study

- i. To know about the source of Indian civilization.
- ii. To highlight about the Totemic kudmi (Mahata/Mahato) of Chotonagpur.
- iii. To expose the cultural science of totemic kudmi (Mahata/Mahato).
- iv. To relate totemic kudmali (Mahata/Mahato) culture and science.
- v. To describe the contribution of kudmali (Mahata/Mahato) culture on Indian civilization.

Review of Related Study

A review of related study is a comprehensive summary of previous research on a topic. It deals with scholarly articles, books and different relevant sources to a particular area of a research. It shares, enumerates, narrates, summarizes, objectively evaluates and clarifies the earlier topic. To Paul (2010) literature review is, “the selection of available documents (both published and unpublished on the topic) which contain information, idea, data and evidence written from a particular stand point to fulfill certain aims or express certain views on the nature of the topic and new it is to be investigated and the effective evaluation of these documents in relation to the research being proposed.”

However, reviews of related studies are mentioned:

- i. Scientific and Technological Developments in Indian Heritage: A Review. (Tejinder Singh, Ramandeep Kaur, DOI: 10.13140/2.1.4318.0803, January 2014)
- ii. A glimpse of Science, Technology, and Mathematics in Ancient India: Social and Cultural perspective. (Utpal Anand, Sourabh Soni, July 2018: The Journal of Social and Political Studies 1 (2): 225-231, DOI: 10.31014/aor.1991.01.02.16).

Methodology of Study

- i. Study Method: Qualitative (descriptive, textual analysis within a framework).
- ii. Sampling technique: Non-probability technique
- iii. Study population: Alokujjal Bharat: India civilization and science in light of chotonagpur totemic kudmali (Mahata/Mahato) socio-environmental tribal culture.
- iv. Inclusion: Chotonagpur Totemic kudmali (Mahata/Mahato) socio-Environmental tribal culture.
- v. Exclusion criteria: Not observe the whole community of our country.

Agricultural Indian Civilization through Totemic Kudmali Culture (Mahata/Mahato):

Immensely, it is said that the germination process began more than 10,000 years ago by means of Kudmi female community, especially, teenager groups. This germination festival involve in sound therapy has been called as ‘Karam’. The germination process is known as ‘Joya’. We cite quotations:

*“konare karam Gosai anla Nayati re,
Kurum nadik dhaire kone re karala khati.
Chaua puta lei Gosai korle khatire,
Tahari banaul khati e kurumek pani re
An khati korla, thahi phataoni,
Hel aj dhan, ghar bharti heli ani.
Ajre karam Gosai thahari lagi re.
Etheek nabai geet thahari iyadhi.
Bhinsar hel mahan dala lei baharai
Bala save phulalai kurum paharai
Kurum phahare khati bor phula je ahek
Kono phula tharab dala bhari re Gosai
Ahe puji lebe ga mukhral tai ga Gosai
Bhaia mar paoat ghar bharti dhan”.*

So, agriculture began beside the river of Kurrum with the element of water that originates from Kurrum Valley. The main God is ‘Karam Gosai’ i.e. ‘Bura Baba (Shive) we know all that for agriculture system, the most urgent element is land. So, land was favorable under the downhill and the water system was enough and the God – ‘Gosai’ worships as ‘Dharam’ i.e. the symbol of Sun. so, the natural elements – land, water, sunshine are inevitable for agriculture. Again it is noted in ‘Biha Geet’ (Marriage Song):

***“Kaise aole bhaia Sindhu pare ga:
Ahe dhekhi morgat durdurai ga:
Mai e more rakhlahi naya thaka dala
Torbinu bohin, khadai Harppan bhakhalia
Thahamane dhe a mai e pachan gahama ga:
Harppan authe piyas meta ab bipasai ga:”
Besides, it is also referred in Jhumur Song:
“Khaha malin baja jora ra domosa
Suna malini go, khaha malin bajai karatal”***

Therefore, the above places like Kurrum river, Harappa and Malancha country are the agricultural places that borne out by the hands of Kudmi and the kharayal communities who set up their residence before the coming of Arayans and they built a gorgeous civilization with the help of Hitmitan (Barber, carpenter, blacksmith, weaver, washerman etc. Moreover, it is depicted, nicely; in the totemic group though ‘Badhna Song’ (Worship of Cows):

***“Ahire – Kone pahare kerī kanchi kanchi ghasre babu ho
Kona nagarekeri domin
Soru soru batiauo supoti bonoto hou
Seho supe gai ani chumai.
Ahire – Kurrum pahare kerī kanchi kanchi ghasre babu ho
Haradippi nagarekeri bash
Soru soru batiauo supoti bonoto hou
Seho supe gai ani chumai.***

Here, we see that the hitmitan communities like ‘dom’ (a man who makes wooden Bamboo) of Haradippi collects grass from Kurrum hill and they make nice kulo that is too much essential for Worshipping cows in Badhna parab. So, there is a close relation between agricultural community and co-relating community. The area is clearly mentioned in the ‘Joya Geet’ (Germination of seeds):

***“Chal bhari farat loya dingla ga
Bhai mor legata sagar mane ga.
Barise uthal jai pach ladik muhan ga
Dekhi mor hisa dukha bharta gata.
Kaise piya legbe pach ladik muhan ga
Kaise piya pahachaba sasuke dhehari”***

It is firmly said that the place is Sindus including Harappan civilization that spreads Mehrgarh. Five rivers refer to ‘Sutlej’, ‘Beas’, ‘Ravi’, ‘Chenab’ and ‘Jhelum’. The Sindus has five sub rivers. The different types of vegetables like gourd, cucumber etc produce on the bank of Sindus and the soil is no doubt fertile. The neighbors spent economical crisis due to the bad climatology. We quote ‘Pata Song’:

***“Darun akale denatana nehi mile
Chala chala bouji malancha desh go”***

So, the Malancha means meluha who show their skills in the different fields for uplifting Hindus civilization.

The discussion easily comes that the enlighting India raises high cultured and science by means of Austric and Dravidian communities that is built by Bura Baba (Shiva) and it carries the social rituals, norms, custody, their own styles for 15,000 to 20,000 B.C. Recently, it is proved by I.I.T. The actual age of Harappan civilization is not only 5,000 B.C. but also it is 8,500 B.C. (Kharagpur I.I.T. 2000)

The different types of Mudra that lies in the dance and songs (Joya, Pata, Biha, Ahira and Jhumur etc). It controls the blood circulation, nerve function and the disparity of Hormone. These agricultural festivals forgets the sorrows, sufferings, pains of the human mind. The glands become free from anxiety, tension, hesitation etc. Gregori says, “Non-Arayans are Meluha”. He also quotes, “In Regveda a king in puru family refers to as, melaccha or local non-Aryan sub-castes had been defeated. Culture and civilization are two sides of a coin. One is closely related to another one cannot move forward to another That’s why Indian enlighting civilization mostly depends upon the ancient Kharayal communities culture that focuses widely on scientific view point and philosophical perspective. The most crucial matter is that the foundation of Indian civilization is based on pre-Aryan culture and scientific thought. Without Proto-Australoid and Dravidian culture, India cannot walk a single step.

Scientific Flourishment of Indian civilization through Totemic Kudmali culture (Mahata/Mahato):

However, now, we expose the scientific research and astrological science before 5000 B.C. In the time of Harappan civilization or before it, the people were unaware of the counting of days, weeks, months, years etc. But their curiosity was very high and commendable. They always seek to decide the position of stars, planet in the sky. According to this formula, pre-Aryan period, Totemic Kudmi (Mahata/Mahato) community ploughed two and half circles in the field in the time of 'Akhan Jatra' (During the time of January-February). This two and half circle indicates the solar rotation because in the human beings there are nine chakra like Muladhar chakra, Swadhisthan chakra, Monipur chakra, Anahata chakra, Bisudha chakra, Lalana chakra, Agga chakra, Guru chakra and the last chakra is Sahashradhar. So, pre-Aryan period men practices tantra (Sadhana about body) and they realized from Muladhar chakra to Sasashradhar chakra, two and half spiral circle lies in the inner soulo. So, they used to sit in the Bhairab Chakra. This period there were no avatars like Krishna, Hazarat Mahammad, Jesus Christ, Lord Buddha, Guru Nanak, Contusius, In the then period, people believed in the 'Shapless Brambha' by means of Kurma nerve. On the other hand, kurma indicates to 'Dharam Thakur that is worship as 'Sun' or whether some places it is worship as 'Buro-Shiva' because Shiv is the first God who is the symbol of creation and destruction. Beside Anandanagar in Rarh, nine Chakra cave has been discovered by Sri Sri Ananda Murtiji. So, it proves that people practiced tantra sadhana in nine Chakra cave. Totemic Kudmi (Mahata/Mahato) community is the conductor of this system. Besides, it clearly proved like sunlight that before coming Arayas in India, proto-Austroloid or Dravidian believed in Almighty through 'Sadhana'. We prove from 'Upanised' that when Sayan Rishi settled in Rarh, he learnt tantra from the people of Rarh. Then satyakam, Jagabalka, Bramhabadin Titambhara are all curiously tried to know the process of tantra and they adopted it. Even Sayan Rishi in Upanisad learnt tantra from the Guru of Dimbagira that is situated beside Ghagra in the district of Purulia in West Bengal. Besides, the three Rishis like Satyakam Jagabalka and Ritambhara were sent to Naba Rarh that is situated in Lonlara in Purulia. They crowned the feather of success calling as 'Mahatan' and afterwards it is formed as 'Mahato' or Mahata'.

However Totemic Kudmi (Mahata/Mahato) people were curious to know the season coming by which the rain may start and they engage in agriculture process. So, in 'Niran Month' they decided to the position of Rahinistar. By coming this star, people think that rainy season may come and the agriculture will start. That's why they observe 'Rahain' each and every year. In the centre of Rahini, they also position twenty seven stars in the interval of time, 'Baisakha star', 'Jaistha star', 'Uttara shar', 'Shravana'. Thus the months became in the form of 'Baisak', 'Jaistha', 'Asar', 'Shravan' etc. In Rahin festival, the Totemic Kudmi (Mahata/Mahato) people sow the seeds in the field according to the natural of soil. It is noted in Rhyme

***"Madhu Masa Baha Sadhi
Khara Masa Kura Khudi
Barsa Masa Chasbas
Niran Masa Upabas
Amal Masa bari Suk
Jar Masa Bari Duk"***

This Rhyme indicates that the people of totemic kudmi (Mahata/Mahato) works according to the time table and situation of area. Even the position of stars in the sky, there were six months in table of kudmali calendar. It is referred in the "Bhasan Geet of Karam":

***"Jahu Jahu karam raja jahu chai mash
Auoto Bhadara mashe anaba ghurai"***

So, the then period there were six months according to Kudmali calendar.

They are:	Jal Mas (Pous – Mag)	-59 days.
	Madhu Mas (Falgun – Chaitra)	-60 days.
	Niran Mas (Baisak – Jistha)	-62 days.
	Rapa Mas (Ashar – Shraban)	-63 days.
	Khara Mas (Bhadra – Ashin)	-61 days.
	Amal Mas (Kartick – Agrahayan)	-60 days.

		365 days

The total days are 365 and it comes from Totemic Kudmali (Mahata/Mahato) calendar. The extra time $5.48.46=87i$ one degree varies in the interval $4'$. So, the calculation is decided according to the longitudinal basis. If the earth moves round ninety degree angle, carioles force cannot work because in the satellite the shape of earth is just like globe. So, it settles with sun in the diagonal position. The example maybe cited in "Tosu Geet"

*“Aual re gurguria poka
Dakhina bahul hawai
Aulek re sanakar choural
Tusu dhanke legalai.”*

According to the wind direction, the rotation movement of sun decides and it follows the ‘ecliptic’. In this time, perihelion creates and the distance between Sun and earth is 14 crore and 70 lakh. This time earth settles to sun and the rotation movement gradually increases and the Sun becomes large shape. In this time, in the North sphere winter season begins and the south sphere summer season continues Again we work day today according to the wind movement. That’s why it is noted in the rhyme:

*“ Dakhin ne sui
Uttar e thui
Pube radhi
Pachime bandhi”*

In the East position, the sun rises and the positive force is very high in East and the North direction, Siva sakti lies in it and it is also positive but South and West direction, force becomes lower and we keep at this position. Before 5000 B.C Totemic Kudmi (Mahata/Mahato) community discovered that water is the essential component to germinate the seeds without water new saplings cannot grow at the higher level. It is quoted in ‘Tusu Geet’:

*“ Panie helis panie khalis panie tor kon ahou
Monek vitar vavi dhakhi panie sasur ghar ahek”*

In tantra theory, there are four elements in water like ‘sabda’ ‘sparsa’ ‘rup’ and ‘ras’ etc. These elements help to form physical body of human beings.

Comparative Anthropological symbols collection of Both Santali and Totemic Kudmali culture (Mahata/Mahato):

In the Harappan civilization, the anthropologists discover an unnumbered totemic signs or symbols denoting in animals, birds, trees etc. These totemic symbols use for performing household things, wall paintings, hand pictures (Khada or Ulkhi) ‘Khar’ (religions ritual), spot on cows on badhna parab etc. These symbols are used more or less as Mathematical signs.

×	○	+	≠	z	=
7	⊂	f	4	—	⌒
⊂	⊂	⊂	⊂	⊂	
⊂	→				

Santali Totemic Symbols (Sindhu Savyatar Bhasa and Kudmali – Kiriti Mahato)

Thus, the more totemic signs of Totemic Kudmali cultures (Mahata/Mahato) denote their different activities:

I	II	III		+		X	!
		H					
E			M				
q	N						
	c					u	
				Y			
	{			A			

Kudmali Totemic Symbols: (Sindhu Savyatar Bhasa and Kudmali – Kriti Mahato)

So, it is proved that before 5,000 or during 5,000 B.C. Santals or Totemic Kudmi (Mahata/Mahato) communities apply for Mathematical symbols science for denoting +, -, x, =, =, signs. It bears the high cultural aspects and enriched civilization. Today, in 'Inka civilization' in Paru counting numbers through Knot is, similarly, mathed with the knotting counting system of Totemic Kudmi (Mahata/Mahato) community when they prepare the rope for binding cows

Conclusion

To conclude, from 5,000 B.C. to modern age different implementations of science, technologies and astrological science and space research are very accurate and skillful through the activities of Kharayal communities belonging to totemic Kudmi caste (Mahata/Mahato). 'Chaural' (the vehicle of Tusu) denotes the flight system of winding space. Husking, corn grinder (Jata). Oil extracted instrument (Ghani), Sagar-Ghari (Child wandering perambulator) are the best examples of technologies.

It is denoted that turban, woolen cloth, shoe etc has been prepared the then period by means of Hitmitan communities with the help of deferent technologies: 'Joya Geet' proves it :-

*"Vel re vinsaira re muruga e dhela bag ho
Ogo, jare site, Ogo vigi jai
Khaha hama pouab, dhar pagaria
Ogo, khaha pauab dhari chadar.
Khaha hame pouab resemek juta
Ogo, rane bane khalaha mailan
Jalha ghare pouab, dhar pagaria
Ogo, tanti ghare, dhahari chadhar
Muchi ghare pouab, resemek juta
Ogo, rane bane, khalaha mailan.
Khia bachi lauab, deg pagaria
Ogo, kia bachi dhari chadhar
Khia bachi lauab resemek juta
Ogo, rane bane, khalaha mailan.
Dudha bachi lauab dhar pagaria
Ogo, dhahi bachi, dhahari chadhar
Geea bechi lauab, resemek juta
Ogo, rane bane khalaha mailan".*

So, chotonagpur totemic Kudmali (Mahata/Mahato) socio-environmental tribal culture has immense influence on Indian agricultural civilization and science. Before Arayans landed on the Sindus river, the Austric people like Kudmi and others (Santal, Ho, Munda, Kharia, Orang) build a very authentic civilization i.e. 'Indus Valley Civilization'. So, if we speak in the words of Indian civilization and Science, Kudmali Culture, religion (Sarna' based on Animism theory) food habits, their agricultural methods and techniques are all bear lofty civilization and science, Different types of dogra art; that is 'Marap Than' (a small worship place with holy basil), woddencot, musical instruments (Dhamsa, Dole, flute), corn grinder (Jata), corn containers (Pura, bora, morai) corn thresher (udhukhol, dhaki) etc convey high scientific technologies and instruments of Indian Civilization.

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4. A COMPARATIVE STUDY BETWEEN THE SABHA PARVA'S DRAUPADI OF MAHABHARATA AND MAHASWETA DEVI'S DRAUPADI

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Abstract

This paper would focus on analysing the dialogic discourse between the mythic character Draupadi and Mahasweta Devi's Dopdi. It would further attempt to analyse the societal positioning of these two characters and how it stimulated their reactions towards the onslaught of the patriarchal blow. Indian literature has always drawn its influence from mythology and Mahabharata has played a major role in the trajectory of Indian literature as well. Mahasweta Devi's venture here is a contrapuntal reading of the mythical character of Draupadi and countering it within the discourse of nationalistic monolithic Indian culture. Mahasweta Devi's story collection, *Breast Stories* engages with the epic tradition of Mahabharata, and this short story Draupadi acts as a palimpsest of the classical heroine Draupadi; but greatly demythologized it to a great extent in the context of the Naxalite movement of the 1970s. In this article, the focus will be on the responses of these two female characters to the patriarchal hegemonic power and how the demythologized Dopdi subverts the signs of the semiotics of the epic leading the readers to incomprehensibility by creating a rupture through her power of speaking even at her utter distress convincing the readers, Yes, the subaltern can speak!

Keywords: palimpsest, hegemonic power structure, subalternity, demythologization, patriarchal structure.

Introduction

Mahasweta Devi explores a new incarnation of Draupadi of Mahabharata as "Dopdi Mejhen" in her short story named, "Draupadi". The epic heroine of Mahabharata undoubtedly forms the praxis of reference with this short story of Mahasweta Devi. As Gayatri Chakraborty Spivak rightly puts it in her preface to this translated story that whereas Dopdi Mejhen appears as a palimpsest of the classical heroine Draupadi, at the same time she contradicts to a great level as well. Hence this paper would attempt to analyse the similarities and dissimilarities of these two works in the presentation of Draupadi's character. Though much works have already been done regarding the canonization of Draupadi, for example, Anita Goswami in her IJELLH paper talked about the resurrection of subaltern history or Dr.Kamaljit Sinha's deconstructive reading of the text. And this paper will particularly focus on the important events from the "game of dicing" of Mahabharata and this short story of Mahasweta Devi. In her essay "UntrappedResources" described the necessity to revive the existing myths, oral traditions, etc. to insert a new interpretation by changing the dynamics. (Devi,1989). Through myths, Mahasweta Devi situates her story in conflicting cultures to create a rupture between them to dismantle the centre-margin binary. As in Mahabharata in the 'Sabha Parva,' the disrobing of Draupadi appears as a stimulus to the question of nation-building, similarly, the demythologized Draupadi of Mahasweta Devi is portrayed as a figure crucial for national reorientation. Mahasweta Devi in her short story collection "breast stories" presents the tribal Dalit subaltern women not as passive characters, rather their agency is emphasized. She deconstructs the discourse focusing on the marginalized sphere. In this collection, the way she positions the subaltern women breaches through the hegemonic power structure of the society.

Draupadi's Presentation in Indian Literature

The cult of Draupadi has always fascinated the imagination of Indian writers. To name a few, some of them are described below:

Chitra Banerjee Divakaruni in her 2008 novel *The Palace of Illusions* renders the story from Draupadi's perspective. Divakaruni has presented Draupadi in a patriarchal structure where she struggles to accentuate her autonomy and it impulsively chronicles her rebellion and choices (Divakaruni, 2008).

Prativa Ray in her 1984 novel *Yajnaseni* has presented Draupadi's character as a victimized being; she is stripped down in this novel as an object of desire, the helpless "other". This novel is a rendering of the extent to which injustice is served to women.

The most controversial rendition of Draupadi is stated in Yarlagaadda Lakshmi Prasad's novel *Draupadi*. He situates the venerated Draupadi in a new angle by highlighting her internal brooding over her sexual preferences.

Alf Hildebeitel's three-volume work *The Cult of Draupadi* projects Draupadi from the viewpoint of south Indian folk culture. He collects data from regional oral and written sources to investigate the rapport between the Hindu goddess Draupadi and the Indian epic with its special light on the Draupadi cult (Hildebeitel, 1988).

Mahasweta Devi's Presentation of Draupadi in her Short Story

Here in this story, a tribal girl is given the classical name "Draupadi" by her maidservant mother's employer Suraj Sahu's wife. Interestingly, this is a name that hardly fits into her societal tribal origin in the context of this story, the Naxalite movement of the 1970s.

Naming

This transition of her name from 'Draupadi' to "Dopdi Mejhen" embarks the journey where the readers see the extent of the differences of Dopdi Mejhen from "Draupadi". In Mahabharata we see the Sanskrit name "Draupadi" refers to the daughter of king Drupada and who was born from fire -sacrifice to be destined to be the cause of changing the nature of "dharma", the most challenging question interpreted in this epic. And at the end of this epic Basudeva Krishna by referring to this question gives a new dimension to it. So basically, Draupadi acts as an instrument here .and Mahasweta Devi's naming a tribal girl "Draupadi" is significant because it is self-referential a name and expects the readers to think over it due to its striking contrast of the background from where they belong. In the "game of dicing "after being disrobed by Dushasana, Draupadi as a boon was given by Dhritrashtra sets her husband free and starts their journey to Indraprastha. So she acts as a refuge to her husbands. In this story also, we can see Dopdi Mejhen undergoes multiple custodial rapes by the state apparatus but strikingly her spirit remains unaffected. As Gayatri Chakraborty Spivak says Mahasweta Devi does not present this story in a romanticized way i.e.a raped victim, a villain, and the pathos and agony of the raped victim. This story refutes this assumption. Rather neither Dopdi Mejhen upholds herself as a victim nor Senanayak complies with a typical villain.

The Contrapuntal Reading of Dopdi Mejhen

Edward Said in his book *Culture and Imperialism* describes the term "contrapuntal reading" to describe the relationship between the colonizers and the colonies on which the dominant group depends to exert their power and to accumulate wealth as well (Said 1993). A contrapuntal analysis interprets the perspectives of both the colonizers and the colonized; the dominant and the dominated .and this theory can be applied here in this short story. Mahasweta Devi has presented the Suraj Sahu family as a privileged class manifesting the colonial hierarchy. in this imperialist discourse of this story a dominating group i.e., Suraj Sahu, for example, is exercising their power through their positioning of being the privileged educated class. But an inherent gap is there in their privileged condition as this is a manifestation of the colonial discourse itself. and in Mahasweta Devi's story, the gap comes to the forefront when a tribal girl is named "Draupadi ". The power of retaliation of Dopdi Mejhen at the end is sown actually in her naming. it is as if this name gives her the agency. Hence, interpreting Mahasweta Devi's 'Draupadi "contrapuntally through the naming of a tribal girl gives it a simultaneous perspective to explore how the text interacts with itself by the resistance power Dopdi Mejhen upholds. Thus, the naming of a tribal Santhal girl as "Draupadi" opens up the narrative possibilities of agency instantly; the passive figure Dopdi Mejhen turns into an active agent. It is as if the power of the mythical character Draupadi is transferred into this tribal girl in her representation of her "self" more robustly to project her subjectivity.

Context

The context of Mahabharata's presentation of Draupadi varies to a great extent from Mahasweta Devi's Draupadi. Mahabharata narrates the struggle between the two groups of cousins: Pandavas and the Kauravas, Draupadi playing a crucial role to stimulate the Kurukshetra war among them. And the seed was sown in the game of dicing scene through the disrobing of Draupadi. Many historians have considered this date of the Kurukshetra war with the iron age India in the 10th century BCE where the Kuru kingdom was at the height of power. And a dynastic conflict is considered as a foundation of Mahabharata ()But the context of Mahasweta Devi's story the context is the Naxalite movement. Marcus Franda in his book *Radical Politics in West Bengal* observes the conflict between the landless tribals, peasants, and the Indian government. DopdiMejhen and Dulna Majhi represent the marginalized compatriots having their roots in agrarian repression among other injustices. And it is this injustice that drives DopdiMejhen to be a rebel in action. Louis Althusser in his essay *From Ideology and Ideological State Apparatus* talks about the repressive state apparatus containing the administration, the government, the army, the police, the court, and prisons. This state apparatus always questions the activities against the dominant ideology and represses the "other ". A state apparatus works in repressing the marginalized in the process of homogenizing. Here the protagonist DopdiMejhen, a subaltern tribal refutes to be oppressed by the state apparatus. DopdiMejhen a Santhali revolutionary is hunted by the army troops in the forest of Jharkhand to repress the

rebellion of the Santhali tribals. The root of this rebellion traces back to the colonial era of the zamindari system. even after independence, there was no improvement in this tribal community. they were stripped of their lands and the necessities of their lives, leading the Naxalite movement after the years of exploitation. and as a result of this prolonged exploitation, the revolutionaries aim at killing the exploiters: the moneylenders, bureaucrats, policemen, etc. Even at the moment of utter cruelty, her agency bewilders the repressive state apparatus.

The Contrived Power Imposition on Draupadi and Dopdi

Michel Foucault in his book *Discipline and Punish* relates the body in the political field. He describes how the power relation has its grasp upon the body; how it tortures, marks, and forces the body to carry out tasks. The body becomes a site of corporeal punishment if the body subjectifies itself. And for women body becomes the ultimate locus to exercise patriarchal power. the power operates in a hierarchical structure that is under surveillance. Foucault marks a distinction between sovereign power and modern power. Sovereign power relied on the annihilation of the deviant body in the public spectacle; it has the privilege to seize hold of life and suppress it. But the modern power operates through disciplinary action which is hierarchized. We can situate this theory in the portrayal of Draupadi, and DopdiMejhen also.

In Mahabharata's "game of dicing" scene the ultimate motif of Duryodhana is to exercise sovereign power over the Pandavas, vis a vis Draupadi. He intends to abuse Draupadi, to break her internally by molesting her to avenge the insult he felt at Indraprastha, henceforth, the plot of Duryodhana and Shakuni is to play upon the body of Draupadi, making it a site of torturing by controlling Bhishma, Dronacharya and the Pandavas in the name of "dharma". But in Mahasweta Devi's story power is operating in a disciplinary way. This disciplinary power constitutes a body of knowledge. this discourse of this disciplinary power appears as an apparatus that negates any form of deviation through punishment in disciplinary action. but the Naxalite revolutionaries are deviating from this disciplinary power structure to accentuate their daily needs: for water, foods, and their lost lands.

Senanayak, Bhishma, Dronacharya and the Pandavas

Though Senanayak represents a state ideology, he still has sympathy for the tribal people. He is here simply to disrupt the anti-state activity but at the same time, he is calculative in his proceedings of suppressing the anti-state activities. Likewise in the "game of dicing" scene when Yudhishtira is trapped to bet Draupadi, Bhishma, Dronacharya: the authoritative figures are benumbed though they understand the upcoming cruelty of that bet. the misinterpretation of "dharma" which is focal of Mahabharata comes forefront here. And it encapsulates the problems and complexities assigned with this question of "dharma". Here in Mahasweta Devi's story(1981), Senanayak wants to break the confidence of DopdiMejhen by ordering his men to "make her" and this is the point that creates a rupture in this short story. Because we see a more spirited, strong mutilated tribal girl who astonishes Senanayak as well as the readers especially when Senanayak orders her to put on clothes, says:

what's the use of clothes? You can strip me, but how can you clothe me again? Are you a man?... what more can you do? Come on, counter me – come on, counter me -(p.402)

Senanayak's plan to break the confidence of DopdiMejhen becomes futile. Her questions "are you a man" blurs the assigned role of man and woman in society. Here she is not encircled by any gender role, rather appears as a humanist revolutionary figure. Similarly, this blurring of gender roles happens in Mahabharata as well but with some obvious dissimilarities. After being disrobed by Dussasana as a boon Draupadi wants her husband free from slavery. So in Mahabharata Draupadi acts as a refuge to her staked husbands. Her only question "Bharata whom did you lose first, yourself or me?" () benumbs the assembly. Draupadi here challenges the celebrated "dharma" and this is the question that leads to the Kurukshetra war ultimately. So here also she appears like an instrument to restore righteousness through war. Similarly, DopdiMejhen also counters the phallogocentric nation-state discourse changing the process of signification in a male-dominated society as she walks in her naked black body bathed in blood. And for the first time, she becomes incomprehensible to Senanayak. Both Draupadi and Dopdi have authority before the male-dominated space where surprisingly the males are terrified benumbed and helpless to answer the questions. "Draupadi pushes Senanayak with her two mangled breasts and for the first time, Senanayak is afraid to stand before an unarmed target, terribly afraid" ().

In Mahabharata, during the disrobing of Draupadi, we see Krishna as a male figure protecting her. Unlike this Mahasweta Devi's short story doesn't present any "Krishna" here. In the face of utter violence, DopdiMejhen retains her sense of autonomy as an act of resistance. This is the moment we find Mahasweta Devi's Draupadi in a more enigmatic way than Mahabharat's Draupadi. DopdiMejhen is ashamed when the tears trickle down her eyes, "shaming her, a tear trickles out of the corner of her eyes". She shows an unimaginable act of re-presenting herself which is the dissimilarity with Draupadi of Mahabharata. And most interestingly it is the body of

Dopdi Mehjan which is a site of violence immediately becomes the weapon of asserting her “self”- she does not behave like a helpless raped victim; rather tearing the cloths with her teeth is a blow against the patriarchal society: Her black body comes even closer to Senanayak and shakes with indomitable laughter that Senanayak simply can’t understand and her ravaged lips bleed as she begins laughing. that is the most striking part which creates the differences with the classical heroine Draupadi.

The Relevance of this Paper

This paper has tried to state the fact that through the naming of a tribal girl as “Draupadi” she is empowered instantly by Suraj Sahu's wife. Thus, it is creating a gap in the story for this subaltern woman to act, to retaliate: her laughing with her mutilated naked body before Senanayak is an act of her indomitable spirit; the seed of which is sown at her naming at the beginning, at her association with the epic heroine Draupadi. It is as if Mahasweta Devi strips her off her subaltern origin and empowering her with the naming and thus opening up the possibilities for the subaltern marginalized figures: if they are empowered, they can definitely “speak”. And this concept can be situated in the current time as well. If the subalterns are empowered through education, through different skills, then they will “speak” then the privileged, institutionalized, educated imperialist in a post-colonial world can be breached by the underprivileged, marginalized people. As Gayatri Chakraborty Spivak in her essay “Can the Subaltern Speak?” says the privileging position of the post-colonial intellectuals is a loss for their parts as this privileging condition is itself a hegemonic structure but at the same time it creates a gap in the textile of any discourse and through this gap the subaltern can accentuate their autonomy if they are empowered in society (Spivak, 2008).

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5. FORMULATION OF MAYONNAISE BY FLAXSEED OIL

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Abstract

The present work involved the production of health beneficial mayonnaise by flax seed oil. Here lecithin was used as a natural emulsifier and Lime juice was used instead of vinegar. This study also included the chemical characteristics analysis of formulated mayonnaise. Antioxidant activity of the mayonnaise was assessed by DPPH test, FRAP and ABTS assay. Phyto-chemical content of the food product was analyzed by total phenolic and flavonoid content. Oxidative stability was determined by acid value, peroxide value, T.B.A and anisidine test. Functional group detection performed by FTIR analysis. This mayonnaise was stable at room temperature even after storage of one month in refrigerator at the temperature of 50 Celsius. Anti-microbial assay of the food product was also performed.

Keywords: Flax seed oil, FTIR analysis, Oxidative stability, Antioxidant, Phyto-chemical.

Introduction

Vegetable oils are used in the production of vinegar-and-oil blend mayonnaise. Mayonnaise is a very popular sauce product in all over the world. It was first produced in western countries and became very popular in America since 1917 (Depree,2001). Basically, it is an oil in water emulsion and it can be prepared by different kinds of vegetable oils, egg yolk, vinegar and spices. It is made up of two different phases: dispersed phase (70 - 80 % oil) and continuous phase (vinegar) and egg yolk is used as an emulsifier (Li et al.,2014). Mayonnaise contains high amount of fat, so it is more prone to spoil very easily by lipid oxidation, mainly rancidity. Rancidity is the main cause for the development of toxic chemicals and undesirable off flavor and it reduces the shelf life of mayonnaise. But addition of antioxidants into the food product can retard the rate of lipid oxidation (Coupland,1996). Now-a-days different types of synthetic antioxidant like butylated hydroxy anisole (BHA), ethylene diamine tetra acetic acid (EDTA) and butylated hydroxyl toluene (BHT) are used in the production of mayonnaise. But these products have toxic and carcinogenic effects in high concentration (Gorji, 2015). Now-a-days customers demand for the production of mayonnaise by using natural ingredients instead of harmful chemical products. Addition of natural antioxidants into the food products has great positive impact for reducing the spoilage of food products and also helpful for human health and nutrition (Hermund,2016). Low pH and high antioxidant content of mayonnaise can prevent bacterial spoilage (Depree,2001).

Here flax seed oil is used as a source of vegetable oil for the production of mayonnaise and lime juice is chosen for its nutritional impact instead of vinegar. Salt is added to enhance the taste and to reduce the bacterial load. Mustard powder is also used as spices.

Flax seed oil is popular for its nutritional impact and health beneficial effects. It contains near about 70 % poly unsaturated fatty acids (PUFA), 20% mono unsaturated fatty acids (MUFA) and 10% saturated fatty acids (SFA). Alpha linolenic acid (ALA) (53%) and linoleic acid (LA) (17%) are mainly present as PUFA and oleic acids (20%) present as MUFA and stearic (3%) and palmitic acid (5%) present as SFA in flax seed oil. Omega 3 fatty acids are helpful to prevent diseases like ulcer, migraine headache, eating disorders, psoriasis, glaucoma, lyme disease (Murcia,2001). Flax seed protein contains Lysine, Threonine and Tyrosine as limiting amino acids. Not only this it is also contains different kinds of sulfur containing amino acids like- methionine and cysteine and branched chain amino acids (BCAA) like Isoleucine, Leucine and Valin etc. (Oomah et al. 2007). It is well known for its bio active compounds composition such as – lignin, phenolic and flavonoids compounds. (Basavaraj 2009).

Lime juice contains huge amount of vitamin C, it also contains sufficient amount of potassium, calcium, phosphorus and magnesium as mineral content. It helps to prevent diseases by improving the immune system of human body.

The main objective of the present work is to formulate a functional food product (mayonnaise) with the help of flax seed oil to provide balanced functional fatty acids composition and antioxidants content and to analyze its antioxidant, antimicrobial and oxidative stability as well as functional group content and fatty acid composition.

Methodology

Reagents

All the products including flax seed, lecithin, lime, spices were purchased from local market of Kolkata (West Bengal, India). All reagents were brought from MERK, India.

Microbial Culture

The microbial cultures were purchased from MTCC, Chandigarh, India and maintained in nutrient broth media. The following Gram positive and Gram-negative microbes were used for the present investigation - *Escherichia coli* (E. coli), *Bacillus subtilis*, *Pseudomonas* sp., *Staphylococcus aureus*.

1. Formulation of Mayonnaise

Mayonnaise was produced by flaxseed oil, lecithin, salt, sugar, lime juice and mustard powder by using the formula as shown in the table 1. Here lecithin is used as a natural emulsifier and mustard powder is added as a flavor enhancer spice.

Table 1. Composition of ingredients of mayonnaise sample

Ingredients	Amount
Flax seed oil (ml)	35
Lecithin (gm)	25
Salt (gm)	1.5
Sugar (gm)	1.5
Lemon juice (ml)	2
Mustard powder (gm)	0.5

Salt, sugar, mustard powder was first added with the lecithin and lime juice by the help of electric mixer 10 seconds. Then flaxseed oil was added to the mixture. All the ingredients were mixed by a mechanical blender for 10 minutes. Then the sample mayonnaise was kept in a glass reagent bottle and stored in a refrigerator at 50 C temperature for 30 days. After 30 days the sample mayonnaise was analyzed chemically.

2. Antioxidant Activity –

Antioxidant activity of the mayonnaise was measured by the following standard assay methods:

2.1. DPPH Free radical scavenging activity assay –

The sample mayonnaise was assessed by using 1, 1-diphenyl 2-picryl hydrazyl (DPPH) radical scavenging assay (Gorinstein, 2007). Solution of DPPH (0.1mM) in methanol was prepared. An aliquot of sample (0.2 ml) was added to DPPH solution (2.8 ml) and kept it in the dark place for half an hour. The absorbance of the sample solution was measured at 517 nm. The ability to scavenge the DPPH radical was calculated with the help of the following equation.

$$\text{Inhibition percentage (I \%)} = (A_0 - A_1) / A_0$$

(A₀ = Absorbance of the control, A₁ = Absorbance of the sample.)

2.2. Ferric reducing antioxidant power (FRAP) –

The FRAP assay of the mayonnaise sample was determined (Benzie, 1996). The FRAP reagent consists of 10 mM TPTZ in 40 mM HCL, 250 mM sodium acetate buffer (pH -3.6) and 20mM FeCl₃. The reagent was freshly prepared by mixing TPTZ solution, FeCl₃ solution and acetate buffer in a ratio of 1:1:10. An extract solution (100 µl) was mixed with 900µl of FRAP reagent. The mixture was incubated at 370 C temperature for 5 minutes and the absorbance of the sample solution was measured at 593 nm.

2.3. ABTS Free radical scavenging activity –

ABTS assay of sample was measured by using the following method (Fatma, 2016). A solution of ABTS (7µM) was prepared in distilled water and mixed with potassium per sulphate (2.45 µM) solution. The solution mixture was kept in dark place for 16 hours at room temperature. The solution was diluted with distilled water and absorbance of the solution was measured at 734 nm. ABTS scavenging activity was calculated by using the following equation.

$$\text{Inhibition Percentage (I \%)} = (1 - A/A_0) \times 100.$$

(A = Absorbance of the sample. A₀ = Absorbance of the ABTS solution.)

3. Oxidative Stability test-

Evaluation of the oxidative stability of mayonnaise was based on the following tests:

3.1. Acid Value (A.V.)-

This analysis was conducted according to the following method (AOCS Ca 5a-40 official method). 1 ml of mayonnaise was mixed with hot ethyl alcohol and 2-3 drops of phenolphthalein indicator was added to this solution mixture. The solution mixture was titrated against standard aqueous solution of alkali (0.1 N). Titration was continued till the solution turns pink.

3.2. Peroxide Value (P.V.)-

This analysis was conducted according to the following method (AOCS Cd 8-53). 5 ml of mayonnaise was mixed with 30 ml of acetic acid-chloroform solution (3:2). Potassium iodide (KI) solution (0.5 ml) was added to the sample solution and then the conical flask was allowed to stand for 1 minute. 30 ml of distilled water was added to the solution. The solution was titrated against 0.1 (N) sodium thiosulphate ($\text{Na}_2\text{S}_2\text{O}_3$) solution. Titration was continued until the yellow colour of the solution disappeared. Then starch solution (0.5 ml) was added to this solution mixture and continued the titration until the blue colour appeared.

3.3. Anisidine Value –

This analysis was performed according to the following method (AOCS Cd 18-90). 0.25% of p-anisidine in glacial acetic acid made up to 100 ml of iso-octane reagent, 1 gm of sample mayonnaise was added in the solution and allowed to react for 5 to 10 minutes at room temperature and the absorbance of the solution was measured at 350 nm.

3.4. TBA Value –

This analysis was done according to the following method (Patton S., 1951). TBA (Thiobarbituric acid) reagent was prepared by dissolving TBA (200 mg) in 1-butanol (100 ml) and left it for over the night. Then the solution was filtered to remove the residue and made-up the filtrate to 100 ml of 1-butanol. 50 mg of sample was taken in a volumetric flask, dissolved with small amount of 1-butanol and made up to the volume with the same solvent. 5 ml sample solution was mixed with 5 ml reagent solution and the solution was placed in a water bath at 95°C temperature. After 2 hours the solution was removed from the water bath and cooled under running water and the absorbance of the sample solution was measured at 530 nm.

4. Phytochemical Content of Mayonnaise -

4.1. Total Phenolic Content -

Total Phenolic content of sample mayonnaise was determined by Folin–Ciocalteu reagent using spectrophotometry (Donald, 2001). A calibration curve of Gallic acid was prepared and the results were expressed as Gallic acid equivalents (mg GAE/gm). An aliquot of sample (100 µl) was mixed with 250 µl of Folin Ciocalteu's reagent and incubated in room temperature for 10 minutes. After that 1.5 ml of 20% sodium bicarbonate (Na_2CO_3) was added to the mixture and the absorbance was measured at 765 nm., against blank solution, which was composed of the same reagents except sample.

$$T = (C \times V) / M$$

(T=Total phenolic content of compounds, milligram per gram dry weight of plant extract, in GAE; C= the concentration obtained from the standard curve, milligram per milliliter; V=the volume of sample, milliliter; M=the weight of sample extract, gram.)

4.2. Total Flavonoid Content -

The total flavonoid content of sample mayonnaise was measured by using the Aluminium chloride colorimetric method (Chang C, 2002). 250 µl of sample extract was added to 4.5 ml distilled water followed by 5% NaNO_2 (0.03 ml). After incubation for 5 minutes AlCl_3 (0.03 ml, 10%) was added to the solution mixture. The reaction mixture was treated with 2 ml of 1 M NaOH. Then the reaction mixture was diluted by 10 ml distilled water and absorbance was measured at 510 nm against a blank solution which was composed of the same reagents except the sample extract. A calibration curve of catechin was prepared and the results were expressed as catechin equivalents (µg CE/100 ml) and were calculated by using the formula:

$$T = R \times D.F. \times V \times 100 / W$$

Where; T = total flavonoid content of compounds, mg per gram dry weight of plant extract, in Catechin equivalent, R = concentration obtained from the standard curve, V = volume of sample, ml and M = weight of sample, gram.

5. Anti-microbial assay –

The anti microbial activity of mayonnaise was determined by well diffusion method, described by (Tawheed Amin ,2014).The microbial suspension of different dilutions (100 ,10-1,10-2) was prepared in 85 % saline solutions.100 µl of the above mentioned dilutions of samples were spread on the separate nutrient agar containing Petri plates. The blank sterile disc containing 20 µl of tested samples were placed on these PDA containing Petri plates .Then the plates were incubated in a incubator for 24 hours at 37°C temperature. After that the plates were observed for the zone of inhibition and the diameter of the zone of inhibition was calculated of all plates. The assay was carried out in triplet forms.

6. Fatty Acids Composition -

The fatty acids profile of mayonnaise was analyzed by Gas Chromatography (Agilent technologies, Model NO-7890B) after converting the fatty acids of the flax seed oil into it methyl ester (Metcafe , 1961) . DB-Wax capillary column (30 m L, 0.25 mm I.D., 0.25 µm F.T.) and FID (Flame Ionization detector) were used . Here nitrogen gas was used as a carrier gas and flow rate was maintained at 1 ml/minute. Injector and detector temperature were 2000 C and 2500 C respectively. Column temperature was maintained from 1500 C to 2500 C. Sample of 1 µl was injected by manually, in split mode.

7. Statistical Analysis –

Results were expressed as mean value± standard deviation of three replications. Statistical differences were analyzed using one way ANOVA followed by post-hoc Tukey HSD (Honestly Significant Difference) at level $p \leq 0.05$.

Results and Discursion

1. Antioxidant activity –

The antioxidant activity of sample mayonnaise was evaluated by using DPPH, FRAP, ABTS assay and the results were shown in table 2. Mayonnaise sample showed 78% DPPH value, it's FRAP and ABTS value was 9 µmol/ml and 41% respectively.

Table 2. Antioxidant activity of sample mayonnaise prepared and market mayonnaise

Test	Value
DPPH (%)	78 %±.37
FRAP(µmol/ml)	9 ± .56
ABTS (%)	41%± .37

Correlation is significant at the $p \leq 0.05$ level.

2. Oxidative stability test -

To evaluate the oxidative stability test such as acid value, peroxide value, anisidine value and TBA test were done and the results were shown in table 3.

Table 3. Oxidative Stability Test

Test	Value
Acid value (mg KOH/gm oil)	0.77±0.59 ^a
Peroxide value (mequivalent/kg oil)	0.81±0.50 ^a
Anisidine test	3.27±0.71
TBA value	2.31±0.31 ^a

The data are presented as mean value ± standard deviation of triplet analyses. Different letters in the same column indicate statistically significant values ($p \leq 0.05$)

3. Phytochemicals content –

Total phenolics and flavonoids content of this mayonnaise were 1675 mg GAE/100 gm and 375 CE/mg sample respectively.

Table 4. Phytochemical Content

Test	Mayonnaise made by using binary blended oil
Total Phenolic Content (mg GAE/100 gm)	1572 ± 1.49
Total Flavonoid Content (CE/mg sample)	355 ± 0.69

4. Anti microbial assay –

Table 5 shows the anti microbial activity of sample mayonnaise against four microbes (both gram positive and gram negative bacteria) .

Table 5. Anti microbial assay

Micro organism	Zone of inhibition
Escherichia coli (Gram –negative)	13 mm \pm 0.29
Bacillus subtilis (Gram –positive)	17 mm \pm 0.63

From the table it was evident that sample mayonnaises were more resistant against above mentioned microbes as compared to market mayonnaise.

5. Fatty acid profile –

Fatty acids composition of mayonnaise was presented in table 6. Mainly it contains five fatty acids. Linoleic acid and Linoleic acid are present as poly unsaturated fatty acid (PUFA) , Oleic acids present as mono unsaturated fatty acid (MUFA) and Palmitic acid and Stearic acid present as saturated fatty acid (SFA).

Table 6 Fatty acids Composition(%w/w) of Flax seed Oils

Fatty acids	Polar solvent
Palmitic acid (C16: 0)	6.18 %
Stearic acid (C18:0)	4.09 %
Oleic acid (C18:1)	17.95 %
Linoleic acid (C18:2)	18.59 %
Linolenic acid (C18 :3)	53.19 %

Conclusion

From the present study it can be concluded that this mayonnaise contains huge amount of Phytochemicals like phenolics and flavonoids compounds. Its antioxidant activity is also very high as a result it can play as a role of functional food by preventing several diseases. It is also oxidatively stable even after storage of one month. It's PUFA and MUFA content also very beneficial for human health and nutrition.

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6. DISASTER VIS-A VIS EDUCATION: IMPACT AND EFFECTS IN ENVIRONMENTAL ASPECT

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Abstract

Mirror, mirror on the wall, who is the fairest of them all? The Covid-19 crisis is a mirror helping us to understand the impact and effects of environment on each nation. Could it be that Corona is the vaccine and humans, the virus? Could it be that the pandemic is a caution against man's unbridled violations of Planet Earth? Bad time have their own dream sequence.

Covid-19 is not an isolated emergency. It has provided a stark reminder of what happens when humanity's relationship with nature breaks down. As we recover, we have to make a decision about that relationship, about the kind of recovery and the kind of future that we want. We owe it to our future generations to protect and restore nature, reducing our exposure to deadly viruses and climate impacts. To lay the foundation for sustainable and inclusive growth that creates jobs in the industries of the future and to address the linked challenges of public health, climate change along with biodiversity. The Paris Agreement and Sustainable Development Goals is a very strong framework to guide our action. Next year, the COP26 UN Climate Change Conference can be a moment when the world unties for clean, resilient recovery that delivers for people and planet. This present paper intends to search the impact and effects of environmental issues and aspect on human race thereby nation before, during and after the disaster.

Keywords: Environment, Disaster, Nation.

Introduction

As the world's economy is rapidly developing, the global environment is increasingly deteriorating. Protecting environment, creating a safe living environment has become one of the most important concerns of consumers. Green marketing generally aims to promote environmentally friendly products and a safe environment where people could stay. According to the American Marketing Association green marketing is the marketing of products that are presumed to be environmentally safe. At present green marketing is widely becoming a phenomenon throughout the world as concerns towards environment have begun in the past few decades. Every year the populations of people who are turning towards green brands or environmental friendly products are increasing thus magnifying the phenomenon. The need for sustainable business practices by corporations around the world is identified to be a result of overall increase in the consumer awareness of lack of environmental protection and social inequities. Thus, businesses in almost every industry nowadays are flaunting the "green" features of their products and services in every chance they get.

The core idea of green marketing is to create awareness among people on the environmental issues and how consumers would be helping the environment if they switch over to green products. Thus green marketing aims to provide more information to people and also gives those more choices to switch over to green lifestyle. Driven by the green consumption enterprises begin to take customer as the guide of the green marketing strategy. In the marketing process, they pay attention to the balance and coordination between enterprise and the consumer social and environmental, as well as the sustainable development of the enterprises. In order to green the value-addition, the organization may start by redesigning them and eliminating some of them and this may require modifying the current technology or inducting new technology, all of these aiming at reducing the environmental impact aggregated for all stages, such as the hybrid cars that reduce the fuel consumption and environment polluting (Lopez, 2009). Thus corporations are becoming more aware of their responsibilities towards the environment. This has forced the law makers, environment groups, consumers, financial institution insurers and the organization's own employees to become more aware of environmental aspects and this in turn has led to an increase in the number of policies and schemes and regulations at both the national and international levels.

Growing population and technological advancement are continuously putting a strain, on the environment and on country's natural resources. Over exploitation of the country's resource like land, water, fuel etc. has resulted in degradation of resources mainly due to industrial pollution, soil erosion, deforestation, urbanization etc. Hence, it is utmost important to conserve and promote the natural resources and environment. Human being have direct contact with natural resources like fuel, food, fodder, forest, water and land especially

in rural areas where 70% of Indian population reside and directly depend upon natural resources. Human beings are also responsible for using their resources to satisfy the basic needs of their families.

Interconnection and interdependence between human and environment

The deep connection between human and environment comes from the daily interaction between them. The inextricable linkage between human and environment has been brilliantly summed up by Dr. Karve, a pioneer for the cause of women, in the words, "If you educate a man, you educate an individual, if you educate a woman, you educate the whole family." Contemporary experiences in the world are establishing a strong link women education and development, particularly in the case of developing countries. Women comprise half the world's population and their role in development cannot, therefore, be overlooked.

Human development is directly related to national development. A large number of programmes have been initiated by both government and non-government organizations for women's development. These emphasize providing equal opportunities to women by removing gender bias, empowering women and creating self-reliance. It stresses adoption of a holistic approach to women's development encompassing health, education and employment. Programme connected with women's development has received impetus with all the reports of the communities on the status of women in India.

Environment is everything that it constitutes whatever is present around him, above the land, on the surface of the earth and under the earth. Environment may be defined as conditions or circumstances that surround an organism. Environment could be a combination of external or cultural, economic, educational, physical, religious and social conditions that affect growth and development of an organism. In the words of Albert Einstein, "Environment is anything that isn't me." According to Wordsworth, "The environment is everything that affects the individual except his genes." Douglass and Holland define environment as, "Environment is a word which describes, in the aggregate, all of external forces, influences and conditions which affect the life, nature, behaviour and the growth, development and maturation of living organism."

Disaster and a Tale of Modern Times

Mirror, mirror on the wall, who is the fairest of them all? The Covid-19 crisis is a mirror helping us to understand the impact and effects of environment on each nation. Could it be that Corona is the vaccine and humans, the virus? Could it be that the pandemic is a caution against man's unbridled violations of Planet Earth? Bad time have their own dream sequence.

Covid-19 is not an isolated emergency. It has provided a stark reminder of what happens when humanity's relationship with nature breaks down. As we recover, we have to make a decision about that relationship, about the kind of recovery and the kind of future that we want. We owe it to our future generations to protect and restore nature, reducing our exposure to deadly viruses and climate impacts. To lay the foundation for sustainable and inclusive growth that creates jobs in the industries of the future and to address the linked challenges of public health, climate change along with biodiversity. The Paris Agreement and Sustainable Development Goals are a very strong framework to guide our action. Next year, the COP26 UN Climate Change Conference can be a moment when the world unites for clean, resilient recovery that delivers for people and planet.

The Covid-19 pandemic has claimed more than 2 lakh lives and is the worst one the world has seen since the advent of desktop computers. Computers and modern technology changed the workplace in a very big way after centuries of staying the same. Two comparatively recent pandemics-the Asian flu of 1957-58 that killed 1.1million and the Spanish flu of 1918-20 that claimed 500 million lives-were worse. Everyone, however, went back to their normal routine afterwards. It is unlikely that the same thing would happen with Covid-19.

The workplace as we know it will change in a big way. Working from home will become that standard. Use of video conferencing will be preferred over travelling to meet clients. Offices will have to adopt cultures that will prevent touching and encourage the use of personal protective gear or PPG.

In the absence of any medicine or vaccine as yet, governments are not willing to take the risk of opening offices and markets. With each incremental day of the lockdown, more jobs are vanishing and more companies are becoming unviable. Managements do not have experience of handling anything like this. They just know that lower expenses will buy them more time. Now, companies are cancelling hiring plans.

But this doesn't mean you will have to aim for less. With a change in strategy and better planning, you will be able to not just secure your career but make a valuable contribution to society. Bad times don't last forever. This time too shall pass over.

Role of Environment and Education for a green, clean and better world

Man is one of the parts of living things and it is very limited part in nature, comparing to other constituents of nature. Man has made progress, due to his intelligence with the help of his intelligence power, he declares himself the whole and sole and started to overcome and control the nature. He becomes the only user of nature and as a result, he disturbs the natural cycle and imbalance it, as a total result, of this the existence of all other living beings has come under severe danger. So it is necessary to create awareness to protect nature and natural resources.

Concept of 'Bharat Nirman', 'Shining India', 'Feel Good', 'Rainbow', 'Socio-Economic Process', 'Grass-Root Administration' and 'Good Governance' is not possible without the participation of both rural and urban downtrodden women. Human are engaged in a wide variety of occupations especially in the unorganised sector. Human care for cattle, sow, transplant, harvest, weaves, work in house, produce handicrafts etc. They are also engaged in producing and selling a variety of goods such as vegetables, fruits, flowers, etc. All these activities aim at conservation of nature and natural resources, thereby environmental system ability. Hence we have to practice something so that we can have a green, clean and better world. Followings are the practices namely,

- First and foremost we should plant trees, nurture and care for green even in household gardening.
- For a longer life we should always stay active.
- We should stay motivated.
- Exercise can be Useful in the Treatment and Prevention of Depression.
- We should eat healthy food for stay fit.
- We can Tensed free with the right changes in Habit.
- We should always be an optimist.
- We should acquire new skills.
- We must target our boom.
- We always are our own boss.

Conclusion

One is not alone in one's crisis. Just like after 9/11 and the financial meltdown of 2008, this time too governments are stepping in to support the economy with lower interest rates, fiscal easing, subsidies and stimulus packages. All this will not just counter the impact of Covid-19 in the short-term but will give a boost to economic activity once the virus shows signs of retreating. The perception of the impact of Covid-19 has been magnified due to factors such as social media and the tone of popular narrative. The reality is not going to be that bad. In other words, things are not as bad as they seem. The first thing to remember in such times is "our confidence is our biggest asset". Let us hope for the best. We are waiting expectantly

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7. THE EUROPEAN AND INDIAN ENTREPRENEURSHIP: A STUDY ON THE TEA PLANTATION INDUSTRY IN COLONIAL DARJEELING HILL

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Abstract

The biggest field of investment by the Europeans in Darjeeling was the tea plantation industry. The monopoly of Europeans in tea trade was established by the control of Calcutta based managing agencies. The Indians especially the Bengali's emerged as an entrepreneur in the tea plantation industry of the Darjeeling hill, the summer capital of the British Government. Even they were the only community across the whole India who showed first interest as an Indian in the tea Industry in spite of facing hindrances, discriminations from the European planters. The Makaibari Tea Estate, Happy Valley of Banarjee family, Tindharia, Jogmaya Tea Estate of Paul Chaudhury family, Arya Tea Estate of Burdwan Maharajadhiraja is bear the testimony of the fact. It is very unfortunate to say that such pioneering work of the Bengali tea planters in Indian tea industry was never given any recognition. Thus an attempt has been made here to make a study in this field.

Keywords: Darjeeling, Duars, European Tea Planters, Bengali Tea Industrialists, Associations, Tea Estates.

Introduction

The biggest field of investment by the Europeans in Darjeeling was the tea plantation industry. They were organised both in 'Bengal Chambers of Commerce' and 'Indian Tea Association' Calcutta to which very few Indians were admitted. The Duars Labour Code (1915) was measured to serve the European planters interest.¹ The monopoly of Europeans in tea trade was established by the control of Calcutta based managing agencies. The private tea trade between North Bengal and Calcutta was channelled through these agencies. A few Indian managed tea companies, beginning in 1870s, adopted the managing agency system. They established gardens both in Jalpaiguri Duars and the hill area and the terai region of the Darjeeling district but never dominated the tea industry.² Their limited and low level operation resulted from European dominance in tea business.³ In short, the European managing agencies enjoyed a lion share control of the tea trade of North Bengal.⁴

European Entrepreneurship in Darjeeling hill

By 1876, development had advanced from the commercial to a more extensive and commercial stage. The Rev. T. Boaz, L.L.D. in January 1857 stated that tea had been raised from seed at Takvar by captain Masson, at Kurseong by Mr. Smith, at Hope Town by a company, on the Kurseong flats by Mr. Martin and between Kurseong and Pankhabari by Captain Samler, an agent of the Darjeeling tea concern. Development now proceeded at a rapid rate. In 1856 the Alubari tea garden was opened by the Kurseong and the Darjeeling Tea Company and another garden by the Darjeeling Land Mortgage Bank on the Lebong spur.⁵ In 1859 the Dhutaria garden was opened by Dr. Brougham and between 1860 and 1864 gardens at Ging, Ambutia, Takdah and Phubsering were established by the Darjeeling Tea Company and at Takvar and Badamtam by the Lebong Tea Company. The Gardens now known as Makaibari, Pandam and Steinthal were also opened in this period.⁶

Missionaries like Mr. Stolke, Captain Masson and the Barnes brother all started small and medium sized tea plantations during the mid 1800's. Mr. Stolke started planting at Steinthal in 1847. The Barnes brothers acquired a large area and planted tea at Mineral Springs, Bannockburb and Soom. However, there was other type of European tea planter who had no basic knowledge about the tea plantation. A large number among them were either Govt. Officials, educators or Doctors, medical servants etc. For instance we can mention the name of W. Lyod of Lebong Tea Estate, Dr. Brougham of Dooteriah Tea Estate, G.H. Barnes of Singtom Tea Estate. Rev. William Start, came in Darjeeling in 1840 took the prime role to educate the hill people. The path made by him was followed by some Scottish missionaries like Warnick, Nieable, Stalk and so forth. Mr. Stalk for the first time planted commercially the Steinthal Tea Estate and later on Rishihat Tea Estate. The Warnick Brothers namely Andrew Warnick and Fred Warnick had to set up the tea gardens at Lingia and Tamsang. They were the first planter who acquainted the whole World with the taste of Darjeeling teas.⁷

As Darjeeling had been occupied by the European tea planters long before they took possession of the Dooars, initiative for tea plantation in Darjeeling naturally preceded the effort for the same purpose in the Duars. During the first twenty years since the birth of the Jalpaiguri district non-transferable tea leases were granted to individuals who developed their gardens with their own money and small investments from other individuals including Government officials, army officers and doctors.⁸ Mr. Haughton was the pioneer tea planter in the Duars

region. Under his initiative Dr. Brougham who had already laid down the Dhutaria garden in Darjeeling in 1859, now opened the first tea garden in the Dooars namely the Gazoldoba tea estate. In the meantime other tea gardens came into existence in the Dooars region such as the Fulbari by Mr. Pillans, Bagrakot by Mr. North and Mr. Creswell.⁹ As land and cheap labourer was available in the Duars region, the Europeans started to get land on lease from the Government for starting tea plantation. Consequently, tea gardens gradually increased in the Duars region. 'By 1881 the number of gardens had increased to 55 and the acreage under tea to 6, 230. The number of gardens had more than quadrupled and the area under tea cultivation had increased seven times in five years'.¹⁰

By the turn of the century the individual efforts were replaced by large joint – stock companies and managing houses. All were British concerns until independence. The Calcutta based European managing agencies controlled the majority of the tea estates and the major firms were Andrew Yule and Company, Bird and Company, Begg Dunlop and Company, Shaw Wallace and Company, Gillanders – Arbuthnot, Devenport, Williamson Magor and Company, Duncan Brothers and Octavius Steel Company.¹¹

In 1913, the Andrew Yule Company Scotland was the largest managing agency house in the country with 37 tea companies under its hold.¹² In Darjeeling, Selim Hill, Atal, Mim, Dilaram Singtom and in Duars, Banarhat Chunabhutti, Joybirpara, New Doors and Sarugaon tea Company Limited were managed by the company.¹³ In Darjeeling district, a large number of tea estates were managed by the James Finlay and Company like Moondakotee, Nagri, Chongtong, Lebong and Mineral Spring, Dooteriah, Phuguri, Kalej Valley.¹⁴ Messrs Gillanders Arbuthnot and company Limited was a big name in the history of the Indian tea industry. This company was incorporated in England in 1885 which had its head office in London and in India it was in Calcutta.¹⁵ The main purpose behind its incorporation in India was of acquiring and developing the tea estates.¹⁶ In Darjeeling district, a large number of tea estates like Taipoo, Castleton, Selimbong and in Duars, the Gaikhatta Tea Company Ltd, Singlo Tea Company Ltd (Telipara and Bundapani tea estates) were managed by the company. In 1881, the Darjeeling Himalayan Railway (DHR) was opened between Siliguri and Darjeeling under the aegis of Gillanders Arbuthnot & Company.¹⁷

The European Club at Jalpaiguri, The Chalsa Polo Club, The Central Duars Club at Binnaguri, The Western Duars Club of Saylee tea estate, the European Club at Bengdubi and most importantly the Darjeeling planters club established in 1868 provides residential and club life for all European tea planters, managers. They also provided an excellent skating rink, half a dozen tennis courts, two squash rackets courts, a ball room and a billiards room. The Darjeeling planters club provided golf at Sanchal and organised race meetings in the spring and autumn at Lebong. There was a sports loving tea planter namely G.W. Christison who used to arrange sports festival every year at Tukvar. The sports gradually became one of the chief social functions of the district and for the last 13 years of their existence (1869 to 1892 with the exception of 3 years) a day was left vacant in the Darjeeling Durga Puja programme for the Tukvar sports.¹⁸

In West Bengal, the tea planters in Darjeeling had the right to recommend one member of the Provincial legislative Council. By the time of the annulment of the partition of Bengal took place in 1905 the advantages of representation had come to be keenly appreciated and the Indian Tea Association therefore represented to the government the desirability of allotting one seat in the Bengal Legislative Assembly to the Darjeeling and another to the Duars planters and they claimed that the Indian Tea Association itself should also be directly represented. On both points the Association was unsuccessful. It was decided that one member should be elected by the planters of Darjeeling, Duars and Terai. A.W.C. Chaplin was the first member to be so elected.¹⁹

The tea planters, understandably, were the first to urge upon the Government to build a network of transport; they were supported by the Agency Houses which had stepped in the economy of the region.²⁰ The construction and repair of all roads were vested with the tea planters. It made for efficiency and economy for the tea planters who were vitally interested in having good roads of their tea gardens. They were also very much careful in transporting their products with proper order. In Terai, most of the roads were repaired by managers of tea gardens. The needs of tea industry which was now growing rapidly, together with the increasing importance of Darjeeling as a Hill station, soon led to the construction of a new hill cart road, on a somewhat better alignment, missing the awkward Pankhabari stretch altogether.²¹ In 1881, the Darjeeling Himalayan Railway, owned by a private company, managed by Gillanders Arbuthnot and Company, was opened between Siliguri and Darjeeling. It facilitated labour – mobilization in the tea gardens in Darjeeling to boost expansion of tea plantation.²² Both in the hills and the Terai, roads and bridges were repaired by the Public works department such as Cart road to Darjeeling, Siliguri – Nakshalbari road, Matigara – Kurseong road whereas in the tea garden belt roads and bridges were repaired by the tea gardens itself. The incessant demand of Indian Tea Association Darjeeling Branch was culminated in the construction of numerous steep and narrow tea – garden roads.²³ The advent of the Austin Seven, with its special hill gears, transformed the social life of the Darjeeling planter and his family.²⁴

Indian Entrepreneurship

The Indians especially the Bengali's emerged as an entrepreneur in the tea plantation industry in Darjeeling hill during the British Raj. Even they were the only community across the whole India who showed

first interest as an Indian in the tea Industry in spite of facing hindrances, discriminations from the European planters. The name of this first venture by a Bengali was the Makaibari Tea Estate. The man, who originally began planting out the garden in the mid – nineteenth century was a British officer, Captain Samler, who played an important role in the 1857 rebellion. The British crown granted Samler amnesty for his help during the mutiny. Meanwhile, a precocious fourteen year old named Girish Chandra Banerjee, from a rich land – owning Bengali family, ran away from on his horse. He was actually belonged to an aristocratic Zamindar family of Dacca by birth. The later left his home (Boral, South 24 Pargana) at the age of 16 and travelled to North Bengal on horseback, leaving behind his family and fortunes. In Darjeeling hill, he incepted his career as a translator and scribe with the East India Company. He also worked as a servant of a European postal company named ‘Carry Company’ in Kurseong where he opened a departmental store ‘G.C. Banarjee and Sons’ near the railway station. In addition to it, he was also a young polyglot. Thus he created a good relation with the rulers and it helped him to become the first Indian entrepreneur in the tea plantation industry in Darjeeling hill. This cordial relation was finally culminated in the creation of a beautiful tea garden namely Makaibari Tea Estate with Captain Samler, a deserter from the British imperial army in the year 1858.²⁵ Makaibari literally means "Maize Land" and is strategically located in Kurseong, the land of the white orchid. It is located at an altitude of 4500 feet above the sea level. In 1859, Captain Samler was appointed as an Agent of the Darjeeling Tea Company. A month before he died in 1859, Samler sold the garden to G.C. Banarjee permanently who ran his commissary and mail services business out of the old Tarapore Building at Kurseong next to the present day Goenka petrol Pump.²⁶ In June 2014, Rajah Banerjee sold a nearly 90 percent stake in Makaibari to the Kolkata – based Luxmi Group. They have seventeen tea estates in Assam and the North – East of India that produce 15 million kilograms of tea a year, more than double all of Darjeeling.²⁷

The biggest achievement of Tarapada Banarjee, the most worthy son of G.C. Banarjee, was the purchase of the Happy Valley Tea Estate. It was established in the year 1854 by David Wilson, an Englishman who renamed the garden after his name as Wilson Tea Estate and by 1860 had started cultivation of tea. In 1903, this tea estate was taken by an Indian named Mr. Tarapada Banarjee, an aristocrat from Hooghly in 1903. T.P. Banarjee bought the tea estate and merged it with another tea estate and gave the name Happy Valley Tea Estate.²⁸ In addition, he further owned another garden namely Nurbang Tea Estate in Tindharia from a British tea planter.

The journey of the Pal Chaudhury family in the tea plantation industry was started with the leadership of two legends in Indian tea industry like Naffer Chandra Pal Chaudhury and Bipra Das Pal Chaudhury. Their first and foremost elegance was the Ghayabari Tea Estate which they bought from Mr. Bells in 1864.²⁹ In this process, the main initiative was taken by Naffer Ch. Pal Chaudhury. Tea industrialist Bipra Das Pal Chaudhury was the first Indian having qualified as engineer in the Manchester University in England.³⁰ As soon as the Hill Cart road was ready in 1869; he came to visit the Darjeeling hill. He became highly impressed in seeing the British tea planters starting so many tea plantations in such a healthy climate. Being a cultured and educated man, he desired to devote his life and make his career as tea planter.³¹ Since then he began to live in Darjeeling hill and soon organized instant tea, first in Gayabari with Chinese seeds and secured some indigenous Assam seeds from Ananda Mohan Bose, his close friend who had to start National Tea Company Ltd. in 1895 with the Monai tea estate in Assam. The Assam seeds were planted in Mohargaong Gulma near Sukna. The name ‘Gayabari’ meant the cultivation of dry land seeds, which was the staple food of Lepches and they called the grains "Ghaiya". Bipradas during his stay in Hill found that the plants of tea required longer time to grow and produced less tea in the higher altitudes than in the lower hills. He visited the small experimental plantation of Mr. James White in Sibring near Khaprail (presently Champta Tea Estate). Finally, he took a large area of land from Jamansing Busnet "Pattader" of cart road fame. In the process, he transferred the land grant in his name. He thought that the production of tea in this altitude should be most suitable.³² At the same time, he made his application to the Deputy Commissioner of Darjeeling for a land grant near Sukna at the foothills. Since the only tea garden planted by "Babu" or Zaminder of Maheshganj was Gayabari, the hill people called the garden "Babu Kanan". Bipra Das Pal Chaudhury also opened out a small tea garden at Tindharia in Darjeeling hill in the same period. After his death, his son Amiya Pal Chaudhury, a doyen in Indian tea industry, inherited the property of his father. During his tenure, the Tindharia tea estate attained a prestigious name along with other European tea estates in international tea market. His wife Ila pal Chaudhury was also a central figure behind its prosperity and development. In the year 1966, the ownership of this garden was transferred to the Chattarjee family of Kolkata, the present owner of Malnudy Tea Estate in Duars.

Beside his planter life, Bipradas Pal Chaudhury played a vital role in promoting cultural environment in Darjeeling Hill. He was a member of Brahma Samaj in hill. He had good relation with Keshab Chandra Sen and Pratap Chandra Majumder. Both of them were great teachers of Brahma Samaj who were the visitors in the ridge of Tindharia. A Brahma Samaj temple was established by the efforts of Bipro Das and with the help of Motilal Halder and Girish Chandra Guha in Kurseong. His close friend Asutosh Chaudhury (Justice Sir Asutosh) built a house alongside of Bipro Das Pal Chaudhury's residence in Tindharia ridge. Poet Rabindra Nath Tagore was casual visitor to this place, as he was closely related to Justice Sir Asutosh. Bipro Das had his only son-in-law U. N. Roy. He was given some money to have a house in Gayabari. This property was later acquired by Amiya Pal Chaudhury, another son – in – law of Bipro Das Pal Chaudhury. He is said to have built a beautiful mansion on the property and the descendants still have it as their summer residence. Janaki Nath Bose, the father of Netaji

Subhash Chandra Bose had come to the neighbourhood at the instance of Bipro Das. Janaki Nath Bose preferred to have his house in the ridge of Gidhapahar about a mile up the approach road from Gayabari. However, in this house Netaji Subhash Chandra was confined at one time as political leader.³³

Caste, Occupation and Native Places of the Bengali Entrepreneurs in Darjeeling Hill

Name of the Planter	Caste	Occupation	Native Place	Tea Estate
Naffer Chandra Pal Chaudhury	Hindu non Brahmin	Zamindar, Trader	Ranaghat, Nadia	Jogmaya
Bipra Das Pal Chauhdury	Do	Engineer	Do	Gayabari and Tindharia
Ganesh Chandra Banarjee	Hindu Brahmin	Govt. Service	Dacca	Makaibari
Tarapada Banarjee	Do	Zamindar, Trader	Do	Happy Valley and Wiondsor
Bhagwati Charan Rai	Hindu Nepali Brahmin	Govt. Contractor	Darjeeling Town	Sourini and Samprapani

(Source: Annual Progress Report, Darjeeling Branch Indian Tea Association, 1921-1922)

Until 1933, the ownership of most of the tea estates in Darjeeling hill were belonged to the British Sterling tea companies. They maintained an oligopolistic position up to 1947³⁴ though exceptions were also there like the Banarjee family of Makaibari, Happy Valley Tea Estate and Paul Chaudhury family of Jogmaya Tea Estate and so on. However, in between 1933 – 1947, the gradual entry of the Indian entrepreneurs were began to observe in this region.³⁵ The sudden fall of tea price in London market due to the economic slump since 1930's³⁶ and of course the immense effect of India's freedom struggle movement to wipe out the British Government fall the colonial firms from grace and made a hasty retreat from India.³⁷ Although a large number of British managing agencies like Andrew Yule, Gillanders Arbuthnot, Devenport & Company, Begg Dunlop & Company packed up after 1947, many others remained. But they could not survive their position in the tea industry owing to the shortage of fund, mismanagement and followed the same path even after 1960's.³⁸ This situation, no doubt, accelerated the advent of Indian entrepreneurs in this field. This vacuum was fulfilled by the notable industrialists of Kolkata like Goenka, Bidla, Khaitan family. For instances, the tea estates established under the initiative of the Duncan Brothers & Company were owned by G.P. Goenka and are now being controlled and managed by the same family.³⁹ In regard to the Bengali entrepreneurs, we can mention the names of Parswanath Ghatak who owned the Mission Hill tea Estate (P.O.-Fagu, Mirik) from a British planter after independence.⁴⁰ It was initially a British garden. Later on, Parswanath Ghatak, a Zaminder by profession owned it. He had timber business in Burma. After his death, his son Amal Ghatak took its rein. During his tenure, the ownership was transferred to S. Agarwalla of Kolkata. In 1990's, the tea estate changed hands again, with Nilmoni Roy of Mal Bazar, Dist-Jalpaiguri purchasing the garden. This garden sells its tea under the name of Asha Tea Co. (founded in memory of Nilmoni Roy's mother) through auctioneers in bulk and currently packaged in different variants. It is based in Malbazar, Dist – Jalpaiguri. He has a petrol pump in Caltex road of this town.⁴¹ Parswanath Ghatak had another garden in Alipurduar named Sreenathpur tea estate. Now it is being run by Paritosh Sarkar of Siliguri town.

Conclusion

Thus we may conclude our discussion by saying that the monopoly of Europeans in tea trade was established by the control of Calcutta based managing agencies. The rise of the Bengali middle class as entrepreneur in the northern part of colonial Bengal mainly in Darjeeling and Duars was one of the distinct features of the late nineteenth century. The most important factor which helped the rise of the professional and other occupational groups as entrepreneurs and investors was the form of business organisation. The growth and development of public limited companies both by the Bengali Hindu and Muslim entrepreneurs began separately but later on, combined together to promote these companies. No imbalance in the proportion of share – holding or membership to the board of directors by any community or group was to be found. It is very interesting to note that in Darjeeling district most of the Bengali entrepreneurs were Government servants, Zamindars, Bankers, merchants, tea garden employees whereas in Jalpaiguri Duars most of them were lawyers, Maqtars. Among the various occupational groups within the middle class the legal practitioners assumed social leadership. The Bengali entrepreneurs lent more weight to social position than economic gain. Simple pursuit of financial gain without any specific social prestige attached to it would not attract them.

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8. GRAPHOLOGY: A DIAGNOSTIC PROCESS OF HUMAN BEHAVIOUR

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Abstract

Fascination in handwriting led to the intriguing study of graphology as a means of understanding human behaviour. Graphology or handwriting analysis is based on the notion that because handwriting is unique to the individual, certain inferences can be made about a person's character and behaviour from the specific features. Handwriting analysis or Graphology is the most widely used tool for personality analysis. Writing is a process in which the brain and muscles are involved. Each time a person writes a particular thing specific neuro-motor control is triggered and almost same pattern is generated. These neuro-motor controls are highly affected by age, behaviour, drug addiction etc. That is why Signatures or handwriting are treated as behavioral biometric. Specific behavioral traits are associated with a specific signature pattern. These patterns can easily be decoded by skilled graphologists. The debate over the value of graphology as an assessment tool has been conducted over a number of years. Even though the scientific researches are not encouraging, some reports, however, suggested that graphology is quietly gaining acceptance. While it is undeniable that graphology is an interesting and sometimes useful procedure, its validity is a matter of public debate and uncertainty, and the use of graphology tests in personality assessment is a personal choice made by individual or company. This paper briefly reviews the background of graphology, graphology in human behaviour and discusses general issues related to the use of graphology.

Keywords: Graphology, Neuro-motor control, Handwriting analysis, Behavioural biometric, Signature.

Introduction

Graphology or handwriting analysis is a field of study for identifying and understanding people's personalities, behaviours and characters through analysing their handwritings. The techniques of graphology are used in numerous applications. The common applications of graphology are employment profiling, marital compatibility, psychological analysis and medical diagnosis.

In the past, most of the studies in graphology were associated with the reliability and validity of graphology as a method for personality traits assessment. Today, graphology figures in a multitude of disciplines. The three main elements of today's graphology are:

- **Research, development and education:** It deals with what happens in our brain and on the way to our writing. These include experimentation and computer-aided research in the recognition, comparison, identification and development of handwriting and all expression leaving visible traces for communication, be it with the pen or associated with other means of implementation involving the manual use of writing and drawing instruments. In education, handwriting research embraces early discovery of symptoms likely to cause problems, such as dyslexia, establishes rules for their observation, and provides a starting point for subsequent medical, therapeutic or psychological treatment by qualified specialists.

- **Script-psychology, interpretation of handwriting:** It deals with behavioural and personality profiles. Analysis is based on theories to explain causes of writing behaviour such as the size and shape of letters or words, the slants, margins, gaps between lines, the pressure applied to the pen, the placement of i-dots and t-crossings, etc. In practice, it is a diagnostic appraisal for occupational purpose and career guidance, behavioural profiling, risk assessment and counselling consultancy. Scientifically, it is the most intriguing, demanding and neglected section.

- **Forensic comparison and identification:** It examines documents in query and signature to detect authenticity or forgery. Writing construction, proportions, shape and use of space are important elements in the analysis. It is, however, not an abstract or exact science. Two witnesses may well arrive at differing opinions, leaving room for advocates to argue, judge and juries to judge.

Definition

Unlike other linguistic terms such as morphology, syntax or phonetics, graphology is a controversial word whose meaning tends to be blurred. This confusion has come about on account of two factors: the non-linguistic meanings attached to this concept and the varied treatment the word has received from dictionaries, manuals and works of reference in general. The definition recently offered by Wales (2001) seems to be the

clearest and the most complete one so far, since it clarifies its meaning and includes many other features beyond the letters of the alphabet, for example punctuation marks and spacing.

The very first problem when dealing with graphology is its unclear meaning. This confusion may well be due to its double filiation: though it concerns the study of writing systems, it also concerns character analysis based on handwriting. On most occasions, it is this non-linguistic use of the term that most commonly comes to mind when using the word graphology, as the definition given in the Encyclopaedia Britannica demonstrates:

- Inference of character from a person's handwriting. The theory underlying graphology is that handwriting is an expression of personality; hence, a systematic analysis of the way words and letters are formed can reveal traits of personality. Graphologists note such elements as the size of individual letters and the degree and regularity of slanting, ornamentation, angularity, and curvature. Other basic considerations are the general appearance and impression of the writing, the pressure of upward and downward strokes, and the smoothness of the writing.

This non-linguistic meaning is further complicated by the uneven treatment that graphology has received from previous researchers. While some research has directly ignored its linguistic meaning and just concentrated on its psychological aspects, other studies have reflected its linguistic nature, though this has been forced into the background. In this sense, the Oxford English Dictionary defines the linguistic side of graphology as "the study of written and printed symbols and of writing systems", though this definition appears in fourth position. There is a third possibility when defining graphology that consists of giving prominence to its linguistic value, which is not very frequent in works of reference to date. McIntosh was the first scholar to use the term graphology in this sense, giving it its full linguistic value: "I have used the word 'graphology' in a sense which is intended to answer, in the realm of written language, to that of 'phonology' in the realm of spoken language". McIntosh's definition caught on and developed in the sixties and served in its attempt to integrate more levels than the traditional ones when analysing written texts. It was mainly developed in UK stylistics, and generally applied to the description and study of poetry and literary texts, although this was not always the case. Going a step further, Halliday proposed three years later a more complete definition that signalled the connection of graphology to other elements such as spelling, punctuation and any other notion connected to the use of graphic resources in a language:

Graphology, however, is an essential part of the description of any written language. The use of the word may be unfamiliar. It has been chosen to parallel 'phonology', and the term includes orthography, punctuation, and anything else that is concerned with showing how a language uses its graphic resources to carry its grammatical and lexical patterns.

The novelty of the definition offered by Wales lies in the fact that it broadens the spectrum of elements to be analysed within the category of graphology beyond the letters of the alphabet, which is something that has not been considered until very recently. She also gives equal importance to the writing system itself and to the discipline that focuses on its analysis, since these are the key aspects that define the concept of graphology. In short, Wales aims to go beyond the traditional perspective in the treatment of graphology.

History of Graphology

Handwriting began 400 years back. Camillo Baldi can correctly be called as father of graphology as he did a deliberate perception in the way of handwriting and wrote in 1622, the primar graphological essay. Abb Jean-Hippolyte Michon who authored the term 'graphology' by merging two Greek words 'graphein' (to compose), and 'logos' (science). He is the originator of The Society of Graphology' and the first to do scientific work on handwriting. His follower J. Crépieux-Jamin arranged the progress of Michon and allocated the handwriting into seven basic components as speed, pressure, form, dimension, continuity, direction, and order. Graphology is the study of writing in view of a developing group of information which is always being tested in handy utilize. Since it is a Proceeding and developing knowledge of learning, and not a classified framework like fundamental arithmetic, the student ought not to be frightened to discover shifting, now and then clashing understandings approaches to a stroke or shape. It is conceivable to comprehend composing character, by utilizing diverse methodologies to the particular starting points, similarly as the restorative and psychological fields comes about even when beginning from various positions.

Graphology Technique

The science of graphology is based on empirical research. There are two methods in handwriting analysis, namely, the French approach and the German approach. The French approach is also called atomistic or the isolated trait method where the handwriting is broken down into its various components and examined separately. The German approach, also called holistic or gestalt approach, judges handwriting as a whole where one isolated element does not mean anything outside of the context of the complete picture. This approach analyses the sample in terms of the arrangement on the page, the form of the writing and also the movement. It gives an intuitive impression of

the entire writing and is able to make certain assumptions about the writer. Neither the holistic nor the isolated method is the “best”, but when used in combination, it provides the most complete picture of the person’s disposition. Today, professional graphologists use a combination of both methods. It is believed by the graphologist that graphology works because people add their own characters to their handwriting. When someone writes, his or her emotions and characters are reflected in the piece of writing. The handwriting in turn provides clues containing crucial information on the emotions and characters of the individuals. Graphology can identify well over 300 aspects of personality by examining loops, letter spacing, slants, heights, ending strokes, etc. Each symbol in a given handwriting sample is interpreted as a personality trait. Every aspect of a sample is treated, from the text layout to every single letter written. Although graphologists may differ in their opinions and interpretations of criteria, there are some in common. In most systems, the slant of the letters is very important. Below are a few positive applications to illustrate:

• **Slant:** The emotional makeup of an individual is seen in the slant of the up strokes in the writing. The slant of the writing is considered a global trait (one that affects all of the other traits in the personality). A right slant indicates an individual who is warm-hearted, adventurous, sociable, enthusiastic, courageous and spontaneous. A left slant indicates someone who is loyal, cautious, secretive, reflective and able to make decisions based on past experiences. An upright slant indicates a person who is practical, level-headed and has a common sense and a logical approach. A mixed slant indicates an individual who has artistic ability, is flexible and loves variety.

• **Size:** Large writing indicates an individual with initiative, liveliness, enthusiasm, generosity, imagination and the ability to make emotional judgements. Small-sized writing indicates an individual with good concentration, precision, thoroughness, modesty and intensity.

• **Letter forms:** Garlands indicate an individual who is friendly, easygoing and empathetic. Arcades show a person who is protective and good at keeping secrets and also loves tradition. Angles indicate someone who is industrious and determined, this person will always need to complete the task. Wavy lines imply that their writer is flexible and a good mediator who likes to keep his options open.

General Issues Related to Graphology

Graphology as an assessment tool has been criticised. It appears, however, to be increasingly popular. It is used infrequently in the United States and Canada but is widely used in hiring in France and in Israel. There are different styles in graphology. Realistic Type—Simple and Plain Printing Style, Investigative Type—Tiny Script, Illegible and Stripped Down Letters, Artistic Type—Tiny Script, Illegible and Stripped Down Letters, Social Type—Rounded, Forward Slant and Long Ending Strokes, Enterprising Type—Large Letters, Forward Slant and Bold Appearance, Conventional Type—Meticulously Made and Carefully Constructed Letters, Consistent Spacing Between Words and Lines. According to Bradley (2003), more than 100 companies have experimented with graphology. Some U.S. companies that have used the technique included Xerox, Citibank, Bristol-Meyers, Allied Signal and Hewlett-Packard. The statistical evidence of how many companies are using graphology is difficult to obtain because graphologists are not allowed to disclose their clients’ details due to confidentiality. On the other hand, users are reluctant to admit to have any association with it because it could be that graphology is used as a secret weapon or some may see it as a potential area for union dispute. It is unfortunate that scientific research has found that there is no clear correlation between handwriting behaviours and basic personality patterns. Although some psychologists believe that the subject is worth further study, the existing research is almost uniformly inconclusive. The reasons for this situation could be:

- The lack of conforming standard in graphology that leads to different standards adopted by different graphology institutions or training centres. This further complicates scientific analysis of graphology.
- Majority of the graphologists are self-taught from popular books or correspondence school.
- Using personal validation by asking the subject to validate the analysis result. • A failure to explore and utilise the computer and digital technologies available. In order for graphology to gain a place as a validated science, the graphology community must make a great effort to overcome the above-mentioned issues. The effort includes:
- Unifying the graphology standard in the definitions, techniques and measurement methods and standardising the training and certification process. • Using reliable and valid research methods to conduct a research.
- Following the trend in computer and digital technologies to increase the reliability of graphology. Even though the scientific researches are not encouraging, however, some reports suggested that graphology is quietly gaining acceptance. While it is undeniable that graphology is an interesting and sometimes useful procedure, its validity is a matter of public debate and uncertainty and the use of graphology tests in personality assessment is a personal choice made by individual or company. Graphology, however, is not accurate all the time due to behaviour and personality changes as life progresses. Other non-personality information such as experience and education must be weighted when making a decision.

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9. IMPACT OF KANYASHREE PRAKALPA ON ADOLESCENT GIRL STUDENTS IN THE DISTRICT OF BANKURA, WEST BENGAL

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Abstract

Kanyashree Prakalpa is an innovative project of the government of west Bengal which intends to enhance the educational status amongst the girl children belonging to the age group of 13 years to 18 years and 18 years to 19 years. We are saying in front of many peoples about our attitudinal changes on girls' education but in reality, we are the same as before. That's why till now our girl child is lagging behind in the field of education. And in this mean time the dream project of the respected chief minister of West Bengal Kanyashree Prakalpa is a revolutionary step towards their education. In this context the researchers conducted this study to find out is this project able to fulfil the objectives or not. To complete this study researchers selected the college going adolescent girl students of Ranibandh Block, district Bankura and found that Kanyashree Prakalpa has a positive impact on different factors and it is successfully fulfilling the objective. And lastly, researcher said that Kanyashree Prakalpa is a scheme which visualizes women empowerment through women education.

Keywords: Kanyashree Project, Child Marriage, Child Trafficking, Educational Progress.

Introduction

“There is no more valuable investment than in a girls' education.” —Ban Ki Moon, Secretary General, United Nations. On ‘Malala Day’ (12 July 2013).

Kanyashree Prakalpa is an innovative project of the government of west Bengal which intends to enhance the educational status amongst the girl children belonging to the age group of 13 years to 18 years and 18 years to 19 years. Under the prohibition of child marriage Act 2006, the legal age of betrothal and marriage for girl is 18 years, and for boys 21 years. In spite of several years of this act is being in existence, the early betrothal and marriage of children continues to be norm in west Bengal. According to the District Level Health Survey, the state ranks fifth highest in the country when it comes to the prevalence of child marriage. In view of the above, the department of women Development and social welfare (DWSW) formulated the KANYASHREE PRAKALPA---a conditional cash transfer scheme with the aim of improving the status and well-being of the girl child in west Bengal by providing incentives for schooling of all teenage girls and delaying their marriage will be the age of 18, the legal age marriage. Kanyashree prakalpa is west Bengal government sponsored schemes which will be implemented hence forth in all district of the state while a number of factors contribute towards girl's dropping out of school. Human rights research shows that the major obstacles to girl's education are child marriage and domestic chores. Ensuring that girls stay in school is one of most effective protective measure against child marriage given that child marriage has a grossly negative impact on the lives of children, adolescents and young woman. This scheme is expected to bring about measurable improved outcome for the education, health and empowerment of the girl, their children and immeasurable benefits for larger society.

Review of related literature

- **Sen and Dutta (2018)** conducted a study on “Kanyashree Prakalpa in West Bengal, India: Justification and evaluation” and found that the Kanyashree Prakalpa programme is not a new invention among bands of CCT schemes for adolescent girls and they also suggest that dropouts and early marriages have both declined. It also hints towards improvement in empowerment of these adolescent girls.
- **Bhattacharjee and Sau (2018)** together conducted a study on “Attitude of parents and teachers towards Kanyashree Prakalpa in Nadia District of West Bengal” and they found that all the participants on whom the research was done have supported and appreciated this scheme but interestingly the secondary school teachers are not very much optimistic about this scheme.

- **Kanrar (2018)**, studied on “Impact of Kanyashree Project on the Academic Development of Students: A Study with special reference to Howrah District of West Bengal”. The objectives of this study was how the Kanyashree girls utilized the fund, status of the scheme in school level, effects of the scheme on the study of the students, problems faced by the kanyashree girls to getting the benefits of the scheme and the scheme and besides these researchers wanted to know whether the scheme was able or not to reduce the immature mother’s mortality rate. The researcher was found that most of the girls used the funds in their study purpose, also they were not facing any problem to get this fund beside 2% students according to this study. This scheme also helped the students in their study and the scheme able to reduce the immature mother’s mortality rate.
- **Halder (2018)** Studied on – “Kanyashree Prakalpa: Elaboration of the Objectives”. The study found that Kanyashree Prakalpa had achieved all its objectives like reach the goal of welfare of the girls from disadvantaged group by incentivizing them under some important conditions, dis-incentivizing factor for early marriage, empower the girl students of West Bengal and finally build up the social power and self-esteem of the girl children.
- **Adhikary (2017)** studied on – “The role of Kanyashree Prakalpa in Empowering Adolescent Girls in West Bengal” and found that, school enrolments had marginally increased and the dropout rate had significantly reduced and also the rate of child marriage had reduced. The study concluded that Kanyashree Prakalpa plays a significant role in empowering adolescent girls in West Bengal.
- **Mukherjee & Pal (2017)** studied on ‘Conditional Cash Transfer’ As a Public Policy Design on Women Education: A case Study of ‘Kanyashree Prakalpa’ and found that scheme has a very positive impact on women education in all possible dimensions, especially in enrolment, retention and attendance. The unique design and administrative mobility under the dynamic leadership has proved to be fruit full.
- **Ghara and Roy (2017)** jointly conducted a study on “Impact of Kanyashree Prakalpa – District wise Analysis” and they found that Kanyashree Prakalpa had a great impact on the tendency of girl students to dropout from schools at early age and the prevention of early marriage of girl child. Beside these all the districts are more serious in implementing the prakalpa in comparison to the nearby districts.
- **Sen (2016)** studied on “Kanyashree Prakalpa – The empowerment of adolescent girls in the slum area: A cost benefit analysis” and found that 1. Drop out of girl’s students, poverty and child marriage are interrelated in the slum area. 2. Drop-out of girl’s students, have been reduced from post elementary education in the study area due to Kanyashree Project. 3. Kanyashree Project plays vital role in the development of post elementary education of slum girl’s as well as decreasing of child marriage. In the study area last two years’ child marriage and drop out problem has been decreased due to Kanyashree -1 scholarship and Kanyashree -2 scholarship, sponsored by Govt., of West Bengal. 4. This project promotes the social power and self-esteem of girls.
- **Saha (2015)** studied on – “Impact of Kanyashree Prakalpa on Girl Child in West Bengal” and found that 1. In some of blocks there were difficulties in opening zero balance account in bank 2. There was considerable delay in bank. 3. Discussion with the Students revealed that grievance redressal officer was not appropriate. 4. Campaign about Kanyashree prakalpa among the guardian was not adequate. 5. Lack of training of the employee who worked in grass root level. 6. Annual scholarship for the meritorious student is not sufficient.
- **Ali & Jha (2015)** studied on – “Prevent Child Marriage: An Essay with Special Reference to Kanyashree Prakalpa of West Bengal” and found that This scheme is expected to bring about measurable improved outcomes for the education, health (especially infant and maternal mortality) and empowerment of the state’s girls, their children and immeasurable benefits for larger society.
- **Das (2014)**, studied on – “Implementation of Kanyashree Prakalpa in West Bengal a step toward the inclusive growth through sustainable development: An analysis”. The study found that a scheme like Kanyashree Prakalpa which has immense potential and it is essential to uplift the state to an inclusive growth in the long run with sustainable development by empowering women.
- **Pal (2018)**, conducted a study on “Kanyashree Prakalpo in West Bengal: A case study”. The researcher was found that the project has the potentiality for checking child marriage, encouraging girls’ education of adolescent category, leading to a quantum change in girls over all development and empowerment. Also the benefits of the project encourage parents to send their children to school.

Rationale of the problem

The honourable Chief Minister, govt. of West Bengal, has launched Kanyashree Prakalpa, which is one of the best scheme recognised by UNO for inspiring the girl’s education and sustainable development for the betterment of girl child. The objective of the scheme is to motivate and inspire the girl child to continue their schooling and higher education for a better future. The researcher has selected the topic to find out the impact of the scheme in West Bengal. The purpose of the study is to understand how well the Kanyashree Prakalpa is

running and how the girl children are being benefitted out of the innovative scheme which is running since last eight years by asking questions to the beneficiaries of Kanyashree scheme.

Statement of the problem

Kanyashree Prakalpa is an innovative strategy which seeks to improve the status and wellbeing of girls, by helping economically. The objective of the present study is to evaluate the impact of '*Kanyashree Prakalpa on education and empowerment of girls*'. The study also finds out the achievement of girls regarding education. Hence the problem may be stated as **"IMPACT OF KANYASHREE PRAKALPA ON ADOLESCENT GIRLS IN THE DISTRICT OF BANKURA, WEST BENGAL"**

Objectives of the study

The objectives of the study are as follows:

- To analyse the impact of KP on child marriage of girls.
- To find out the impact of KP on trafficking of adolescent girls.
- To find out the impact of KP on drop-out of adolescent girls.
- To analyse the impact of KP on attendance of adolescent girls.
- To find out the impact of KP on the educational progress of adolescent girls.
- To find out the impact of KP on reducing child labour..

Research questions

- What is the impact of KP on child marriage?
- What is the impact of KP on trafficking of adolescent girls?
- What is the impact of KP on dropout of adolescent girls?
- What is the impact of KP on attendance of adolescent girls?
- What is the impact of KP on educational progress of adolescent girls?
- What is the impact of KP on reducing child labour?

Delimitation of the study

- **Sample:** In this study researcher selected 150 adolescent girl students as sample for the fulfilment of purpose of the research.
- **Study Area:** Ranibandh Block, Bankura District of West Bengal has been selected as the study area of this study.
- **Technique:** Survey through Questionnaire technique.
- **Tools:** Standardized questionnaire has been used as a tool in this study.

Methodology

- **Approach of the Study:** Researchers choose descriptive survey method for this study.
- **Population & Sample:** Population of this study was all the adolescent girl students of West Bengal. The target population was college going adolescent girl students. The study was conducted on a sample of 150 college going adolescent girl students of Ranibandh block in the District of Bankura.
- **Tools:** Researchers used a Self-made questionnaire (Standardized by experts) for collection of data for the present study.
- **Techniques of Data Analysis:** Researchers used descriptions, percentages and bar chart for analysed and interpreted the data in this study.

Data analysis and interpretation

Objective and research question wise Analysis & Interpretation:

Objective – 1: To analyses the impact of KP on child marriage of girls.

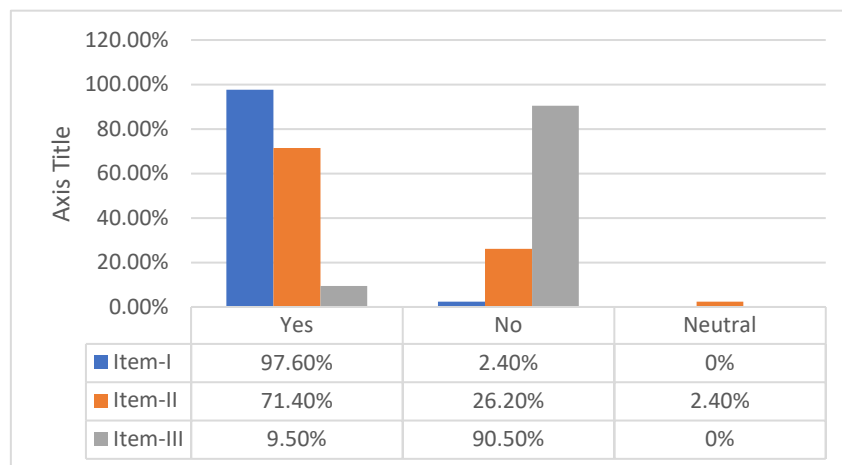
RQ – 1: What is the impact of KP on child marriage?

Item – I: I think child marriage is illegal.

Item – II: I will not allow anyone to be a victim of child marriage.

Item – III: I am interested in getting married before the age of 18.

Fig. – 1: Showing the data on impact of KP on child marriage of girls in %.



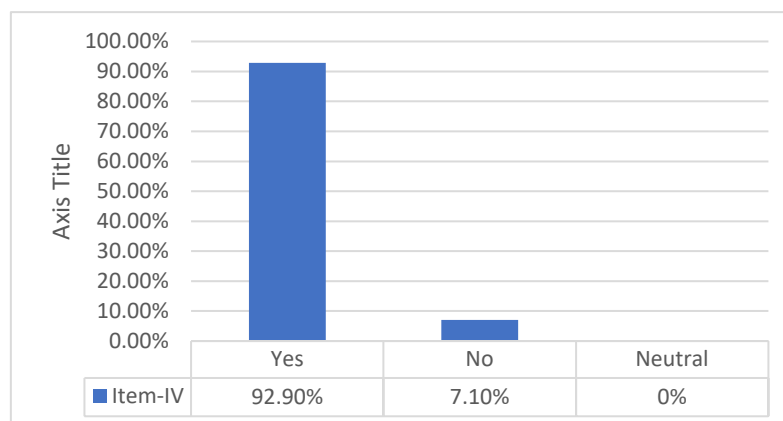
Interpretation: The above bar chart showed that in item number I 97.60% girl students says that child marriage is illegal. In item no. II 71.40% girl students supports the item but 26.40% students didn't support the item. In item number III which is a negative item 90.50% girl students says that they were not interested to marry before the age of 18. So, from the above discussion the researchers can say that the first objective of this study which is also an objective of the Kanyashree prakalpa is very much successful. i.e. researcher can say that KP has a positive impact on child marriage in Ranibandh block of Bankura District.

Objective – 2: To find out the impact of KP on trafficking of adolescent girls

RQ – 2: What is the impact of KP on trafficking of adolescent girls?

Item – IV: I am quite aware of adolescent girls trafficking.

Fig. – 2: Showing the data on impact of KP on trafficking of girls in %.



Interpretation: The above figure showed that 92.90% girl students said that they are aware about the adolescent girls trafficking but only 7.10% students said that they were not aware about this. So, overall, the researchers can say that KP has been able to fulfil the objective 2 also. So, the researchers can assume that from the result of this

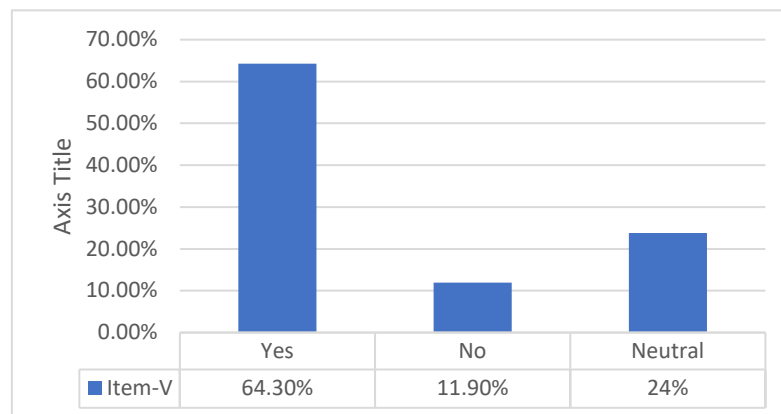
study KP is able to reduce the rate of adolescent girls trafficking. That means KP has a positive impact on adolescent girls trafficking. But the things to think about that 7.10% girl students are not aware till now. So, we have to look at this matter so all the girl students will aware about this which will reduce the rate of adolescent girls trafficking.

Objective – 3: To find out the impact of KP on drop- out of adolescent girls.

RQ – 3: What is the impact of KP on dropout of adolescent girls?

Item – V: I think the impact of Kanyashree project has reduced the dropout rate.

Fig. – 3: Showing the data on impact of KP on drop- out of girls in %.



Interpretation: The above-mentioned figure showed that 64.30% girl students thought that KP reduced the dropout rate in colleges. Near about 12% girl students thought that there is no relation between KP and the dropout rate and 24% girl students said that they have no idea about this. From these above data researchers can say that to reduce the dropout rate in colleges KP has a positive impact.

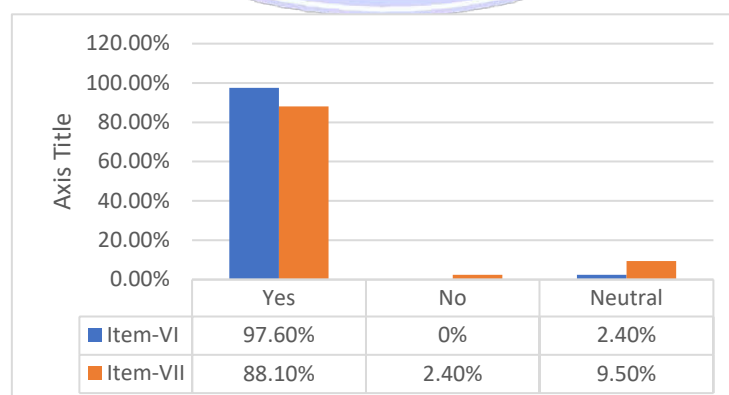
Objective – 4: To analyse the impact of KP on attendance of adolescent girls.

RQ – 4: What is the impact of KP on attendance of adolescent girls?

Item – VI: I think the attendance rate of girls in education has increased for the Kanyashree Project as compared to the past.

Item – VII: I go to school everyday since the Kanyashree Project started.

Fig. – 4: Showing the data on impact of KP on attendance of girls in %.



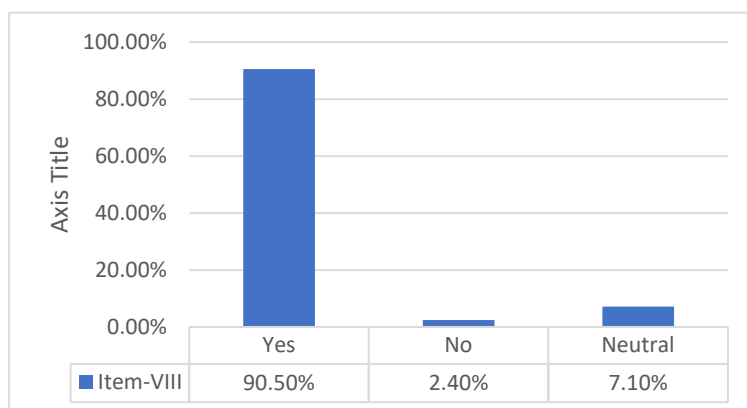
Interpretation: The above figure showed that 97.60% girl students thought that the attendance rate of girls in colleges increased after the launch of KP. Beside this 88.10% girl students said that they were regularly go to school after the launch of this project. So, researcher can say that after the launch of KP attendance rate in colleges increased day by day. i.e. KP has a positive impact to increase the rate of attendance of girl students in colleges.

Objective – 5: To find out the impact of KP on the educational progress of adolescent girls.

RQ – 5: What is the impact of KP on educational progress of adolescent girls?

Item – VIII: The Kanyashree Project helped me in my educational progress.

Fig. – 5: Showing the data on impact of KP on educational progress of girls in %.



Interpretation: The above figure showed that 90.50% girl students support the item no. VIII. They said that KP helped them in their educational progress. Only 2.40% girl students declined the item and said that KP didn't help them in their educational progress and only 7.10% girl students said they have not any idea about this. So, from the above result researchers can say that KP has been able to fulfil the above mention objective i.e. there is a positive impact of KP on the educational progress of adolescent girl students.

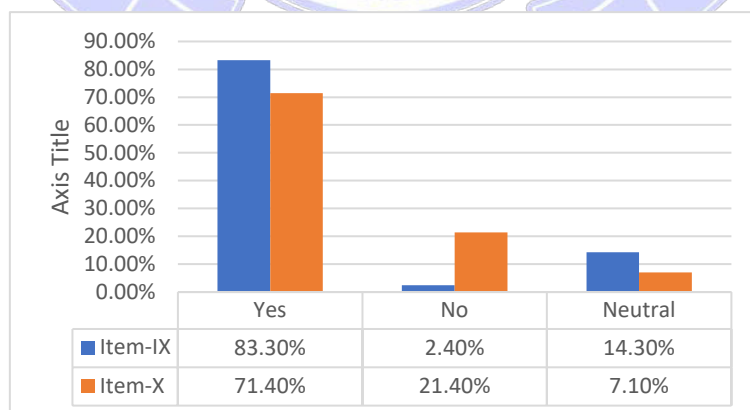
Objective – 6: To find out the impact of KP on reducing child labour.

RQ – 6: What is the impact of KP on reducing child labour?

Item – IX: I think the Kanyashree project is helpful in reducing child labor.

Item – X: Since the launch of the Kanyashree project, I don't have to go anywhere to do work for my educational expenditure.

Fig. – 6: Showing the data on impact of KP on reducing the rate of child labour in %.



Interpretation: The above figure indicated that 83.30% girl students support the item no. IX. They thought that KP is helpful in reducing the rate of child labour. But 2.40% girl students thought that the KP is not helpful in reducing the rate of child labour and 14.30% girl students said that they have no information about this. Beside this 71.40% girl students support the item no. X. They said that after the launch of KP they only focus on education and they are not went anywhere to do their work for their educational expenditure. But 21.40% girl students declined the item no. X. That means till now many girl students are doing different types of work for their educational expenditure. But if we see the overall picture researchers can say that KP has been able to reducing the rate of child labour or researchers can say KP has a positive impact in reducing the rate of child labour.

Conclusion

Kanyashree Prakalpa has been started in West Bengal since 2013 to uplift the status of girls and women's and to empower them. The study found that KP had a positive impact on different factors like child marriage, adolescent girls trafficking, child labour, educational progress, dropout of college going adolescent girls' students etc. at Ranibandh block of Bankura District. Due to this project the Government of West Bengal is able to prevent the rate of child marriage successfully. Besides this they also able to reduce the rate of child trafficking and the rate of child labour. After implementation of this project adolescent girl students are also being interested to continue their education and their attendance in school is also increased. So, at last researchers can say that Kanyashree Prakalpa plays a vital role in the education of adolescent girls in West Bengal and with this project the adolescent girl students of West Bengal find a new way to empower themselves and play a significant role in developing the society. Hence the researchers concluded that Kanyashree Prakalpa had played a significant role to spread education among the adolescent girl students, to improve their status and empower them.

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10. IN SEARCH OF STRIDHAN JURISPRUDENCE: AN APPRAISAL IN THE CONTEXT OF HINDU PERSONAL LAW

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Abstract

Stridhan is an age old concept of Hindu law. Specifically this concept of 'Stridhan' reiterates the theory of woman empowerment. Even in the sastric age when there were no evidences of statutory principles or the legislative interferences, the practice of preserving the property that means the 'Dhan' of woman that means 'Stridhan' had been formulated. Since the primitive age women are considered as one of the vulnerable classes of society. Therefore, many initiatives have been taken into account to provide protection to them. This research article lays emphasis on the journey of the concept of 'Stridhan' from the age of Hindu sastric law up to the present age of modern statutory law. In this analytical as well as doctrinal research work the author has made an attempt to highlight the significance of 'Stridhan' from the socio-legal perspective and at the same time to fix the focal point on the changes and modulations of this concept of 'Stridhan' taken place with the progress of time in the context of Hindu law. Moreover, a compact discussion on the comparative analysis on pre 1956 and post 1956 positions of Hindu personal law including the interpretations of Indian Judiciary over this issue is the crux of this research paper.

Key Words: Stridhan, Hindu Law, Sastric law, Statutory law, Judiciary.

Introduction

Since Vedic period the concept of Stridhan had been one of the popular customs among Hindus. This very concept of Stridhan was considered as a mark of respect and security given to the woman. It was considered as one of the most vital traditions in favour of any woman only because of the fact that the very objective lied in its inner content of securing the life of woman as well as to provide her financial benefits. It will never be a hyperbolic statement to say that even in the then male dominated society some sort of empowerment had been provided by introducing the concept like *Stridhan*. If the word *Stridhan* is synthesized it can be classified as *Stri* and *dhan*. Therefore, it means the wealth of any woman. Moreover, this wealth can be of any kind. It can be movable wealth or it can be immovable wealth. Therefore, from the perspective of its literal meaning, *Stridhan* is nothing but woman's property whether it is movable or immovable. A strong recognition in favour of holding as well as disposing property has been vested to woman at any stage of her life. The story does not end here. There has always been a grey area in the context of interpreting and analyzing the concepts of *Stridhan* and Woman's estate. Before the enactment of Hindu Succession Act, 1956, basically the property of woman was demarcated into two different categories as *Stridhan* and Woman's estate. The scenario has changed with the inception of Hindu Succession Act, 1956 which has abolished the concept of woman's estate and introduced one single concept *Stridhan*. The underscoring rights of women *equali jura*, under The Constitution of India, have found a concrete form and shape under the provisions of Hindu Succession Act, 1956.

Sastric Interpretations on Stridhan

A textual piece of Manu enumerated that a wife, a slave have no property rights in general and the wealth they have acquired will revert back to the original owner of the wealth. Even then Manu himself recognized six categories of *Stridhan*:

- Gifts made before nuptial fire (*adhyagni*)
- Gifts made at the bridal possession (*adhyabahanika*)
- Gifts made in the token of love (*padavandayika*)
- Gifts made by the father
- Gifts made by the mother
- Gifts made by the brother.

On the very other hand, Vishnu enumerated basic four kinds of *Stridhan*. To the above list he added:

- Gifts made by a husband to his wife on supersession (*adhivedanika*)
- Gifts made subsequently (*anwadheyaka*)
- Marriage-fee (*sulka*)
- Gifts from sons and other relations.

Gautama in a much expressed manner recognized the right to have *Stridhan*. According to the language of Yajnavalkya, what was given to any woman by her parents or brother or husband and the same received by her at nuptial fire on her supersession and the like is denominated as woman's property. The Smritikars were of the opinion that the *Stridhan* properties which were received by any woman in form of gift from the near and dear ones and at the same time it included the movable property as well as immovable ones. Since the time immemorial there had been a strong divergence in relation to the point of discussion that what properties constitute *Stridhan* and what not. The definition of *Stridhan* given by Yajnavalkya was quite progressive and inclusive at that time. On the very other hand Jimutvahana gave different kinds of analysis of the definition of *Stridhan*. Therefore, different schools gave different kinds of dimensions of *Stridhan*.

Essentialities of Stridhan

Basically since very early time the determining factor to judge whether the property is *Stridhan* or not is the source or nature of the property. Therefore, a list of enumerations makes it easy to understand what categories of property fall into the domain of *Stridhan*. Firstly, the gifts and bequests from close relations during maidenhood, adulthood or widowhood had been a recognized kind of *Stridhan*. Although the Dayabhaga School exempted the list of gifts of immovable properties given by husband from the domain of *Stridhan*. Secondly, the gifts given to any woman by any relation which are actually in bridal possession are simply categorized as *Stridhan*. Thirdly, the properties acquired by any woman at any point of time and any stage of her life, by her skill, labour, self exertion are treated as her *Stridhan*. Similarly, the properties purchased with the *Stridhan* are also treated as *Stridhan*. Fourthly, the properties acquired by adverse possession can be treated as full fledged *Stridhan*. Fifthly, the properties obtained in lieu of maintenance are considered as *Stridhan*. That means any movable or immovable properties transferred to any woman in lieu of her maintenance are considered as her absolute property and at the same time it constitute *Stridhan* of the woman. Apart from these above five categories there are certain other kinds of *Stridhan* like properties acquired by the means of compromise or properties obtained by inheritance or share of properties partition. It is noteworthy to mention in this context that in relation to those above mentioned properties different schools of Sastric Hindu law had posed their different opinions. While some schools were of the opinion that the shares obtained on partition didn't constitute *Stridhan*, on the other hand other schools posed a different view. To understand the entire scheme of *Stridhan* in a more lucid manner, it can be demarcated or classified into two different sectors. The first one is Sastric *Stridhan* concept or pre 1956 Hindu law *Stridhan* concept and the second one is post 1956 Hindu law *Stridhan* concept. As discussed earlier the pre 1956 Hindu Law explained the concept of *Stridhan* from different kinds of perspectives with the purpose to determine the essential characteristics of it such as the primary source of property acquired by any woman, the status of the woman at the time of acquiring such particular kind of property and so on. Therefore, according to the principles of Sastric Hindu law if any property was categorized as *Stridhan*, then as a consequence the woman had the full ownership or absolute ownership on that particular property. It means that the woman might have all the power to use, exploit or dispose of the property as per her own choice and terms. It is noteworthy to mention that there had been some kinds of restrictions on the issue of disposing the property when especially the female was a married woman. In a very brief and specific manner it can be said in such a way that if the woman got the *Stridhan* in form of gifts from near relations, the woman in that case could enjoy the full and absolute ownership on that. Just on the other hand, if the woman got the *Stridhan* in form of gifts from strangers or others or *Stridhan* made of any property acquired by skill by self exertion then in that case the woman had no right to enjoy the power of alienating the property without the prior consent or permission of husband.

Characteristics of Woman's Estate

In relation to the context of distinguishing *Stridhan* and Woman's Estate, it can be said that the properties obtained by inheritance and partition by any Hindu female constituted limited estate. That means by this kind of property the Hindu woman can enjoy the property as limited owner. These kinds of properties are categorized as the properties under the limited ownership only because of the fact that in these cases the woman is the owner in the same manner as any other individual but two restrictions are there in regard to the nature of ownership over those properties. The first restriction is the Hindu woman can not enjoy the power to alienate the corpus and the second restriction is on the death of that Hindu female, it will revert back to the heir of last full owner. In a very simplified manner it can be explained that up to the span of her life, that Hindu woman can enjoy the property as limited owner. It is noteworthy to state in this context that even when there is no heir of the full owner of the said property, the estate continues to be a limited estate. Therefore, her powers in that specific character are very

limited. As a consequences of that the power of disposal over that particular property in the sense that indirectly all those restrictions are imposed only for the benefits reversioners.

- **Power of Management:** She has the absolute liberty to manage the property by her own. She alone is entitled to have possession of the entire property and at the same time she has the absolute power to enjoy the income and other benefits from the property. She can sue anyone on behalf of the property and be sued in respect of it.
- **Power of Alienation:** like other powers female Hindu has the limited power of alienation. She can alienate the property for any kind of legal necessity or for the benefits of the estate itself or for discharging some indispensable religious duties like marriages of daughters, funeral rites of husband, gifts for *Bramhans*.
- **Renouncing of estate:** the female Hindu has the power of renouncing the estate in favour of the reversioners. This kind of voluntary activity of the female Hindu is an act of self-effacement and at the same time it operates just like her civil death. When in any case any female Hindu surrenders her estate, it vests automatically to the original owner or the reversioner. To make this kind of surrender or act of renouncement effective, there is no requirement of formal acceptance by the reversioner.

The Hindu Women's Right to Property Act, 1937: An Analysis

It is noteworthy to mention the provisions of the Hindu Women's Right to Property Act, 1937 which has been repealed later on by Hindu Succession Act, 1956. This very legislation recognized three categories of widow viz., widow of intestate, widow of predeceased son and lastly, widow of pre deceased son's pre deceased son in respect of separate property of a Mitakshara Hindu and in respect of all properties of a Dayabhaga Hindu. The provisions of this particular legislation totally excluded the estate related to agricultural lands. Apart from this, this very enactment was not applicable in case when the property or estate had been disposed of by will. Moreover, the scheme of the enactment was such that the widow(s) abovementioned were eligible to have share in undivided interest of Mitakshara coparcener. Therefore, in all cases the above mentioned widow(s) took a woman's estate in the property. While the entire scheme of this enactment was of practical applications, these provisions led to some ambiguity and controversy among different High Courts. By plethora of decisions Hon'ble Supreme Court of India had resolved this issue.

Stridhan under Hindu Succession Act, 1956: An Analysis

The concept of woman's estate is now converted into one single concept of *Stridhan* by virtue of the provision Sec. 14 of Hindu Succession Act, 1956. That means any property that a Hindu female received after the date 17th June 1956 will be considered as the absolute property unless it had been given to her with limitations. Therefore, the woman's estate over which the female Hindu had possession when the enactment came into force i.e., 17.6.1956 will be automatically converted to absolute estate. Now in this context, a question can be raised that is there no applicability of *Sastric* Hindu law in relation to woman's estate any more. The answer will be affirmative. That means the old Hindu law of woman's estate is still very much relevant in the cases where the Hindu female had no possession over that particular property when Hindu Succession Act, 1956 came into existence. The entire legal paraphernalia hovers around the thematic structure of Sec. 14 of Hindu Succession Act, 1956. The provision runs as follows:

"Any property possessed by a female Hindu, whether acquired before or after the commencement of this Act, shall be held by her as full owner thereof and not as a limited owner."

That means u/s 14(1), any property acquired by any female Hindu except those which are covered under Sec. 14(2) after the commencement of this specific enactment will be her absolute property. Explanation of Sec. 14 enumerates the meaning and range of property. That means what kinds of properties are listed within the ambit of this particular provision. The Explanation states as follows:

"In this sub-section 'property' includes both movable and immovable property acquired by a female Hindu by inheritance or devise, or at a partition or in lieu of maintenance or arrears of maintenance, or by gift from any person, whether a relative or not, before, at or after her marriage, or by her own skill or exertion, or by purchase or by prescription, or in any other manner whatsoever, and also any such property held by her as Stridhan immediately before the commencement of the Act."

Judicial interpretation has made it clear that a daughter also will be included as female Hindu. Therefore, any kind of limited interest in the property in favour of any Hindu daughter will be treated as equal as absolute ownership.

Sub section 2 of Sec. 14 retains the restrictions or limitations in this regard. It runs as follows:

“Nothing contained in sub-section (1) shall apply to any property acquired by way of gift or under a will or any other instrument or under a decree or order of a civil court or under an award where the terms of the gift, will or other instrument or the decree, order or award prescribe a restricted estate in such property.”

The object of this provision is nothing but to confine its scope and provides the idea of restrictive estate. It is also intended by the legislator to make it clear that such kinds of restrictive estate cannot be converted into absolute ownership or full ownership. In many decisions of Hon’ble Courts it has been declared that the trend of interpretation should be always to treat this sub sec. 2 as the proviso or exception of sub sec. 1 of Sec. 14 of Hindu Succession Act, 1956. In this context in another landmark decision of Hon’ble Supreme Court Tulasamma v. Shesha Reddy, Bhagwati J observed:

“Being in the nature of an exception to a provision which is calculated to achieve a social purpose by bringing about a change in the social and economic position of women in Hindu society, it must be construed strictly so as to impinge as little as possible on the broad sweep of the ameliorate provision contained u/s 14(1). It cannot be interpreted in a manner, which would rob sub section (1) of its efficacy and deprive a Hindu female of the protection sought to be given to her by sub-section (1).”

Sec. 14: A Retrospective Approach

Sec. 14 of Hindu Succession Act, 1956 has been effective with the retrospective approach. It means through the application of this provision normal woman’s estate will be converted to absolute estate. And to get such kind of advantage two conditions are required to be fulfilled. Firstly, the female Hindu is already having the property. That means the ownership of that specific property must vest in her and secondly, she must be in possession of the estate when the provision came into force. In brief it can be said that if there is no title over the property or estate in favour of the female Hindu, she will never become an absolute owner of that estate. Therefore, she must be the owner of the estate. After the inception of the Sec. 14 of Hindu Succession Act, 1956 if it is found that a female Hindu is not the owner of the estate it will not be considered as absolute estate even when she is in its possession.

Before the landmark decision of Hon’ble Supreme Court in Radha v. Hanuman, there existed acute ambiguity and controversies relation to the retrospective effect of the legislation among different High Courts of India. The nutshell overview of this landmark decision is that the basic assumption of Sec. 14 of Hindu Succession Act, 1956 lies on the theme to secure a benefit to Hindu female and not obviously on any alienee. Therefore, this very provision of Hindu Succession Act, 1956 was definitely drafted with the mission and vision to empower the women through this tool of Sec. 14.

The story does not end here. It has too much complicacy within its ambit. That is why it is considered as one of most difficult legal provisions under Hindu personal law. A simple illustration can resolve it. For example, a Hindu female has acquired any property where she has got the limited ownership before the year 1956. After the commencement of Hindu Succession Act, 1956 will it be treated as absolute ownership or not? In landmark decision Nazar Singh v. Jagjit, Hon’ble Apex Court of India has told that by operation of Sec. 14(1) limited ownership is converted to Absolute ownership only when the criterion of preexisting right maintenance lies. Again in this context, Hon’ble Supreme Court of India in its decision Jupudy Pradha Sarathy v. Penapati Ramakrishna has held that the use of the terms like ‘property acquired by Hindu female at a partition or in lieu of maintenance or arrears of maintenance’ etc in the Explanation to Sec. 14(1) clearly makes Sub sec.(2) inapplicable to those categories which have been expressly excepted from the operation of Sub sec. (2) and most importantly time and again in its different interpretations, it has been held that ‘Restrictive Estate’ is wider than ‘Limited Estate’. In regard to explaining these issues Hon’ble Supreme Court of India has taken heavy reliance on the decision of Karimi v. Amru.

Possession vis-à-vis Ownership

Hon’ble Apex Court of India in plethora of its judgements has held that the word possession has a wider and broader meaning. It means and includes actual or physical possession including constructive possession. The very term ‘possession’ is applicable in this context in a co-extensive manner with the term ‘ownership’. If the female Hindu merely possesses any part or item of the property she will never become the absolute owner of the property itself. At the same it is also a true fact that the property possessed by the Hindu woman as mentioned u/s 14 of Hindu Succession Act, 1956, is basically the property to which the lady has to acquire some kind of title before or after the inception of the said legislation. Therefore, Sec. 14 of Hindu Succession Act, 1956 will never confer any absolute right in favour of any Hindu female over any property which has not been possessed by her. It is to be noted here that the language of Sec. 14 can not be interpreted in such a way that it would validate any kind of illegal possession. Thus, whenever the female Hindu has the ownership of any property automatically she will be deemed to be the possessor of that specific property or the property possessed by her. On the other hand, if the ownership of the property is not properly vested on her, she will not be considered as the possessor of the property even if there is actual or direct physical possession over the property. In Dwarkadas v. Sholapur Spinning and

Weaving Co., another landmark decision of Hon'ble Supreme Court of India, it has been held that even the term 'property' must be construed in its widest sense. That means it may be corporeal property or incorporeal property. It has also been held that it is not proper to restrict its range of meaning.

Conclusion

After the commencement of 1956 Act, any property that a female Hindu acquires will be her absolute property unless given to her with any limitations. It seems from the analysis of entire discussion that there is no scope of ambiguity when the property is acquired after 1956. Technicalities of judicial interpretations hold into deep when the provision of Hindu Succession Act, 1956 applies with its retrospective approach. It is not at all an issue of theoretical perspective only. In real life, in many occasions, due to lack of awareness Hindu women are deprived to utilize the actual benefits of the concept like *Stridhan*. In many parts of India, it is the practice of many Hindu households that after marriage the newly wedded Hindu bride hands over all the gifts received during marriage to any senior member of in laws house. As a consequence in many times it is evident when she is in actual need, she is denied and deprived from her own property. Apart from this, it is noteworthy to mention another important aspect that is about the procedural obstacles faced during the trial. As it is a matter of court room application, during the process of recovering the property, many times Hindu women are incapable to show proper possession over their *Stridhan*. In cases of domestic violence, criminal misappropriations, when the aggrieved Hindu women apply before Court of law for the recovery of her movable or immovable properties, only because of not having the receipts of gifts or actual possession over such properties, they become deprived of establishing their rights over *Stridhan*. Ultimately having all those theoretical concepts and ideas, still in modern society the true objective of Sec. 14 for the betterment and empowerment of Hindu women cannot be achieved in its true sense. To overcome those grey areas strong judicial interpretations and most importantly amendments are the need of the hour. Lastly, unless and until the mindset of the society itself is ready make every woman empowered, no law no judicial decision can change the scenario. Rightly does the Man of the Nation state:

“Woman is not helpless. She must not regard herself as weaker than man. She should not therefore, beg for any man’s mercy, nor depend on him.”

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11. A STUDY ON AWARENESS ABOUT THE IMPACT OF NEP 2020 PROPOSAL AMONG UG STUDENTS

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Abstract

The National Education Policy 2020 looks forward to the education system rooted in Indian values and culture that contributes directly. The new policy aims to pave the way for the transformational reforms in school education and higher education system in the country. The objective of the study is to investigate the impact of NEP 2020 proposal into college level students and also ensure the awareness on different aspect of NEP 2020. This policy brings drastic changes in school education system, gender issues, entry and exit option in higher education, GDP rises, digitalization in education etc.

Key Words: Impact of NEP 2020, School Education, Higher Education, gender Issues, Digitalization.

Introduction

A National Education policy is a comprehensive structure to guide the development of education in India. The need for a policy was initiated in 1964 Congress MP Siddheshwar Prasad. During the same period a 17 member Education Commission led by the UGC Chairperson DS Kothari was founded to draft a national and harmonized policy on education. Based on the proposals of the of the Commission, Parliament approved the first education policy in 1968.

A new NEP generally comes along in a few decades. India had three reforms to date. The first policy came in 1968 and the second reform in 1986, under Indira Gandhi and Rajiv Gandhi.

Correspondingly the NEP of 1986 had been revised in 1992 during the period of PV Narasimha Rao as Prime Minister. The next NEP was released on 29th July 2020 after 34 years under the mentorship of Prime Minister Narendra Modi.

The NEP recommendations brings changes including starting up of India's higher education sector to foreign universities disassembling of the UGC and All India Council of Technical Education (AICTE) and discontinuation of the M.Phil Program.

In school education the policy concentrates on the core curriculum an "easier" Board Examinations, the syllabus inputs "core essential" and drive on "experiential learning and critical thinking". In new NEP 2020 proposal 5+3+3+4 scheme to the age sets 3-8 years (foundational phase), 8-11 years (preparatory), 11-14 years (Middle) and 14-18 years (secondary). According to new rules early childhood education or pre school education starts from 3-5 years for formal schooling. The mid day meal program will be stretched to pre school children.

The Under Graduate Degree level will be 3 or 4 years duration with multiple exit options within this period. The student who completed 1 year can get certificate as a degree after two years in any discipline or vocation or professional courses they get diploma, after 3 years study they can get bachelors degree in any programs. An academic Bank of Credit (ABC) will be established to digitally store the academic credits which students earn from various recognized Higher Education Institutions.

NEP 2020 is also setting up of a National mission on foundation of literacy and numeracy by the education ministry. States will prepare an implementation plan for attaining Universal Foundational literacy and numeracy in all primary schools for all learners by grade 3 (within 2025). All the students will take school examination in grades 3, 5 and 8 which will be conducted by the appropriate authority but grade 10 and 12 will be continued to be guided by Board examination regulations for the holistic development of students as the aim of NEP 2020.

A new national assessment centre "PARAKH" (Performance Assessment Review and Analysis of Knowledge for Holistic Development) will be set up as a standard setting body for setting norms, standards and guidelines for student assessment and evaluation for all recognized school boards of India.

NEP 2020 aims to ensure that no child loses any opportunity to learn and excel because of the circumstances of birth or background. Special emphasis will be given on socially and economically

disadvantaged groups (SEGD's) which include gender identities (particularly female and transgender individuals), socio cultural identities (such as SC, ST's OBS's and minorities etc). A separate gender inclusion fund will be created as also special education zones for disadvantaged regions and groups.

This policy also encourages open and distance learning, Digital Learning to increase the Gross Enrolment Ratio to 50% by 2035. A comprehensive set of recommendations for promoting online education consequent in the recent rise in epidemics and pandemics in order to ensure preparedness with alternative modes of quality education whenever and wherever traditional modes of education are not possible has been covered. For this purpose NEP 2020 proposed building digital infrastructure, digital content and capacity building in the MHRD to look after the E- education needs of both school and higher education sector.

Objectives of the study

- To study the impact and awareness of NEP 2020 proposal at Undergraduate level of Education (Honours) students of Surendranath College for Women.
- To highlight the prospect and challenges of NEP 2020.

Methodology

The methodology followed in this research is through a survey based questionnaire applied on 78 girl students of Surendra Nath College for Women (Education Hons Dept), age group 18-25. Google Forms technique has been used for the Data collection.

Analysis and Interpretation

NEP 2020 is very current issues which is relevant and requires a detailed study. It will directly affect the life of students and working style of teachers. It will change the infrastructure or facilities in educational institutes. Through the questionnaire we can understand the view of respondents of NEP 2020 proposal.

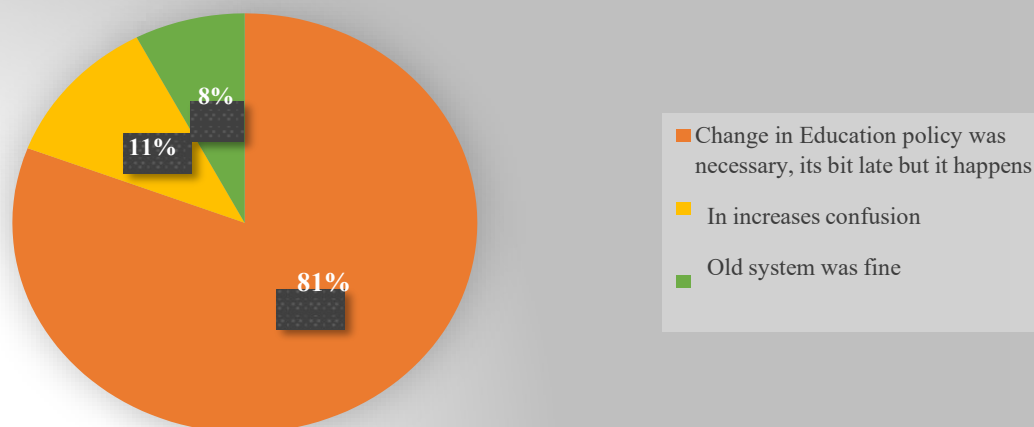
After getting some common information about respondents like Name, Age. The first question in the series

Q1. Do you know that National Education Policy 2020 will replace 34 year old Education Policy of 1986?

In this question 80.8% students opted for change in education policy was necessary, its bit late but it happens. 11.5% think it increases confusion and only 7.7% think old system was fine. It seems students are looking forward for the new education change.

Q1. Did you know that National Education Policy 2020 will replace 34 year old Education Policy of 1986

78 responses

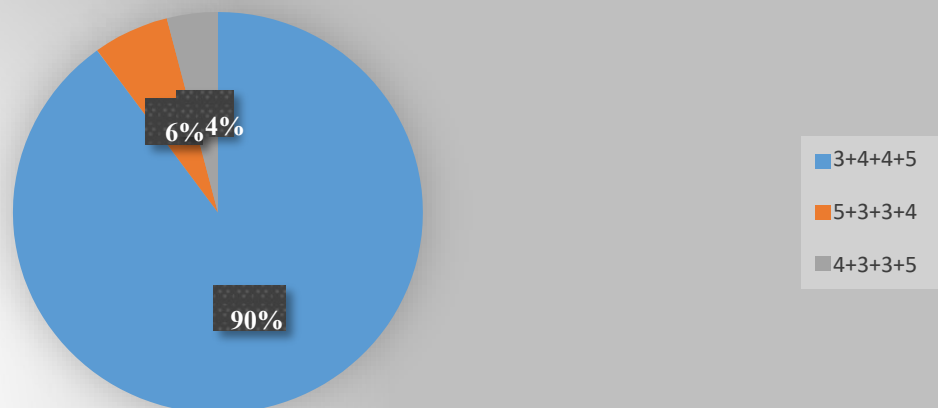


Q2. in NEP 2020 the current 10+2 system to be replaced by a new curricular structure. What is the new curricular structure?

There are 89.7% responses for 5+3+3+4 structure, 6% responses for 4+3+3+5 and 4% for 3+4+4+5. The students of UG level are very much aware about the NEP 2020 new Education structure.

Q2. In NEP 2020 the current 10+2 system to be replaced by a new curricular structure- what is the new curricular structure?

78 responses

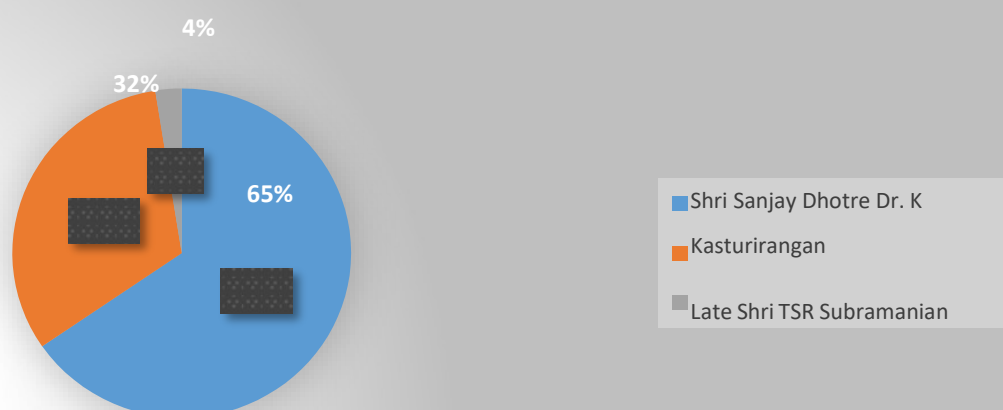


Q3. Under the chairmanship of whom the committee for evolution of the New Education Policy submitted its report in May 2016?

65.4% respondents opted for Late Shri TSR Subramanian. 32.1% for Dr. K Kasturirangan and the rest for Shri Sanjay Dhotre.

Q3. Under the chairmanship of whom the committee for Evolution of the new education policy submitted its report in May 2016?

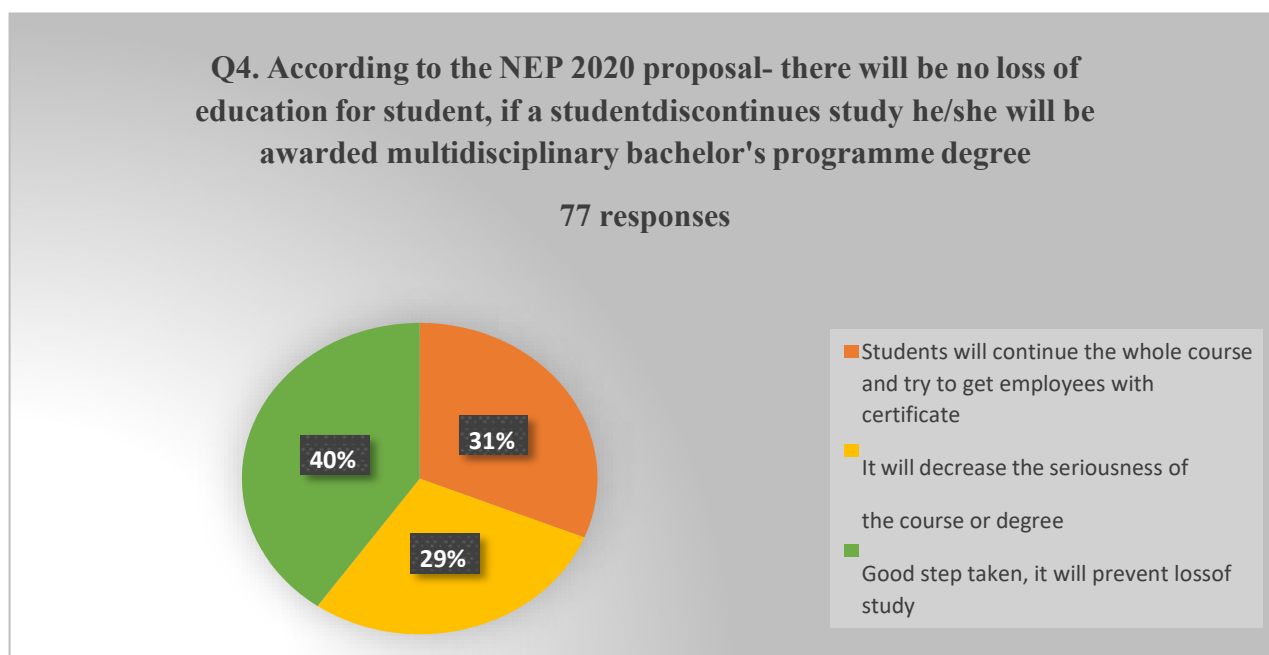
78 responses



Moving to the next question No 4 according to the NEP 2020 proposal – There will be no loss of education of student, if a student discontinues study he/she will be awarded certificate after

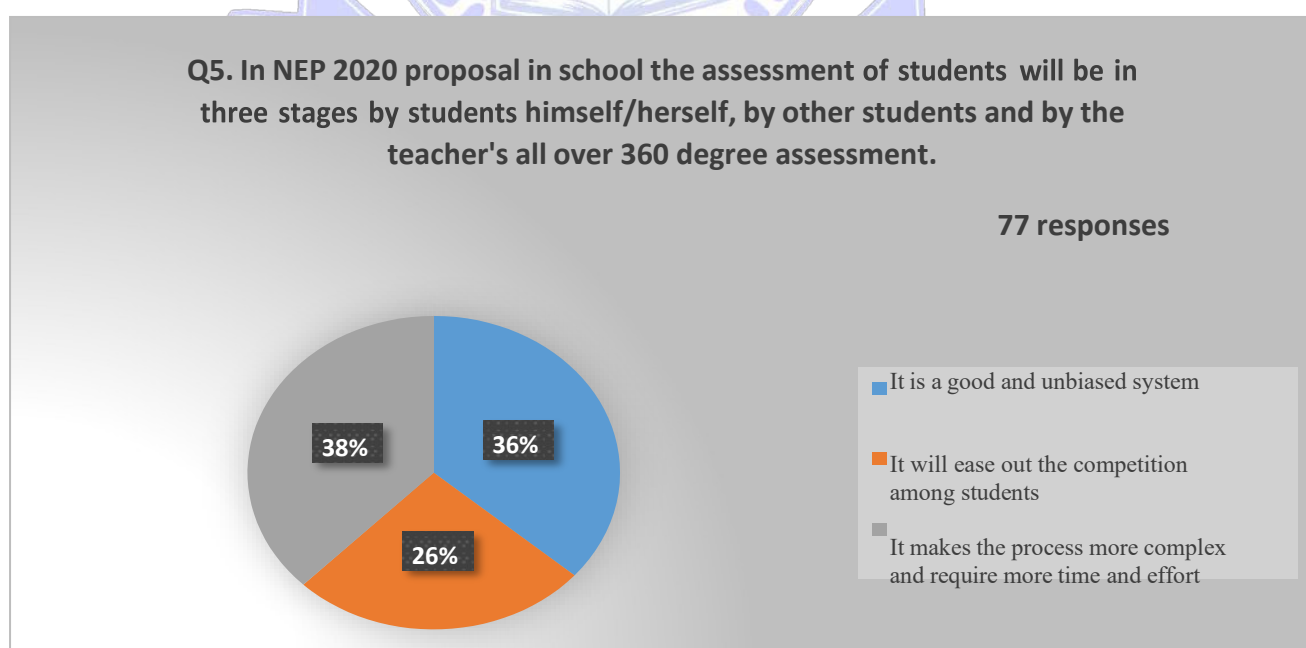
completing 1 or 2 years diploma and 3 or 4 years of completion as degree or multi disciplinary bachelor's programme degree.

The Pie Chart shows us that 40.3% students support the statement "Good step taken, it will prevent loss of study", 31.2% thought that students will not continue for the whole course and try to get employed with certificate. 26.6% opted for "It will decrease the seriousness of the course or degree".



In the next 5th question is – in NEP2020 proposal in schools the assessment of the students will be three stages by students himself/herself, by other students and by the teachers all over 360 degree assessment.

The analysis of the pie chart show 37.7% respondents vote for – it makes the process more complex and require more time and effort. 26% think it will ease out the competition among students and 36.4% thinks it is good and unbiased system which means students are not welcome whole heartedly 360 degree student assessment.

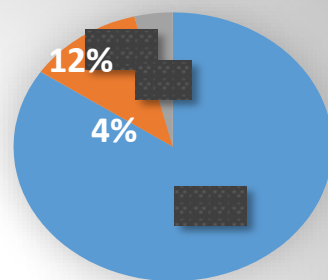


The 6th research question is – In NEP 2020 the proposal, National Research Foundation will be established, higher education institutes will be connected to the multi disciplinary institute embedded with using technology to maximize the limitation of imparting education by Digitizing the content. Virtual labs, digital library.

In response of the question students of UG level opted for the Digitization create one and use many times, it saves time and efforts with 84.4% votes , where 11.7% for teachers and students will miss the old fashioned classroom teaching and 7.9% chose the option for all institutes, teachers and students are not well equipped. It seems that most of the Honours students are favoring for digitization in education sector.

Q6. In NEP 2020 proposal, National Research Foundation will be established, higher education institutes will be connected to the multi- disciplinary, digitization the content, virtual labs,digital library.

77 responses



Digitization - create one and use many times, it saves time and efforts

Students and teachers will miss the old fashioned classroom teaching.

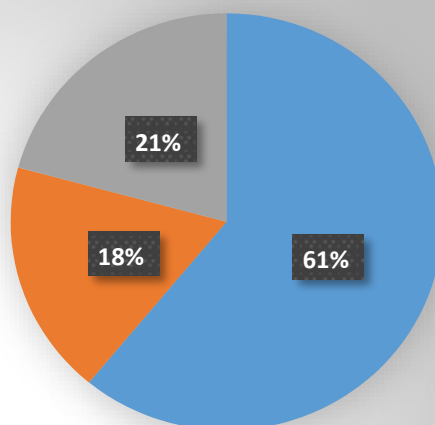
All Institutes - Teachers and students are not well equipped

The next research question is thought provoking , the question is – According to the NEP 2020 proposal that the medium of teaching upto class 5th should be in mother tongue or regional language.

The responses are 61% for students it will be a hard change over from regional to other medium like English. Second statement is – it is difficult to recruit teachers for teaching in regional language got 18.2% responses and 20.8% of the girls opted for this . This will make difficult for students to easily getting up with other students at later stage. It seems that students are aware about the problem of shifting the language at middle stage of school education.

Q7. According to the NEP 2020 proposal the medium of teaching upto class 5th should be in mother tongue or Regional Language

77 responses



For students it will be hard change over from regional to other medium like English

It is difficult to recruit teachers for teaching in regional language

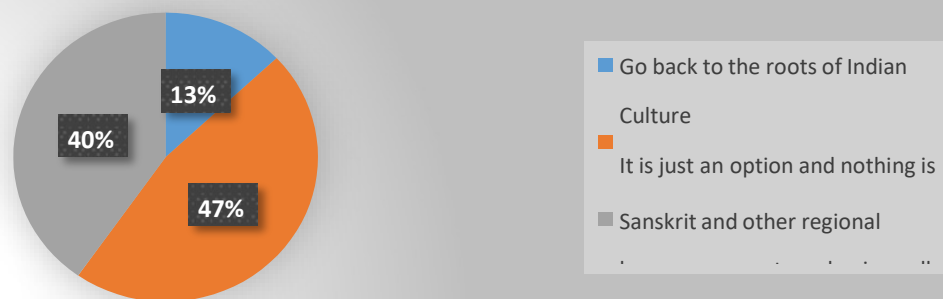
This will make difficult for students to easily catch up with other students at later stage

The next question is also related with Language, the 8th question is – NEP 2020 emphasised on 3 language formula at all level of schools and higher education institution. “Sanskrit will be offered to choose as an option to students. It is also stated no language will be imposed on those students.

The pie chart shows that 46.8% responses for , it is just an option , nothing is imposed on students. 40.3% responses for Sanskrit and other regional languages are not used universally and 13% responses are for go back to the roots of Indian Culture.

Q8. NEP 2020 emphasised on 3 language formula at the level of schools and higher education institution. "Sanskrit" will be offered to choose as that no language will be imposed on those students

77 responses

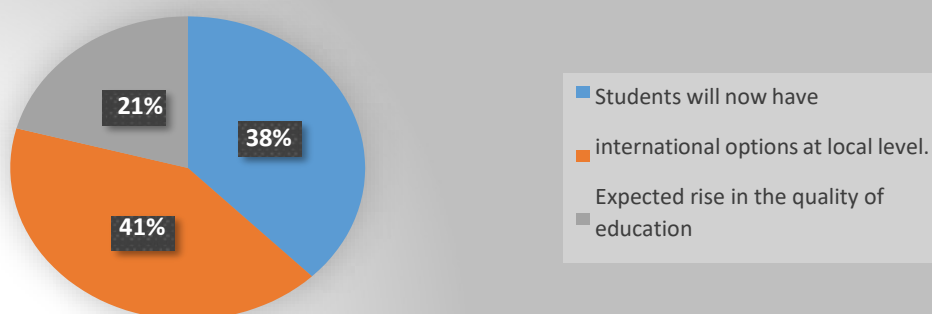


In question no 9 – “there is provision for giving permission for foreign universities to open their campus in India”.

In response to the question students chose 41.6% for expected rise in the quality of education, 37.7% student responded to the option. Students will now have international option at local level and 20.8% chose the option – Increases competition at the local level for Indian Institutes.

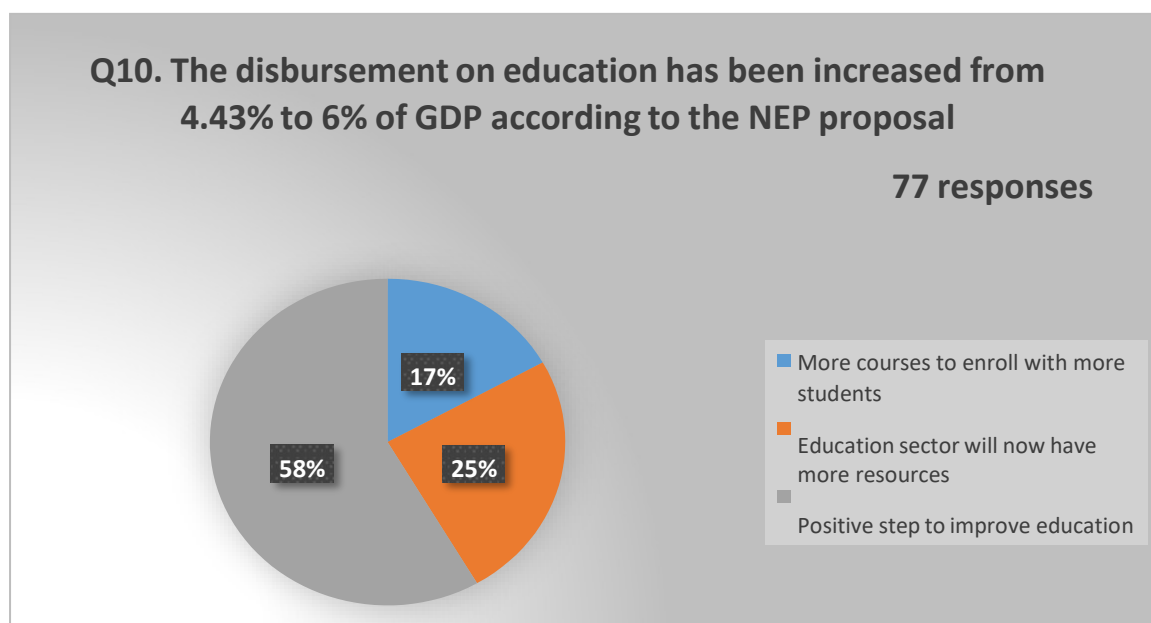
Q9. There is provision for giving permission for foreign universities to open their campus in India.

77 responses



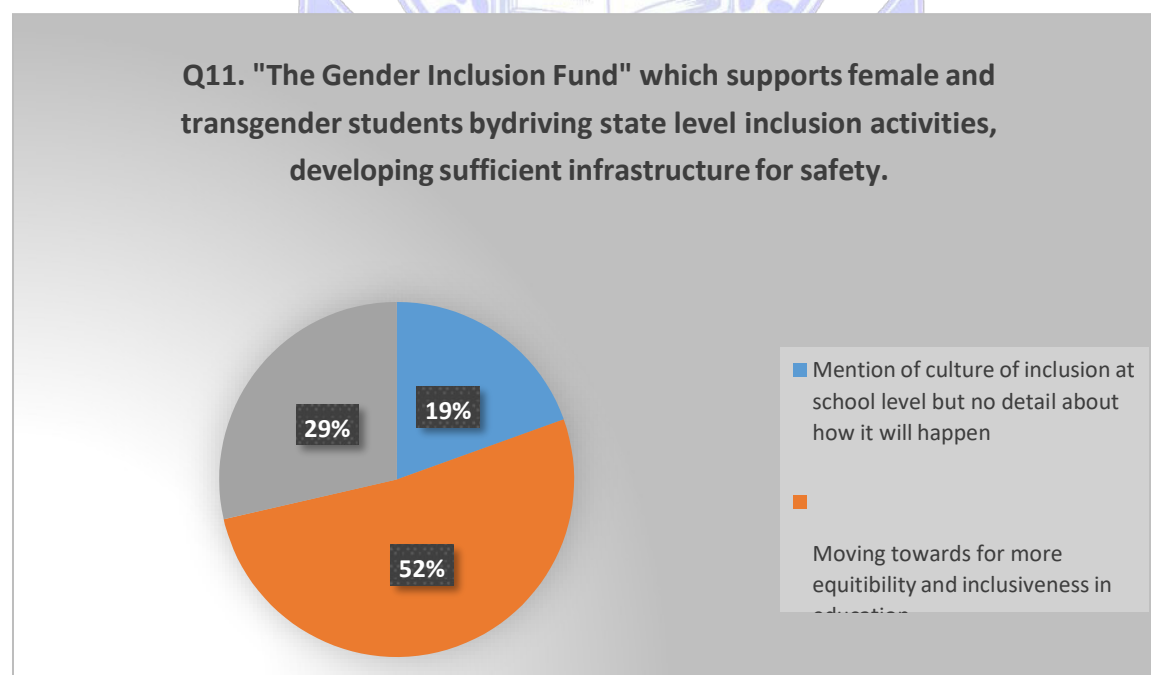
In the next question no 10, The disbursement on education has been increased from 4.43% to 6% of GDP according to NEP 2020 proposal.

The respondents chose the following options, 58.4% chose the positive step to improve education system. 24.7% opted for Education sector will now have more resources, 16.9% students chose the option of "More courses to enroll with more students".



The last question of the questionnaire is "The Gender Inclusion Fund", which supports female and transgender students by driving state level inclusion activities, developing sufficient infrastructure for safety.

In this pie chart, 51.9% opted for the option, moving towards for more equitability and inclusiveness in education. 28.6% responses for there are no action plan or time bound goals on bridging the gap among social categories or for children with special needs and 19.5% chose the option for mention of culture of inclusion at school level but no detail about how it will happen.



Conclusion and Suggestions

The main goal for school education set by the NEP 2020 is achieving 100% gross enrollment ratio by 2030. This means getting all school age children enrolled from pre primary to class 12. Elementary education from class 1 to 8 the corresponding age bracket is 6 to 14 years is already free and compulsory but as the NEP 2020 notes, children start dropping out after class 8. The National Sample survey conducted in 2017-18 were not in school. 3.22 Crore children in the age group of 6 to 17 years are out of school says the NEP.

To address this, this NEP proposes universalizing secondary education. Classes 9-12 and preprimary or early childhood care and education (ECCE) for children aged 3-6 years.

The May 2019 draft of the NEP had recommended universalizing pre primary and secondary education. Now NEP 2020 proposal deals with how to achieve universalization of school education and how to enroll children without any action plan. The educationists and activists already have raised their voice against the proposal.

After a short survey on 77 under graduate level students (Education Hons) of Surendra Nath college for Women, it can be stated that most of the students welcomed the changes of NEP

2020 which will happen after 34 years in education system. The 5+3+3+4 structure which was replaced on 10+2 system, its success will be estimated after the implementation of the system in the nation.

The 3 language formula will continue to be implemented while keeping in mind the constitutional provisions, aspirations of the people, regions and the union and need to promote multi linguism as well as promoting national unity. The 3 languages learnt by children will be the choices of the states, regions and of course the students themselves. In particular students who wish to change one or more of the 3 languages they are studying for grade 6 or 7 as long as they are able to demonstrate basic proficiency in 3 languages by the end of the secondary school.

The project or activity, the students of grade 6- 8 will participate under the initiative “**Ek Bharat, Shrestha Bharat**”. During this project the student will learn about the unity about the major Indian languages starting with their common phonetics and scientifically arranged alphabets and scripts and their rich origins and sources of vocabularies from Sanskrit and other classical languages and its influence in our social life. Students through these regional languages can understand the geographical impact of the language and get a sense of tribal languages through regional literature embedded with beautiful cultural heritage and diversity of India.

The proposal of teaching in mother tongue is a new concept but there are some huddles like textbooks, teacher availability, qualification with experience all requires clarification. But another problems also arise after 5 years the student will be at comfort level then in higher classes the medium of teaching will change or the students geographical location changes due to any reason then the student will face language problem.

Sanskrit as another option to choose by the student but it is not imposed to the student. Sanskrit will thus be offered at all levels of school and higher education as an important enriching option for students.

In addition to high quality offering in Indian languages and English and foreign languages such as Korean, Japanese, German, French, Spanish, Russian and Thai will also be offered at the secondary level to enrich their global knowledge and mobility according to their own interest and aspirations.

Another side also highlighted by the NEP 2020 proposal is Equitable and Inclusive Education: Learning for All- Inclusive and Equitable Education which indeed an essential goal in its own right is also critical to achieve. Each and every citizen has their own dream opportunity thrive and contribution to the nation. The education system must aim to benefit India's children so that no child loses any opportunity to learn and excel because of circumstances of their birth and background. This policy reframes and bridging between the social categorical gap in access participation in learning. So NEP 2020 have made steady progress towards bridging gender and social categories like socio economically disadvantaged groups (SEDGS) can be broadly categorized based on gender identities particularly female and transgender individuals. Socio cultural identities such as scheduled caste, scheduled tribes, OBC's and minorities and geographical identities, disabilities (including learning disabilities), socio economic conditions such as migrant communities, low income groups, children in vulnerable situations, children of victims of trafficking, orphans including child beggars in urban and rural areas, children with special needs (CWSN) or 'Divyang' will get the same opportunities of obtaining quality education as any other child.

To drive the spirit of the Govt of India will constitute a Gender Inclusion Fund to build the nation's capacity to provide equitable education for all, girls as well as transgender students (such as the provision of sanitation and toilets, bicycles, conditional cash transfers etc).

The inclusion of transgender students in “Gender Inclusion Fund” is particularly significant in the backdrop of Transgender Persons for Protection of Rights Act. This fund provide proper sanitation, separate toilets at schools, bicycle distribution and conditional cash transfers to support female and transgender students to access and participate.

Stressing on providing a safe environment for the girls in school, the policy also advocates laying down guidelines for ensuring school safety and security of girls. Guidelines will be developed and made apart of the eligibility conditions for institutional accreditation. This framework will include mandatory training for

educators and administrators on efforts to prevent and respond to several related gender based violence, working female only toilets with regular stock of menstrual hygiene products will be constructed and made. The policy also recommends that schools will develop credible mechanisms to ensure that they remain free of discrimination, harassment and intimidation especially for women and girls.

To ensure girls safety it also emphasizes upon providing a safe environment outside the premises of the schools for attainment of education of girls. Outside of school is also recognized as critical to their attendance and overall educational attainment. Unfortunately transportation problem to school can also sometimes infringe on their personal safety in some areas. For that reason efforts will be made to ensure girls benefit from initiatives that promote access to safe and reliable transportation, bicycle distribution will launch.

Gender stereotypes play a crucial role in girls withdrawing from school the policy calls for participation from social workers to conduct regular discussions with parents on social issues like child marriage, not sending girls to high school or further studies, placing financial expectations on boys prematurely forming negative perceptions around women employment, involving school going children in the family profession or household work. The policy also mandates that all educational institutions and affiliated officers conduct gender sensitization programmes to raise teachers and educational administrators awareness of gender sensitive and inclusive classroom management. This would include awareness sessions on gender issues to break stereotyped gender roles on the importance of harassment free environment and equal treatment of genders and on legal protection and entitlements for girls and women including the Protection of Children from Sexual Offences Act (POCSO), Prohibition of Child Marriage Act, The Maternity Benefit Act and The Sexual Harassment of Women at Workplace. (Prevention, Prohibition and Redressal) Act. To increase the number of women positions of leadership in schools, including but not limited to institutional heads, teachers, hostel wardens, health workers, security guards and sports instructors. To facilitate the hiring and retention of women in education the amended Maternity Benefit Act will be implemented to provide crèche facilities for educators by focusing on leadership development incentive programmes, teacher education, all these initiatives will ensure women play a leading role in children's education.

However through the survey it can be said that most of the students also support the idea of inclusion which empowers people by respecting and appreciating the differences in terms of age, gender, caste, religion, disability, sexual orientation, education and nationality. NEP 2020 proposal talks about providing "equitable quality education to girls and transgender individuals but completely ignores including students LGBTQIA+ community. This is highly disturbing as the gender identities do not fall under a binary, but are rather located on an entire spectrum of gender and sexuality. Gender issues are not specific to the transgender or female. Children discover their sexuality and gender throughout their adolescence.

It is crucial to provide specific importance to LGBTQIA+ as most of the students and the teachers often assume other to be heterosexual. A policy that claims to transform the educational space of the country must provide specific measures for making schools safe and inclusive, especially for the underrepresented minorities.

In 2018 the UNESCO found out that out of 400 LGBTQ+ youth approximately 60% of students were physically bullied in middle schools and 43% of students were sexually harassed in their school, based on their sexual orientation and gender identity. This physical or sexual bullying has drastic consequences for the students with a high proportion of students suffering from depression and anxiety, lower concentration in studies, reduced social interactions and ultimately provoke them to skipping or dropping out of school.

The policy does not highlight this problem. Interpretation found that how the safety and inclusion of all groups can be ensured in educational institutions moreover, there is no sign of concrete measures to handle the menace of bullying and victimization to ensure gender sensitization of the school. Staff to contribute towards a healthier school environment. A crucial component in scaling up these interventions are "local context", which policy fails to address. This scheme works in a particular city/district/state/country due to their local context.

India is a vast country with a local regional variations such that local context differs even within districts due to which what may work in one community may not work with another community. Thus it is imperative more small scale studies in different regions within the same state. NEP 2020 should have emphasized incorporating such programmes to help students widen their understanding of gender sexualities and relationships. It is crucial to start sex education as early as primary level, as the conversation about body parts, good touch and bad touch to reduce the chances of sexual abuse of children and it can help in reducing the cases of bullying, discrimination and social isolation in the schools.

It is crucial to focus on developing an inclusive school climate along with an inclusive school curriculum. Currently most of the curriculum does not include anything sexual orientation and gender identity which directly affects the equitable quality education for LGBTQIA+ students which the government intends to promote via this policy. It seems that NEP 2020 has become more gender inclusive with transgender and usage of terms like "gender" and it forgets to include the other minority communities like LGBTQIA+ and puts them in a vulnerable situation. This policy driven by exclusion is only going to deepen the existing structural inequalities for the vulnerable communities and hence it needs to be relooked before implementation.

The new education policy 2020 takes a step towards the internationalization of education by proposing a legislative framework that allows foreign universities to operate in India and similarly encourages high performing Indian Universities to set up campuses in other countries. Selective universities from among the top 100 universities in the world will be allowed to operate out of India. NEP has encouraged research collaborations and student exchange programs between Indian institutions and global institutions through special efforts. For this purpose flexible multi disciplinary subjects are included in different courses such as Indiology, Indian languages, yoga, arts, music, history, culture and modern India. It also proposes internationally relevant curriculum in the sciences, social sciences and introduce to promote global quality standards and attract greater numbers of international students and achieve the target of “internationalism at home”. An international student office at each HEI hosting foreign students will be set up to coordinate all matter relating to welcoming and supporting students arriving from abroad. Research teaching collaboration faculty and student exchange programs with high quality foreign institutions will be facilitated and mutually benefited.

MOU's with foreign countries will be signed. In recent times trans national, cross border, offshore and borderless high education have become trendy terms particularly from the year 2000 onwards when the phenomenon of mobility on higher education took shape and moved

from people to program twinning, franchise, virtual to provider or branch campuses mobility and most recently the development of education hub changing the global market economy. The nations allow foreign providers in different ways to invest but in practical scenario India remains a classic case of confusion and complexity for transnational education and proper foreign policy for higher education. Almost upto the 90's India operated virtually as a closed economy with a reluctance to entry of international providers in education sector. Lack of regulatory framework, complex FDI policy, inability to award their degree, burdensome evaluation process have demotivated the foreign providers in the regulated higher education sector (university and colleges). They are limited mostly towards the unregulated sector like vocational and distance learning sector.

India has one of the largest network of higher education systems in the world, with almost 990 universities and 40000 colleges but India's Gross Enrollment ratio (GER) in higher education is 26.3% which is significantly lower comparatively to other BRICS countries China (51%), Brazil (50%) and much lower when compared with European and North American nations (80% or more). India must achieve pre distinction in the arena of global higher education for sustainable economic growth which is driven by knowledge resources not by the natural resources. According to the reports to accommodate a massive inflow of students India will need another 1500 new higher education institutions by 2030. The government want to promote foreign direct invest (FDI) and open up the external commercial route to strengthen the capital pool for the education sector.

In her budget speech FY 21-22, Finance minister Smt Nirmal Sitaraman emphasized for the need of inflow Finance to attract talented teachers innovate and build better infrastructures and step to be taken to enable sourcing ECBS and FDI.

India's higher education sector has provided some of the world's best talent over the years IIT's

, IISc's, IIM's have become a brand name but in the other way the overall inferior perception of Indian Higher education including the poor quality of infrastructure is a significant problem. The unmet needs for the world's quality education are reflected on QS World University ranking.

According to various global surveys cross border education is beneficial for the economy and brings wider level of global awareness, cultural perspective and competitiveness. There are arguments that functioning of foreign universities will help stimulate existing education system instead of the demand and variability, entry of foreign enterprises in Indian education market has

some real concern and risks, on the other hand some believe that this will increase equality by increasing the cost of education and will create challenges for the local institutions as foreign providers may take unfair advantages of the market. To combat the situation more framework, case studies, reports, review and more research should be taken up to use foreign investment in better ways, because Indian education system has its long history, multiple culture, diverse nature of quality and complex education system in India. Indian policy makers should formulate regulatory guidelines for foreign universities to operate in India. The regulation should focus on the need of the country with quality assurance and accreditation.

The recommendations of increasing public spending on education from 4.43% to 6% GDP was first made by the NEP 2020. The strategy aims to improve education for nearly 300 million students in the country by this NEP 2020 has set itself the task of raising GER in higher education from 26.3% (2018) to 50% by 2035. Digitalization of higher education and open learning system to boost GER have been of extreme importance.

The multidisciplinary focus of NEP 2020 transforming the Indian education system that will significantly benefit the students. The government of India has done a tremendous job in creating multidisciplinary education to flourish and making a difference to students and make an impact on the future of our country.

The flexibility to choose subjects from science and humanities, from fine arts and sports will give students a wide range of subjects to choose, without the restriction with cutting edge curriculum, flexible options and

“multiple entry and exit options”. In undergraduate courses students can explore their area of interest and also choose career of their choices. This kind of approach will foster intellectual curiosity, a critical thought process, self reflection, leadership and teamwork skills, professionalism and heighten sensitivity to one's socio cultural environment.

The holistic and multi disciplinary education with flexibility of subjects and provision for multiple entry and exits gives more opportunity for technological innovations for the purpose of improving teaching, learning and evaluation process. Technology enabled learning not only

brings transformational change in delivery of online education experience but also can enhance and supplement regular classroom based pedagogy. The policy purposes to set up a national educational technology forum (NETF).

Multi Disciplinary Education and Research Universities (MERU's) introduced for the development of students across fields of knowledge through access to infrastructure, train teachers and other facilities at the higher education institutions. To enhance teaching learning process NEP also emphasizes the option to open distance learning (ODL) and online programs (MOOC, SWAYAM).

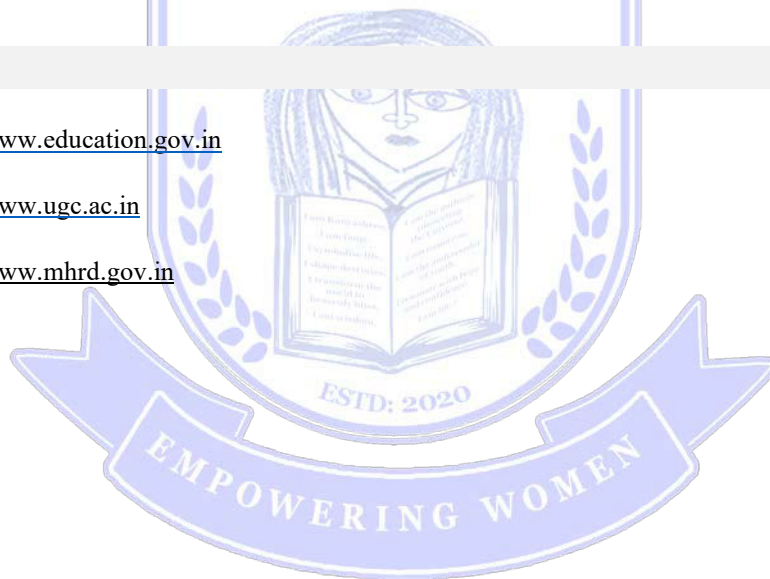
With this interesting vision NEP 2020 also raises several questions that Indian education system, do our institutions have suitable infrastructure for such initiatives? How the whole system pay attention or equal importance to the different subjects like social science, humanities and languages at a time?

What will be the regulatory authority? To continue this system trained teachers, adequate infrastructure, technology based teaching learning equipment can also be arranged for the purpose.

So far also NEP 2020 is concerned it can be said that before stepping forward in this direction the government has not only to find the answer to the above questions but also ensure protective measures for the welfare of the students in particular.

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12. TEACHING LEARNING OF MAP POINTING AT SECONDARY LEVEL IN SCHOOLS OF KOLKATA

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Abstract

Purpose- The present study tries to understand how effectively map pointing classes can be conducted in schools of Kolkata at secondary level. Syllabus for map pointing, Method of teaching followed by teachers, different methods of drawing followed across the schools affiliated to different Boards of Education and the learning experiences created by these methods have been described in details where from the reasons behind inadequate growth of students' spatial skills has been identified.

Design- Following the Qualitative Method of analysis with Grounded theory approach, the data collected through questionnaire survey and focus group discussion from selected samples of stakeholders in teaching-learning i.e. the students, teachers and parents have been analyzed through data triangulation. On the basis of the results one learning design for map pointing classes in Geography have been developed.

Findings- Activity based map pointing classes where teacher demonstrates wall map and students in accordance with teacher's instruction plot geographical features on maps produce better learning experience, besides assigning homework, use of conventional colours keep students engaged in and generates joy in learning map pointing. Students find it easier to label drawn features in maps rather than drawing and labeling rivers, mountains and cities etc. Factors like memorizing map lessons instead of practicing and not been explained the scoring key result in poor development of spatial skill. Uses of instructional videos reduce classroom learning time and make learning flexible in terms of time and space.

Value- Low cost traditional teaching-learning materials can produce expected learning outcome when are effectively used by teachers have been discussed. Potentiality of instructional videos in CDs as hands on educational experience in satisfying diverse student needs and overcoming classroom learning disadvantages has been advocated.

Implications- The study advocates learning across the curriculum. Use of maps should not be limited to Geography map pointing classes only rather maps should be used in teaching learning of History and other social science subjects, teaching the concept of co-ordinates, cardinal points and reduction/enlargement of scale of map in Mathematics classes can be instrumental in the development of spatial skill.

Originality- The study has been instrumental in generating a learning design on map pointing classes which can guide the teaching professionals in conducting map pointing classes with successful transfer of learning.

Key Words: Geography, map pointing, spatial skill, teaching and learning, curriculum, learning design.

Introduction

Being an important subject of Social Science discipline, Geography at secondary level is indispensable in laying foundation of an analytical and creative mind. According to National Focus Group (NCERT, 2006) Geography enables students understand the society better in which they live. In understanding the modern and contemporary India and other parts of the world spatial skill is very important. Knowing our spatial surrounding definitely prepares us as better civilians. Similarly the principal aim of secondary education is to enable the individual to grow competency in his culture (Biddle, 1963). "The purpose of introducing geography had, to some extent at least, its root in trade and business interests. It was partly the value of geography for surveying and mapping of the resources, which gave imperial rulers its precise image and substance as a tool fundamental for the statecraft" (Khan Banerjee, 2006). Geographers investigate and interpret the places that make up our world, Geography imparts essential knowledge from about the world at a large to learners' small own place (Alaric, 2010). Map in Geography at secondary level develops the spatial thinking and better understanding of the subject. Spatial perception skills help students to solve a wide variety of problems in their daily life. 'Teaching Practical Work in Geography is important as it is supposed to be a 'hands on' training which, if well taught awakens creative interest about what the students have learnt in theoretical geography. It is based on teaching

Geography "in the field", and/or "learning by doing" and is usually assessed through a combination of fieldwork and project reports in both written and oral form' (HS level Manual for In-service Education for Teachers and Teacher Educators, NCERT, 2006). In the present study it has been tried to understand the similarities and dissimilarities in teaching learning of map pointing exists among schools of different Board of Education, different student composition, different medium of instruction, and also tried to explore if instructional videos can be distributed to the students which increases flexibility of learning to improve instructional intervention towards spatial skill development. It has come out that with open educational resource support and constructivist frame work teachers can respond to the diverse needs of the students (Zuhairi, et al. 2019, Day, 2012). When teachers acquire a deeper understanding of the role, purpose and potential of Geography within the secondary curriculum they develop spatially skilled students in the classroom (Lambert, Dalderstone, 2002).

Research Questions

- 1) What are the different methods of teaching map pointing in Geography across different Boards of Education?
- 2) How the methods of plotting and labeling geographical features in maps are different across the various schools?
- 3) What are the reasons behind inadequate development of map skills of students at secondary level?
- 4) What measures can be taken to improve spatial skill of students at secondary level?

Literature Review

Maps are complex representation of spatial information and are mirrors of culture and knowledge (Leinhardt, 1994). Use of maps is very important in our everyday life and we have ability since young age to develop spatial skill (Blaut, 1997). Development of spatial cognition is important for students to be able to reason spatially (Uttal, 2000). So Geography literacy should be fostered from young age as to enhance ability of using maps (Liben, Downs, 1994). There are various factors like available academic time, use of teaching aids, student interest in learning, teacher's ability to represent the lessons that are involved in learning map skills (Madiwaler, 2012). Instructional materials, activities employed in class and age specific curriculum have to be well developed to generate effective learning experience (Gokce, 2015, Muir, 1985). But in reality Map related pedagogy is poorly developed and following interdisciplinary approach is recommended in dealing with teaching learning of map pointing (Hanus, Havelcova, 2018). Map pointing is spatially demanding and some students have trouble with maps (Ishikawa, Kastens, 2000). Integrated method of teaching making students actively involved in learning process can contribute to acquisition of critical knowledge (Mitchell, Elwood, 2012). Awakening creative aspects in the students at the time of teaching map skills develop decision making skill in future (NCERT, 2006). Technology can provide great help in this regard. Integration of digital learning to a large extent eliminates the problem of information asymmetry between learner and teacher (Xin, Zuo and Huang, 2018). Students learn more with computer assisted learning (Collins et.al, 1978). Digital resources are found to be convenient in teaching over traditional atlas (Hung, Lee, 2016). It has been shown through contemporary researches that, GIS based learning can increase success on Geography lessons (Demirci, 2008). Though, amidst this widespread diffusion of technology it is often found that students are still incompetent in map skills (Bednarz, 2006). In this age of Internet Mapping Technology learning to read accurately a paper map is valued because they are accurate compared to easily available digital maps in various electronic applications (Kidman and Chang, 2019). Teaching strategy and learning style of map skill should be learner centered (Lambert, Dalderstone, 2012) and teaching method should shift ownership of learning making students knowledge producers (Shu, 2015). Pre-service teacher training programmes must develop instructional skills that are effective in classrooms (Lidstone, 2015).

Methodology

Variables:

- 1) Involvement of **Students** (of secondary level) in learning map pointing in Geography classes.
- 2) Methodology of teaching map pointing followed by Geography **teachers** (at secondary level).
- 3) Concern of **Parents** (of students at secondary level) about map pointing classes in school

In teaching and learning student and teachers both are involved and both can give a clear idea of the classroom practices, parents keep sufficient knowledge of classroom practices as are concerned of student progress (Madiwaler, 2012).

Population:

Student	Students of class X in schools of Kolkata in different medium of instruction (Bengali and English), Boards of Education (The Indian Certificate of Secondary Education, Central Board of Secondary Education, and West Bengal Board of Secondary Education) and student composition (Boys', girls', Co-Ed).
Teacher	Geography teachers in schools of Kolkata at secondary level in different medium of instructions, Boards of Education and student composition
Parent	Parents of students at secondary level in schools of different medium of instruction, Boards of Education in schools of Kolkata

Rationale:

- Greatest emphasis in development of map skill is given in secondary level, in primary level students are not introduced to map pointing, in upper primary level they learn the fundamentals of map pointing and in higher secondary level map pointing is given less emphasis as lessons learnt in previous sessions in map pointing are now applied to analyze geographical phenomenon critically. Secondary level is also chosen with the justification that students at this level are able to express their views with maturity.
- It was found during the **pilot study** that most of the schools complete teaching map lessons of class ten in class nine because very less time is available in tenth standard as various assignments are there to be completed before they take Board examinations. So class X has been selected as students will be able to answer using wholesome experiences gained in upper primary and secondary level.

Sample:

Sample for Questionnaire survey						
Board	Name of the School	Location	Medium of Instruction	Nature of Administration	Composition of Students	Number of Students
WBBSE	Sakhawat Memorial Girls' school	Central Kolkata	Bengali	Government aided	Girls' school	48
WBBSE	Jadavpur Vidyapith	South Kolkata	Bengali	Government aided	Co-Education	33
I.C.S.E.	Birla High School	Central Kolkata	English	Private	Boys' school	25
I.C.S.E.	The Assembly of God Church, Tollygunj	South Kolkata	English	Private	Co-Education	30
I.C.S.E.	St. Joseph's College	North Kolkata	English	Private	Boys' school	40
C.B.S.E.	Shri Shikshayatan School	Central Kolkata	English	Private	Girls' school	60
Total	6 schools		2 Bengali, 4 English medium	2 Government aided, 4 Private run	2 Girls', 2 Boys', 2 Co-Education	236

Note: Total number of students surveyed from each school varies as total number of students in a section is not same everywhere.

Sample for Focus Group Discussion	
Students	From each of the 6 schools 5 students of class X were selected and they have been engaged into in-depth discussion.
Teachers	A total of 12 teachers (2 from each 6 schools) teaching at secondary level (particularly the teachers of the students who have been talked with in questionnaire survey) have been chosen
Parents	A total of 24 parents of tenth standard students participated in the focus group discussion, [from each school one parent (whoever was available) of total 4 students of tenth standard were chosen]

Rationale:

- A total of six schools of Kolkata (Kolkata Municipal Corporation) have been chosen. The schools are a good combination of different Boards of Education, Medium of instruction, student composition and varied location in the city.
- It is important to mention that parents and teachers of those students only who participated in focus group discussion of students were particularly chosen for the focus group discussion of parents and teachers. So it has helped in comparing perceptions of three different sources of data through **triangulation**. It has increased the credibility of results and helped in making inference based on their perspectives.
- Keeping in view the time constraint, only (the above mentioned) six schools have been dealt with. Varied type of schools situated in close proximity has indeed helped in collection of data for analysis.

Tools: The objective of qualitative data is studying real world situations as they unfold naturally (Koul, 2012). **Through random sampling data has been gathered by questionnaire survey** and repetitive interviews. Class X students were surveyed first with questionnaire. **Focus group discussions** have been executed with selected students of class X of the six schools mentioned earlier, selected parents of those students of tenth standard were in researcher's focus group and selected Geography teachers at secondary level teaching the chosen class X students in focus group. Variety of the sample thus has been maintained. So it has helped in comparing perceptions of three different sources of data through **triangulation**. The researcher's direct contact with people, situation and the phenomenon under study has influenced the critical understanding and comprehensive description. Questions were consulted with experts to confirm validity and pilot study has also been administered to ensure clarity of questions. Open ended questions have helped to understand the various points of views. The responses are then conceptualized, organized under codes, then themes explaining the data are identified (agreement of experts has ensured reliability) and statements were transcribed, interviewees checked the correctness, result has been presented descriptively and analyzed so as to create objective data for generalization.

Design: Allowing the research question and objectives organize the inquiry, **Grounded theory approach** is quite useful for generating explanatory models of social happening. This particular study is **designed to generate a suitable theory (in form of a learning design) at finding out the condition when teaching learning of map pointing is best possible**. From the Focus group discussions categories have been developed, revised for concept formation and modification (Chenail, 2011).

Result and Finding: Having completed Questionnaire Survey and Focus Group Discussion with the chosen sample, similarities and dissimilarities in the steps of teaching-learning of Map Pointing (ways of Teaching and Evaluation methods followed, methods of drawing in maps and use of colours, different ways students prefer to prepare Map lessons for examinations, knowledge of students about scoring pattern) in different Boards of Education are found.

Comparison between Bengal and Delhi based Boards of Education:**Areas of similarity**

WBBSE	CBSE and ICSE
Involvement of students in learning	
85% of students enjoy map pointing	87% of ICSE and 95% of CBSE students enjoy map pointing
81% of students would like an increase in marks allotted for map skills in examination as they are confident in scoring good.	81% of ICSE and 96% of CBSE students would welcome an increase in marks allotted for map skill in examination as it will escalate their achievement in the subject.
83% students practice map lessons to score well in examinations	79% of ICSE and 80% of CBSE students instead of rote memorization depend on practicing map lessons for doing well in examinations
78% students score well in map skills	82% of ICSE and 78% of CBSE students think they score well in map pointing

Students enjoy Map pointing when they engage themselves in practicing map lessons and their involvement thus increases which help them fetch good marks in Map lessons.

Areas of stark differences

WBBSE	-Vs-	CBSE and ICSE
Method of teaching and drawing followed by teachers		
Active participation in learning as map lessons are taught by demonstrating wall map and students are encouraged to draw on their own.		Wall maps are not demonstrated in map classes, students either draw by referring atlas or mostly photocopy of maps with features pointed in it are distributed, students become passive recipient of knowledge.
50% of the students in this Board said homework is not checked.		Almost all the students agreed that homework is checked by the teachers.
91% students draw in maps with pencils, thus concept of conventional colours is not strengthened.		56% of ICSE Board Students and 78% of CBSE Board students generally prefer to draw with colour pens.
63% students would like to draw and label the features in maps.		Students (55% in ICSE and 68% in CBSE) would prefer to label the drawn(printed) features in maps

Activity centered learning leads to better academic achievements (Khan, et.al, 2012). With wall map and globe as teaching-learning materials if teacher demonstrates tactics of locating a feature and drawing the same in the outline map of India and then assigns and corrects homework on the lesson, the students get better learning experiences as they are engaged in the learning process (Siddiqi, 2018). Students find it most difficult to draw rivers in maps. In schools of WBBSE teachers should demonstrate how to draw geographical feature in map by applying the knowledge of scaling down the size of features seen in reference maps with eye estimation, it is also the duty of teachers to clarify how latitudinal and longitudinal extensions of geographical features are important in placing a particular feature in map. If geographic features are printed in the map where students are only to label them, that greatly reduces burden of drawing the feature in map and evaluation then can be free from subjectivity of examiners and it will also lessen burden of memorization that students often rely on just to score better. Unfortunately due to time constrain teachers distribute photocopies of Map lessons (containing everything the students are expected to do in the examinations). This increases the tendency of rote memorization in absence of activity based learning experience (Madiwaler, 2012). Thus schools often neglects one of the major recommendations of National Curriculum Framework, 2005 i.e. Activity-Centered Learning. So it has been identified that special attention has to be given in developing pedagogy of Geography in Secondary teacher training courses (Lidstone, 2015).

Except a very few of all the **teachers** interviewed across different Boards, maximum have received **professional training, but have not participated in workshops, seminars** organized by respective Boards of Education regarding methods of conducting Map pointing classes and procedures of Scoring in examinations. Such trainings

upgrade knowledge and enhance the benefits of sharing expertise with students (Phillip, 2008) and have positive effects on teaching quality (Gore, Lloyed, Smith, Bowe, Ellis and Lubans, 2017). Workshops have positive effects in continuous quality improvement (Abeywardena, 2017). In absence of well defined map pointing syllabus teachers do not teach beyond those common contents that are repeatedly set in public examinations. Many of them being juniors have not yet become examiner in Board Examination also, Guidelines shared by senior colleagues are the only available source of guidance regarding evaluation of map pointing skill and almost all of them have opined that part marking in evaluating Map skills should be introduced for the benefit of the students. Deficiency in curriculum is responsible for deficiency in spatial knowledge, so proper curriculum should be developed and instructional materials should be revised accordingly (Muir, 1985, Bugdayci & Selvi, 2017)

Effects of no specialized professional training on conducting map pointing class:

- Extremely customized and suggestion based teaching-learning, no parity between schools
- Sometimes photocopies are distributed without holding formal classes on maps, thus active participation in learning is not encouraged, students lack interest of further exploration and grow tendency of imitating the teacher.
- Vague idea of teachers on allotment of ideal number of classes for map pointing in a session.
- No repeated exposure to maps in teaching-learning of either Geography or any other subject in the curriculum (Mitchell, Elwood, 2012).
- Lack of knowledge on how across the curriculum map pointing can be learnt.

In WBBSE and CBSE there is no fixed syllabus for Map pointing. Lessons imparted in class are compilation of features from contents of Regional as well as Physical Geography which are arbitrarily done by different teachers in their respective schools following the pattern of questions set in the Board examinations, as a result learning experiences vary across the schools only exception are the schools under ICSE Board where Map pointing syllabus to be covered in secondary level are specified. Common questions those are repeated year after year are chosen from the syllabus of Geography to be learnt in map pointing. When this is done by inexperienced teachers there is every possibility to miss out important things, so map pointing skills are often poorly developed.

Factors contributing to scoring well in map pointing:

- Rigorous practice of map pointing lessons
- Assignment of homework and correction of the same by the teachers
- Rivers, the most difficult features, are printed in the map and students are only to label them. Do not have to draw the label.
- Use of a lot of conventional colours in Map pointing as it excite and engage students.

Factors contributing to scoring poorly in map pointing:

- Highly subjective evaluation encouraged by method of drawing which instructs drawing a feature in the map then label it instead of labeling printed features
- No provision of part marking
- Scoring key is not explained to the students

Perspectives of Student-teacher-parents on different aspects of learning map pointing

It reveals the gap between expectation and realities for students, teachers and parents as well

criteria	Students	Teacher	Parents
Prior knowledge of latitude and longitude / cardinal direction	Cross section of parallel of latitude and meridian of longitude marks location of a place, need revision of concepts of parallels and meridians to start with map lessons	Students are introduced to latitudes and longitudes in class VII, while teaching map pointing concepts of parallels and meridians are used but revision class on these is difficult to arrange due to lack of time	Revision of prior knowledge is important but not done

A wall map for reference		The exact location is shown by the teacher. So it is very helpful.	Important primary teaching aid, widely used.	Wall maps are essential
School atlas book with individual students in Geography classes specially when Map pointing is taught		Important reference for drawing by self, always not brought to the class though	Encourage to do map pointing in class with atlas, text books often mislead exact location of a feature but students neglect to bring atlas in class	Use of atlas is limited in the teaching learning.
Drawing	Scaling down features while drawing	In Atlas features are bigger, how to draw them in our map is something that requires help of teacher initially, Lectures alone are not helpful.	Demonstration given using blackboard, in need personalized guidance also given.	We advise to private tutors to follow the method of the school teacher while preparing our wards for examination
	Maintaining proportion	Always make mistakes, Cannot be done alone without the help of teacher.	Demonstration with verbal instruction given, individualized instruction is the best but sometimes not possible due to lack of time	Students follow teacher's instructions
Use of symbols		Have prior idea, have been taught in theory	Very important for drawing, taught while teaching theoretical parts of Regional Geography	As per instruction of the teacher
Use of conventional colours		Follow teacher's instruction whether to use pen or pencil, make a lot of mistakes so prefer drawing by pencils. Use of colours can be exiting though.	Discussed in earlier theoretical chapters, Without clear knowledge and practice chances of making mistakes increases. Appropriate accessories are required.	As per their teachers' guidance
Labeling the feature		As per guidance whether to label with an arrow or make an index. Find indexing suitable	Important in marking, even after drawing correctly students lose marks due to improper labeling.	Follow school teachers instruction
Working in Group		Learn better by helping out each other, share atlas and accessories.	Helpful when discipline is maintained, together find out locations, boost confidence but not much practiced	Not followed in school
Conversation with teacher		Need help in every aspect but always not possible in a big class	All the queries are tried to be answered within stipulated time though instructions alone are	Not always possible, afraid of the teacher

		enough to proceed into right direction.	
Correction of homework	It is important to be corrected to have a clear idea of marking scheme but homework is not always assigned	It is always not possible to check each one's work, When a reference map is given to the students it is not necessary to correct homework	Depends, not always done
Clarification of every aspect of scoring	Do not have clear idea of every aspect of scoring, sometimes do not understand where have lost marks, dissatisfaction arise quite a few time	Most important, students should know where they lose marks, Discuss while teaching the map lessons (and not separately after completion) but being inattentive many cannot follow	Never done by teachers.
Provision of part marking	Must be there, feel bad when after a lot of practice for little deviation lose marks	Presently it is not in practice but should be introduced to eliminate subjectivity in paper correction.	It is necessary to be introduced for the sake of students
Total number of classes allotted for map lessons	Should be increased, special classes for weak ones should be conducted	Presently 5 to 6 on an average per session, difficult to increase as there is severe time constrain.	Very less should be increased
Distribution of instructional videos after the lesson is taught	Welcome the idea, will increase flexibility in learning	Useful, should be prepared by authentic agencies selected by respective Boards	Good for scoring marks in map pointing
Building a habit of understanding the subject matter and writing answers using maps	Consult maps given in the textbook to understand various geographical distributions, do not always consult atlas while preparing lessons	Use of maps in describing any geographical direction or distribution, in answering general questions (by students) is very rare.	Good for concept formation but will increase pressure

Discussion

On the basis of the data collected from engaging in-depth discussion the subjective perspectives of students, teachers and parents have been used for concept formation and modification. It has helped to develop a comprehensive understanding through convergence of information from different data sources. Understanding of various aspects of teaching-learning of map pointing has inspired to develop a **learning design on map pointing** following the learning design format of West Bengal University of Teachers' Training Education Planning and Administration, Kolkata which can serve as a guideline for the Geography teachers in conducting map pointing classes. The unit selected for the learning design is India which is common in class ten syllabus of Geography in all the three Boards of Education in present discussion. Doubting the accuracy of digital maps (Kidman, Chang, 2019) and considering the lack of infrastructure to conduct digital classes in schools of Kolkata the proposed instructional materials will be limited to wall maps, globes and traditional blackboard.

Learning Design

Name of the school:

Class: X

Duration:

Date:

Teacher's name:

Subject: Geography

Lesson Unit: India

Sub-unit: location and administrative division

Relief

Water-resources

Climate

Soil

Natural vegetation

Agriculture

Industry

Population

Transport and communication

Today's Lesson: any one sub unit will be selected

Learning Objectives:

Goal-statements based on Revised Bloom's Taxonomy

Learners will be able to,

Remembering: name, label drawn features on the map

Understanding: distinguish between features; explain characteristics of different geographical features

Applying: give reason of different cause effect relations of geographical phenomenon

Analyzing: analyze different geographical factors

Evaluating: realize importance of geographical features

Creating: make chart and models of certain geographical features

Analyze Learners and Contexts:

General characteristics of the learners in terms of entry level behavior, to be ascertained by putting relevant questions

Some questions based on theoretical chapters on India may be asked with respect to the present context

Develop and select Learning Materials:

Text books and references: textbooks of geography for class X of respective Boards and oxford school atlas

Teaching learning Materials:

Wall map (physical or political map of India) to show features with their locational extension

A globe to show location of a feature in India and in the world respectively.

Blackboard to draw the features also to judge students' learning outcome in post-active phase. Creative assignment is also written on the board.

Atlas to draw the features in outline map of India

Learning Strategies

Learning areas	Related strategies
Finding out one specific feature in the map	Demonstration of Wall map containing related geographical features of day's lesson Use of a globe to show relative location of features on the surface of the earth.

Drawing the feature on map	Following Demonstration method teacher draws one by one geographical features showing how features identified in wall map and in atlas can be drawn proportionately in the blackboard by eye estimation with specific colour pens/ pencils.
Labeling the drawn feature	Teacher makes an index for labeling the drawn feature on the board and asks students to follow

Design for evaluation: after the lesson is taught the teacher will call some students randomly one by one to the blackboard and ask them draw the one or two features learnt in the class on the outline rough sketch of India (drawn by the teacher) on the board. Teacher will also ask some questions on the learnt lesson which the students will try to answer.

Diagnosing the weakness for remedial class (if any):

Teacher will diagnose the weakness after the evaluation: with the help of a worksheet

Teacher can provide a photocopy of a map with everything drawn in for the ready reference of the students, or can also distribute instructional videos approved by the Board for self learning, following the same the students can practice.

Conclusion

The present study aimed at finding the various methods of teaching learning of map pointing in Geography and how these methods can be improved to bring out best results. It is evident that a classroom is a combination of diverse types of students with multiple learning styles (Li, 2014), so the educator has to respond to the expectations of the students, has to understand the needs of weak students (Zuhairi et al. 2019, Tat et al., 2018). The investigation indicates that Students need assistance in a wide range of activities in map pointing, from locating to drawing a feature in map. So instructional should be chosen in accordance with the learners' cognitive skills (Liben and Downs, 1994). Instructional inventions improve learning difficulties (Rickly and Bein, 2007). So efforts should be made to incorporate recent discoveries from developmental psychology (Muir, 1985). As promoting knowledge enabled population with skilled mind is primary purpose of teaching (Bordoloi, 2018) interaction of social, physical and cognitive aspects is necessary (Liben and Downs, 1994). With map pointing when students will understand logic behind distribution of wheat field in north-west India and reasons for suspension of water trade in winter in countries located to extreme north of northern hemisphere, their knowledge of man-environment relationship will be promoted to the next level. The capacity of mind expands with development of self confidence when students are able to associate theory and practice (Koc, 2018). Map pointing classes complement understanding the theoretical parts like relationship between distribution of resources and location of industries. For this reason classes have to be engaging (Tat et al. 2018), students are more attracted when they find map classes are extension of art classes. Constructivist framework allows students construct ideas and knowledge with activities and students learn by solving relevant problems (Day, 2012). Use of maps in History classes to understand relation between time and space indulge students in co-relating both the subjects History and Geography, which further expands knowledge horizons. The modern education demands students to become producers of knowledge. Thus a shift in ownership of learning is necessary (Shu, 2015). Self-directed learning promotes acquisition of critical knowledge (Pawson et al. 2006) which can be applied in achievements in school exhibitions, debates. When the teacher is considered as a facilitator of knowledge, who encourages participation in teamwork, Map skills can be developed through assigning Projects. Collaborative learning where students interact more and peer-tutor each other often bring out the best performances. So traditional methods have to be challenged (Chappell, 2015) and new strategies have to be successfully implemented, even a little manipulation of traditional set up can make great differences in learning outcome. Teachers must experiment with learning resources as they support learning in variety of ways (Suhartono et al. 2008). Teacher analyze learning to develop a database regarding preferences of various learning styles which largely help in taking decision about selection of instructional materials (Kinshuk, 2018, Han et al. 2015), if affinity of students towards specific subjects and skills are known learning designs are easier to develop to assist teaching of map lessons.

To reduce classroom learning time instructional videos can be made and provided to the students through CDs, prints. These open learning resources are cost effective, flexible and complementary to classroom formal learning (Palmer, 2011, Sandanayake, 2019, Li et al, 2018, Ahmed et al, 2018, Muller et al, 2018). Teachers facilitate hands on educational experience. Freedom of choice motivates students learn at own space and satisfy diverse student needs if certain inherent disadvantages are removed (Islam, 2015).

Some teachers are still not tech savvy and infrastructure is also not enough to introduce tech-based map pointing classes, besides when the curriculum demands students plot geographical features on paper maps, the

introduction of GIS in secondary level is still not seriously considered even it is now a days it is highly recommended. "Use of GIS can increase students success in Geography lessons be it theoretical or practical, GIS should be incorporated into Geography curriculum in secondary schools of developing countries" (Demirci, 2008).

Recommendations and suggestions

- 1) Labeling the drawn features in the map would be helpful for students to score good in maps as it rules out the subjectivity from the part of examiners as various examiners have different notions regarding consideration of the extent of deviation of locating a feature. It will also be helpful in maintaining parity of marks across the different Educational Boards.
- 2) Teachers must discuss the scoring key/procedure to the students, it will help students understand where they usually loose marks and they will be careful.
- 3) Map pointing must be learnt across the curriculum, use of maps in teaching History, discussing map scale, angular distances and co-ordinates in Mathematics classes can contribute to the development of spatial skill. Repeated exposure to the use of maps can clarify different misunderstandings about maps as problem of shortage of time can be overcome.
- 4) Emphasis should be given in professional in-service training of teachers. Experts in the subjects clarify methods to be followed in conducting map pointing classes. These ideas should be disseminated through workshops, seminars which will act as guiding principles for teachers in schools.
- 5) While teaching map pointing the teachers must try to go beyond the textbooks, inspiring students in locating places that are currently in news (unconventional in syllabus) or which are of immense importance in terms of spatial organization can arouse motivation of students which can produce better learning outcome.

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13. PEACE CONTEXTS IN THE BENGALI LANGUAGE TEXTBOOK WITH REFERENCE TO SUSTAINABLE DEVELOPMENT

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Abstract

The civilization of the present world has passed through a trouble period. On the one hand degradation of values in social life, on the other hand the aggressive attitude of developed countries which make the human civilization more insecure. This world faces unequal challenges of emotional turmoil. Globalization, ultra modern life style, unequal competition, rapid changes of knowledge, material demands and more arise some tension against peace among pupils. It is possible to deal with this tension if we can practice proper and functional value education through our educational system for future citizen. Education is the only essential asset that can sustain peace and well-being for human civilization. Value education just ensured a strong relationship between education and peace. Although none of them are not separate, but complementary to each other. Like other subject in school, the teaching and practices of values reflected in the vernacular text books plays an important role in accelerating the peace education. The present study aims to investigate the values in a vernacular text book which help sustaining peace and well-being education for school students. The study concentrates on the Bengali text books of class VIII only, West Bengal Board of Secondary Education (WBBSE). It is observed that 16 no's of peace values are remain in the mentioned text which are classified in five level of peace (NCERT, 2010, p.20) such as individual level, interpersonal level, community level, national level and global level. Individual level, interpersonal level, community level, national level of peace revealed the conceptual aspect of sustainable development related to society and the global level peace revealed the conceptual aspect of sustainable development as related to environment. Only the three aspects of sustainable development (environment, society, and economy), only the society and environment related peace values revealed in the vernacular text books of VIII. The researcher of the present study will use the technique like content analysis approach to analyze and interpret the content data.

Key words: *Peace value, Bengali language Text Book, Sustainable Development.*

Introduction

Education is the only ideal way to establish peace, freedom, and social justice in the world. Over the past few years, invention of science and success have made more easier the journey of human civilization but this development is particularly shows the picture of inequality, non-cooperation, jealousy and discrimination. ".....Family and Social Deprivation and Violence, Communal incidence, racial racers, terrorist attract, lack of rational and scientific consciousness, degradation of political will has made the image of value crisis." (Draft report of curriculum and syllabus 2011). Social and mental degradation are a great obstacle to the progress of civilization. 'Everyone wants to live in peace but not everyone knows how it possible' (NCERT, p.8). Education of value more needed to live healthy life with peace in day to day life. Otherwise, the civil society will come in crisis of existence. "So one can understand peace within self (inner peace) perspective..... Another way to look at the concept of peace is 'peace with others'. All individual have to the basic need to live together in harmony" (NCERT, pp.8-9). Need for co-existence in peace is effective education. To maintain peace in the world, living with joy, courage and hope and also coordination of personality with all these things are very essential within a man. (NCF, 2005). Education has emphasized to lead life rationally and peacefully, make responsible in social works, and aware of human rights. Behind these, the practice of human values acts as a catalyst. "The inclination for choosing peace also depends on the values we hold..... our choosing the course to peace will reflect our values and the way we perceive the world and people" (NCERT, p.13). Peace education not separated from value education. Although none of them are not separate, but complementary to each other. Actually value education is an agent to foster peace in mind. In the time of teaching in classroom situation value education may be taught or practiced. According to the 'way to peace' all the class room level peace dimensions are already woven into the contents of the lesson, which are means of helps students imbibe peace values' (p.126). So, through the vernacular text books value education plays an important role to inculcate peace education like another subject. Actually values create peace oriented personality among the students. Language and literature text book carries a significant role to form a rational and aesthetic consciousness; literature demands a crucial responsibility for making peace education in the day to day class room situation. 'The primary stage of education is the ideal time for laying the foundation of a peace – oriented personality' (NCERT p.128).

According to UNESCO the *Fifth pillar of education* is to address the special challenge of sustainability: *learning to transform oneself and society* which includes human dignity, fundamental freedoms, human rights, equity and care for the environment. In other words all these reflect values for sustainability in education for children. (Education for sustainable development in action, UNESCO, 2012) *In this back drop the objective of the study is to identify the values which help sustaining peace for school students.* Here we identify Text Book Sahitya Mela of class VIII to identify the values which are helpful to develop the sustaining peace for future citizen in our country.

Methodology

The qualitative research method was used by the researcher. Content analysis strategy with Organization, Segmentation, Memoing, Coding, Categorization, and Enumeration were adopted by the researcher to analyze the data from the text.

Source of data

The source of the data of the study was collected from existing elementary Bengali text book class – VIII of West Bengal Board of Secondary Education.

Data analysis procedure

Qualitative data analysis procedures were followed here in the following ways:

Step I: The researcher has identified the peace values from the text books of class –VIII. Each and every value has been identified on the basis of code and every code has been formed on the basis of textual interpretation.

Step II: Based on the expert opinion all codes and peace values have been verified and researcher has compiled the final peace value list.

Step III: Identified peace – values and their number have been listed.

Step IV: PeaceValues are divided on five levels of peace and have been interpreted.

Analysis and interpretation of Data

Achievement of Objective (I), to identify the values in vernacular text book which help sustaining peace.

In the content of Bengali text book of class VIII reflects different kind of values which are inherent basically into prose, poems, songs, letters, and essay. Here the researcher tried to find out the peace values by content analysis approach. Only 16 peace values were identified which are: Quest for knowledge, Self – confidence, Cooperation, Love for family, Empathy, Affirmation of others' positive qualities, Courtesy, Love for society, Kindness to living being, Altruism, Dignity of manual labor, Honesty, Gender equality, Respect and love for mother tongue, National consciousness, Environmental awareness. After compiling the peace oriented values the researcher classified the reflected values frequency of values the researcher divided the values into five level of peace according to the NCERT (Ways to peace, p.20)

Table 1: Specification Matrix of Peace Values found from Sahitya Mela

Sl. No.	Level of Peace with peace values				
	Individual level	Interpersonal Level	Community level	National level	Global level
1	Quest for knowledge	Cooperation	Love for society	Respect and love for mother tongue	Environmental awareness
2	Self confidence –	Love for family	Kindness to living being	National consciousness	
3		Empathy	Altruism		
4		Affirmation of others’ positive qualities	Dignity of manual labor		
5		Courtesy	Gender equality		
6		Honesty	--		

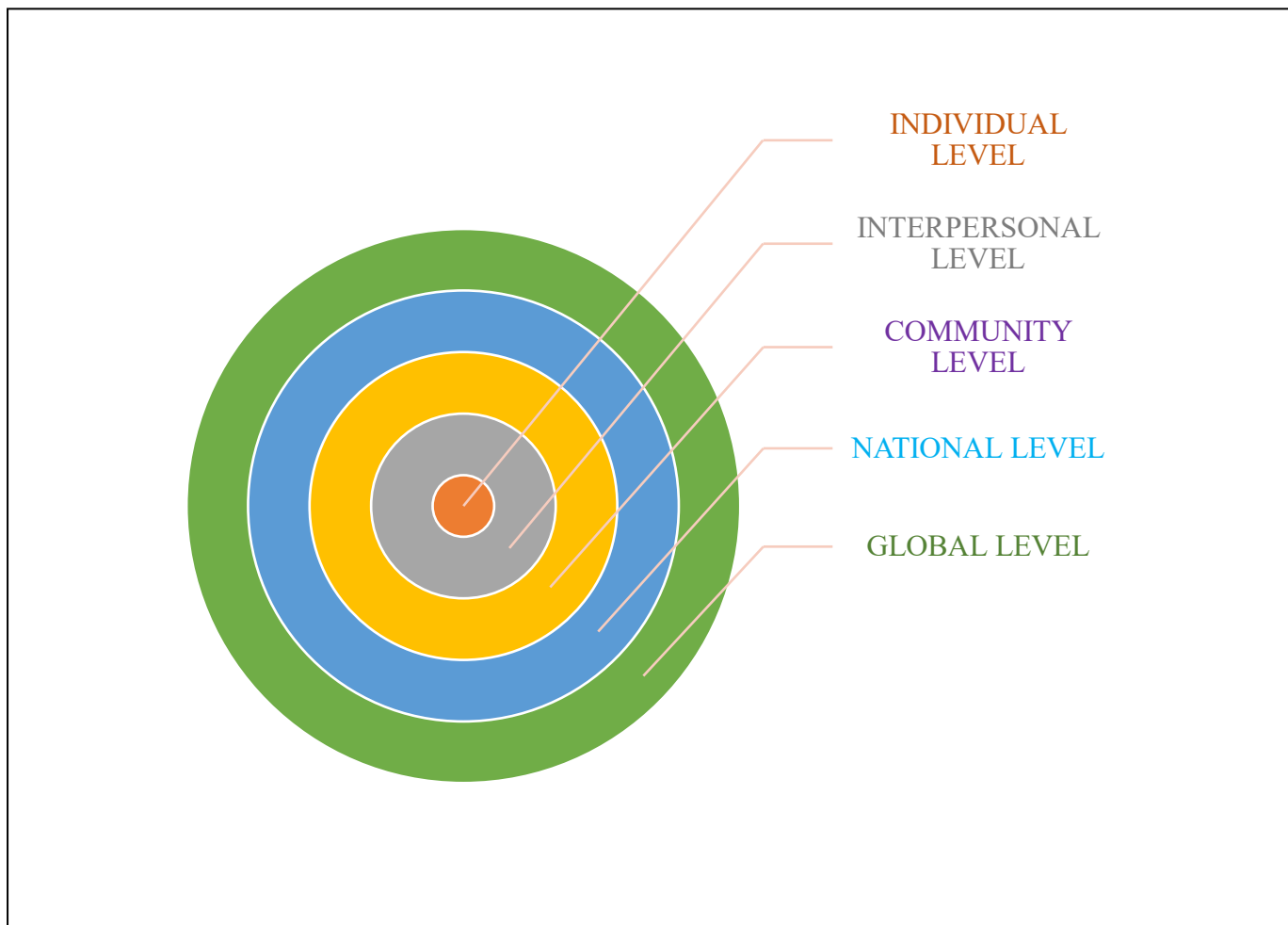


Figure 2: levels of peace

Source: Way to Peace: A Resource book for teachers

The table shows that most of the values revealed into the interpersonal and community level of peace. Quest for knowledge and self-confidence only reflected in individual level and respect for mother tongue and

national consciousness have been reflected in national level. Only environmental awareness revealed in global level of peace.

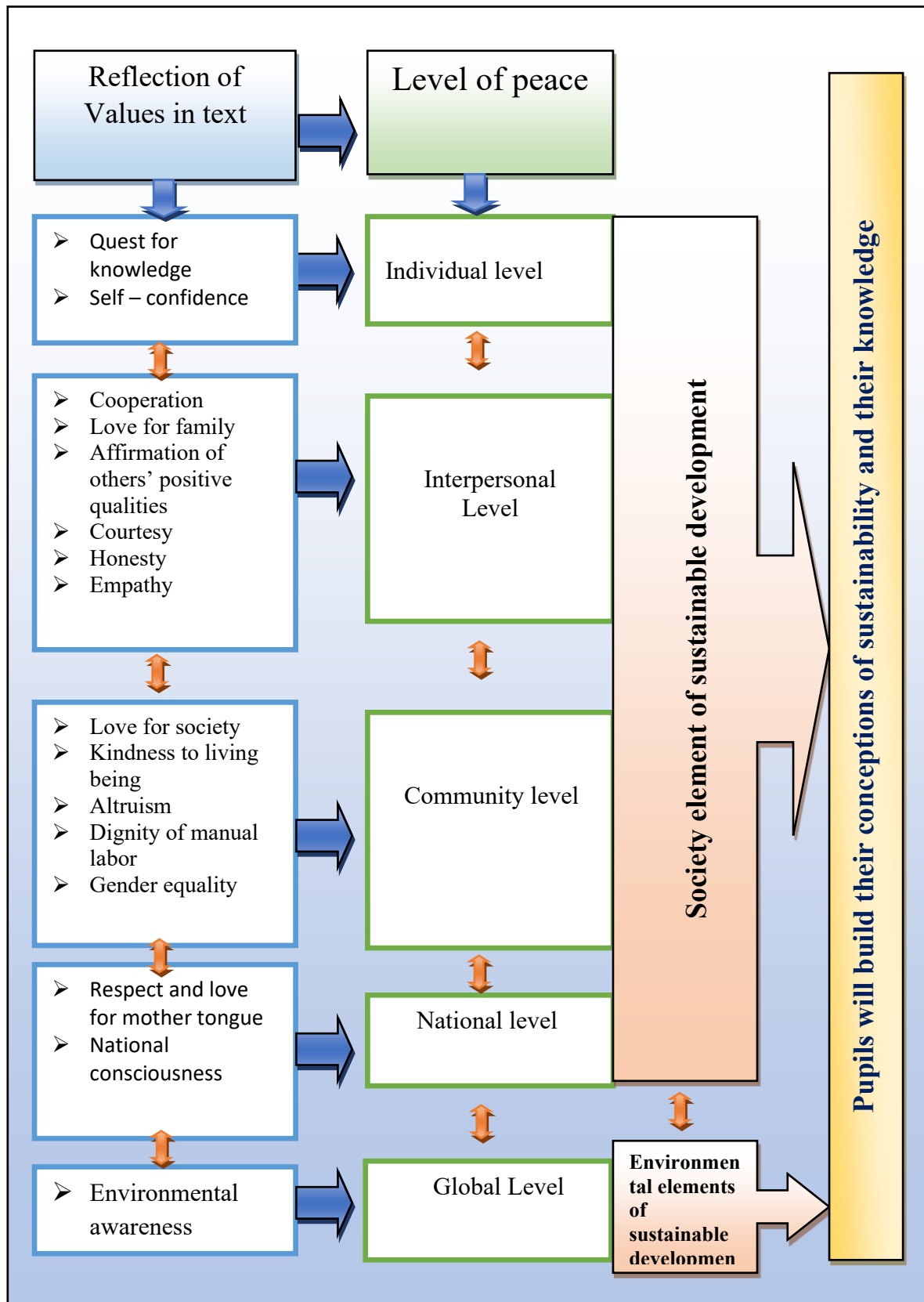


Figure no 4: Relation among values, peace level and element of sustainable development.

The above figure shows that the relationship among the reflected values, levels of peace and elements of sustainable development. Here only two elements of sustainable development are there i.e. society and environment.

Critical Observation of Peace Values found from the Text Book Sahitya Mela Class VIII (WBBSE)

From the findings, we found only 16(sixteen) number of peace values through 21(twenty) codes in class VIII Bengali Text Book Sahitya Mela. These are courtesy, cooperation, quest for knowledge, affirmation of other positive qualities, self-confidence, kindness to living being, love for society, empathy, environmental awareness, respect and love for mother tongue, national conscience, love for society, altruism, dignity of manual labor, gender equality, honesty.

All the five levels of peace values have been reflected in the text book. But all the values are mostly revealed in interpersonal and community level of peace which includes mostly on society and environmental level of peace. Again environmental value of peace is not being included much more in the text book. Economy value of peace has not at all been revealed in this book that must be included here.

Conclusion

A good vernacular text book must include the peace values for development of a responsible future citizen in a country who must be conscious about the situation of socio- economy and environment. 'Building peace starts with the individual, moves on to the family and community, reorienting systems, structures and institutions, spreading throughout the land and ultimately embracing planet earth, as whole.'(NCERT, p.18). The value conscious pupils can create a genuine society which will be corruption free and really patriotic. In that case the text book Sahitya Mela must explore economic and environmental values certainly to develop the laborious and sustainable mentality among the children. There is no doubt that the values revealed in the mentioned text book will teach the learning of peace to the students. And these values will help in creating family and social behavior. According to the NCERT 'one way to understand peace is to understand the meaning from the perspective- 'peace with self which signifies inner peace.....another way to look at the concept of peace is 'peace with others'.(Ways to Peace,p.9) peace oriented mind or behavior of students makes the goal successfully to sustainable development. Because, ' understanding values are an essential part of understanding an individual's own worldview and that of other people. Understanding your own values, the values of the society you live in, and the values of others around the world is a central part of educating for sustainable future' (UNESCO ,2012). So teacher should teach the values which are revealed in the text to the students and reflect in the behavior of students. Actually value education is a step towards peace and peace –behavior is an important step towards sustainable development. Peace oriented values only can create a more sustainable future.

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14. ROLE OF TEACHERS TO INCULCATE PEACE AND HARMONY THROUGH EDUCATION

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Abstract

Now a day, because of so much of advancement of science and technology throughout the world that the nature of war and weapons of destruction have become so much sophisticated that they might cause the greatest destruction to lives and property than ever before. The environment is suffering great destruction due to human greed and insensitivity; children are dying because of malnutrition and preventable diseases at an alarming rate. The gap between the rich and the poor continues to widen. Everywhere there is lack of peace. Today we have seen the continuous degradation of spiritual values. Advancement of comforts in life has reduced the conscience of a person. Pupil's moral and ethical development is at a stake. Therefore "PEACE" is the need of the hour. Therefore this paper elaborately and critically attempts to deal with developing peace and harmony through education and role of teachers to build peace and harmony.

Key words: Peace, Harmony, Education, Role of Teachers

Introduction

Human beings are perhaps one of the best creations of God on the earth. Being the most intelligent of the lot human beings can both adjust as well as adapt themselves to the surrounding environment as per their own requirements. By applying their intelligence they are still able to survive on earth. With the development of science and technology man has reached to the moon, they are seeking life on the mars, almost every moment new inventions are going on worldwide in every field. One after another man has created new knowledge and added feathers to his crown. At the same time man has invented nuclear weapons to save himself from others or to demonstrate his power over other western countries. Thus, man plays the dual role of constructor and destructor. Man had already witnessed the last two devastating world wars. Many innocent people have lost their life in the name of war. In recent day terrorism, crime, exploitation, violence, hunger, poverty, unemployment has been increased in such a manner that human existence is at a stake. There are so many evidences of heartlessness, violence, hatred, revenge, enmity, absence of compassion, altruism which are, if not wholly but partially, reflected in daily newspapers and news channels almost every day. It has turned out to be a very common incidence. Even it has been seen at school, college and university level also. Now youth unrest is a common phenomenon. Terrorism has destroyed peace almost all over the world. Millions of people are dying because of the deadly attacks of the terrorist. If it continues another world war may push the mankind to the brink of annihilation. We are all aware that if it happens then what might be its consequences? In spite of that lust for power prevails. Some power hungry men have been applying their knowledge, skill and technology for destructive activities simply to fulfill their desires. So, it may be said that our education, has failed to create right attitude and values among individuals. A gap exists between theoretical knowledge and what we are practicing in our real life. Therefore, we have to transmit our knowledge into wisdom.

God has created this beautiful world and its inhabitants. It is our duty to make it a peaceful habitat for all living beings with the motto of live and let live. It can never be possible if we cannot learn to live and accept the peaceful co-existence of all living beings in harmony with others. We often tend to think of peace as being an international issue, not concerned with our daily life but we do not realize that global peace and happiness of other can only be achieved only if every citizen is at peace even individually. Therefore, the question arises what is the meaning of the term 'peace'? Peace can be stated as a state of mind. It is simply having a feeling of security, calmness and restfulness. According to Dr. Radhakrishnan, "We must acquire peace with our whole body and soul, our feelings and instincts, our flesh and affections. Similarly in the vision of Einstein, "Peace cannot be kept by force it can only be achieved by understanding".

The cause behind all miseries is the attitudinal problem which is reflected in such behavior like intolerance, selfishness, and dogmatism. These attitudes are the products of our inability to discover the golden thread of unity between man and man. Superstition is to harbour the feelings of intolerance and dogmatism. Therefore, all evils are situated in our mind, in our hearts. The forces of disharmony first take roots in our minds and gradually lead to an outburst of the worst work. Therefore, we must take every care to identify those forces and uproot them from

our core of minds. We must be sincere in all our efforts and deeds. It is not an easy task. Only proper education can bring this Hooda, S. K. (2014). Therefore peace education is the need of the hour and women have significant role in fostering it to children at various level.

Inculcating Peace and Harmony Through Education

Education must blossom human excellence by the introduction of peace education. Learning how to work together, play together, and share decision-making, create and produce together and work with conflicting situation are the requisite competencies which the human being today must possess. This will be done definitely through the inculcation of peace education programmes in schools. The aim of peace education must be the stimulation of children's emotional, intellectual development and also development of various skills and attitudes like critical thinking, cooperation, compassion, love empathy, self respect, respect for others etc. Curriculum is the way to achieve the aim of education. Peace education is best taught through the hidden curriculum. Different values and attitudes are being transmitted by the hidden curriculum. Therefore, school should be play as a role of catalyst to bring positive change among students. It should free from prejudice, verbal violence and physical violence. It should encourage multicultural environment through various activities like celebration of festivals, encourage team work, group exercise, using democratic decision making etc.

Peace education is the process of acquiring values, knowledge and developing the right attitudes, skills and behaviours to live in harmony with oneself, with others and with the natural environment. It refers to that education which develops a society which is free from exploitation, violence and injustice. Education is the key to uniting nations, bringing human beings closely together. It must continue to be reflected in the curriculum from the early stage. Learning to live together in peace and harmony is a dynamic, holistic and lifelong process through which mutual respect, understanding, caring, sharing, fulfilling social responsibilities, acceptance and tolerance of diversity among individuals and groups can be internalized and practiced together to solve problems and to move towards a peaceful society.

Duties and Responsibilities of The Teacher to Promote Peace

Teacher can be a significant factor in the inculcation of values in the students such as Equality, Justice, Liberty and Fraternity, development of vocational and social efficiency, development of character, development of balanced personality, reorganization and reconstruction of experience, creation of good citizenship, adjustment with the environment and its modification and utilization of leisure time. The teacher is like an icon to his students and should behave politely with students. He should not lose his self control even in adverse situation. Students will learn the different parameter of peace like patience, tolerance, justice, accountability by their teachers. Therefore teacher should be maintain following things. These are

- Teacher can teach conflict resolution skills. 'War begins minds of men' Peace can be experienced within ourselves. Inner peace arises by inner attributes like compassion, wisdom and spiritual joy. One must try to discipline his/her mind, discipline in our speech, discipline in our action, physical behaviour, control anger, resolution of inner conflict. We cannot avoid conflict, but we can definitely find way to deal with it that will reduce its impact on our lives. Tolerance, harmony, understanding each other, empathy, cooperation and respect with each other can resolve the conflicting situation. Clarifying the elements with a situation that are sources of conflict is an important first step in resolving conflict that students must learn from the teacher. Beside this teacher choose a time when everyone is together and there are no unresolved conflicts. Role-play different situations that teacher notice amongst the children. Talk about peaceful ways to resolve the conflict. Teacher can define and discuss compromise, taking turns, and listening skills.
- Organizing morning assembly in every school on regular basis can be an ideal means of imparting peace education to the students. It can cultivate peace values among students. Each assembly should start with a prayer followed by different other activities such as thought for the day, speech, and stories of great men, motivational songs and dance etc. Through such kind of activities social interaction, leadership, healthy recreation, self discipline and self confidence of the students can be enhanced.
- Organizing mass movement and campaign in school can also create awareness among students about different peace values. Such as gender equity, international brotherhood, do not harm any other creatures, helping other peoples, and other community service visiting old age home, organizing cleanliness programme removing both trash and invasive plant material from the lot in one's own and neighborhood locality, tree plantation programme, cleaning sewage, and so many.
- Games and Sports can help in the all round development of the students. It can contribute to the building of character and teach the students how to break down the barriers of hatred and distrust. It can help in

developing international understanding and international brotherhood. Moreover, games and sports would also foster the spirit of co-operation and provide the opportunity of sharing and caring behavior among students.

- Sharing responsibilities, sharing things and group activities can help students to learn tolerance, cooperation, empathy, sympathy. Therefore teacher should give opportunities among students and create such an environment where student freely interact with other peer groups and learn various values.
- Yoga and meditation is an important way of bringing peace in the minds of the students. In the present society the students are stressed and overburdened with loads of activities academic and non- academic. This develops frustrations and depressions among the students. In such a situation yoga and meditation can help to a great extent in attaining peace of mind. Therefore, every school should have the facilities of yoga and meditation so that students can learn the skill of attaining peace. When mind calms down we have a feeling of joy and peace which to unfold within us. Meditation does not mean a particular practice adopted by a particular religion, but by meditation mean an open mental activity. It improves creativity, divergent thinking because when the mind settle down in concentration an intense sense of peace develop. Therefore meditation is a exercise for calmness of mind. It leads to effective learning. This can also help to eradicate all kinds of evil thoughts, anxiety, and tensions from the mind. It can also help an individual to control ones emotions and remove his/her negative emotions. It advocates control over body the senses and the mankind and teaches that we are not the slaves of our senses but they are under our control. So, we must learn to control our mind first. If we can do this we will be able to create a peaceful habitat. Therefore teacher has to teach their students how to control emotion and being calm, tolerance, self management, correct body postures, calm manners, gaining self knowledge.
- Teacher should initiate to teach various moral values among the students. The syllabus is designed such type to combine many moral values by stories, poems and by many lessons. Sometimes textbooks include many inspirational lessons about the great persons both national and international so that students may learn by their life. It is true that textbooks and syllabus fulfill the needs of moral values but when a teacher wants to teach moral values he needs some other things also. Sometimes he uses moral sayings, moral stories, and different type's cultural activities to enhance the level of moral education. Cultural activities are very useful to manipulate and to teach the moral education lesson.
- Debate is an important medium through which students can research on both side of an issue and can develop their critical thinking power in a rational and logical way. This can help the students to develop awareness and attitude towards peace. The teacher can take up debate and discussion sessions with students where they can discuss any contemporary incident, social problems such as – adverse effect of war, dowry system, child marriage, corruption, violence, drug abuse, student politics etc. During such sessions the student will freely express themselves and can be made to realize critically the consequences of the problems.
- Writing essays, stories, and poems on different peace related issues in the school should be encouraged among students. This can help in spreading the message of peace not only to the students but also among the masses.
- Music should be included in the school as a co-scholastic activity so that the concepts of beauty, creativity, rhythm and harmony can be skillfully woven. Further, music can also help the students to develop appreciation towards other's culture. Students can also learn to resolve conflicts peacefully through music. It can also develop a group feeling, a feeling of belongingness and a feeling of being connected to the rest of the world. Music can cross all geographical or manmade boundaries. It is such a powerful tool that it can unite, motivate people to do well or to act in a better way. Teacher can sing peaceful songs, chant, listen to peaceful music, draw and listen to stories about such topics as love, peace, and kindness
- Dance and drama can be two important means of inculcating peace values amongst students. In present day ragging is a common term in schools and colleges. Such type of action could be stopped through dance and drama by spreading awareness among the masses. If student can take part in such programmes they can understand the negative consequences of it. Further it can also helps in developing persistence, social tolerance and appreciation of other cultural values.
- Training in art and craft can help students in developing their creative power as well as can develop patience and tolerance in the minds of the students. It can also help in developing their aesthetic sense.
- Observation of important days, personalities, events and festivals in the school so that student can aware of the importance of celebrating these events, learn the values and positive attitude from the great personalities and knows the different culture, tradition, glorious heritage etc.

- The teacher should be honest towards his profession. Group work, cooperative learning, cooperative games, play activities, project work, brain storming can be taught children from early ages so that they can learn and practice these values in groups.
- The teacher should analyze the positive and negative character of a literature and appreciates the positive character and also discusses why they are praiseworthy.
- Teachers should try to develop positive values and practices such as sharing mentality, regular news paper reading, participation in debates, conducting community welfare program, voice against gender, race, and class and caste discrimination. Teacher should suggest the parents not to give any toys that promote violence like gun, pistol, or any arms.
- Teacher can undertake projects like visit to orphanages, old age homes, slum areas; and so on this will mentally prepare young generations to serve the society on a larger scale. In collaboration with different school authorities different seminars and conferences can be arranged which promote peace education.
- Teacher may arrange counseling services for the adults.

The teacher has the opportunity of transformation and change of the inner self. The teacher will have a powerful, positive influence on hundreds and thousands of students. In this context teacher education is crucial for inculcating peace. Best teacher has capabilities to build value based society and nation-state. If teacher education includes 'peace education' in the teacher education curriculum it will be more effective for the students to analyze the root causes of conflict and effective techniques of conflict prevention and intervention. The ultimate goal of everyone is to attain peace and harmony. The Teacher Education curricula should address the nature of conflicts and sources of conflicts within nation, between various groups, and among nations. All the teachers ought to be trained and oriented in such a way that human values like truth, non-violence, friendliness, forgiveness, co-operation, communal harmony, tolerance of divergent views, relative thinking, relative behavior, positive attitudes, patience, a sense of universal responsibility towards the world. It should be our duty that not to harm nature and respect humanity. The above values cannot be imposed on an individual from outside. They exist in all human beings but are often dormant. They must be awakened.

National Curriculum Frame work -2005 states that the major frontiers of education for peace are:

- a) Bringing about peace-orientation in individuals through education;
- b) Nurturing in students the social skills and outlook needed to live together in harmony;
- c) Reinforcing social justice, as envisaged in the Constitution;
- d) The need and duty to propagate a secular culture;
- e) Education as a catalyst for activating a democratic culture;
- f) Lifestyle movement.

The National Curriculum Framework -2005 while identifying some of the basic assumption that shape the approach to education for peace stresses that (a) schools can be nurseries for peace; (b) teacher can be social teacher; (c) education for peace can humanize education as a whole; (d) the skills and orientation of peace promote life-long excellence; and (e) justice is integral to peace. These activities are to be organized in an educational institute for promoting Peace and Harmony. Following topics can be discussed during the activities like democracy, secularism like Equal (positive) respect for all religions and groups; social Justice, gender equality, removal of social and economic disparities; Social Reforms Disapproval of social evils like untouchability, dowry, drug addiction; National Integration (Understanding and appreciating unity in diversity, heritage and composite culture of modern India); International Understanding - Role of World Bodies (UN, UNESCO, WHO, ILO, IMF, etc.) for peaceful co-existence among nations and progress of humanity, developing a sense of World brotherhood with broad humane outlook and humane approach, beyond narrow limits of nationalism understanding international cooperation in solving international economic, social cultural and humanitarian problems. Dignity and worth of human person, respect for fundamental human rights and global equality.

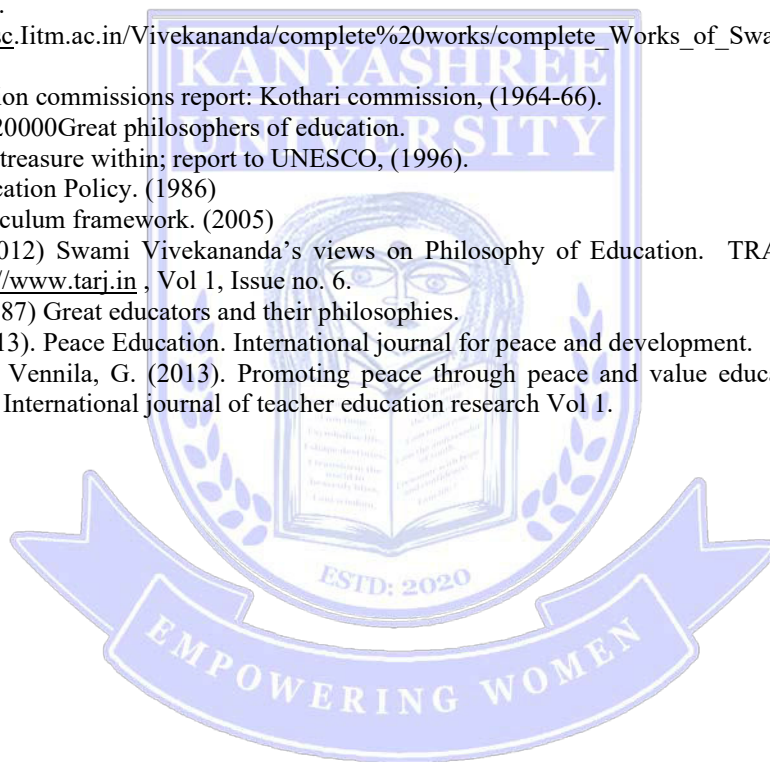
Conclusion

At present, there is a greater need of peace education for peace of mind, peace in the family, peace in society, peace between nations and peace in the universe for progress of nations. This is needed because violence is emerging in an unprecedented manner in human society. Looking at the world today any sensible person feels disheartened and even horrified to see the kind of violent acts being committed by man against man and nature. It is sad to realize that we live in an era of unprecedented violence in the forms of terrorism, war, crimes, injustice and exploitation. Through education one can learn various moral values such as honesty, truthfulness, moral stability, good character, kindness, purity, sympathy, humility and humbleness.

Therefore, the whole thrust of education is the development of right type of attitude among the individual. Everyone must come forward and take initiative in his/her own way to inculcate peace and harmony in family, in society, in nation and in the whole world.

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15. ROLE OF VIDYASAGAR FOR MODERNIZATION OF INDIAN EDUCATION

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Abstract

The paper aims to discover the role of Vidyasagar on modernization of Indian education. The methodology of the study was exploratory as well as explanatory in nature and was based on documentary analysis. To conduct this study both primary (books, essays and articles written by Ishwar Chandra Vidyasagar) and secondary data (authentic writings, books, thesis, articles, documents etc. of eminent authors on Vidyasagar) were used. Standard methods of historical investigation have been used in the present study. The analysis was followed by logical inferences, i.e., both inductive and deductive method have been used in this study and later led to generalizations that sound valid unless overthrown by further investigations and evidences. Ishwar Chandra Vidyasagar was a Sanskrit pundit, educator, reformer, writer and was a philanthropist. He was one of the greatest intellectuals, activists, and pioneers of the nineteenth century Bengal Renaissance. He laid the foundation of the modern Bengali language, as we know it today. Vidyasagar's great effort was to enlighten the then medieval superstitious nation and initiation of widow-marriage. He played a pioneering role in expanding modern education and social mobilisation during the nineteenth century Bengal.

Keywords: Vidyasagar, Modernization, Indian Education, Renaissance, Bornoporichay

Introduction

In the history of Indian education, the 19th century is a milestone. During this time, the liberal ideas and thoughts of western countries entered into Bengal. The influx of western knowledge, art and culture as well as advanced moral values enriched the mental horizon of Bengal liberal intelligence. The European scientific knowledge, culture and ideas began to influence the people of India. A number of intellectuals displayed a significant enthusiasm to absorb this wisdom. Remarkable intellectuals of this era are Ishwar Chandra Vidyasagar, Raja Rammohan Roy, Akhay Kumar Dutta, Bankim Chandra Chatterjee, Keshab Chandra Sen, Rabindranath Tagore and many other intellectuals of the Nineteenth century Bengal. Among them the researchers would like to discuss the role of Ishwar Chandra Vidyasagar for modernization of Indian education.

Vidyasagar played a pioneering role in expanding modern education and social mobilisation during the nineteenth century Bengal. He not merely confined himself to the role of a preacher towards spreading education within the superstition engrossed Hindu community through their native language, but also engaged himself in the practical field of social changes like the initiation of widow-marriage.

Several times he argued against the then government's decision about education. He was the mediator of the British government and his natives. Government wanted to lead the education system in their own style. They did not care the sentiments of the Indian people, Indian culture and heritage. On the other hand the Indian natives were involved in various superstitious and highly rituals. They were not aware of their own education and culture. In this condition Vidyasagar wanted to reform both the society and education. He tried to break the unusual rituals and wanted to construct the society on reality, honesty and cooperation. To establish a fruitful syllabus he sent several reports to the government officials and argued in favour of these. He established many schools, recruited many teachers and helped the poor from his own funding. He also wrote several books in Bengali for children when he felt the lacking of schoolbooks.

Significance of the Study

Ishwar Chandra Vidyasagar was the great Bengali intellectual of nineteenth century who committed his whole life for the development of Bengali Society. Vidyasagar realized the truth that education is the first factor to build up a nation. He was an educator but did not write his philosophical thought of education in a single book or essay. Education has two sides. One is the academic or institutional side and the other is social side. Vidyasagar travelled both sides of education frequently. His academic activities of education are well known to us. We can learn some social attitudes from him such as humanity, patience, liberality, greatness, intentness, adoration, patriotism etc. Till today his image is not dimmed. He is such a great person and his work is very

much needed for present day societies.

Education related reports and letters of Vidyasagar are the carrier of his educational ideas and thoughts. Despite being a Sanskrit pundit (teacher), he realized that Toll, Chatuspathi, Pathshala or only Sanskrit education is not enough for expansion of modern education such as science, technology, philosophy etc. He felt that neither Eastern nor Western education is enough to make modern nation. Vidyasagar felt that realistic education could make modern society. He did not desire theoretical excellence or commercial purpose of education; rather he wanted mundane happiness and progress for the society. Our nation would have to practise modern science and technology as well as logic. He found new meaning of life through learning western moral values and cultures. The development of Bengali language (mother tongue), was another attempt of his educational thought. His education related works; several types of letters, reports and opinions about education reform showed his contemporary, creative and pragmatic sense of knowledge. The researchers have observed that Vidyasagar's philosophy of education has been shown in a plan in 1846. Main theme of that plan was that western science and civilization would be received cordially, everything would be done in mother tongue and to enrich mother tongue, proficiency of English and Sanskrit language would have to be required.

Our nation has been created many years ago and we have become independent before 75 years. But till now we are not sure that what type of education is necessary for the development of nation. If this research finds out the basic theme of educational thoughts and role of Vidyasagar for modernization of Indian education, it can be helpful to our society.

Objectives of the Study

1. To discover the role of Vidyasagar on modernization of Indian education
2. To explore the educational thoughts of Ishwar Chandra Vidyasagar.
3. To reveal the impact of Educational Philosophy of Vidyasagar on the then Bengal Society.

Methodology

The methodology of the study was exploratory as well as explanatory in nature and was based on documentary analysis. To conduct this study both primary (books, essays and articles written by Ishwar Chandra Vidyasagar) and secondary data (authentic writings, books, thesis, articles, documents etc. of eminent authors on Vidyasagar) were used.

Standard methods of historical investigation have been used in the present study. Firstly, the information have been collected from primary and secondary sources. Secondly, the relevant literatures have been studied deeply. Then in order to remove contradictions among some information of those had been made carefully and in this regard objectivity had been maintained strictly. Then the data have been analyzed in the light of the purposes of the researchers. The analysis was followed by logical inferences, i.e., both inductive and deductive method have been used in this study and later led to generalizations that sound valid unless overthrown by further investigations and evidences.

Education and Activities of Vidyasagar

Ishwar Chandra was born on the 26th of September 1820, Monday in a village called Veerasingha of the then Hooghly district (now part of Midnapore) of West Bengal. His father Thakurdas Bandyopadhyaya and mother Bhagabati Devi were very conservative and religious persons. Their economic condition was not solvent and subsequently the childhood of Iswar Chandra was spent in abject poverty. But poverty did neither touch his soul, nor could it deter him from his chosen path of achieving his goal in life.

Vidyasagar acquired primary education at the village pathshala (an indigenous Indian school), where language, grammar, arithmetic and other shastras were taught to him. In the pathshala he was a loving student of Pandit Kalikanta Chatterjee for his dedication for learning, modest manners, supreme honesty and great respect.

After the death of his grandfather, his father took him to Kolkata. It was admitted that Iswar Chandra Vidyasagar learnt English numbers by following the labels of milestones on the way to Kolkata at the age of eight years only. His father was employed as accounts receivable clerk with a metal goods importers store at Barobazar of Kolkata. Here, Ishwar joined in a pathshala in neighbouring Jorashanko. His father's desire was for him to be educated as a Sanskrit scholar so that after completing the education he would go back to his village and start a Chuspahathi (a Sanskrit school) thus maintaining the family tradition in teaching Sanskrit. But one of their family relatives - Madhusudan Bachaspati who was then studying at the Sanskrit College, convinced his father to send Ishwar Chandra to that college arguing that this course of education will allow the young man to gain access to Sanskrit and English streams of education simultaneously.

It is not clear as to what the role Ishwar Chandra played in this decision making, but with the possibility

of enhanced job opportunities in the future his father became relented. Within a short interval of time, he was admitted to the Sanskrit College in grammar class III. As it turned out, this decision was a small turning point in the life of one man, but a giant leap in the history of Bengal.

Young Ishwar Chandra applied himself to learn with full discipline, diligence and perseverance; often in the most arduous of circumstances. He passed his all the successive annual examinations with brilliant results. His meritorious performance in every field of study rewarded him with several prizes and scholarships, which were a welcoming relief in his impoverished financial condition. It is here he came in close contact with more than half a dozen of Sanskrit scholars who impressed an indelible mark on the young impressionable mind of Ishwar Chandra.

Ishwar Chandra graduated himself in law examination conducted by the Hindu Law Committee in the year of 1839 with a brilliant result. His well- rounded education at Sanskrit College saw him amassing considerable knowledge and mastery in a number of shastras or disciplines such as kabya (poetry), alonkar (rhetorics), vedanta (vedic literature and anthology), smriti (philosophy of law), nyaya (logic, science and jurisprudence), and jyotish (astronomy). It is here, the Hindu Law Committee of examination gave the title “Vidyasagar” which means “Ocean of knowledge”, to young Ishwar Chandra as an honour for his knowledge and excellence. He lived up to that expectation and offered to his society far more than that. In a thousand years that would follow, Bengali people and indeed the India at large would not be able to rid itself of the debt owed to this man.

Vidyasagar’s mission was to spread education for broadening the outlook of his countrymen. He knew that only education can remove the superstitious beliefs and practices prevailing in the society. According to him, Science education and scientific knowledge was essential to awake the community. At that time, most of the countrymen were either illiterate or very little educated. To illuminate the mental horizon of common people of Bengal, he tried to teach them following the international science and philosophy. But there was scarcity of necessary books in Bengali. He took the responsibilities on his shoulder for writing the books in Bengali version. He began to write books to spread education, development of realistic education etc, which was essential for the then Bengal society. He suggested that the backward nation needs pragmatic education, which was essential for the upliftment of their condition. For this reason, he wrote several books following the pragmatic and utilitarian view, not in spiritual view.

He took part to transform society from medievalism to modernisation through various works, such as policy making in education and establishing schools. To make skilled teacher he established Normal School, solved the problems of textbooks in mother tongue and many others.

He struggled throughout his life against illiteracy as well as prejudice. He was firm minded, argumentative and confident in logical thinking. All knew about his pioneering view of teaching English language and logical scientific method. He also desired that education shouldn’t be impersonal, it should be realistic. According to him, humanistic aspects should be considered more than spiritualistic aspects to develop the social and moral values.

He introduced western scientific education as well as Mill’s ‘logic’, Bacon’s ‘Novum Organum’ to the curriculum of Sanskrit College. By ‘education’ he meant social, realistic and scientific education. His aim was to enrich Bengali Language through the practices of Sanskrit language.

Vidyasagar felt the need of mother tongue and his ideology was to spread education in mother tongue. For this purpose he established Bengali medium Model Schools as well as women schools. Though Vidyasagar’s mission was not completely successful for the lacking of government’s help, yet those activities proved his views on education. His activities stirred the unconscious, superstitious countrymen. Despite his initiative for educational movement many liberal and modern educated people of the then Bengal also did not accept him cordially. Many of them extremely criticised the activities of Vidyasagar. In this context many of them of the civil society members became failure to reveal the truth of Vidyasagar’s work. That is the common situation of contemporary society of the world also. We see the same picture in the western countries that a creative thinker is not evaluated in his lifetime but after his death became honoured.

Vidyasagar’s thought, philosophy, educational and social reformatory activities still stir us. We could not forget him and his works. Day by day, it influences the persons, who want to change the society. His sense of realism in his activities, thinking, firmness of belief, and sense of life did not allow him to go into oblivion. Although, more than one hundred years have passed since his death, his activities are still at the centre of our investigation.

Influence of Western Thinkers

Vidyasagar, the benevolent, hard working, philanthropist was an intensive reader. We know that he loved to read different kinds of books and some of those books are still now in collection of Bengal Literary Council. He was acquainted with the themes of Western education movements. He collected various kinds of

books, like 'National Education', 'Public Education', 'Primary Education', 'Model School', 'Female Education' and many other contemporary books, which were published from England. He was curious about western theory of education and method of implementation. Amongst those theories, he accepted and implemented only that part which is needed to reform our native education. Many other books were in Vidyasagar's collection and those are, 'The Positive Philosophy of August Comte (1853)', 'The History of British India by James Mill (1848)', Cousin M. Victor's 'Cause of The History of Modern Philosophy', 'A System of Logic by J.S. Mill' etc. The collection of these famous books prove that how Western Philosophy and knowledge influenced Vidyasagar. Those books had tremendous effect on Vidyasagar's life and activities.

The fundamental theme of educational philosophy of Vidyasagar was to teach the student morality. In this regard, we see similarity between Plato and Vidyasagar.

The pioneers in education reform movement of different countries of the world made distinctive contributions to the development of education in their own countries. In challenging the dogma of child depravity, Comenius, Locke, and Rousseau developed a method of education more closely based on the learner's natural growth and development, and on the child's natural goodness. Herbart's principles of instruction and moral development have strongly influenced classroom teachings.

Writings of Vidyasagar

Ishwar Chandra was never recognized on the question of spirituality, but he moved freely in the field of paying attention to human mind. He carried out responsibilities as a teacher and an educationalist for teaching students and writing textbooks for primary children to higher classes in college. Some of his famous books are 'Bornoporichay (1855)', 'Kathamala (1856)', 'Charitabali (1856)', 'Jivancharita (1849)', 'Banglar Itihaas (1848)'. His literary translations include romanticism of 'Sakuntala (1854)', depth of sorrow in 'Sitarvanavas (1860)', sense of humour in 'Bhrantivilaas (1869)'. He mixed the system of cultural logical judgement with the language of modern humour and wrote 'Oti Alpa Hoilo (1873)', 'Abar Oti Alpa Hoilo (1873)', 'Brajabilaas (1884)', 'Ratnopariksha (1886)' etc.

On the other hand in literary criticism, he was logical, avid reader and critic. He has introduced uniqueness in literary criticism in 'Sanskrit Bhasa-O-Sanskrit, Shahitya Shasthra Bishyok Prostab (1854)'. Vidyasagar was always an active person. He has made himself distinguished from others through his activities. In his autobiographical composition 'Atma Charita', he said nothing special about himself; he reveals his different personality. Though he started his autobiography in simple language, but he was unable to finish it and so readers remained dissatisfied. He has written in a painful language of the heart of an upset father suffering from the pangs of separation in 'Provabati Somvason' which was about the premature death of a daughter of his friend. His literary world based on the background of different subject matters is not little in terms of its magnitude. His language was according to the diverse expression of a wide range of subjects. The contribution of Vidyasagar to Bengali literature is considered in two ways – subject matter and rules of language. Modern critics think that his vocabulary has rescued Bengali language and literature from roughness.

Child Education and Bornoporichay

In child education Vidyasagar's view was from simple to complex that we have seen in the first section of his book 'Bornoporichay'. In the second section of Bornoporichay, he mentioned "Continuously learning pronunciation and classification of letters may bore the students, so some interesting stories are included along with the lesson" (Datta, 1987). There also mentioned some moral advices for the students in the second section of Bornoporichay, some are noted here.

First Lesson:

- Never say bawdy to others. To say bawdy is a great offense. Nobody likes him, who does so.
- Be attentive from early life. Everybody likes him, who studies attentively. Nobody loves who is lazy to study.
- Always be truthful to others. Everybody likes him, who is truthful; nobody likes him, who is a liar to anybody.
- Always be polite to your parents. You should follow your parents as they wish.

Second Lesson:

- Without hard labor nobody can learn or be established, so everybody should study with firm effort.
- Don't touch other's prosperity. As stealing is a crime, so do not steal. Everybody hates him, who steals.
- Don't quarrel with others. He becomes the enemy of everybody, who does so.
- Don't loose attention, during study. If you do so, you cannot remember anything for a long time.

Third Lesson (Good Boys):

- a) Good boys love their parents very much. They always keep in mind what their parents articulate and never forget.
- b) Good boys always love their brothers and sisters. Do not quarrel with your brothers and sisters. Good boys never eat anything without sharing with his brothers and sisters.
- c) Good boys always obey their teacher's advices cordially. Teachers also love them.

Humanism and Vidyasagar

Humanism was the foundation of Vidyasagar's educational schemes. Human welfare was the aim of his educational thoughts. He wanted to keep his philosophy of education free from religion as well as free from spiritualism. He was the great humanist and did his every activity in favour of mankind. Though he was a Sanskrit Pundit but he was not blind to Indian traditional system of spiritualism. He never wanted to reject the practice of Sanskrit shastras and literature, but said about the modification of method and tried to do this from heart and soul. Most of the time he spent money for the poor pupil and for the development of schools.

He was a great philanthropist, patriot and was stimulated by 'Bengali' sentiments. He had a soft and open mind beyond his strict principles, what was desired to help the ill-fated people. He worked every moments of his life for the benefit of mankind. On 29th July in 1891 the great Bengal genius Vidyasagar passed away.

Conclusion

Ishwar Chandra Vidyasagar was the genuine scholar of Bengal and the bright star in the sky of 19th century Bengal. He was a teacher, reformer, social worker, educator and philanthropist. He was of the pioneers of Bengal Renaissance. His ideas of education and enthusiasm were really fruitful and influential to the Indian education system. He has inspired his countrymen in many ways by adopting several strategic measures. His theoretical and practical efforts helped to break the long-standing superstitions and bad practices that were devastating the then Bengali and Indian society. With the help of this study, the researchers have understood that how the knowledge of European science, technology, and literature influenced him and how Bengal Renaissance occurred, which later on enlightened and developed the then backward Bengal and Indian society. He played a pioneering role in expanding modern education and social mobilisation during the nineteenth century Bengal. He not merely confined himself to the role of a preacher towards spreading education within the superstition engrossed countrymen through their native language, but also engaged himself in the practical field of social changes like the initiation of widow-marriage. So, in true sense, the role of Vidyasagar for the modernization of Indian education is remarkable in the Indian history.

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16. COMPULSORY VACCINATION AND ITS CONSTITUTIONAL VALIDITY IN INDIA

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Abstract

In present situation of Covid 19 Pandemic a valuable question has been raised whether covid 19 vaccination should be mandatory or not. Though Government of India has not made the vaccination compulsory but some states have made it mandatory. The important question is whether compulsory vaccination tantamount to infringement of Fundamental Rights guaranteed under the Constitution of India or not ?

From one point of view mandatory vaccination obviously violates the basic fundamental rights and human rights. Therefore, it should be regarded as unconstitutional or ultra-virus. No person can be forced to be vaccinated against his or her will. If it is done it will result in violation of Right to Privacy, an important facet of Right to Life and Personal Liberty, Right to life and Personal Liberty is also one of the basic inalienable human rights. If government or any authority restricts or prevents non-vaccinated people to enter into any public place, or place of work or place of education etc. it will be gross violation of the basic human rights as well as fundamental right to work, right to livelihood, right to education, and right to privacy, right to personal liberty etc. The usefulness or efficacy and / or its side effect as well as proper clinical report is not yet proved or published by the concerned authority, therefore at this moment compulsory vaccination cannot be implemented.

From another viewpoint vaccination is necessary to prevent this pandemic. For the purpose of welfare of mass or public health vaccination can be made mandatory. According to their view vaccination reduces the quantum of severity or virulence of the disease.

In this legal battle it is necessary to find out constitutional validity of the mandatory vaccination. Present article tries to highlight the constitutionality of Compulsory Vaccination in India.

Key Words – Compulsory Vaccination, Constitutionality, Human Right, Public Health, Privacy.

Introduction

Since 2019 Whole world is being threatened by devastating pandemic namely Covid 19. Like other countries of the world India is also passing through very tough situation. A numberless incident of death and serious disease are taking place. To fight against this Covid 19 some vaccines have been invented. At present vaccination drive is going on in India as well as other countries. Till now according to Central Government, it is voluntary or upon the will of every person to be vaccinated or not Some states have issued direction for compulsory vaccination. Here the important question is – “Can vaccination be made mandatory?” The vaccination producing companies also do not claim the 100% efficacy of these vaccines. There are also side effects of such vaccine. Present vaccine can neither prevent infection nor its transmission. Only advantage of the vaccination is it may reduce the severity of the disease. A considerable amount of serious side effects of this vaccination has been reported from different corner of the world. So, at this juncture, it is important to discuss whether vaccine should be made compulsory for all or not. In some states non-vaccinated people are debarred to join their regular activities in public place, or restricted to enter into school, college, office etc. There are uncertainty and huge questions regarding the actual utility or efficacy of the presently available vaccines as well several massive adverse side effects of these. So, it is important to find out whether compulsory vaccination at this moment in India infringes the fundamental rights guaranteed under Constitution of India or not. If it infringes then it will be regarded as ultra-virus or unconstitutional and cannot be allowed. The present research article will try to discuss the important legal provisions and landmark judgments in this regards to find out the constitutionality of mandatory vaccination in India.

COVID Vaccination and Its Impact

At present vaccination is going on in India according to the Central Government guidelines. Firstly, vaccines have been given to the covid-warrior or frontline members i.e. doctors, nurses, health workers etc. Then vaccination has been started for person having co-morbidity, senior citizen, age group above 45, then above 18 yrs and then 15-18 yrs, respectively. Till today vaccination is voluntary according to the mandate of the central government. One can question why vaccine is being given and what are its utility or impact? Generally speaking Covid vaccines are being administered to prepare antibodies against the virus in the human bodies. There are also some parallel questions like -

- 1) Can vaccine prevent the covid infection?
- 2) Can covid vaccine prevent transmission of the covid infection?
- 3) Can covid vaccine fully stop or prevent death or hospitalization due to covid?
- 4) Is the vaccine free from any serious side effect?
- 5) Can these presently available vaccines are efficient enough to fight against all types of strain of covid i.e. delta, delta +, omicron, omicron 2 etc?
- 6) Is there any published clinical report of the effect and efficacy of these covid vaccinations?
- 7) Whether these vaccines are purely a vaccine against the RNA virus- covid 19 or these are merely the experimental vaccines?
- 8) Whether the vaccines are safe for all the people of the society?
- 9) Whether the long term effects of the vaccines are known or published?
- 10) Whether medical examination or medical reports are being done before administering these vaccines?

Unless and until the answers of the aforesaid questions are positive can these vaccines be made mandatory or not is a vital question of present society.

Constitutionality of Compulsory COVID Vaccination in India

To fight against pandemic like covid 19 an effective vaccine plays a vital role. Several Countries of the world are trying to make vaccination mandatory. In New Zealand person engaged in teaching has to be compulsory vaccinated Similarly, government servants have to be vaccinated mandatorily in Canada. Austria and Germany are also going to make vaccination mandatory in near future ⁽¹⁾ As far as the India is concerned till now India Government has not made the vaccine mandatory. Some states like Delhi, Maharashtra, Karnataka, Kerala, Tamil Nadu, Rajasthan have made the vaccination compulsory for several purposes like for availing social benefits, or to enter into the public place etc. ⁽²⁾ In Karnataka only vaccinated people (with two doses) are allowed to enter into public place. Similarly, in Kerala unvaccinated people infected by covid 19 will not get free treatment. In Maharashtra 14 days from the second dose of Covid Vaccine is a criteria to avail any public transport ⁽³⁾ Some countries as well as some states have tried to make the vaccine mandatory though Government of India and World Health Organisation (WHO) do not According to WHO unless and until all other options exhaust vaccination can be voluntary. ⁽⁴⁾ In a case before Hon'ble Supreme Court of India, Government of India has made it clear through an affidavit that Central Government has not issued any Standard Operating Procedures (SOP) mandating covid vaccination certificate in any purpose. Ministry of Health and Family Welfare, Government of India do not insist on any forcible vaccination to any person without his or her will or free consent ⁽⁵⁾ Now, let me highlight some legal provisions in this regard. According to art 21, of the Constitution of India there is Right to Life and personal Liberty. The Universal Declaration of Human Rights 1948 ⁽⁶⁾ and UNESCO Universal Declaration on Bioethics and Human Rights 2005 ⁽⁷⁾ contain similar provisions in this regards. Art 7 of the International Covenant on Civil Political Rights (ICCPR) 1966 says that no one shall be subjected without his free consent to medical or scientific experimentation. Right to Privacy is an important aspect of Right to Life. So, in case of forceful or mandatory vaccination that can be challenged on the ground of violation of Right to privacy an important faced of Art 21 of the constitution of India. Similarly in case of direction imposing restriction to enter into place of work, education or availing medical care and treatment, or availing social benefit like free food grain from ration or boarding into public transportation only for being non-vaccinated can be challenged on the ground of violation of right to employment, right to work, right to education, right to food, right to medical care etc as the case may be i) Human dignity, human rights and fundamental freedoms are to be fully respected. ii) The interest and welfare of the individual should have priority over the sole interest of science or society. In applying and advancing scientific knowledge, medical practice and associated technologies direct and indirect benefits to patients, research participants and other affected individuals should be maximized and any possible harm to such individuals should be minimized. Art 28 of UNESCO Universal Declaration on Bioethics and Human Right 2005 Nothing in this Declaration may be interpreted as implying for any state group or person any claim to engage in any activities or to perform any act contrary to human rights, fundamental freedom and human dignity.

On the other hand, for the purpose of public health, greater welfare and benefits of the common people or mass, government can make the vaccination must for all (except in case of medical ground) by procedure established by law. If any person is debarred from having his livelihood or means of living only ⁽⁸⁾ for not being vaccinated then it will be a gross violation of Fundamental Rights as well as Human Rights. Every person has right to privacy. Every person has right to decide or freedom to decide whether he or she will be vaccinated or not. If this right is infringed in the way of forceful or coercive vaccination then it may be challenged. Discriminating or imposing restriction upon the non-vaccinated people is indirectly mandating compulsory vaccination. As vaccination is a medical issue it comes within the ambit of public health or right to health which is also another most vital aspect of right to Life. So, there is a clash between individual freedom and right to health. ⁽⁹⁾ Though Central Government has made the vaccination entirely voluntarily some state governments have made it compulsory by exercising its legislative power under seventh schedule of the Constitution of India. At the same time if any governmental order or direction violates the Fundamental Right like Right to Life and Personal Liberty, Livelihood, right to privacy then that order or direction may be challenged.

Truly speaking in social welfare state like India individual has every right to decide whether he or she will allow to inject in his or her body any foreign body or substance or not. Forceful vaccination and restriction upon the trade, business or profession on the ground of non-vaccination also violates the right to freedom under Art 19 (1) (g) ⁽¹⁰⁾ as well as right to religion practice under Art 25 ⁽¹¹⁾ of the Constitution of India.

Under the provisions of Sec 6-Sec 10 of the ⁽¹²⁾ Disaster Management Act 2005 the National Disaster Management Authority as well as the National Executive Committee can issue such mandate of compulsory vaccination. Government can also exercise such powers u/s 62 of the said act. It is also to be remembered that State Disaster Management Authority has to perform its ⁽¹³⁾ function in accordance with the guidelines issued by the National Authority. Therefore, any order passed by the state authority or state government may be challenged on the ground of contrary to the guidelines of the National Authority or Central Government India has clearly mentioned the vaccine voluntary. There is no Standard of Operations (SOP) issued by the central government for mandating as the Covid-19 the vaccine or vaccine certificate for any purpose whatsoever. Similarly, under the provision of Sec 2 and Sec 2A of the Epidemic Disease Act 1897 ⁽¹⁴⁾ Central as well as State Government are empowered to take necessary measures to stop the outbreak and spread of the epidemic. So, under these provisions vaccination may be made compulsory. Under the provisions of Passport Act. 1967 ⁽¹⁵⁾ similar restrictions can be imposed. Earlier also India made similar provisions for the purpose of compulsory vaccination in India, the vaccination Act 1880 ⁽¹⁶⁾ was enacted.

There was also compulsory vaccination Act 1982 for compulsory vaccination to eradicate the epidemic arising out from smallpox. ⁽¹⁷⁾

Compulsory Vaccination and Judicial Activism in India

It has become a matter of great controversy in India whether compulsory vaccination scheme is infringing the Fundamental Rights enshrined in the Constitution of India or not. As Hon'ble Supreme Court is the protector for the Constitution of India it is ultimate authority to decide the controversy because there are divergences of opinion in the field of law regarding this issue. Judiciary has explained the scope and ambit of the Art 21 of the Constitution of India in several cases. Compulsory vaccination has two perspective. From one viewpoint state can mandate the compulsory vaccination for public health. On the other hand, there is also right to personal liberty which indicates right to free discretion of taking decision of every individual whether he or she will allow foreign body or substance, or injection into his or her body or not. So there is clash between Right to Public Health and Right to Privacy. The crucial question is whether right to privacy has overridden effect or it is subject to restriction. If any circular restricts the unvaccinated person to enter into any place or to join in the workplace etc it also tantamount to imposing compulsory vaccination indirectly. In that case the right to work, right to livelihood etc. as the case may be also violated.

In the case of Francis Coralie ⁽¹⁸⁾ Justice Bhagwati explained that Art 21 contains a constitutional value of supreme importance in democratic society. Art 21 also includes right to privacy. In the case of Kharak Singh Hon'ble Justice Subbha Rao explained that right to privacy is includes in the expression personal liberty. In his word "the right to personal liberty takes in not only a right to be free from restrictions placed on his movements, but also free from encroachments on his private life ... the said right is an essential ingredient of personal liberty". ⁽¹⁹⁾ The Hon'ble Apex Court of India explained in the case of K. S. Puttaswamy that right to privacy is a fundamental right and it is included under right to life and personal liberty ⁽²⁰⁾ This right is not absolute but very much subject to fair, just and reasonable restriction. In the case of Peoples Union for Civil liberties. ⁽²¹⁾ The court observed – "right to privacy is a part of the right to life and personal liberty enshrined under Art 21 of the Constitution". Similar view was taken by the Apex court in ^(21A) the case of R. Rajagopal. In this case of Govind V state of Madhya Pradesh also Hon'ble Supreme Court explained that right to privacy is not absolute. ^(21B) On the other hand, ^(21C) there is right to health. Under Art 47 of the Constitution of India the state has to improve public health. ^(21D) There are divergences of opinion of different High Courts regarding the validity of mandate of compulsory covid vaccination.

In Sanil Narayanan Vs the State of Kerala ⁽²²⁾ the Hon'ble Kerala High Court held that state may impose such mandate of vaccination. In case of Halvi K.S. vs UOI court also took similar view. ⁽²³⁾ on the other hand, in the case of Osbertkhaling the Hon'ble Court uphold the choice or discretion of the person to be or not to be vaccinated. ⁽²⁴⁾

The Hon'ble Meghalaya ⁽²⁵⁾ High Court and Guahati High ⁽²⁶⁾ court also took the view that any type of vaccine mandate or forceful or compulsory vaccination or any type of discriminatory treatment or restriction imposed by the Government in relation to that is unconstitutional.

In his argument ^(26A) on behalf of the Jacob Pullayil, former member of the National Technical Advisory Group on Immunization, learned senior advocate Prashant Bhushan highlighted the fact that in spite of absence of any order of the Central Government regarding mandatory vaccination in some place people are being deprived of several essential service or means of livelihood. The learned advocate also pointed out that mass

vaccination strategy and emergency use authorization of the vaccines without the proper disclosing data on the approval, clinical trial as well as effect of vaccination is a violation of basic principle of scientific disclosure of clinical data. The learned advocate also mentioned the Helsinki Declaration of 2013 on Ethical Principles for Medical Research on Human subject. World Medical Association also adopted the same, based on which the researcher is duty bound to disclose publicly positive as well as negative result of such research. The learned advocate also mentioned the countries where Astra-Zeneca (covishield) was banned. Hon'ble Court clearly mentioned that court does not want any vaccine hesitancy. At the same time court also observed "if the vaccine mandate are not proportionate to personal liberty we will go into it." ^(26B)

It can be said, that direct or indirect (restriction in regard to enter into public place, public transportation, educational institution, work place, office, hospital or medical care unit medical clinic etc) mandating of this compulsory vaccination may be challenged on the ground of violation, of Art 14, Art 19, Art 21, Art 25 of the constitution of India as well as violation of the provisions of International Human Rights instruments like UDHR 1948, ICCPR 1966, Universal Declaration on Bioethics and Human Rights, 2005 where the order or mandate is not passed by the fair, procedure established by law. So, without any intelligible differentia the discriminatory treatment is clear violation of Right to equality under Art 14 of the constitution. Similarly, right to freedom to move freely, right to trade, business and profession is also hampered. Right to life and personal liberty, right to privacy etc are also infringed by such arbitrary order. Vaccines are made from animal substance. So, without giving proper information, forceful or compulsory vaccination may lead to violation of Art 25 freedom of religion. Some religious community may not allow to inject such animal, biological substance to his / her body as these may lead to violation of their religious practice. Similarly if anybody is deprived of medical facility or ration facility only for being non-vaccinated it may result in violation of right to medical care or right to food as the case may be. Similarly in case of imposing discriminatory treatment like house arrest only for non vaccination can be challenged on the ground of gross violation of human Rights. Right to life also includes right to refuse medical treatment. Therefore, every individual has every right to decide or right to choice whether he or she will be vaccinated or not after being fully informed about the pros and cons of the vaccine. Every sound and major can reject any particular treatment even such choice can be fatal for his or it is not proper according to the view of medical professionals.^(26C) Right to life is recognized as a vital human right and state cannot violate this precious right.^(26D) In case of refusal to provide medical care and facilities only for not being vaccinated it may be the ground of violation of right to medical care. Right to medical care cannot be deprived in the name of any formalities. Right to medical care is also another important aspect of right to life.^(26E) Right to privacy has been considered as one of the integral parts of life.^(26F)

Apart from that, before differencing in treatment between vaccinated and non-vaccinated people, the nexus and reasonable or intelligent differentia should be established. Without full information about what is being injected or the probable consequences of such vaccine or without his or her free consent no one should be forcefully vaccinated. If any bar or restriction is imposed in regards to his or her livelihood, free movement or availing social benefit scheme or availing any facilities that will be tantamount to compulsory vaccination indirectly. In that case people will be compelled to take vaccine to avoid such consequences. In that cases the person compelling to take such vaccine may face adverse effect or reaction or medical complication or side effect of such vaccine which he or she might not have to face in the absence of such mandate. Forceful or coercive way of vaccination without consent is also contrary to the provisions of Universal Declaration on Bioethics and Human Rights, 2005. According to provisions of this declaration no preventive, therapeutic and diagnostic medical intervention can be done without prior, informed and free consent of the person concerned.

Conclusion

In conclusion, it can be said that vaccination is very much important to fight against this pandemic covid 19. For the sake of public health and for greater public interest government may make vaccination compulsory. In order to a valid compulsory vaccination strategy it should not be ultra-virus. If it is challenged on the ground of constitutional validity the Hon'ble Apex Court, the protector of the constitution will decide its ultimate fate. Before mandating vaccination some criteria should be fulfilled. The vaccine should be fully effective to fight against the disease and its efficacy should be free from any adverse effect arising out from such vaccine. Vaccine must be able to prevent infection as well as transmission of disease. Vaccine should be updated periodically depending upon the new strain or mutation of the virus. In no case vaccine should be compulsory for the person having any medical complications like allergies or etc. which may be fatal after vaccination. The impact or adverse effect as well as full clinical report should be published before making it mandatory. Prior medical examination of the individual in free of cost should be there before administering vaccine. For effective fight against such RNA virus like covid 19 an effective vaccination is essential. Compulsory vaccination may be started after the successful completion of all stage examination or test of the vaccine. Compulsory mass vaccination should only be done after successful passing of the vaccine of all the clinical trials. All the report should be published regarding the result of such trial. There should be medical board to test and continuous assessments of the short as well as long term effect of such vaccines. In such boards, member of concerned authorities like World-Health-organization (WHO), Indian council of Medical Research (ICMR), specialized

doctors like Virologist, Cardiologist, Pulmonologist etc should be there. If such expert committee or body unanimously recognizes the vaccine as safe and free from any serious side effect and of highest possible efficacy in that situation only for the sake of mass welfare and prevention of the pandemic the vaccine may be compulsory (except certain medical cases) provided it should be constitutionally valid. Therefore, as present vaccines are inefficient to stop infection and transmission of the disease it can not be said the vaccinated people are not spreading the disease. So, at this stage discriminatory treatment to non-vaccinated individual or not allowing them to enter into public place or transport etc will remain open the door of dispute. Hard immunity in the society can stop this type of pandemic. Hard immunity can be achieved by natural immunity or infection. So, if a considerable portion of vaccination is done, hard immunity is achieved and risk of spreading infection of the disease is also reduced. In such case there is no need of forceful vaccination to all.^(26G) Yes vaccination should be open for all for all times, so that any person can take vaccine according to his or her free consent voluntarily. Apart from that there is no such and sufficient proof that these vaccination will not reduce the natural immunity of the body in near future. There is a need for more medical experiment in this regard. So, at this juncture actual utility and justification of forceful or compulsory vaccination is still a big question. It is also noted, in a activity protest against such compulsory vaccination in Kolkata certain portion of doctor also raised the voice against such compulsory mandate of presently available covid vaccines.⁽²⁷⁾ It is learnt that even double dose vaccine holders get infected by the covid 19 more than once. Present vaccination does not guarantee that vaccinated people will not die due to covid 19. Only advantage of the present vaccines is less virulence of the disease of the vaccinated people. It is also true that scientist and doctors or the concerned bodies are still investigating the nature and its several and continuous mutation of the virus. After the long examination, experiment and investigation more accurate and effective and updated vaccine free from all the demerits may come. Such effective, harmless and proper vaccine may be made compulsory subject to necessary exception and constitutional validation. According to Art 21 of the Constitution no person can be deprived of his right to life personal liberty except according to procedure established law. The procedure should be just, fair not arbitrary and reasonable. As far as compulsory covid vaccination is concerned before making it mandatory these vaccination, nexus and reason should be established. From one viewpoint vaccination can reduce the virulence or severity of the disease of the affected person. It is learnt that vaccinated people can infect and be infected like unvaccinated people. So, question is then what is the nexus of discriminating between two groups vaccinated or non-vaccinated? It is universally accepted that vaccinated people can spread the infection like unvaccinated one. Then where is the basis of such classification between vaccinated and non-vaccinated? If both can spread the virus similarly then why unvaccinated people will be debarred from performing their means of livelihood or getting other facilities? Being non-vaccinated he or she in no way causes any risk to other person of the society. Rather using of mask may be made compulsory because it is proved that use of mask in proper way and maintaining social distancing and sanitizing successfully reduce the chance of spreading the covid infection which is more useful to stop the infection and reduce the quantum of Covid 19. Moreover the vaccine is not free of side effect. Through it is said that adverse impact of such vaccination is of very low percentage. It is also true that to the person or family affected by the adverse impact of administering of such vaccine the evil consequence is not less than 100% So, important point is efficacy of the proper, useful and appropriate vaccination. If vaccines are efficient enough to prevent the disease or its spreading and free from any serious side effect then in such case compulsory vaccination may be implemented. Vaccine hesitancy should be avoided, provided vaccines are appropriate and not merely experimental. The investigation and research of the vaccine are still going on. Death, serious side effect, auto immune disease and its complication are also result of such vaccination in some cases. There is still need of more experiment, research to find out of how long the antibody arising out of such vaccination is working? Are the vaccines adequate and efficient enough to prevent all new variants of the virus? Any medicine, drug or injection can react differently depending upon the immunity, physical or medical condition of every individuals. So, covid vaccine also cannot results same impact to every person. It may be fatal for some persons, having different disease specially in case of auto immune disease or allergies. So how can it be said it is safe for all? The long term effect of such vaccine is also not known or published. Generally after prolong experiment and medical investigation and trial the mass vaccination or compulsory vaccination is done. Presently vaccination has been started but experiment and investigation are still going on. So, the main question is whether these vaccines are effective, accurate, properly updated and free from risk or these are merely experimental only for emergency use? If it is not proper covid vaccine or merely experimental then the questions arises can it be made mandatory on the basis of such experimental vaccines? In that case it can be a ground of challenge of constitutionality of such mandate. There are still different views on the utility of booster dose and even the single dose for all. If frontline worker or certain groups who have more exposure are vaccinated or considerable large portion is vaccinated there is no such requirement for all to be vaccinated.⁽²⁸⁾

The vaccine should be free from all demerits. Apart from that using of masks may be made compulsory. It is universally accepted that natural immunity and using of masks, maintaining distance are more effective to prevent the spread of covid 19 pandemic. Therefore, it can be said that for the welfare of mass, compulsory vaccination may be imposed by the state only by the fair reasonable, just procedure established by law and by enacting direct law regarding this provided that the vaccine in question is free from serious side effects and highest efficacy in regards to prevention of the disease as well as spread of infections.

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17. ESTABLISHING IDENTITY VIA FASHION IN *AYA: LIFE IN YOP CITY* BY MARGUERITE ABOUET AND CLEMENT OUBRERIE

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Abstract

Comics is a feature of mainstream popular culture that has substantial resonance in cultural debate across the world. With its unique ability to combine the visual and the verbal, the comics creators successfully experimented with a wide range of thrust areas ranging from holocaust to queer. Graphic Novels, a publishing and marketing term given to Comics usually signify a book-length comics primarily meant for adults. In the world of graphic novels, girls are the new super heroes. They are the focal point whose inclinations, struggles and triumphs are presented with detailed attention. *Aya: Life in Yop City* is one such graphic novel written by the Ivorian-born French writer Marguerite Abouet and illustrated by the French graphic artist and illustrator Clément Oubrerie. It is an autobiographical account that captures the writer's adolescence in Yopougon, a suburb of Abidjan, which is her birthplace. Dress is an important trope in the text under study. Dressing is an instrument of communication and gives a sense of belonging somewhere. This paper adopts postcolonial and postmodern theories to interpret the representations of dressing as an aesthetic activity in the graphic novel and to investigate how Yop City dwellers use their fashion sense to establish both a group identity and a sense of everyday resistance.

Key Words: Graphic Novel, Popular Culture, Fashion, Postcolonialism.

It is a fact that any discourse on dressing as a part of popular culture or its ever-changing prototype in the literature of 'colonised' nations has not been given much attention by literary and cultural critics. It is apparently because dress styles belong to visual discourse whereas that majority of literature or cultural texts that we come across of these nations are simply meant for reading and the focus is more on imagination rather than 'seeing'. Over the years writers have restricted themselves in describing only the body parts leaving out other essential and vital accompanies that compliment them such as dresses and coiffures. The literature and cultural texts of Africa suffer the same lacuna. *Aya: Life in Yop City* (2012) is an exception. It is in the format of a graphic novel, a publishing and marketing term given to comics. As an offshoot of popular culture, graphic novels are deeply rooted in the socio-cultural milieu they breathe in. In their potential of engaging both verbal and visual perspectives of readers, graphic novels emerge as a double-edged dynamic genre. The canvas of graphic novels offers a matrix of encoded signs of cultural production. Representation in the graphic form becomes a tool of portraying people and situations in a more appealing way. The vivid visuals as expressions of ideas are directly stimulating to the readers. *Aya: Life in Yop City* (2012) offers the possibilities of a discussion on hair styling and dressing, because both elements are quintessential of the citizens of Côte d'Ivoire or Ivory Coast, a country in the south coast of West Africa.

Aya: Life in Yop City (2012), written by the Marguerite Abouet and illustrated by Clément Oubrerie, is an account of the writer's early life in Yopougon, a suburb of Abidjan in the Ivory Coast occupied by the working-class populace. The graphic novel narrates the life of Aya and other Yopougon dwellers in the late 1970s and early 1980s during the reign of the charismatic president Félix Houphouët-Boigny. Through the eyes of the female protagonist Aya, Yopougonian society is laid bare. It tells the story of Africa far removed from the clichés, war and famine. Yopougon in the graphic novel is named Yop City, a farfetched allusion to New York City, reveals the image of its socializing space, postmodern lifestyles, and obsession for popular culture. The narrative is loaded with events that showcase the interest of the Yop City dwellers in adapting to foreign cultures as advertised in newspapers and televisions. The hairstyles and dressing sense becomes tools of articulating personal desires, sensuality and fragmented personality that issue from the search for new identity. Images of dresses and hairdos drawn from *Aya: Life in Yop City* (2012) will be scrutinized as cultural signifiers in visual discourse.

Aya: Life in Yop City opens in the year 1978 with a large panel of a Television set, which played the advertisement of Solibra, a locally brewed beer anchored by Dago, a famous local comedian, who after the consumption of Solibra, "had the power to blow by buses on his bicycle" (13). In the very next panel we find a group of working-class people – "Family and friends together" (14) indicative of African communal life watching this advertisement in Aya's living room. They watch the same advertisement regularly together as it aired "every night at 7 p.m." (14). Both the panels focus on the fact that the Ivorian society of late 1970s is no alien to the intrusion of popular culture. Imre Szeman and Susie O'Brien and in their seminal work *Popular Culture – A User's Guide* (2017) provides a comprehensive definition of popular culture:

“popular culture” identifies it with the entertainment produced through and by commercial media (television, film, the music industry, etc.) that have the economic and technological capacity to reach large, demographically diverse, and geographically dispersed audiences. Popularity is measured, in this case, by patterns of consumption: it refers to the things we buy (or watch, or listen to, etc.) . . . popular culture is what “the people” make, or do, for themselves. (Szeman and O’Brien, 16)

The Television set in Aya’s living room; Yopougon’s numerous maquis such as Va Chauffeur (20-23), Secouez-Vous (Ibid.35-36), Chez Maxim’s (154-155), Restaurants like Allocodro (Ibid.55-57), Les Presic (89-91); expensive hotels like The Hotel Ivorie (Ibid.146-149); budget hotels like Thousand Star Hotel (Ibid.40-41); Miss Yopougon 80 beauty pageant (258-267) ; the songs- played at the maquis, at the car stereo of Ignace , at Moussa-Ajoua’s wedding and at the beauty contest- allude to the infiltration of Eurocentric popular culture. It is also to be noted that Ivory Coast was a French colony before it gained independence in 1960. Under the leadership of Félix Houphouët-Boigny the country’s economic growth was meteor-like commonly referred to as the Ivorian miracle which resulted in unprecedented wealth. Post-independence, Houphouët-Boigny maintained relationship with France and Ivory Coast was provided assistance in economic and cultural issues by French expatriates. The French became a doorway to usher in European pop culture .The laissez-faire opened the door for foreign investments which granted the Abidjan City incomparable cultural distinction. The graphic novel under study is set during this period of socio-economic boom. Naturally, all the elements of pop culture stated above including the social rituals serve as symbols to build individual and collective identity for all Yop City dwellers.

In Yopougon the middle-class and the working-class including peasants coexist peacefully. The timeline provided in the graphic novel bestow a promising life even to a pedestrian. The Yopougon dwellers old and young alike preferred all forms of exoticism. The only difference of opinion is perceived when the aged clearly seemed to prefer Koutoukou to Solibra: “I like my beer, beer, beer but I’d rather have wine, wine ... Koutoukou is strong, strong strong.” (24)

Georg Simmel in his essay *Fashion* (1957) provides an insight for the need of fashion. For him:

Fashion is a form of imitation and so of social equalization . . . It unites those of a social class and segregates them from others . . . the elite initiates a fashion, and, when the mass imitates it in an effort of obliterate the external distinctions, abandons it for a newer mode- a process that quickens with increase of wealth” (Simmel, 541)

Fashion is an important element in every culture as it provides a communal identity but with the inflow of popular culture the age-old traditional fashion gave way to the exotic. The aged and the young, the poor and the rich all alike embraced the ‘imported’ fashion.

The social events such as marriage ceremony, beauty pageants or even funerals provided opportunities for all to flaunt their newest dress and hair styling. The fashion statement of Yopougon rested in the able hands of two individuals – Sikidi, the city’s popular tailor aka fashion designer and Inno, the hair stylist and owner of the city’s most celebrated salon.

Sikidi is introduced in page 100 of the graphic novel prior to Moussa and Adjoua’s wedding and is seen surround by his customers, mostly young girls who pester him with demands of dress styles as per imported magazines. One of them demands: “My Catherine Deneuve dress needs to be shorter.” (100) Sikidi replied by asking: “What do you want? A dress or a shirt? ” (100) The adolescents are glued to their television for commercials and are mad about fashion magazines where local and international actors patronize different commercial brands. All want is to look like or dress like or sport a hairstyle like the brand endorser who is the talk of the town. This hero worship is a phenomenon in developing nations across the globe. In India during the 1970s there was a craze among the young men to dress like or have a haircut like Amitabh Bachchan, a popular cine icon. Every Indian girl wanted to be the dream girl Hema Malini. Hence, Catherine Deneuve is no unusual choice as she was then the ‘face’ of the French Film Industry. Her films and commercials aired across the continents making her a favourite among Ivorian girls. Sikidi complains: “You’re wearing me out with these complicated magazine dresses.” (100) Every girl in Yop City wanted to be a diva at a social ceremony. Hence they swarm like bees at Sikidi’s tailoring shop. Sikidi assumes the role of fairy Godmather.

Television Commercials, Fashion magazines, newspapers (both local and global) are emissaries of socio-cultural constructions with inbuilt ideologies that they tend to inject upon the viewer. Abouet by the garb of this graphic novel foregrounds her agenda that the model of Eurocentric hegemony where the natives are subjugated as ‘silent’ is no longer in operation. Here the subalterns ‘speak’ and march forth towards attaining perfection through fashion statement. This obsession for ‘remaking’ their ‘imperfect’ bodies on one hand challenges the Eurocentric notion that the body is perfect as God created it and on the other it brings out the psychic inferiority of the native subalterns. They are in search of a makeover to create an impetus to equate them to be at par with the ideal western white beauty which becomes a way of asserting and satisfying their mundane existence and identity, also paving the way for construction of fragmented identities.

Clothes compliment personality. All the characters in *Aya: Life in Yop City* (2012) exhibit different styles of dressing. On close analysis of the dressing culture of the dwellers of Yop City a sharp divide can be perceived between the aged and the young, and between the haves and the have-nots. Fanta (Aya's mother), Alphonsine (Bintou's mother), Aisstou (Fortune's wife) and many others of the older generation prefer indigenous attires adhering to the aboriginal identity wearing pagnes or blouses with long pieces of cloth that they wrap around themselves as skirts as opposed to the exotic 'postmodern' fashion statement flaunted by the young generation consisting of Aya, Bintou, Adjoua, among others.

However, upper-class women such as Mrs. Sissoko, Moussa's mother, use superior and costly fabric, instead of the brightly printed pagnes with matching head scarves. Mrs. Sissoko's outfits represent high-culture as opposed to the neighbouring lower class and middle-class women of her age. Her style statement is inspired by newspapers and magazines – the harbingers of popular culture. She carries her statement wherever she goes even if it is a burial ground. Her gorgeous black gown and hat that she wore at burial rites of a relative in her visit to a faraway village was the talk of the village.

The younger generation of Yop City prefers clothes that combine the exotic and the tropical, the global and the local, and the modern and the indigenous. The dresses they wear are not imported but the dress materials are either imported or local which are designed and patterned according to the whim and fancies of the wearer or styled after popular foreign icons.

Aya is drawn with a slim body who prefers slim-fit half-sleeve blouse and a skirt. She also wears sleeveless clothes when occasion prompts or the nature of ceremony or company to attend to. Bintou's tight fitting skirt-and-blouse styled nkara helps her to flaunt the contours of her body to be admired by men. The Yop City street boys admire her: "Mm! Yop City girls sure are pretty, Deh". (168) "Miss Yopougou 80", the beauty pageant showcases the trending fashion of Yop City. The sleeveless tight-fitting outfits of Wassia, Félicite, Pauline and other participants at the "Miss Yopougou 80" contest mirror the postmodern dressing culture as opposed to the traditional attires of the older generation as stated earlier. The trending fashion in Yop City showcases the female bodies, commodifies them and enhances their marketability thereby transforming individuals and their bodies "into objects of economic desire" (Sharp, 293).

Men in Yop City are also not far behind in power dressing. Mr Sissoko loves to wear a kimono of costly fabric at home which is a marker of aristocracy. Ignace, Graveis, Pastor Basil are usually seen in suit and tie on formal occasions being from the well-to-do middle class. Gregoire, who initially made little fortune in Paris before squandering all in Hotel Ivorie dressed in formal which a marker for elegance and high-culture. Moussa, Herve and other younger people preferred denims and T-Shirts. Inno, the hairdresser cross-dresses sporting a female wig to hide his sexual orientation of being a homosexual when he goes to meet Albert every night at the Thousand Star Hotel. (164)

From the beginning of recorded history, styling one's hair seems to be an innate desire of human beings to emphasize their beauty and power. Since hair is a key aspect of one's appearance, grooming, styling, and adorning are common practices in all societies. With the infiltration of popular culture, the trend for modern, exotic hairdos attracts the young generation. In *Aya: Life in Yop City* (2012) different panels display Inno's beauty salon every now and then. It is a unisex salon where both male and female characters crowd in queue for their turn. Inno's handiwork transforms their hair from pedestrian to exotic. His innate ability to copy the hairstyles of known foreign cultural figures such as musicians, and actors makes Inno a favourite in Yop City.

Félicite echoes the desires of all the youth of Yop City when she asks Aya: "Are you sure I'll look like the girl in the movie?" (78). Mrs. Sissoko invites her stylist to her home and opens a magazine to choose her preferred style, saying: "Aminata, I want my hair exactly like this!" (81).

In *Aya: Life in Yop City* (2012) the postcolonial and postmodern theories point at the sense of dressing and hair styling as cultural signifiers. The media play significant roles in production and distribution of meanings in Yopougou postcolonial society as European magazines, newspapers and television propagate cultural superiority of Whites over Blacks. Yopougou as a postcolonial space becomes prone to the Eurocentric construction of knowledge that generates social binaries which in turn instigates craving to adapt to the 'superior' culture by putting an end to the "imperfections" of the postcolonial body. Yopougou dwellers run after building a dream to achieve perfection. The African beauty is now constructed as personal, subjective and fluid, because the body is conceived as a decorative surface for exhibiting during ceremonies. The emergence of a brand new stylistic consciousness from Yopougou as a margin, does not seek dominance over Abidjan's cultural standards as a center; it, rather, shows the omnipresence of fashion and therefore the possibilities of marginal spaces to shift paradigms and assert their cultural freedom.

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18. “SURROGACY IN INDIA: A BOON OR A BANE”

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Abstract

Surrogacy is the process where surrogate mother lends her womb, bears and delivers child for the other couple or person. With the increase in popularity of Commercial Surrogacy in India, there has been thriving market in India for it being cost effective, availability of large pool of women agreeing to surrogate makes India a favourable destination both for Indian as well as foreign nationals. On one hand, surrogacy is giving an opportunity to economically weaker and illiterate women to earn their livelihood on the contrary it is causing physical and psychological trauma on meager women who are merely mindful about the abuse caused to their health. Another repercussion of such practice is the social vilification these women face because of the stigma attached to such practice.

The present study endeavours to study about the concept of surrogacy and the evolution of the practice of surrogacy. It also attempts to study about the different forms of surrogacy and nations approach towards surrogacy, its legal framework and loopholes therein. It further highlights the role of the judiciary in tackling several issues that may arise with the usage of technique of commercial surrogacy in India.

Key Words: Commercial Surrogacy, Exploitation, Role of Judiciary, Stigma.

“Surrogacy In India: A Boon or A Bane”

Introduction

Nature has bestowed on women special gift to procreate life and experience the feeling of mother. Unfortunately some women due to infertility or physical condition are restrained from begetting a child. The desire to experience the phase of motherhood leads them to look for other alternatives. Amongst other alternatives such as adoption, surrogacy, the latter one is considered to be popular and most viable alternative.

Surrogacy is the process where surrogate mother bears through her womb a biological child of other women and delivers the child for them. With the increase in popularity of Commercial Surrogacy in India, there has been booming market in India where along with Indian national, people from the foreign countries are having a surrogate baby in India for it being cost effective, high quality medical facility and easily availability of surrogate mother. On one hand, surrogacy is giving an opportunity to poor and illiterate women to earn their income and sustain their living and could also be considered to be as a reproductive right of a women, on the contrary it is causing physical and psychological trauma on poor women who are merely aware of their right and the exploitation caused to them and their health. Along with health constraint it also brings with them social stigma where women is said to lose her dignity if she procures a child for someone else in return of money.

The introduction of The Surrogacy (Regulation) Bill, 2019 has been a milestone to put an end to booming business of commercial surrogacy in India which for lack of regulation has become a hub of unscrupulous activities endangering health and life of women. Therefore, present study endeavours to study about the concept of surrogacy, origin and development of its business in India and worldwide. The study also attempts to delve into various aspect of vulnerability of surrogate mother and also examines the factor which makes them vulnerable as well as the legal framework which helps in giving protection and aid to women.

Concept of Surrogacy

Surrogacy is an important development in the field of technology which is aiding or helping women who are childless or cannot bear child due to physical incapacity with motherhood. The word ‘surrogacy’ is derived from its latin term ‘surrogatus’ meaning a ‘substitute’. Creature has empowered every woman with the power of reproduction but some women are unable to conceive or experience the feeling of motherhood due to the failure of embryo to implant, repeated miscarriage, hysterectomy, pelvic disorder, high blood pressure, heart and liver diseases. In this case Assisted Reproductive Technology (ART) or adoption is the only other option.

Due to the process of adoption being very languish as well as for the people desire to have a child genetically related leads them to adopt the Assisted Reproductive Technology method and go for the process of surrogacy. Surrogacy is an arrangement in which a woman agrees to a pregnancy through, assisted reproductive

technology in which women agrees to have an embryo generated from the sperm of man who is not her husband and the oocyte for another woman implanted in her to carry the pregnancy to full term and handing over the child to the person or persons for whom she is acting as surrogate. This method is generally adopted by those women who are not able to conceive successfully due to infertility or medically impossibility, pregnancy risks present an unacceptable danger to the mother's health or a same sex couple

The Black's Law Dictionary has categorized surrogacy on the basis of embryos into traditional and gestational surrogacy. In traditional surrogacy the woman's egg through artificial insemination is fertilized by the sperm of the male or commissioning father. In such kind of surrogacy, the surrogate mother is the genetic mother of the child and the commissioning mother merely plays the role of social and legal mother. This type of surrogacy is also known as partial surrogacy. In gestational surrogacy eggs and semen are obtained from the commissioning parents or from a donor which are fertilized and the resultant embryo are placed into the uterus of the surrogate mother. In this type of surrogacy the biological mother are those whose eggs are used and surrogate mother is called the birth mother. On the basis of selection of surrogate mother, it may be either commercial surrogacy where the surrogate mother is provided with financial rewards over and above the necessary medical expenses. Whereas Altruistic Surrogacy are those where the surrogate mother receives no financial rewards or benefit for her pregnancy. In this kind of surrogacy the surrogate mother are usually the relative or a known person.

Development of the Concept of Surrogacy

Today surrogacy has been a major development in the field of technology which has changed the fate of many infertile couple. Though the concept of surrogacy is claimed to be a present development in the field of science and technology but there are some traces in history which suggest the existence of the concept of Surrogacy from the very ancient times.

According to Old Testament it is said that Sarah, infertile wife of Abraham made an arrangement where she commissioned her maid Hager to bear a child by persuading Abraham to sleep with her. In 1910 BC Hager gave birth to the son called Ishmal. Ishmal is the first child in the history who was born due to traditional surrogacy programme.

Hindu mythology also provides for the instances of practice of surrogacy where embryos from Devaki's womb was transferred to the womb of Rohini, another wife of Vasudev who gave birth to baby Balram, brother of Krishna, and secretly raised the child while Vasudev and Devki told Kansa that child was born dead. Therefore these instances in BhagvataPurana suggest the existence of the concept of surrogacy in India from the very ancient time.

Emergence Of Commercial Surrogacy

Commercial surrogacy today has become an attractive alternative for women who are unable to procure child due to their physical and biological condition and wants to have a child who are genetically related to them. Commercial Surrogacy differs from altruistic surrogacy in terms of the amount of money paid to the surrogate mother. In altruistic surrogacy the payment is restricted only to the medical expenses incurred by the surrogate mother while in commercial surrogacy women are paid more than the mere medical expenses. Commercial surrogacy also termed as "womb for rent" is a recent development in the field of technology in aiding infertile couple with a child.

Though the concept of surrogacy was prevalent from the very ancient time but it was limited only to the family members without any financial benefit or was not commercialized. It was in the year 1976, in America, an attorney named Noel Keane created an agency where surrogacy would be carried on through arrangement of laws i.e., a legal agreement between an intended parents and a traditional surrogate mother. He was also considered to be as a creator of legal idea of surrogate mother. Keane further went on to developed a Sterility Centre with Warren J. Ringold where they would also provide for artificial inseminations and also arrange several pregnancies consistently. Later MM.D Richard Levin also founded Surrogate Parenting Association, Inc, in Louisville, Kentucky to provide surrogacy service to the people. Thereafter clinic of surrogacy grew rapidly in every part of the world.

Mythological Surrogate Mother was well known in India but did not have social acceptance but with the lapse of time and progress in the society the old concept of surrogacy has been overturned where the urge to have a biological child of one's own flesh, blood DNA, aided with technology and purchasing power of money as well as Indian entrepreneurial spirit has generated commercial surrogacy or the "Reproductive Tourism Industry"

estimated to be US \$2.5 billion industry. Surrogacy has become a gigantic pool for earning a fortune amount of income by the people who are economically unstable and does not have a sufficient means of income. Dr. Naina Patel, a leading gynecologist and a fertility specialist, is a pioneer in setting up clinic in small district of Anand, Gujarat in 1991 to help an infertile couple with technological advancement. Since then more than 6000 babies have been procured through surrogacy. India is considered to be as a hub as well as a top most market for commercial surrogacy. Though this development in science and technology is helping infertile couple in having child while on the other the unscrupulous activities of the people and increase in demand of the people is making women merely a child giving machine.

Commercial Surrogacy in India: Problem and Prospect

Commercial surrogacy has been a booming business in India where women agrees to be a surrogate mother for those couple who are unable to procure child for financial benefit. Commercial surrogacy on one hand is a source of income for women who are underprivileged and does not have a sufficient means of income to sustain their living on the contrary due to increase in demand amongst people women are exploited and are merely treated as a baby making machine.

Commercial surrogacy in India was officially made legal in India in the year 2002 since then there has been rapid growth in the business of commercial surrogacy. India is a country with massive population, high illiteracy and lack of adequate employment opportunities which made women who are illiterate and does not have a sufficient means of income to act as a surrogate mother and have a monetary gain. On one hand this technological advancement is lauded for it being a boon for an infertile couple on the contrary feminist argued over the alienability of woman's bodies where women were being alienated from their own bodies and that their bodies have become nothing but child bearing machines.

India had its first case Baby Manji v. Union of India in the year 2008 where for the first time the issue of commercial surrogacy was brought in a national platform and where the Supreme Court indirectly gave recognition to the legality of commercial surrogacy in India.

On one hand surrogacy has become an employment opportunity and a source of income for women but it has a darker side to it. There are instances of women being subjected to unfair treatment, poor living condition and unsafe and unethical practices for financial benefits. In case of surrogacy in India, it is hard to tell that whether these women are exercising their own personal rights in opting to be a surrogate mother or whether they are forced due to their mother in law's or husband's desire to fulfil material and financial needs. The health of the women is usually compromised in the wake of earning money, leading to physical and psychological risk on their health. The repeated pregnancies can even affect the cardio – vascular health of those women. Surrogacy also poses a threat of Ovarian Hyper Stimulation Syndrome, Ovarian cysts, chronic pelvic pain, premature menopause and loss of fertility. Beside this there are instances where surrogate mother even in a highly critical condition is to procure child despite of them being seriously injured or is suffering from a life threatening disease. The surrogate mother are not be given a choice or option to terminate or abort a child in her ailing health, pregnancy may be terminated only on the whims of intending. India also fails to provide for psychological screening which is mandatory in USA.

Along with surrogate mother being a sufferer of child making industry they are also the victims of societal norms. Surrogacy involves stigma of getting pregnant for money which is considered to be as 'immoral' commercialization of motherhood. There are instances where surrogate mother is referred to be as "prostitute". India, being a developing country instills with strong ethos and value considers commercial surrogacy to be against the culture and a matter of shame and grief. Beside this right of the child is also a matter of concern where a child because of they being transferred from surrogate mother to the intended parents hampers child breast feeding which could later lead to psychological social wellbeing of a child. Along with this at times the child are refused to be taken or are abandoned by the intended parents in such cases the problem arises as to the motherhood, parentage and the rights of the child.

The concept which mainly emerged to aid couples who are unable to procure child with a means to have a child who are genetically related to them. But increase in demand and growing business with the huge amount of profit extended to several mischievous and illegal activities where women are trafficked for surrogacy, selling of organs and several other. It also extended to establishment of several unregistered clinic without complying with the guidelines for regulating commercial surrogacy in India.

Legal Position of Commercial Surrogacy in India

With the legalization of commercial surrogacy in India in the year 2002 there was flux of people all over the world for having a child through surrogacy. The Supreme Court also in the year 2008 permitted commercial surrogacy in India. Due to the lack of any recognized laws in regulating commercial surrogacy as well as it being cheaper and easily available there was a boom in the business of commercial surrogacy in India. But due to lack of specific legislation for regulating surrogacy both the surrogate mother as well as intended parents were exploited and the profits were earned by the commercial agencies. In absence of any legislation to regulate the procedure of surrogacy led to an unethical practices, exploitation, abandonment of children born out of surrogacy as well as import of human embryos and gametes. So as to mitigate these malpractices and regulate the process of surrogacy and ART Clinic, a first attempt was made in the year 2005 by the Indian Medical Council of Medical Research (ICMR) and National Academy of Medical Science (NAMS) to monitor the clinic which provided for surrogacy services. It laid down certain guidelines for Accreditation, Supervision and Regulation of ART Clinics in India.

The guidelines provides the regulatory mechanism of ART clinic where every clinic involved in IVF, AIH, AID, ART and SURROGACY must be registered, accredited and supervised by the State Accreditation Authority. It also provides for rules and regulation as to the process of surrogacy where the birth certificate of the child shall be in the name of the genetic parents, the expenses of the surrogate mother during the pregnancy is to be procured by the couple seeking surrogacy, the surrogate mother is also entitled to monetary compensation for the couple agreeing to act as surrogate where the exact value of this compensation is to be decided by discussion between the couple. It also provides that the surrogate mother should not be above 45 years of age.

As the guidelines did not have any legislative banking and penal provision, The Assisted Reproductive Technology (Regulation) Bill was further purposed in the year 2008. The Bill provided for a national framework for the regulation and supervision of assisted reproductive technology but went it vain. The bill was also further reviewed in the year 2010 and 2014 but it was never passed.

The Law Commission of India also in the year 2009 took the issue and in its 228th Law Commission Report titled “Need for Legislation to regulate Assisted Reproductive Technology Clinic as well as Rights and Obligation of parties to a Surrogacy” recommended of allowing only altruistic surrogacy governed by contract amongst the parties and prohibited commercial surrogacy.

In the year 2016 the Health Ministry proposed to draft the bill relating to surrogacy. The Surrogacy (Regulation) Bill, 2016 allowed altruistic surrogacy only to the needy infertile married Indian couple where it delegitimized the existing commercial surrogacy in India which allowed surrogate service and ART irrespective of proof of marriage, infertility or national. Banning of foreign applicant to surrogate in India puts an end to a regime where India had become World’s Fertility Tourism.

The Surrogacy (Regulation) Bill, 2019

The surrogacy bill of 2016 was again reintroduced in 2019 by the Minister of Health and Welfare Dr. Harsh Vardhan in Lok Sabha in July 15, 2019 . Due to the increase in unscrupulous activities of the agency and for the protection of women from being exploited the bill prohibits the practice of commercial surrogacy but permits altruistic surrogacy where it involves no giving and taking of money. The monetary compensation to surrogate mother is restricted to medical expenditure and insurance coverage during the pregnancy by the intended mother. The Bill says that the surrogate mother should be close relative but the bill fails to defines as to who shall fall under the ambit of close relative. It also provides that surrogate mother must be a married woman having a child of her women and in an age between 25 -35 . The bill provides that the surrogacy may be permitted only if intending couple suffers from a proven infertility. The intending couple must also have a ‘certificate of essentiality’ as well as a ‘certificate of eligibility’ issued by the appropriate authority.

The bill also provides for mandatory registration of ‘surrogacy clinics’ and those conducting the procedure in any form. It also aims at constitution of National Surrogacy Board, State Surrogacy Board and the appointment of appropriate authorities for regulation of the practices and process of surrogacy. The board shall lay down the code of conduct to be observed by person working at surrogacy clinic as well as to set a minimum standard of physical infrastructure, laboratory and equipments and experts, manpower to be employed to surrogacy clinics.

The Bill provides that due to the lack of legislation led to rampant commercialization of surrogacy which further led to maltreatment or exploitation of surrogate mother as well as the several other unethical practices. Though several attempt has been made to regulate this process of ART by initiating bills in the parliament but this

bills hardly gets to see the light of the day due to lack of concern of the government in looking into the menace. The present bill of 2019 bans commercial surrogacy and looks into every aspect of situation that could arise due to surrogacy and provides for specific provisions which are to be complied by the intended parents or surrogate mother as well as surrogacy clinic. Any contravention of the Bill's provision would attract the imprisonment as well as fine.

Judicial Response to The Issue of Commercial Surrogacy

Judiciary has always been vocal about the issue of commercial surrogacy. The function judiciary cannot be confined in dogma where the courts were restricted to deciding the matters. India being a welfare nation, Judiciary acts as a protector of human rights and also promotes social justice through its activism.

In the sphere of commercial surrogacy, the legal complexities aroused in the case of Baby Manji Yamada v. Union of India, which attracted the world wide attention where for the first time issue of custody of a surrogate child was brought before the court. In this case commissioned parents of baby Manji, Dr. Yuki Yamada (mother) and Dr. (Mr.) Ikufumi Yamada (father) came to India in 2007 and had chosen a surrogate mother in the town of Anand in the State of Gujarat. It is reported that the sperm of Dr. Ikufumi Yamada and a donor egg was utilized for the fertilization process. After the embryo was implanted in surrogate mother, the commissioned parents of the baby Manji left India. Subsequently, it was reported that there was a matrimonial discord between the commissioned parents and they separated. As the commissioning mother was not ready to take the custody of the child so later the genetic father of baby Manji desired to take the custody of the child. Later on the Supreme Court granted the custody of baby Manji to its grandmother and biological father as no complaint was made with regard to the violation of the rights of the child.

This case has been a significant case which gave a legal validation to the concept of commercial surrogacy in India, until this point, Indian law has been silent in this matter. This case also brought a buzz amongst the people and opened the gate of debate regarding the escalating surrogacy contracts in India.

In another important case Jan Balazv. Anand Municipality, the question of nationality of a surrogate child was brought before the court. The dilemma was that of a German Couple, Jan Balaz and Susan Anna Lohlad, and their twins child born in India through surrogacy. The Gujarat High held that the Surrogate Mother as the "Natural Mother" and her nationality has to be considered alone to decide the citizenship of new born babies irrespective of the nationality of the father.

Conclusion: The Need of an Hour

Surrogacy is a new era to the medical science which helps in fulfilling the desire of childless couple to have their child of their own. This technological advancement came as a boon to those people who desire to have a child genetically related as well as it a major source of income for poor and illiterate women to sustain their living. But increase in use of surrogacy raised legal, moral and religious debates all over the world and several feminist claimed it to be an exploitation of womanhood and violation of human right. It has also become a hub of several unethical activities where women are exploited for financial end.

The researcher hold the view that due to the lack of any legislation, India has become a hub of global black market of surrogacy services as well as a free playing field in India for unscrupulous intermediaries where women are exposed to trafficking, exploitation and coercion for bearing the child and child born out of surrogate mother are further trafficked and traded for organ selling.

As surrogacy involves more than two people so there also arise a question of assuming parental right where surrogate mother develops a soft corner for the child and are not willing to handover a child to the intended parents. Surrogacy results in not only affecting women but it is also affecting the child. As there are several instances where due to the difficulties in legal formalities child end up being abandoned in child care homes with out their parents.

The researcher strongly hold the view that India should take a close look into the issues that arises out of surrogacy and evaluate, articulate and decide the future course of banning or regulating the process of surrogacy. Though the present bill of 2019 has looked into all the concern which arises out of surrogacy and has also prohibited commercial surrogacy in the bill but it fails to provide for other alternatives which women could avail when they are cease to work as a surrogate mother. As surrogacy is a means of livelihood for several population of Indian citizen and banning surrogacy could hurt their means of income. The bill however fails to touch upon this area.

Thus women in different part of India particularly women from rural area should be provided with vocational training and free skill development classes so that they could earn their living by doing other jobs.

Surrogacy if wisely used can be as a boon for a childless person and has a positive impact on a society but if used erroneously it could have an adverse effect on society as well as human mankind.

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19. TAGORE'S CONCEPT OF ENVIRONMENTAL EDUCATION AND ITS RELEVANCE IN THE ERA OF GLOBALIZATION

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Abstract

The world today is a digital one with technological advances the world today is becoming well-connected. Staying in tune with the technological developments, vast changes have occurred in the world of education. Yet advancement has its pitfalls: environmental degradation, climatic change and international terrorism have emerged as major concerns for education. In the face of this Environmental Education is gaining more and more importance. The United Nations Educational, Scientific and Cultural Organization (UNESCO) emphasize the role of Environmental Education in safeguarding and assuring a better quality of life in the global society. The ultimate aim of Environmental Education is to help the citizens to become environmentally knowledgeable and maintain a balance between quality of life and the quality of the environment. Tagore's vision of Environmental Education was concentrated to conserve our nature and natural world with human touch. This paper tries to explore Tagore's concept of environmental education as reflected through his institutions and its relevance today.

Key words: Environment and Environmental Education.

Introduction

UNESCO, (Tbilisi Declaration, 1978) pointed out that Environmental Education is a learning process that aims at increase sing people's knowledge and awareness about the environment and associated challenges, it develops the necessary skills and expertise to deal with the challenges, and fosters attitudes, motivations, and commitments to make right decisions and act responsibly.

Environmental education helps to develop skills of problem-solving and effective decision-making related to the environment. It teaches individuals to look into the various aspects of any environmental issue.

The various components of environmental education are:

- Making people aware and sensitive to the environment and environmental challenges.
- To spread the knowledge and understanding of the environment and different problem environment.
- Developing a positive attitude of concern for the environment and motivate people to maintain environmental quality.
- Help people to develop skills to identify and solve the problems of the environment.
- Encourage people to participate in activities that lead to resolve environmental challenges.

Rabindranath Tagore was a pioneer in environmental education and was aware about the relation between development and preservation of the environment. He expressed his concerns about environmental exploitation even a century ago. Through his institutions he tried to solve the environmental problems.

Some of the main principles that he adapted in his institutions to develop awareness among the students were-

Learning in Nature

Tagore's concept of nature was influenced by his own childhood perceptions, Indian philosophic thought, Kalidasa's writing, Vaishnava poetry, western romanticism and so on. In his Reminiscences he writes how he was confined within the house and he longed for the outside world through the window. He regarded nature as his companion and a symbol of unlimited joy and freedom. In his school he tried to provide education in a natural setting. Santiniketan was an ideal location in a natural setting which had associations of physical and mental freedom for Rabindranath. Here children are able to come directly in contact with the nature. The children in Santiniketan sat beneath the trees on the mats. Children were allowed to climb and run around between the classes. This helped the children to develop awareness and sensitivity to the environment.

Celebrating the Seasons

Tagore celebrated the seasons through various songs dances and drama. Like the spring festival or “Basant Panchami”, rain festival or “Barsha Mangal”, Bengali New Year “Navabarsha” and “Magh Utsav” were celebrated at Santiniketan. At Santiniketan, Tagore children celebrated seasons and incorporated literature, plays and music that praised nature, into the daily campus life. Tagore concentrated on saving our nature and natural world, sensitizing humans about nature and creating a bond with nature. At Santiniketan and Sriniketan different festivals were encouraged and celebrated by Tagore. Festivals were the landmarks of Tagore’s awareness about the earth.

Awareness Programs

In July, 1927 Tagore started the observance of the festival of the earth through ‘briksharopan’, (the tree planting ceremony) ‘halakarshan’(tilling the land) and ‘barshamongol’. Students read out poems and planted trees. Students decorated the campus with nature’s material like flowers, petals and leaves. This helped them to identify the aesthetic in nature. Through this, he hoped to facilitate the spiritual identification with the nature, which in turn will lay the basis of environmental education and protection of nature. This helped the students to develop awareness about the environment. Perhaps it was the first move in the world to build up mass environmental awareness.

Developing practical skills and Knowledge

One of the most notable and successful educational projects of Sriniketan was Siksha Satra (where education is given freely) which began in July 1924 after six destitute boys were placed under the care of the Institute. The learning framework created by Rabindranath, Elmhirst and Santosh Majumder reflected a more practical adaptation to the village life of Santiniketan ideals. It gave maximum scope to the child's imagination, and the child should learn by doing and by experiment. Elmhirst has written:

“Under such a system, text books, class room and formal laboratory go by the board. There remain the garden plot, the plotting shed and the workshop. Records are kept, reports and accounts written up revised and corrected, giving scope for literacy training in its most interesting form. Geology becomes the study of fertility of the plot; chemistry the use of lime and manures of all kinds, of sprays & disinfectants; physics the use of tools, of pumps, the study of water-lifts and oil engines; entomology the control of plants pests (ants, caterpillars, beetles) & diseases (leaf curl, wilt & bacterial attacks); ornithology the study of birds in their relation first to the garden plot and then to the world in general.”(Elmhirst 1961) So Tagore always stressed on developing practical knowledge and skills.

Rural Reconstruction

Tagore has always given importance to rural development. Tagore's thought on fresh water and public health is a reflection of his childhood thoughts on the environment. Tagore wanted to implement his ideas in the village, through his work at Sriniketan. In the year 1922 February the Institute of Rural Reconstruction was opened with the help of Leonard Elmhirst along with dozen of students. The main objective was to make the villagers self-reliant and self-respectful, acquainted with the cultural tradition of their country and competent to make use of modern resources for improvement of their physical, intellectual and economic conditions.

Relevance of Tagore’s Environmental Education-

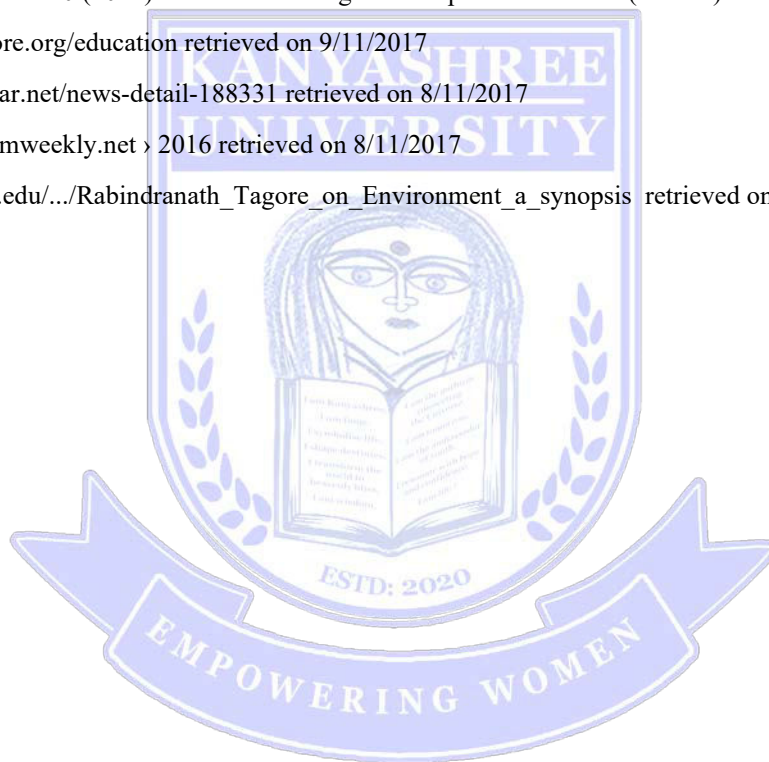
Today we are facing environmental crisis. Environmental problems like air pollution, soil pollution, water pollution and sound are global issues. Environmental degradation invites danger to the planet earth. In such a situation preservation of the environment is a necessity. The United Nations Educational Scientific and Cultural Organization (UNESCO) stated that Environmental Education is important as it helps to develop in society respect for nature and also inculcate public environmental awareness. Tagore’s Environmental Education was innovative and unique. Tagore tried to spread awareness as well as preserve the environment through the various innovative educational programs in his institutions. So, Tagore’s views on environmental education are very much relevant in the present educational scenario.

Conclusion

Rabindranath Tagore has depicted his intense love for nature through his literary works. His concept of Environmental Education was influenced both by Indian cultural Ideal and western science. He produced a new approach of environmental activism mostly through her works in the field of rural reconstruction and education. He showed the path of cultural development, social progress and individual fulfillment in harmony with nature which would lessen environmental degradation. Tagore pointed out that he tried his best to develop in the children of his school the freshness of their feeling for Nature, a sensitiveness of soul in their relationship with the human surroundings, with the help of literature, festive ceremonies and also the religious teaching which helps children to come nearer to the presence of the world through the soul, just like an instrument comes to life with its music.

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20. THE HEGELIAN NOTION OF FREEDOM: RELEVANCE IN THE MODERN TIME

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Abstract

Hegel in his *Philosophy Of Right*, claimed that in case of ethical life, state must give out-most importance among the family, civil society and state. It is suggested that individual requires submitting him/her completely to the power of state. This implies that Hegel has given priority to the state over the individual in the context of defining the relationship between the individual and the state. Thus it follows that his conception of state is non-democracy and is against independence. But if we analyse the context of Hegel's political philosophy, then we can observe that it clearly indicates individual is the expression of absolute spirit. The state which he has maintained is the one which is prior to the French revolution. The basic standpoint of French Revolution is equality, friendship and freedom. Though apparently it seems that Hegel conception of state is anti-democratic and is against of individual freedom but it seems to me that he had also given importance in individual freedom in his philosophy because his philosophy was deeply influence European liberalization whose main tenets was life for freedom. So I would like to analyse the ways through which Hegel has given importance to the individual freedom. So my purpose is to analysed the ways through which Hegel has justified individual freedom. And also In my project I would like to show that Hegel's understanding of freedom bears relevance in contemporary political thought and how much relevance in modern time.

Key Words- Spirit, Metaphysics, Freedom, Right, Rationality

George Wilhelm Friedrich Hegel was a German philosopher and an important figure of German idealism. Hegel's philosophy generally known as absolute idealism. Hegel is also regarded as one of the most influential figure on modern political and intellectual development. He was born on august 27, 1770 in Stuttgart. His father was George Ludwig and his mother was Maria Magdalena Louisa. Hegel's most important work of social and political philosophy, *The Philosophy of Right*. The topic of my article is Hegel's notion of freedom as it is reflected in *Philosophy of Right*. Hegel's regards freedom as the foundation of right, as the essence of spirit, and as the end of history¹.

Most contemporary scholars have declared Hegel's metaphysics dead, they stress that his social and political philosophy is alive and well². But it is very difficult to understand Hegel's social and political philosophy without his metaphysics. From the very beginning Hegel's ambition was to provide a metaphysical foundation for social and political philosophy. Freedom is one of the most important subject matter in Hegel's political discussion. Generally, freedom means more than just 'free to do whatever I want'. Freedom literally means exemption of external control, interference, regulation etc; and the absence of or release from ties, obligation etc. Freedom also indicates the power to determine action without restraint. But the Hegelian notion of freedom is different from the general notion of freedom. Freedom can mean many different things, like social freedom, political freedom, economical freedom etc. Here we are concerned with political freedom. In his political philosophy Hegel regards freedom as the foundation of right, as the essence of spirit and as the end of history. Freedom is the source as well as the goal. Hegel has several distinct but related concepts of freedom which appear in different places in his writings. First and foremost, he understands freedom as autonomy, like the power of self-government, the capacity to make and follow one's own laws. Hegel's idea of autonomy presupposes that the self-imposed laws are rational. Hegel also conceives freedom as independence. Here "independence" means "self-sufficiency", like not depending on anyone other than oneself. According to Hegel, spirit is self-sufficient being, and this is freedom. A similar account of freedom appears in the *Philosophy of Right* when Hegel explains that the will is free if 'it relates to nothing but itself, so, the every relationship of dependence on something other than itself falls away'.

The ethical system is the idea of freedom³. According to Hegel, as we see in his *Philosophy of Right*, ethical life involves three moments: family, civil society and state. Family is the sphere of love and compassion,

whereas society is a sphere of conflict and competition. State is the highest moment of ethical life. State is the final culmination of the embodiment of freedom or right. State enforces law and uses power in order to establish reason and concrete unity. For Hegel, reason ought to govern the reality. It is suggested that the individual requires submitting himself/herself completely to the power of state. This seems to imply that Hegel has given priority to the state over the individual in the context of defining the relationship between the individual and the state. Thus, it follows that his conception of state is non-democratic and is against the individual freedom. But we must remember that Hegel had a vision of transforming Germany into a nation-state in the beginning of the nineteenth century. The then Germany was in need of a strong moral state in order to get rid of internal conflict and coercion. Besides, philosophically, if we analyse the context of Hegel's political philosophy, then we can observe that it clearly indicates the individual as the expression of absolute spirit. The state is the real expression of the universal life which is the necessary embodiment for the vision of the absolute. Though it seems that Hegel's conception of state is against the individual freedom but it also appears to be so that he had not neglected the question of individual freedom in his philosophy as his understanding was deeply influenced by the basic tenets of German Idealism : belief in the spontaneity of human mind, and belief in the opposition between nature and freedom. I would like to explore the ways and the arguments by which Hegel seems to explain the notion of freedom from his idealistic perspective.

The conception of the will, when united with the realization of the will, or the particular will, is knowing⁴. Hegel has defined "free will" as the starting point of "right"-the basis of which is "spirit. In contemporary democratic structure it is necessary to have an understanding of Hegel's notion of "realized freedom" if one has to pursue the practice of democracy, since every and any opinion cannot be accepted as reasonable opinion, and freedom must be distinguished from whims. This is also to be pointed out that with Hegel's separation of civil society and state, a whole new perspective of problems concerning human life and freedom was opened up. His understanding of the system of private property is still relevant in contemporary democratic structure. It is remember that a duty or obligation appears as a limitation merely of undetermined subjectivity and abstract freedom, or of the impulse of the natural will, or of the moral will which fixes upon its undetermined good capriciously⁵.

In *Philosophy of Right* Hegel formulates positive freedom in terms of self-determination. Hegel's technical formulation for freedom is 'the will willing itself' like 'the will having itself for its own object and end'. Hegel values negative as well as positive freedom. The question remains whether his use of positive freedom sanctions authoritarianism.

In *Philosophy of Right* Hegel provides a more detailed account of freedom, specifying three fundamental moments necessary for freedom. These three moments are universality, particularity and individuality. According to the moment of universality, a free person must have the power of self-awareness, the capacity to abstract from all specific situations, and to be aware of itself; it must have the ability to stand back from all courses of actions, to reflect on different options and their consequences. According to the moment of particularity, in order to be free, a person must choose a particular option and act in particular situation. And, according to the moment of individuality, the synthesis of the other two moments, a person must, after detaching himself/herself from and reflecting on all options, eventually commit himself/herself to, and ultimately, identify himself/herself with, one options; in other words, they must accept one situation as worthy of their effort and commitment. Hegel describes- Freedom discovers its concept in reality and has developed the secular world into the objective system of a specific and internally organised state... this is the goal of World History: the spirit must create for itself a nature and a world to conform with its own nature so that the subject may discover its own concept and the spirit in the second nature... and in this objective reality becomes conscious of its subjective freedom and rationality⁶.

Kant and Hegel both see freedom in terms of moral action; and though both think that morality must be founded on reason, they have different conceptions of reason. Kant's conception of reason is formal: the power to determine and act on unverbalizable principle. Hegel's conception of reason is material and concrete: the ethos and ways of life of a specific community.

Hegel's thinking can be understood as a constructive development within the broad tradition that includes Plato and Immanuel Kant. To this list one could add Proclus, Leibniz, Plotinus, Jakob Bohme, Rousseau. What all these thinkers share, which distinguishes them from materialists like Epicurus and Thomas Hobbes and from empiricists like David Hume, is that they regard freedom or self-determination both as real and as having important ontological implications, for soul or mind or divinity. In his *Phenomenology of Spirit* and his *Science of Logic*, Hegel's concern with Kantian topic such as freedom and morality, and with their ontological implications, is pervasive, rather than simply rejecting Kant's dualism of freedom versus nature, Hegel's aim to subsume it within

‘true infinity’ the “concept”, “Spirit” and “Ethical life” in such a way that the Kantian duality is rendered intelligible, rather than remaining a brute “given”.

Hegel’s analysis of freedom in the *Philosophy of Right* reflects on his fundamental moral teaching that freedom has to be realized in the world. Freedom stands fully revealed, not as the union of the individual with any social system, but only with that social order, said by Hegel, to be realization of spirit. Is the individual freedom threatened by Hegel’s thought? It is in accordance with the preceding analysis of Hegel’s theory that whoever is excluded from participating in the realization of the individual spirit, so far as to be unable to have before him that realization as an end, is not free. Free he may imagine himself to be, because he can wriggle around within the confines of his ordinary wants and hopes. But Hegel would contradict this ordinary view. Today, we can hardly avoid this issue in view of the consideration of the smooth running of democracy based on public opinion.

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21. RECOMMENDATION OF GOVERNMENT SCHEME REGARDING WOMEN'S EDUCATION IN PRESENT ERA

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Abstract

Education is essential for every child, regardless of gender. Unfortunately, some groups of people remain opposed to girls' education. Girls' empowerment, prosperity, progress, and welfare are all directly correlated with education. Women are an inevitable element of any community. Their education influences the next generation. Future generations' progress is largely dependent on the education of women. Women's education has become considered to be the most crucial component for the advancement of society. Every woman can teach her kids how to manage their families successfully and participate in society. These days, women are also conscious of their responsibilities and rights. According to education experts, a child's mother is their first teacher. The study will provide the importance of women's education and recommendation in present era regarding women's education. Every educated woman is capable of carefully considering her goals in life and her future. In a democratic system, the position of women is equal to that of men. The best way to change women's status in society is through education. Education also assists in reducing inequality, enhances a person's role within the family, and develops the idea of involvement. Education implies changing one's behaviour in all aspects, including thinking, outlook, attitude, and so forth. In addition to supporting their female children's education, educated women are better able to guide their entire family.

Key Words- Education, Women's education, committees and commission, Government scheme

Introduction

“Education of a boy is education of one person, but the education of a girl is the education of the entire family”

— Mahatma Gandhi

Generally speaking, if men must be the only ones allowed to attend school, this is for the advantage of that generation only. On the other hand, if the chance is extended to women, it will absolutely be passed to the next generation. The government established a number of commissions and committees to investigate the challenges to education and recommend remedies. These commissions offered numerous beneficial strategies for the advancement of women's education in general and for women in particular.

Objectives

The objectives of the study are as follows –

- To understand the problems of women education.
- To understand the recommendation of committees and commission regarding women education.
- To know the role of government in improving women education.

Methodology

The present study is qualitative based. Researcher collected data from various website or journal. This paper based on secondary data.

Problems of women education:

- **Poor financial circumstances of parents**
The parents' poverty is the biggest barrier to the advancement of women's education.

- **Parental Illiteracy and Ignorance**

In our nation, the majority of parents are illiterate. They lack knowledge of the value of education in society. Many parents believe that giving daughters additional educational opportunities will pamper them.

- **Early Marriage**

The majority of Indians follow their religion. Their perspective on women's education is extremely constrained and rigid. Women's education is hampered by people's traditionally conservative outlooks.

- **Lack of Communication System**

The greatest hurdle to the advancement of women's education is the lack of suitable communication systems in rural and remote areas.

- **A shortage of competent female teachers**

We cannot advance in the area of women's education due to a lack of trained female teachers in various institutions.

- **Occupational Opportunities**

The slow advancement of women's education is also a result of the lack of employment opportunities.

- **Wastage and stagnation issue:**

Due to parents' disdain for girls' education, there is a lot of wasted and stagnation in the field of education for females.

Major recommendations of some committees and commission on women education:

After independence several committees and commissions were appointed to suggest measures for the improvement of women education.

They are as follows:

- **University education commission(1948-1949)**

Dr. Radhakrishnan served as chairman of the University Education Commission, which was established in 1948–1949. He advocated for enhancing women's higher education opportunities.

The following are the main recommendations given in regard to women's education:

- more educational opportunities for them;
- Curriculum selection in conformity with the individual needs, and abilities of women;
- An equal pay scale for equal work performed by men and women;
- Co-education is not permitted in secondary education, however it is permitted in elementary schools and universities;

- **Secondary education commission:**

Dr. A. Lakshmanswamy Mudaliar served as the chairman of the Mudaliar commission.

The following are the main recommendations given in regard to women's education:

- Where girls study, home science should be introduced.
- The state government should establish females' schools as needed.
- Music and art classes for girls should be added to the curriculum.
- In order to accomplish new educational goals, changes in teaching strategies were suggested.

- **National Committee on Women Education (1958-59):**

Durgabhai Desmukh's chairmanship, the National Committee on Women's Education was established in 1958–1959 to examine the current system of women's education, identify its problems, and recommend changes for its development.

- **National Council for Women's Education(1962):**

Under Hans Mehta's leadership, the National Council of Women's Education was established to examine how to differentiate the curricula for boys and girls.

- **Bhaktavatsalam Committee (1963):**

Bhaktavatsalam committee (1963) was appointed to study the problem of women's education.

The following are the main recommendations given in regard to women's education:

- Fields of public co-operation:
- Relaxation in age limit
- girls teacher
- Education for adult women
- hostel facilities

- **Kothari commission(1964-1966):**

The National Committee for Women's Education's recommendation was taken into consideration by the Kothari commission, which was established in 1964–1966 under the presidency of Dr. D.S. Kothari to look at issues with education generally.

The following are the main recommendations given in regard to women's education:

- The problems concerning the employment and training of female teachers will receive more focus.

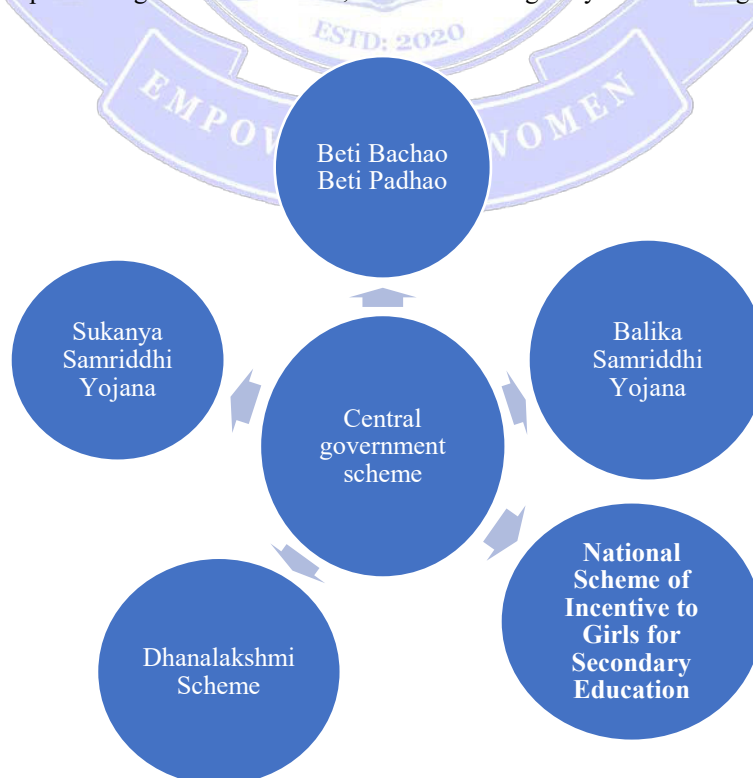
- Women can perform a beneficial role in the well-organized fields of teaching, nursing, and social service.
- To provide government advice regarding the education of girls in school and the education of adult women.
- To enhance public understanding of the value of women's education in society.
- To make recommendations for the best ways to influence public opinion in support of women's and girls' education.
- **National Policy on Education (1986):**
 - Equal educational opportunity and access.
 - Gender bias in educational content. vocational training,
 - Education of educators and other staff members,
 - Women's studies research and development.
 - Women's Employment
 - Women's Adult Education
- **Programme of Action, 1992:**
 - Increase in women's self-confidence and self-esteem;
 - fostering a positive perception of women by recognising their contributions to the economy, society, and policy;
 - acquiring the capacity for critical thought;
 - Fostering decision-making and action through collective processes;
 - Encouraging women to make educated decisions about their health, career, and education;
 - Ensuring equal involvement in the processes of development;
- **Various government scheme for women education:**
Many girl child schemes have been launched all over India with the goal of improving the societal attitude toward girl children and improving their status in society. These programmes can be broadly divided into two groups

Central Government Programs

State Government Programs.

A. Central government sponsored scheme for girl child:

Regardless of where in India the girl child and her parents live, they can take advantage of central government-sponsored girl child initiatives, which are managed by the national government.



The following are significant aspects of India's most significant central government girl child programmes:

- **Beti Bachao Beti padhao**

Beti Bachao Beti padhao national government's scheme which is intended to enable girls, is available nationwide. The main goals of this programme are to protect girls from social problems like gender-based abortions and to improve their education nationwide.

This social welfare programme for girls' main goals is to:

- Ensure the survival and safety of girls' infants;
- Ensuring the girl child's involvement and education

- **Sukanya Samriddhi Yojana**

The Sukanya Samriddhi Yojana is a unique government-sponsored savings programme that places a girl child as the primary account holder with her parent or legal guardian as a joint account holder. This account may be started before the girl child turns 10 and requires contributions for 15 years after the account is opened. Some of the main advantages and characteristics of making investments into a Sukanya Samriddhi Yojana account include the following:

- A partial withdrawal option is offered for girls' higher education.
- Available in all PSU banks, the India Post Office, and a few private sector banks throughout India.
- Long-term investing, as investments are permitted 15 years after an account is opened.

- **Balika Samriddhi Yojana**

The Balika Samriddhi Yojana is a scholarship programme created to give adolescent girls and their mothers who live in poverty financial help. The scheme's main goals are to improve girls' social standing, raise girls' marriageable ages, and boost girls' enrollment and retention in education.

Balika Samriddhi Yojana features and advantages

- Both urban and rural communities can take use of this benefit programme for girls.
- After the birth of her baby girl, the mother received a cash incentive of Rs. 500.
- Up until the 10th grade, a lady student can get an annual scholarship of between 300 and 1000 rupees.
- The ability to withdraw the remaining funds is accessible after the girl kid turns 18 and is still single.

- **National Scheme of Incentive to Girls for Secondary Education**

The Department of School Education & Literacy, Ministry of Human Resource Development, Government of India, administers the National Scheme of Incentive to girls for Secondary Education. It is primarily for the benefit of Indian females from lower socioeconomic groups.

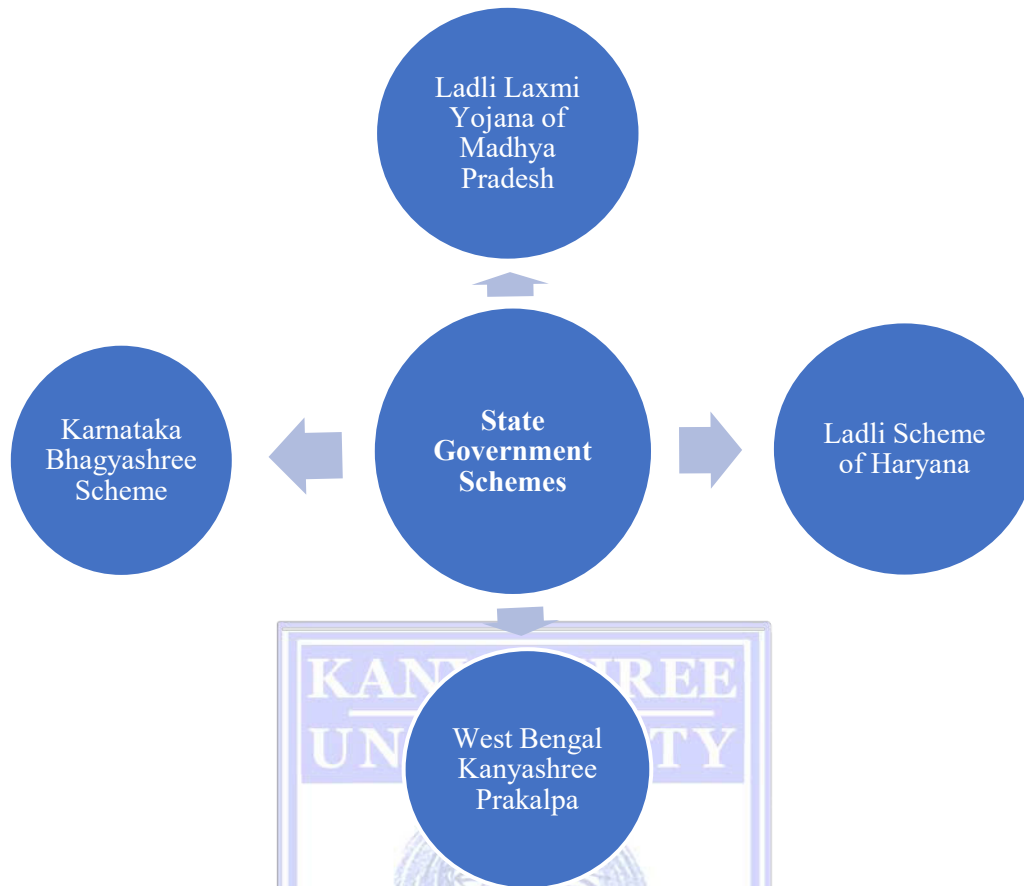
- **The Dhanalakshmi Scheme**

The Dhanalakshmi Scheme was introduced by the national govt as a trial programme in March 2008 to offer low-income families with girl children conditional cash incentives. The pilot project for the Dhanalakshmi Scheme was implemented in the following major states:

- Andhra Pradesh
- Bihar
- Jharkhand
- Orissa
- Punjab
- Uttar Pradesh
- Chhattisgarh

B. State government sponsored scheme for girl child:

Every state in India has its own programme for the wellbeing of girls in addition to central government initiatives.



The following are significant aspects of India's most significant state government girl child programmes:

- **Ladli Scheme of Haryana**

To improve the status of girls in society, the Haryana government sponsors the Ladli Scheme. In order to eliminate social evils like female foeticide, the programme also aims to transform the thinking of society and its attitude toward girl children. On August 20, 2015, the Haryana State Government launched the programme.

- **Ladli Laxmi Yojana of Madhya Pradesh**

The Madhya Pradesh Ladli Laxmi Yojana is a girl child programme supported by the Maharashtra government that aims to raise the status of women and girls in the state. The plan, which was adopted in 2006, attempts to stop social evils such as female foeticide and child marriage. After the recipient has been approved, 6000 rupees' worth of National Savings Certificates will be bought annually for the first five years in the beneficiary's name.

- **Bhagyashree Scheme of Karnataka**

The Karnataka government's Bhagyashree Scheme was created to promote the birth of girls in families that live in poverty. If certain essential requirements are satisfied, the girl child will receive financial support. The girl child is covered by a health insurance for up to Rs. 25,000 each year. The scholarship for girls ranges from Rs. 300 to Rs. 1000 every year, up to class 10.

Eligibility for the Bhagyashree Scheme

- This programme can cover up to two children, and enrolment is allowed up to a year after the child's birth.
 - If certain requirements are satisfied, the beneficiary may potentially be eligible for additional cash advantages.
- **Kanyashree Prakalpa of West Bengal:**
West Bengal's Kanyashree Prakalpa is a state-sponsored programme for female child initiatives that aims to enhance the status and general wellbeing of girls, particularly those from lower socioeconomic groups. Conditional cash transfers are used to implement this programme by the West Bengal government's Department of Women Development and Social Welfare.
The Kanyashree scholarship provides girls between the ages of 13 and 18 with a yearly stipend of Rs. 750 and females between the ages of 18 and 19 with a one-time grant of Rs. 25,000.

If she is enrolled in class 8 or higher, a girl child may begin applying for the annual scholarship under this programme as soon as she turns 13 years old. Between the ages of 18 and 19 years old, applicants for the one-time grant under Kanyashree Prakalpa may submit their applications. The institution where the girl child is enrolled might provide an application for the Kanyashree scheme. This form must be completed and submitted along with supporting documentation, including a birth certificate, a statement attesting to the applicant's single status, and an income statement attesting to the family's annual income of Rs. 1.2 lakh or less. It is also possible to get the Kanyashree Prakalpa K1 Application Form and the Kanyashree Prakalpa K2 Application Form from numerous online sites.

A girl student who includes the required requirements is eligible for benefits under the Kanyashree Prakalpa:

- The beneficiary must reside in West Bengal and have a bank account in her name.
- The girl child deserves to be enrolled in school and unmarried.
- The girl's family's annual income must not be less than Rs. 1.2 lakh.

Conclusions

The K Kasturirangan Committee chalked out the National Education Policy 2020 to address a number of issues that are affecting the educational environment in India and to address the issue of female illiteracy. The strategy aims to provide all students with an equitable and inclusive education, with a special emphasis on girls and young people from socially and economically disadvantaged groups. The goal of women's education in the twenty-first century is to improve women's status. Education has a significant role in the development of human resources. The economic, cultural, political, and social life of our nation is greatly influenced by women.

It is true that India has made some progress in the area of women's education since gaining its independence, but this is insufficient, given the existing gender gap that e. Our government's most important responsibility is to make certain that every girl and woman has access to education and that our country develops both socially and economically.

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22. গায়ত্রীসন্ধ্যা: স্বপ্নসন্ধানীরদুশ্চর তপস্যা

ড. সুমন মজুমদার

নির্যাস

সৃষ্টির উষাকাল থেকেই মানুষের শ্রেষ্ঠ সঙ্গী হিংসা ও ঈর্ষা। এই হিংসা ও ঈর্ষার সঙ্গে যুক্ত হয়েছে মানুষদের মনে প্রবল প্রতিদ্বন্দ্বিতা। এই প্রতিদ্বন্দ্বিতা তিনটে বিষয়ের ওপর কেন্দ্র করে গড়ে ওঠে। ক) সম্পদের জন্য খ) অর্থের জন্য গ) নারীর জন্য। এর ব্যতিক্রম আজ পর্যন্ত কখনও হয়নি। মানুষ মানুষের এই দ্বন্দ্ব ক্রমে পরিবার ও সমাজকে অতিক্রম করে দেশ ও রাষ্ট্রের মধ্যে ছড়িয়ে পড়েছে। পর পর দুটি মহাযুদ্ধ এবং পরবর্তীকালে দেশভাগ এবং আর একটু পরে পূর্ববঙ্গের স্বাধীনতা লাভ (১৯৭১ খ্রিস্টাব্দ) – এর সত্যতার প্রমাণ দিয়েছে। পূর্ববঙ্গের স্বাধীনতা লাভ এবং তার আগে ১৯৪৭ খ্রিস্টাব্দে ভারতবর্ষ দ্বিখণ্ডিত সময়কালীন বিস্তৃত প্রেক্ষাপটে তিনটি খণ্ডে পূর্ববঙ্গের বিখ্যাত লেখিকা সেলিনা হোসেন এক বিশাল গণ – আন্দোলন ও এক নতুন রাষ্ট্রের জন্মের ও তৎপরবর্তীকালের ইতিহাসকে নিয়ে রচনা করলেন “স্বপ্নসন্ধানীর দুশ্চর তপস্যা – গায়ত্রীসন্ধ্যা”

সূচক শব্দ : - স্বপ্নসন্ধানী, অহংকার, উদীয়মান, মোহভঙ্গ, দ্বিখণ্ডিত, শক্তিশালী, উত্তাল।

‘বিদ্রোহ চারিদিকে বিদ্রোহ আজ - কিশোর কবি সুকান্তর এই মনোভাবনা কালে কালে যুগে যুগে যেন এক অমৃত সত্য শিখারূপে জাজ্বল্যমান। মানুষের মনের অসন্তোষ – অসন্তুষ্টি থেকে জন্ম নেয় মনোবিক্ষোভ। এই বিক্ষোভ ধুমায়িত হয়ে সৃষ্টি করে বিদ্রোহ। আর এই বিদ্রোহ পুঞ্জীভূত হতে হতে একসময় বিশাল ক্ষেত্রে ফেটে পড়ে তৈরী করে যুদ্ধের মন ও মেজাজ। যুদ্ধ তাই একাধারে অসন্তোষের – বাদ – প্রতিবাদের – প্রতিরোধের অবশ্যজীবী ফলও বটে। আবার অন্যদিকে যুদ্ধ হল রাষ্ট্রনৈতিক নেতাদের স্বার্থ – সিদ্ধির ও কূটনৈতিক ষড়যন্ত্রের আধার বটে। সৃষ্টির আদিকাল থেকে মানুষে মানুষে যতই মেলবন্ধন ঘটে থাকুক না কেন এর সঙ্গে সঙ্গে হিংসার ও ঈর্ষার বিষবৃক্ষের ফলটি নিশ্চিতভাবেই প্রোথিত ছিল। ক্রমে মানুষ সভ্য হল সঙ্গে সঙ্গে হিংসা ও ঈর্ষার বীজটিও মার্জিত রূপে মানুষের প্রতিটি ক্রিয়া-কর্মের সঙ্গী হল। যখন রাজ – রাজারা দেশ শাসন করতেন তখন তারা সাম্রাজ্য বিস্তারের প্রয়োজনে যুদ্ধ – বিগ্রহে অংশগ্রহণ করতেন। ইতিহাসের সূত্রে আমরা একথা জেনে থাকি। আবার আমাদের দুটি মহাকাব্য ‘রামায়ণ’ ও ‘মহাভারত’ যুদ্ধ – প্রার্থ্যে নির্মিত। ‘রামায়ণ’ের যুদ্ধ সংঘটিত হয়েছিল মূলতঃ নারীর রূপের প্রতি মোহ এবং অহংকার – আভিজাত্যের উদীয়মান শিখাকে প্রজ্বলিত করে রাখার অভিপ্রায়ে। মহাভারতের যুদ্ধের মূল কারণ ভাতৃদ্বন্দ্ব। রাম – রাবণের যুদ্ধ সিংহল সমুদ্রকূলে শান্তিলাভ করেছে; কিন্তু পাণ্ডব ও কৌরব বংশের ভাতৃবিরোধ অনাগত কালের বৃকে দীর্ঘ ক্ষত চিহ্নরূপে স্মৃতিপটে অঙ্কিত থাকবে।

আমাদের ভারতের অমৃত আত্মা, মানবজীবনের সজীবসত্তা অন্তরের আবেগ, ক্ষুদা, তৃষ্ণা, সমস্ত অভাব অভিযোগ মহাভারতের সাগরতীরে আজীবন অক্ষয় রূপে বিরাজিত থাকবে। মহাভারতের এই যে বিপুল, বিরাট সীমাহীন আয়োজন ক্ষেত্র সুদূর কুরুক্ষেত্র প্রান্তরে বহু নর – নারীর আশাহীন বিলাপের করুণ আর্তনাদের সঙ্গে বীর সৈনিকের রণ দুর্মদ ছল্লার ও অপরদিকে পরাজিতের রাশিকৃত মৃত্যুর ধ্বংসস্তূপ মিলে- মিশে একাকার হয়ে গিয়েছে। পাণ্ডব ও কৌরব এই দুই ভাতৃবংশের হিংসা ও যুদ্ধের পটভূমিকায় একদিন সমগ্র ভারতবর্ষ রণমন্ডে মত্ত হয়ে উঠেছিল। শুধুমাত্র সাম্রাজ্য বিস্তার বা হিংসার লেলিহান শিখার অতৃপ্ত আত্মার শান্তির উদ্দেশ্যেই যে যুদ্ধের আয়োজন তাও একেবারেই শেষ কথা নয়। অতীতে শুধুমাত্র ভারতবর্ষকে লুণ্ঠন করার তাগিদ ও নেশায় বহু যুদ্ধ ব্যবসায়ীর আগমন ঘটেছিল।

যুদ্ধব্যবসায়ী এবং রাষ্ট্রনৈতিক নেতাদের কূটকৌশল ও ষড়যন্ত্রে একটা দেশের রাজনৈতিক, অর্থনৈতিক, সামাজিক ও সাংস্কৃতিক ইত্যাদি দিকগুলির ভয়ানক বিনষ্ট ও বিলোপ ঘটে। শুধু তাই নয় যুদ্ধের প্রত্যক্ষ ও পরোক্ষ ফল লাভ করে থাকে সাধারণ মানুষ। কত শত জনপদ যে যুদ্ধের কারণে ধ্বংসপ্রাপ্ত হয়, কত শত সাংস্কৃতিক বাতাবরণ যুদ্ধের লেলিহান শিখায় পুড়ে ছারখার হয়ে যায়, কত লক্ষ নারী যে তার শাখা সিঁদুর বিসর্জন দেয়, কত মা, কত বোন যে তাদের সন্তান ও ভাই হারায় তা এইসব স্বার্থান্বেষী রাষ্ট্রের কর্ণধাররা হিসেবও রাখে না বা তাদের আবেগ – অনুভূতিতে কোনো অনুরণন সৃষ্টিও হয় না। আজ যে দুটি জাতি ও মানুষ একসঙ্গে ও এক মানচিত্রে পাশাপাশি সহাবস্থান করেছিল যুদ্ধের প্রবল উত্তাপে তারা আজ পরস্পর পরস্পরের শত্রু। কেউ কারোর ছোঁয়াও পর্যন্ত সহ্য করতে পারে না। তারাশঙ্কর বন্দ্যোপাধ্যায়ের ‘সপ্তপদী’ উপন্যাসে রীনা বাউনিং তার নায়ককে প্রবল ঘৃণা ও বিদ্বেষে বলেছিল ‘তুমি আমাকে টাচ করবে না’।^৩ যুদ্ধজনিত কারণে বা বঙ্গভঙ্গের কারণে বাঙলা ভাষাভাষী অথচ দুটি ভিন্নধর্মে বিশ্বাসী মানুষ একে অপরকে সংশয় – সন্দেহের চোখে দেখে এবং একে অপরের ছোঁয়া বাঁচিয়ে চলতে চায়।

এই বিশ্ব তথা ভারতবর্ষ বহু সংখ্যাকবার নানা কারণ নানা ভয়ংকর যুদ্ধের সম্মুখীন হয়েছে; তার মধ্যে দ্বিতীয় বিশ্বযুদ্ধ অন্যতম (১৯৩৯-৪৫)। সেপ্টেম্বরের ১৯৩৯ থেকে এপ্রিল ১৯৪০- হিটলারের পোল্যান্ড আক্রমণ থেকে পশ্চিম যুরোপে দুর্বীর অগ্রগতি – এই আটমাসে ভারতের রাজনৈতিক জীবনে যে সমস্যা ও সংকট ঘনিষ্ঠ এসেছিল তার সম্পূর্ণ দায়ভার গ্রহণ করতে হয়েছিল সাধারণ নর- নারীকে। দ্বিতীয় বিশ্বসমরের প্রথম আটমাসের (১লা সেপ্টেম্বর ১৯৩৯- ১লা মে ১৯৪০) বিবরণে বলা হয়েছে –

“German forces invaded poland on 1st September, 1939 and overran the country in four weeks. Britain and France declared war on Germany on 3 September, (1939), but avoided major operation. In April 1940 the Germans Occupied Denmark and Norway (where allied troops resisted for two months). The invasion of Belgium and Holland on 10 May 1940 opened the period of ‘lightning war’ (Blitzkrieg), in which penetration by German

tanks and use of air power encompassed the fall of the Netherland's within four days. Belgium Three weeks, and France within seven weeks, - a dictionary of morden history (1787 – 1945), Ed.by awpalmar (EIBS) pp 355.”

দুশো বছর দেশ পরাধীনতার শৃঙ্খলে নিমজ্জিত থাকার পর ১৯৪৭ খ্রিস্টাব্দে রক্তাক্ত স্বাধীনতা এলো ধীর ও ব্রন্ত পায়ে পায়ে অনেক আশা আকাঙ্ক্ষা নিয়ে যে দেশবাসী উদ্বেল হয়ে উঠেছিল অচিরেই তাদের মোহভঙ্গ ঘটলো। রক্তাক্ত স্বাধীনতা অনেক প্রাণ ও অনেক রক্তের বিনিময়ে ঘটলেও স্বাধীনতা এল ঠিকই কিন্তু ভারতবর্ষ অখণ্ডিত থাকলো না প্রথমে দ্বিখণ্ডিত পরবর্তী কালে এর মানচিত্র ত্রিখা বিভক্ত হল। উপর তলার নেতা তথা স্বাধীন ভারতবর্ষের প্রথম প্রধানমন্ত্রী জওহরলাল নেহেরু যেভাবে স্বাধীন ভারতকে গ্রহণ করেছিলেন তাতে তার বিশ্বস্ত, পরাজিত, ক্লান্ত হতআশ মনেরই পরিচয় পাওয়া যায়। তিনি তাঁর জীবনী লেখক মাইকেল ব্রেসারকে যেসব কথা বলেছিলেন তা লিওনার্ড মোজলে উদ্ধার করেছেন তাঁর ‘The Last day's of the British Raj’ (১৯৬১) গ্রন্থের উপসংহার পরিচ্ছেদে।

The Michael Brecher his biographer, Neheru confessed after words (In 1956) :

“Well, I Suppose it was the compulsion of events and the feeling that we couldn't get out of that deadlock or morass by pursuing that way we had done; it become worse and worse. Further a feeling that even if we get freedom for India with that background, it would be a very weak India, that is a federal India with far too much power in the federating units. A larger India would have constant troubles, constant disintegrating pulls. And also the fact that we saw no other way of getting our freedom – in the near future, I mean. And so we accepted it (the partition) and said, let us bulied up a strong India. And it others do not want to be in it. Well how can why should we force them to be in it ?”

But perhaps pandit Nehru came nearer the truth in a conversation with the author in 1960 when he said :

“The truth is that we were tired men, and we were getting on in years too. Few of us could stand the prospect of going to prison again –and if we hand stood out for a united India as we wished it, Prison obviously awaited us. We saw the fires burning in the Panjab and heard every day of the killings. The plan for partition offered a way out and we took it.”

He added: “But if Gandhi had told us not to, we would have gone on fighting, and waiting. But we accepted. We accepted that partition would be temporary. That Pakistan was bound to come to back to us. None off us guessed how much the killings and the crisis in Kashmir would embitter relations.”(Leonard Mosley, the last Day's of the British raj, 1961. Indian Edition –jai-copublishing House, Bombay – 1, 3rdimpression, 1968, pp. 284 – 285).”

সত্যি সত্যিই আমরা পরাজিত, বিশ্বস্ত, লাক্ষিত, রক্ত, শোষিত, অত্যাচারিত এবং শুনতে খারাপ হলেও ধর্মিত। ত্রিখা বিভক্ত কারণে ভূ-খন্ডে যুদ্ধজনিত কারণে নানা পরিবর্তন ঘটে গেছে। এই পরিবর্তন মনে ও মননো শুধুমাত্র দুটি বিশ্বযুদ্ধতো নয় এই সঙ্গে ও অনুসঙ্গে নানা আন্দোলন, নানা বিপ্লব এবং স্বাধীন বাংলাদেশের ভাষা আন্দোলন এবং স্বাধীন বাংলাদেশের প্রয়োজনে বঙ্গবন্ধু শেখ মুজিবুর রহমানের নেতৃত্বে মুক্তিযুদ্ধের এবং অবশেষে ১৯৭১ খ্রিস্টাব্দে স্বাধীন গণতান্ত্রিক প্রজাতন্ত্র বাংলাদেশের উত্থান। এই মুক্তিযুদ্ধের প্রথম সূচনা লক্ষ্য করা গিয়েছিল বাহান্নর ভাষা আন্দোলনের পরিপ্রেক্ষিতে।

১৯৪৭ খ্রিস্টাব্দ থেকে ১৯৯২ খ্রিস্টাব্দ সময়কালীন বিস্তৃত প্রেক্ষাপটে তিনটি খন্ডে পূর্ববঙ্গের শক্তিশালী লেখিকা সেলিনা হোসেন পূর্ববঙ্গের এক বিশাল গণআন্দোলন ও এক নতুন রাষ্ট্রের জন্মের ও তৎপরবর্তী কালের ইতিহাসকে নিয়ে রচনা করলেন এক বিখ্যাত রাজনৈতিক উপন্যাস ‘গায়ত্রী সন্ধ্যা’। লেখিকা এক অসামান্য সামগ্রিক প্রয়াসে এক নব প্রজন্মের কাহিনীকে উপন্যাসের প্রতিটি পরতে পরতে ধরার চেষ্টা করেছেন। তাঁর একান্ত আন্তরিকতার ছাপ এবং আবেগের ঐকান্তিকতা এক্ষেত্রে লক্ষ্য রাখার মত। উপন্যাসের সূচনাকাল ১৯৪৭, তার সমাপ্তি ১৯৯২। অর্থাৎ দীর্ঘ ছেচল্লিশ বছরের ইতিহাস - যে ইতিহাস কেবলমাত্র ভাঙা - গড়ার ইতিহাস তাকে অসামান্য পরিশ্রমের সঙ্গে অঙ্কিত করেছেন। এই দীর্ঘ সময়ের প্রেক্ষাপটে সামাজিক, অর্থনৈতিক, সাংস্কৃতিক পটভূমির বিস্তারিত পরিবর্তন ঘটেছে। এই পর্বের ইতিহাস তাই ঘাত - প্রতিঘাত মুখর; তেমনি আবার বাদ - প্রতিবাদে উত্তাল। এই সময়ের মধ্যে সংঘটিত হয়েছে নানা বিচিত্র ঘটনা। যেসব ঘটনার অভিঘাতে তৈরি ইতিহাসের এক - একটি অধ্যায়।

১৯৪৭ খ্রিস্টাব্দে ব্রিটিশ ভারত দ্বিজাতিতত্ত্বের ভিত্তিতে লাভ করেছিল স্বাধীনতা। ধোপে টেকেনি এই স্বাধীনতার আদর্শগত ভিত্তি। ১৯৭১ খ্রিস্টাব্দে রক্তক্ষয়ী যুদ্ধে জয়ী হয়ে বাঙালী অর্জন করেছিল একটি আলাদা পতাকা, জাতীয় সঙ্গীত আর স্বাধীন একটা ভূ - খণ্ড। এ জাতিকে স্বাধীনতার স্বপ্নে অনুপ্রাণিত করেছিলেন বঙ্গবন্ধু শেখ মুজিবুর রহমান। ১৯৭৫ খ্রিস্টাব্দে তাঁর নৃশংস হত্যাকাণ্ডের মাধ্যমে আবার ইতিহাসের পট পরিবর্তন হয়। শুরু হয় বাঙালীর উল্টোপথে আরো - আরও একবার অক্লান্ত যাত্রা। ‘গায়ত্রী সন্ধ্যা’ উপন্যাস এই টালমাটাল- বিযুক্ত ও রক্তাক্ত সময়ের এক অসাধারণ শিল্পিত রূপ। সময়ের এই পরিধি পূর্ববঙ্গের বাঙালী অধিবাসীর জীবনের এক গভীর দিকবালায়। একটি সূচনা থেকে আর একটি সূচনায় প্রবেশের ক্রান্তিকালও বটে। তিনটি পর্বে লেখা এই উপন্যাসকে ত্রয়ী উপন্যাস বলা হয়। এই তিনটি পর্বে দীর্ঘ সময়ের প্রেক্ষাপটে বিরচিত এক জটিল যাত্রাপথের এক গ্রহণযোগ্য শিল্পরূপ ‘গায়ত্রী সন্ধ্যা’।

উপন্যাসের প্রথম খন্ডে ব্যাপ্তিকাল সাতচল্লিশ থেকে আটান্ন অর্থাৎ দীর্ঘ বারো বছরের এক বিশ্বস্ত দলিল। উপন্যাসিক বলেছেন -

“ধর্মীয় সাম্প্রদায়িক জাতীয় চেতনা থেকে যে পাকিস্থানের জন্ম, সে পাকিস্থানে বাঙালীদের লড়তে হয়েছে নিজেদের অস্তিত্বের প্রশ্নে। ৪৭ থেকে ৫৮ মহাকালের বিচারে হয়তো সময়ের একটি বিন্দুমান, কিন্তু পূর্ববাঙলার মানুষের জীবনে তা ছিল এক দীর্ঘ যাত্রা। এ সময়েই এ দেশের মানুষ নিজেদের লক্ষ্য স্থির করেছিল।”

দ্বিতীয় খন্ডের ব্যাপ্তিকাল ঊনষাট থেকে ঊনসত্তর, অর্থাৎ এগারো বছর। এই টালমাটাল ও তরঙ্গ ভঙ্গায়িত অভিশপ্ত বাঙালীর জীবন বর্ণনা করতে গিয়ে লেখিকা জানাচ্ছেন -

“ষাটের দশক ছিল বাঙালীর জীবনের একটি অভিঘাত সময়। একদিকে সামরিক শাসনের পীড়ন, অন্যদিকে জাতি হিসেবে বাঙালীর জাগরণ সব মিলিয়ে এক কঠিন অথচ বিশাল সময়।

এ দুই’য়ের ঘাত — প্রতিঘাতে বিদ্রোহ এবং প্রতিবাদে জিতেছে বাঙালী। এ জেতা নিজের স্বরূপকে চেনার বিজয়কিন্তু পূর্ববঙ্গবাসীকে এ বিজয় অর্জনের মূল্য দিতে হয়েছে আবার একটি সামরিক শাসনের বোঝা ঘাড়ে নিয়ে।”

শেষ পর্বের সময়কাল উনসত্তর থেকে পঁচাত্তর, মাত্র সাত বছরসময়ের বছরের হিসেব দিয়ে এ সংকটকালীন মুহূর্ত ও প্রহরের হিসেব কষা যাবে না। ভূমিকা অংশে সেলিনা হোসেনের যথার্থ আত্মপলঙ্ক।

“এ সময়ে অভ্যুদয় ঘটেছে বাংলাদেশের — এ সময় বাঙালীর জীবনের শ্রেষ্ঠ কাল - তারা অর্জন করেছে সব ধর্মের মানুষের জন্য একটি ভূখণ্ড, যেখানে প্রতিদিনের গায়ত্রী সন্ধ্যায় মানুষের মঙ্গল ধ্বনি বাজে। এ ভূখণ্ড স্থিত করেছে একটি জাতির স্বপ্নসাধা।”

‘গায়ত্রীসন্ধ্যা’ উপন্যাসের তৃতীয় পর্বে এসেছে পূর্ববঙ্গবাসীদের সামরিক শাসনের বিরুদ্ধে সফল সংঘটিত এক দুর্বিসহ সংগ্রাম। উনসত্তরের উত্তাল জনবিস্ফোরণের শেষে উনসত্তরের সংঘটিত বিক্ষোভ — পরবর্তী একাত্তরের লড়াইয়ের শেষে নতুন রাষ্ট্রের পতন এবং এর পরেও নতুন করে লড়াই। পুনর্বীর সামরিক শাসন প্রবর্তনের প্রচেষ্টা এবং তার বিরুদ্ধে গণসংগ্রাম এবং শেষে গণদেবতার জয়। এবং সামরিক শাসনের প্রবল পতনের চিত্র অত্যন্ত বিশুদ্ধতা ও নিপুণতার সঙ্গে ওপার বাঙালার প্রখ্যাত ঔপন্যাসিক সেলিনা হোসেন ‘গায়ত্রী সন্ধ্যা’ উপন্যাসে তুলে ধরতে সচেষ্ট হয়েছেন। বলাই বাহুল্য ঔপন্যাসিক দীর্ঘ ছেচল্লিশ বছরের দীর্ঘ সময়কালের প্রেক্ষিতে এক নতুন সমাজ ও রাষ্ট্র গঠনের স্বপ্ন যেমন ভাবে দেখেছেন ঠিক তেমনভাবে পাঠকের চোখের সামনে সেই সুখস্বপ্নকে তুলে ধরতে সচেষ্ট ও যত্নবান হয়েছেন। গ্রন্থের সূচনাতেই লেখিকার জবানবন্দী,-

“সাতচল্লিশ পরবর্তী সময় থেকে এ দেশের আর্থ সামাজিক পটভূমিতে তিন খন্ডের একটি, উপন্যাস লেখার পরিকল্পনা করি, ১৯৮৫-তে পঁয়তাল্লিশ বছরেরও (১৯৪৭ - ১৯৯২) বেশি সময় ধরে সংঘটিত ঘট — প্রতিঘাতে সম্মিলিত গভীর ও বিশাল সময় এ উপন্যাসের বিষয়।”

১৯৪৭ — এ দেশবিভাজনের মুহূর্তে নৌকায় মহানন্দা নদী পেরিয়ে রাজশাহী চলে আসছে এক মুসলিম দম্পতি। সেই নৌকাতেই কাহিনীর সূচনা। গল্পের কেন্দ্রীয় চরিত্র আলি আহমেদ তার আসন্ন প্রসবা স্ত্রী পুষ্পিতা এবং শিশুপুত্র প্রদীপ্ত (দীপু) কে নিয়ে এপার বাঙলা থেকে শিকড় ছিঁড়ে ওপার বাঙলায় নিরাপদ আশ্রয়ের খোঁজে চলেছেন। অনেক ব্যথা — যন্ত্রণা, শারীরিক ও মানসিক যন্ত্রণাকে সঙ্গী করে তারা কোনও ক্রমে নদী পেরিয়ে ট্রেনে উঠেছেন। এখানেই জন্ম হল দ্বিতীয় পুত্রের। জয়ের মুহূর্তে সে এলো। তাই তার ডাক নাম জিতু, আর ভালো নাম প্রতীক। নামটি ভালো করে লক্ষ্য করলে বোঝা যায় যে তা বেশ প্রতীকী। কেননা নতুন রাষ্ট্রের ভূমিতে পৌঁছবার পর একটি শিশুর জন্ম তার অবশ্যই প্রতীকী তাৎপর্য বর্তমান। আলি আহমেদের ভাবনা এক্ষেত্রে যথেষ্ট তাৎপর্যময়।

“এই দেশ কি ওর জন্য গৌরবের হবে? পাবে কি মাতৃভূমির সত্যিকার মর্যাদা? একত্রিশ বছর আগে ও নিজে যে দেশে জন্মেছিল আজ সেখান থেকে উৎখাত হয়ে গেলো। এই শিশুর একই নিয়তি হবে না তো? না, ও আর ভাবতে পারে না।”^৪

সত্যি স্বাধীনতা মানুষকে শান্তির বদলে দিয়েছিল একরাশ উত্তেজনা দুটি জাতির মধ্যে পারস্পরিক ঘৃণা — বিদ্বেষ এবং স্বদেশ ও নিজভূমি ত্যাগ করে পরদেশেপারভূমে কোনও ক্রমে একটু মাটির জন্য প্রাণপণ লড়াই করে বেঁচে থাকা। এপার ওপার বাঙলায় ছিন্নমূল মানুষের তীব্র হাহাকার ভরা আত্মনাগে আমাদের অন্তরাখা আজও কঁকিয়ে ওঠে। এর আনুষঙ্গিক নানা বর্বরতা, অমানুষিকতা, নারীধর্ষণ ও পুরুষের লেলিহান জ্বিহার এক অতি উদগ্র কামনা — বাসনার নারকীয় প্রবৃত্তি তো ছিল নিতানৈমিত্তিক ব্যাপার। এমনই এক চরম সংকট মুহূর্তকে সাক্ষী করে সেলিনা হোসেন গল্পের পটভূমিকে বিস্তৃত করেছেন। প্রাত্যহিক জীবনের অতি তুচ্ছ ঘটনাও সেই সময়ে রক্তলেখায় অঙ্কিত হয়ে উঠেছিল।

আলি আহমেদ ওপার বাঙলায় গিয়ে রাজশাহীর নামকরা কলেজে বাঙলা ভাষা ও সাহিত্যের অধ্যাপক রূপে নিযুক্ত হন। সাহিত্যের ইতিহাস লেখা কিছুটা এগুলোও আর লেখা হয়ে ওঠে না সমসাময়িক নানা উত্তেজনামূলক ঘটনা ঘটে যাওয়ায় যুদ্ধের প্রত্যক্ষ ও পরোক্ষ প্রভাবে বাঙলাদেশ সুন্দরী রূপসী বাঙলার সুন্দর চেহারা কদর্য হয়ে ওঠে। এই দেশ তেতাল্লিশের মন্ডনের দেখেছে তার সুন্দর চোখ দিয়ে, তারপর এই সুন্দরী দেহের উপর দিয়ে প্রবাহিত হয়েছে ছেচল্লিশের দাঙ্গা। আলি আহমেদ পথ চলতে চলতে ভাবে,-

“তেতাল্লিশের মন্ডনের গ্রামে যেমন পথের ওপর দেখেছিলো যুবতী, বৃদ্ধ এবং শিশুর লাস! বুঝে নেয় যে, এ পথের উপর দিয়েও একটি তেতাল্লিশের মন্ডনের বয়ে গেছে ছেচল্লিশের দাঙ্গায়ও এ পথের উপর পড়েছিলো যুবতী, বৃদ্ধ এবং শিশুর লাস। শকুনে ওদের মাংস খুবলে খেয়েছে, শিয়াল টেনে বের করেছে হৃদপিণ্ড।”

আলি আহমেদ নতুন চিন্তাভাবনা শুরু করে দিলেও তার কথা কেউ মানবে না। তার ভীষণ মনে হয় ‘এ আজাদী বুটা হ্যায়’, কিন্তু নতুন পাকিস্তান রাষ্ট্রে এ জিনিস চিন্তা করাও অন্যায়। মুসলিম লীগের পান্ডারা আলি আহমেদকে প্রয়োজনে মেরে ফেলতেও পারে। আলি আহমেদের অন্তরাখা বার বার বিদ্রোহ করে ওঠে। একদিন সকালে স্টেটসম্যান প্রতিকায় মহাত্মা গান্ধীর মৃত্যু সংবাদ শুনে সে চমকে ওঠে। মনে হয় তার শরীরের ভেতরের যন্ত্রগুলো নিস্তেজ হয়ে গিয়েছে। তেভাগা আন্দোলন শুরু হয়ে যায় ভারতের মত পাকিস্তানেও। জোত-দার পুলিশ আর কৃষদের আন্দোলনে এপার-ওপার দু’পার বাঙলাতেই সংঘাত সংঘর্ষের প্রবল বাতাবরণ সৃষ্টি হয়েছে। কত লক্ষ লক্ষ কৃষক ও তার পরিবার পুলিশী অত্যাচার ও জুলুমের শিকার হয়েছে। আলি আহমেদের চোখ দিয়ে ঔপন্যাসিক সেলিনা সেই বীভৎস নারকীয় দৃশ্যের উন্মোচন ঘটিয়েছেন,

“মানুষের সেই কাতরানি আমি এখনও কান পাতলে শুনতে পাই। কতজন আমারই চোখের সামনে মারা গেল — দেখলাম ওদের ঠোঁট কাঁপছে, চোখের মণি ঠিকরে বেরিয়ে আসতে চাইছে, গলা থেকে গৌঁ — গৌঁ শব্দ বেরুচ্ছে। তারপর ফুস করে দম বেরিয়ে গেলো।”^৬

তেভাগার বীভৎস দিনগুলি আলি আহমেদের স্মৃতিকোঠায় উজ্জ্বল হয়ে আছে। এই স্মৃতির হাত ধরেই মানুষের এগিয়ে চলা। এই স্মৃতির টানেই উপন্যাসের রক্তাক্ত পথ চলা। পূর্ব পাকিস্তান সৃষ্টির পরে পরেই নাচোলে (রাজশাহী) কৃষক বিদ্রোহ। আলি আহমেদ, তার পরিবার এবং ঘনিষ্ঠ জনেরা এর সাক্ষী ছিলেন। ১৯৫৩ খ্রিস্টাব্দে পূর্ববঙ্গের প্রাদেশিক পরিষদের নির্বাচন উপলক্ষ্যে যে জনজোয়ার সংঘটিত হয় তাতে কিছু প্রকৃত ও মৌলিক দাবী দাওয়া উঠে আসে। একুশ দফা দাবীর অন্যতম হল বাঙলাকে রাষ্ট্রভাষা করতে হবে, রাজকর্মীদের মুক্তি দিতে হবে। লুরুল আমিনকে ফাঁসিতে ঝোলাতে হবে। ঔপন্যাসিক আলি আহমেদের চোখ দিয়ে প্রবল জনরোষের উত্থান ও সাংস্কৃতিক মুক্তির আন্দোলন প্রতিভাসিত করে দিয়েছেন। ৭ এর মধ্যে আবার বন্যা ও দুর্ভিক্ষ পূর্ববাঙলাকে একেবারে তছনছ করে দেয়। সামরিক শাসন মানুষের জীবনে প্রবল পীড়ন

ও নিপীড়ন শুরু করে। রবীন্দ্রনাথের ‘কালের যাত্রা’ নাটক পড়ে প্রদীপ্ত অনুভব করে, তার বাবা কেন তাকে এই নাটক পড়তে দিয়েছে। মাথা ফাটানোর বদলে মাথা কাটাতে যাদের রুচি, তাদের হাত দিয়ে শাসন মানেই সামরিক শাসন, এবং সেটা পীড়ন। মুসলিম লিগের পোষা গুন্ডারা ছাত্রদের পেটাতে থাকে। সতেরো বছরের তরুণ প্রদীপ্ত সামরিক শাসনের বাস্তবতা ও কদর্যতা বেশ ভালোই বুঝতে পারে। রাস্তায় একা হাঁটতে ওর ভয় লাগে, -

“কেবল মনে হয় ওর এতদিনের চেনা শহরটা দখল হয়ে গেছে। এ শহর ওর শহর নয়। ভিন্নভাষী অপরিচিত সৈনিকগুলো কঠমটে দৃষ্টিতে তাকায়। অকারণে একে তাকে — মারধোর করে। শহরে ত্রাস সৃষ্টি করে রেখেছে। দেখে শুনে প্রদীপ্ত প্রথম প্রথম বিপন্নবোধ করতো, কিন্তু কয়েকদিন ধরে সৈনিকদের দেখলেই কেরাটিতে ক্রোধ জন্মায়। ও নিজেকে ধরে রাখতে পারে না, ইচ্ছে করে ছুটে গিয়ে ওদের খুলি উড়িয়ে দিতো। ওদের রায়ফেলটা কেড়ে নিয়ে ওদেরকে বুলেটে কাঁঝরা করে ফেলতো।”

আলি আহমদ প্রদীপ্তের এইসব মনোগত অভিস্পায় প্রসন্ন হয়। বাবা হয়ে সে চায় তার ছেলে প্রদীপ্তের চেতনার গ্রন্থিগুলি খুলে যাক। ভাবেই আশু বিপ্লবের সম্ভাবনায় ও একটা বিশাল বিদ্রোহের আভাসে প্রথম খন্ডের সমাপ্তি।

উনষাটের বিক্ষোভ থেকে উনসত্তরের গণবিক্ষোভ - এক দশকের অত্যন্ত কঠিন অথচ বিশাল সময়ে নবজন্মের জন্য আশা — প্রত্যাশা — প্রত্যয় সহ এক সংগ্রামী মরনাপন লড়াই -এর মধ্যে দিয়ে জাতীয়তাবাদের উন্মোচনের এক বিশ্বাসী কাহিনী দ্বিতীয় খন্ডের বিষয়বস্তু। প্রত্যাশা মত এই লড়াই -এ আলি আহমদ ও প্রদীপ্তের সঙ্গী হয়েছেন রবীন্দ্রনাথের কালজয়ী গ্রন্থের বহু মন্তব্য ও প্রত্যাশা। আলি আহমদের মনে পড়ে যায় রবীন্দ্রনাথের আত্মপরিচয় গ্রন্থের উক্তি, -

“পৃথিবীর সকল জাতিরই ইতিহাস আপন বিশেষত্বের ভিতর দিয়া বিশ্বের ইতিহাসকেই প্রকাশ করিতেছে।”

আলি আহমদ বোঝে রবীন্দ্রনাথ ছিলেন বুর্জোয়া মানবতাবাদী। তিনি সমাজতন্ত্রে বিশ্বাসী ছিলেন না।

পূর্ববঙ্গের জাতীয়তাবাদ ও বোধ বড় বেশি তীব্র হয়ে উঠেছে। এই জাতীয়তাবোধ তীব্র হলেই জাতি জেগে ওঠে। সামরিক শাসন তীব্র হয়ে উঠলে পূর্ববঙ্গের মুসলমান জাতি এক নতুন সত্তার উপলব্ধিতে জেগে উঠে সামরিক শাসনের বিরুদ্ধে লড়াই শুরু করে। এই লড়াই করতে হলে প্রয়োজন নাম গোত্রহীন সমাজশূন্য অনেক মানুষের। নসিবের মন্তব্যের মধ্য দিয়ে ঔপন্যাসিক খুব সুন্দরভাবে বিষয়টি বোঝাতে চেয়েছেন, -

“যারা সামরিক শাসনকে মেনে নিয়েছে তাদের ওপর নাকি এসব নপুংসক নাগরিকদের ওপর, যারা শুধু ঘুমুতে চায়! ক্রোধ বাড়তে ওর মাথার মধ্যে একটি রাজপথ জেগে ওঠে, দীর্ঘ এবং প্রশস্ত। স্বাভাবিক জন্মের মানুষ গুলো জারজ হয়ে গেছে-.....”

মুজিবর রহমানের মুক্তি এবং জেলগেটে পুনরায় গ্রেপ্তারের সংবাদে সারা পূর্ববঙ্গে কলরব ওঠে। পাকিস্তানী সামরিক শাসক গোষ্ঠীর সঙ্গে বাঙালি ভাষা — ভাষী জাতির সামনাসামনি সংঘর্ষ বেঁধে যায়। দ্বিতীয় খন্ডের শেষে জেনারেল আইয়ুব খানের হাত থেকে ক্ষমতা তুলে নেয় জেনারেল ইয়াহিয়া খান। বেতারে এই ঘোষণা শুনে আলি আহমদ তার ছেলে প্রদীপ্তকে বলে ঘৃণা — রাগে — ক্ষোভে ও অভিমানের সঙ্গে ‘সামরিক শাসন তৃতীয় বিশ্বের নিয়তি জিতু’ জিতু এর প্রতিবাদ করে, -

“ও গাঁদা ফুল ছিঁড়তে থাকে। হলুদ পাপড়ি গুলো ছিঁড়িয়ে দেয় ঘরে।..... প্রদীপ্ত দেখলো, ওদের সবার প্রিয় জিতুকো। ও ফুলগুলো শুধু ছিঁড়ছে না, পায়ের নিচে পিষ্ট করেছে। ওর মনে হলো, ও যা করেছে তাই করুক।..... ও ফুলগুলো ছিঁড়ে — মাড়িয়ে মজলিকার পাশে এসে বসে। অনুচ্চ কণ্ঠে বলে, এভাবেই তোমাদের বাসর।”

তবে শুধুমাত্র পরাজয় বা ব্যথা — বেদনা, হতাশা ও ব্যর্থতায় দ্বিতীয় খন্ডের পরিসমাপ্তি ঘটে না, ঔপন্যাসিকের কণ্ঠে তীব্র আশাবাদ ধ্বনিত হয়ে যায় শেষপর্বত, -

“মজলিকা শক্ত করে ওর হাত চেপে ধরে বলে, হোক পায়ের নিচে থেঁতলানো —, তবু তো ফুল ছিঁড়িয়েছো।”

জিতুর তীব্র প্রতিবাদ আকাশ — বাতাসকে মুখরিত করে তোলে। এই কলরব পূর্ববঙ্গের আকাশ — বাতাসকে আলোড়িত ও ধুমায়িত করে তোলে। একাত্তরের সংগ্রামে তা বজ্রনির্ঘোষে ভেঙে পড়ে সামরিক শাসকগুলোর মাথার উপরে। সামরিক শাসনের অবসানে অবশেষে নতুন জন্ম লাভ করে বাংলাদেশ। তৃতীয় খন্ডের ব্যাপ্তি কাল পূর্বেই বলেছি মাত্র সাত বছর - উনসত্তর থেকে পঁচাত্তর। এই সময় অর্থাৎ ১৯৭১ খ্রিস্টাব্দে বাঙালী জাতি পেল তার শ্রেষ্ঠত্বের অধিকারতার আলাদা করে বেঁচে থাকার ভূখণ্ড নতুন বাংলাদেশ। পাকিস্তান থেকে পূর্ব পাকিস্তান পৃথক হয়ে স্বাধীন বাংলাদেশের জন্ম হয়। সব ধর্মের মানুষের জন্য এই নতুন ভূখণ্ডে প্রতিটি গায়ত্রী সন্ধ্যায় প্রতিটি ঘরে ঘরে মঙ্গলধ্বনি বেজে ওঠে। মানুষের নয়নের মণি হয়ে ওঠেন নায়ক তথা দেশনায়ক শেখ মুজিবর রহমান। এই একাত্তরের আন্দোলন মুক্তিযুদ্ধ রূপে ইতিহাস খ্যাত হয়ে রয়েছে।

এই তৃতীয় খন্ডে নতুন রাষ্ট্র বাংলাদেশ গঠিত হওয়ার পর এগিয়ে চলে সত্যিকারের স্বায়ত্বশাসনের পথে। বঙ্গবন্ধু তাঁর ভাষণের এক পর্যায়ে বলেন, ‘অতি বিপ্লবী কয়েকটা স্লোগান ও রাতের অন্ধকারে আকস্মিকভাবে নিরীহ নিরুপ্ত মানুষকে হত্যা করার শিভালির মধ্য দিয়ে বিপ্লব হয়না। বিপ্লবের প্রয়োজন দেখা দিলে সে ডাক আমিই দেবো।’ রাবীন্দ্রিক চিন্তা — চেতনার এই ধারা বঙ্গবন্ধুকে নিশ্চয়ই আবিষ্কার করেছিলো, করেছিলো আশ্রিত। রবীন্দ্রনাথের ‘চার অধ্যায়’ কিংবা ‘ঘরে বাইরে’র বিপ্লবের রবীন্দ্র সুরও তো তাই ছিল। এ চেতনা আসলে বুর্জোয়া মানবতাবাদ ও মানবতাবোধ। বঙ্গবন্ধুর আরও একটি বক্তৃতার সারমর্ম বাংলাদেশের মানুষ হাড়ে হাড়ে বুঝতে পারে। তাঁর দূরদর্শিতা ও প্রখর রাজনৈতিক জ্ঞানের কথা এক্ষেত্রে অত্যন্ত প্রশংসনীয়, -

“আপনারা মনে করবেন না যে নির্বাচনে জিতেছেন বলে তারা সহজে আপনাদের হাতে ক্ষমতা ছেড়ে দেবে। আর একথাও ভাববেন না যে ক্ষমতা হস্তান্তরের পর তারা হাত গুটিয়ে বসে থাকবে। আপনারা ভুলে যাবেন না যে ষড়যন্ত্রকারীরা শক্তিশালী — তাদের শক্তি আছে, অস্ত্র আছে, এজেন্ট রাখার ক্ষমতা আছে।”

এদেশের সামরিক রাজনীতি এমন কথারই প্রতিধ্বনি করে। জেনারেল প্রেসিডেন্ট দেশে ফিরে যাবার আগে সাংবাদিকদের প্রশ্নের উত্তরে জানান, খুব তাড়াতাড়ি শেখ মুজিবর রহমানের সরকার গঠিত হবে এবং শেখ সাহেব দেশের প্রধানমন্ত্রী হবেন। এইসব কথা যে ধাপ্তবাজি তা কয়েকদিন পর পরিষ্কার বোঝা যায়। জেনারেল প্রেসিডেন্ট কুখ্যাত কসাই টিঙ্কা খানকে পূর্ব পাকিস্তানের গভর্নর নিযুক্ত করা হল। এর কারণ পাকিস্তানী

প্রেসিডেন্ট মনে করেন, পূর্ব পাকিস্তানের আন্দোলনের নামে যা চলছে তাতে স্বাধীন রাষ্ট্রের কোনও সরকারই নীরব থাকতে পারেন না। এখানেই শেষ নয়, পাকিস্তানের সংহতি ও ইসলাম স্বার্থরক্ষার জন্য সামরিক বাহিনী ইচ্ছেমত ব্যবহার করবেন।

বাঙালী জাতির ওপর পাকিস্তানী প্রেসিডেন্টের তীব্র ঘৃণা ও বিদ্বেষ ক্রোধ ও আক্রোশ বারে পরেছিল। কথা ও কাজের মধ্যে প্রেসিডেন্টের প্রচুর অমিল বাঙালীর মনোবেদনায় ঘৃণা দিল। পাকিস্তান সরকার বনাম মুজিবর রহমানের দ্বৈরথ চলতেই থাকলো। এই দ্বৈরথের পরিণতি হয়তো হবে যুদ্ধ। লেখিকা সেলিনা হোসেন তীব্র আবেগ ও বাঙালীমানুষের জোরে যে স্বপ্ন দেখেছেন তা উপন্যাসের পাতায় ধরা পরেছে, -

“তখন জঙ্গী মিছিলের প্রচণ্ড স্লোগান ভেসে আসছে। বারান্দা দিয়ে নিচের দিকে তাকিয়ে সোনাই দৌঁড়ে বেরিয়ে যায়। দু’জনেই ওকে দেখে, কিন্তু কেউই ওকে বাধা দেয় না। আলী আহমদ পুষ্পিতার হাত ধরে শুনতে পায় স্লোগান, বীর বাঙালী অস্ত্র ধরো, বাংলাদেশ স্বাধীন করো। আলি আহমদ কাঁপা কাঁপা কণ্ঠে বলে, হয়তো আমাদের দীপুর সন্তানও একটি স্বাধীন দেশে জন্ম নেবে। হয়তো ওকে বুকে নিয়ে আমাদের পালাতে হবে।”

একদিকে স্বপ্ন আর অন্য দিকে আশঙ্কা এই দু’য়ের ভারসাম্য মেলাতে সাধারণ মানুষ আজ উদ্বেগিত। স্বপ্নসৌধ জন্ম এমনি এমনি নেয় না — এমনি এমনি হয় না এর সঙ্গে প্রবলভাবে মিশে থাকে আশঙ্কা — উদ্বেগ — ভয় এবং অনিশ্চয়তা। তাইতো আলী আহমদের স্ত্রী পুষ্পিতা পূর্ব স্মৃতি চারণা করে, “পুষ্পিতা উত্তেজিত হয়ে বলে, মঞ্জুলিকার গর্ভফুল কি একটি স্বাধীন দেশের মাটিতে পুঁততে পারবে আমরা?” পুষ্পিতার সমস্ত ভয়-ভাবনা ও শঙ্কাকে তুচ্ছ করে আলি আহমদ - এর বুকভরা প্রত্যাশী কণ্ঠ আমাদের বিশ্বাসের জায়গাটিকে স্থিরতা দিয়েছে প্রবলভাবেই,

“আলী আহমদ পুষ্পিতার হাত ছেড়ে দিয়ে বলে, জানি না। শুধু জানি শিশুটিকে বাঁচাতে হবে কংসের কারাগার থেকে সদ্যোজাত কৃষ্ণকে বুকে নিয়ে যেমন করে বেরিয়েছিলেন বসুদেব। আমাদের একটি শিশুও যেন হত্যা করতে না পারে ইয়াহিয়ার সৈনিকরা!”

বঙ্গবন্ধুর বিবৃতিতেই বোঝা যায় সেদিনের বাঙালীর ওপর দিয়ে কি ভীষণ ঝড় বয়ে গিয়েছিল! বাংলাদেশের নাগরিকরা আজ হিংসাত্মক হত্যার মুখোমুখি। চারিদিকে শুধু গণহত্যা আর গণহত্যা, -

“কোনো অশান্ত এলাকা থেকে নিজ কর্মচারীদের সরিয়ে নিলেই জাতিসংঘের দায়িত্ব শেষ হয়ে যায় না। আজ আমরা গণহত্যার হুমকির মুখোমুখি। এ হুমকি এ দেশের সাড়ে সাত কোটি মানুষের মৌলিক অধিকার — তথা জাতিসংঘের মানবাধিকার সংক্রান্ত সনদ লঙ্ঘনের হুমকি।” অশান্ত বাংলাদেশ। মুক্তির দাবিতে দেশের স্বাধীনতার দাবিতে যুবকেরা হাতে অস্ত্র তুলে নিয়েছে। হোক না কিছু গ্রেনেড লক্ষ্যভ্রষ্ট। “মাহরে গ্রেনেড ফুটেছে পঁচিশের রাতের পরে এই প্রথম — শত্রুর নাকের ডগায় ঘুরে বেড়ায় দুঃসাহসী যুবকেরা। স্বাধীনতাকামী মানুষেরা আশ্চর্য হয় - খুঁজে ফেরে কোথায় সেই সেনার ছেলেরা?” এইসব সেনার ছেলে, তাজা ছেলেদের মিলিত প্রচেষ্টারই ফল স্বাধীন বাংলাদেশ। অনেক কিছুই হয়তো হারিয়ে গেছে। ফজলে গাজীর মত কত মানুষ অকালে মারা গেছে। আলি আহমদ যুদ্ধে তার হাত হারিয়ে ফেলেছে তথাপি সংগ্রামের শেষে জয়ী হয়েছে স্বাধীনতাকামী মানুষেরা। রেডিওতে ঘোষণা হচ্ছে, ‘ইসলামিক রিপাবলিক অব বাংলাদেশ। বলা হচ্ছে বাংলাদেশ জিন্দাবাদ’ বঙ্গবন্ধুও দুর্বৃত্তদের গুলিতে নিহত হয়েছে। স্বাধীনতার জন্য এভাবে বলিপ্রদত্ত হয়েছে অসংখ্য নর — নারী। নতুন এক স্বপ্নের দেশ গড়ার মন্ত্রে স্বপ্ন সন্ধানী আলী আহমদ, প্রদীপ্ত, প্রতীকের মত পুরুষ এবং পুষ্পিতা ও মঞ্জুলিকার মত নারীরা উদ্বেলিত। সেলিনা হোসেন উপন্যাসের পরতে পরতে তাদের এই সন্ধানী স্বপ্নকে হাজারো সেলাম জানিয়েছেন।

তথ্যসূত্রঃ

১. ইতিহাসের পটে বাঙলা সাহিত্য (প্রাচীন — মধ্য) : ড. সুমন মজুমদার। পৃ : ১৯০ প্রজ্ঞা বিকাশ কলকাতা — ৯
২. তদেব।
৩. কালের প্রতিমা : অরুণ কুমার মুখোপাধ্যায়। পৃ: ২৭০ দে’জ পাবলিশিং কলকাতা — ৭৩
৪. গায়ত্রীসন্ধ্যা : সেলিনা হোসেন। পৃ: ১১ সময় প্রকাশন ৩৮/২ক বাংলাদেশ ঢাকা।
৫. তদেব। পৃ: ৩০
৬. তদেব। পৃ: ৬২
৭. কালের প্রতিমা : অরুণ কুমার মুখোপাধ্যায়। পৃ: ৩১১ দে’জ পাবলিশিং কলকাতা — ৭৩
৮. তদেব।

সহায়কগ্রন্থঃ

১. গায়ত্রীসন্ধ্যা : সেলিনা হোসেন। ৩৮/৮ক বাংলাদেশ ঢাকা : সময় প্রকাশন
২. কালের প্রতিমা : অরুণ কুমার মুখোপাধ্যায়। দে’জ পাবলিশিং কলকাতা — ৭৩
৩. ইতিহাসের পটে বাঙলা সাহিত্য : (প্রাচীন — মধ্য) : ড. সুমন মজুমদার। প্রজ্ঞা বিকাশ কলকাতা — ৯
৪. দুই বিশ্বযুদ্ধের মধ্যকালীন বাঙলা কথাসাহিত্য : গোপিকানাথ রায়চৌধুরী। দে’জ পাবলিশিং কলকাতা — ৭৩
৫. The last days of the British raj 1961 : Leonard Mosley : Indian Edition : jaicopublishing house Bombay — 1

লেখকপরিচিতি:

ড: সুমন মজুমদার, অধ্যাপক ও বিভাগীয় প্রধান, বঙ্গভাষা ও সাহিত্য বিভাগ, বিদ্যাসাগর কলেজ, কলকাতা — ৬। নীহাররঞ্জন বিশেষজ্ঞ, পেশা অধ্যাপনা হলেও নেশা নিরন্তর সাহিত্যচর্চা। সাহিত্যের নানা শাখায় তাঁর সশব্দ পদচারণা, কবিতা, প্রবন্ধ, ছোটগল্প, উপন্যাস রচনার পাশাপাশি তিনি নাটক রচনা, পরিচালনা ও অভিনয়েও তাঁর জ্বলন্ত স্বাক্ষর রেখেছেন। প্রথম কাব্যগ্রন্থ ‘সুরঞ্জনা তোমাকে’ ২০১৭ বইমেলায়

প্রকাশিত হওয়ার সঙ্গে সঙ্গে কবিতা প্রেমীদের কাছে অভূতপূর্ব সাড়া ফেলেছে। দুই বাঙলার সংকলন ‘ভালোবাসার দুইদিগন্ত’ – প্রকাশের পর স্বনামধন্য লেখকের সঙ্গে তাঁর বিখ্যাত ছোটগল্প ‘ঝড়ের শেষে’ প্রকাশিত হওয়ার সঙ্গে সঙ্গে সুনীল গঙ্গোপাধ্যায়ের সুভাষি ও প্রশংসা লাভ করেছিলেন। অসংখ্য সমালোচনা গ্রন্থের মধ্যে কয়েকটি উল্লেখযোগ্য গ্রন্থ হল ‘ইতিহাসের পটে বাঙলা সাহিত্য (প্রাচীন – মধ্য),’ নীহাররঞ্জন রায়: আমাদের ভাবনা ‘, ‘ অন্য কোথায় – অন্য কোনখানে: বিভূতি – উপন্যাস ফিরে দেখা ।

ড. সুমন মজুমদার সহকারী অধ্যাপক, বিদ্যাসাগর কলেজ, কলকাতা – ৭০০০০৬ এবং অতিথি অধ্যাপক, কন্যাশ্রী বিশ্ববিদ্যালয় কৃষ্ণনগর, নদীয়া।
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23. মণীন্দ্র গুপ্তের কবিতার শুরু ও শেষ

চিরন্তন সরকার

সহকারী অধ্যাপক, ইংরিজি বিভাগ
আসাননগর মদনমোহন তর্কালংকার কলেজ

সংক্ষিপ্তসার

পাঁচ দৃষ্টান্ত দিয়ে দেখানো হয়েছে কীভাবে জীবনানন্দ-উত্তর বাংলা কবিতার অন্যতম প্রধান ব্যক্তিত্ব মণীন্দ্র গুপ্তের কবিতায় শেষ শুরুকে সমর্থন করেছে, তাতে বিদ্য এনেছে কিংবা তার সঙ্গে সংশ্লিষ্ট হয়েছে চার প্রকার পুনরাবৃত্তির মধ্য দিয়ে: (ক)শেষে শুরুর বাক্যাংশের পুনরাবৃত্তি (খ)শেষে শুরুর বাক্যের অবিকল সম্পূর্ণ পুনরাবৃত্তি (গ)শেষে সামান্য পরিবর্তিত রূপে শুরুর বাক্যের প্রায় সম্পূর্ণ পুনরাবৃত্তি (ঘ)নির্দিষ্ট শব্দ, বাক্যাংশ বা বাক্যের পুনরাবৃত্তির পরিবর্তে শেষে শুরুতে উল্লিখিত চিন্তার পুনরাবৃত্তি আর-এক ধরনের কবিতায় বস্তু বা বিষয়ের বিবর্তনকে শুরু ও শেষ দিয়ে উল্লেখ করতে গিয়ে ফোটে ঘটনাক্রমের আন্দাজ, যদিও কালের গতির উপস্থাপনে নানা অপ্রত্যাশিত বদল আসে। দেখানো হয়েছে কীভাবে মন্ত্রতুল্য আপ্তবাক্য শেষকে সম্পন্ন করতে পারে, কীভাবে কবিতার শেষ গ্রন্থিত হয় সংলাপনির্ভরতার সূত্র, কীভাবে কোলনচিহ্নের ব্যবহারে কবিতার শেষে এসে অর্থ নিষ্পন্ন হয়, মেটাফরার নিহিতার্থ উন্মুক্ত হয়, দৃশ্য উদ্ভাসিত হয় অর্থসম্ভাবনায়। বনে আজ কনচোটো কাব্যগ্রন্থটিকে মান্য করে অবশ্য এও দেখানো হয়েছে—চার রকম পুনরাবৃত্তি, আপ্তবাক্যের বা কোলনচিহ্নের প্রয়োগের মতো উপায়গুলির মাধ্যমে অর্জিত স্পষ্টতার অভিজ্ঞান কীভাবে স্ক্রীয়মান হয়েছিল মণীন্দ্র গুপ্তের অন্তিম পর্বের কবিতায়, যার ফলে অনিশ্চিতি ও ওদাসীন্য হয়ে উঠেছিল কবিতার শুরু ও শেষের ঝোঁক, ক্রিয়া(action)-র বদলে অবস্থা(state)-র বিবরণ কবিতার শুরু ও শেষকে সেই পর্বে চিত্তস্থিতির মাধ্যমে অনন্য করে তুলেছিল, একসময়ের সোচ্চার ঘোষণাগুলি মণীন্দ্র গুপ্তের চিন্তাবিশ্বে জায়গা ছেড়ে দিয়েছিল পূর্বাপরহীন অশেষ প্রবহমানতাকে।

মণীন্দ্র গুপ্তের কবিতার শুরু ও শেষ

কবিতার শুরু ও শেষের definiteness, যাকে মণীন্দ্র গুপ্ত স্পষ্টতা বলেছেন, তা অর্জন করা যায় শুরু ও শেষকে একে অপরের সঙ্গে সম্পর্কিত করে, তাদের সম্পর্কে খুলে দেখিয়ে, যদিও এটিই একমাত্র উপায় নয়। কীভাবে শুরুর চিন্তা কবিতার শেষে গিয়ে সমর্থিত হল তা দেখাতে পারলে এই স্পষ্টতা একরকমভাবে ফোটে। কীভাবে শুরুর চিন্তা শেষে গিয়ে বিদ্বিত বা বর্জিত হল তা দেখাতে পারলেও এই স্পষ্টতা ভিন্নপথে ফোটে। শুরু-শেষের এই দুই সম্পর্কনকশার নমুনা উইলিয়াম শেকসপিয়ারের চতুর্দশপদীগুলিতে কনকুডিং কাপলেটের ব্যবহারে হরহামেশাই দেখা যায়। শেষ শুরুকে চিন্তার দিক দিয়ে সমর্থন করতে গিয়ে নিজেকে তো বটেই, শুরুকেও কবিতায় কীভাবে সংহতি দেয় বা আভ্যলানইন করে, তার একটি দৃষ্টান্ত আমার রাত্রির ‘দম্পতি ২’, যার শুরু এইরকম: ‘যত কাছাকাছি থাকছে, তত তারা চিনতে পারছে না/একে অপরকে’ এবং শেষ:

অথচ দুজনই তারা লোক ভালো— সরল, বিশ্বাসী, উপকারী;

তারা জানে: বুকের ভিতরে সেই শব্দ বাজে

এগিয়ে এলেই যাবে শোনা

অথচ কিছুতে তারা একে অপরের বুকে কান পাতবে না

(কবিতাসংগ্রহ, পৃ. ৩৬)

এই কবিতার শেষ ও শুরু যেমন স্বামী ও স্ত্রীর অলঙ্ঘ্য দূরত্বের ধারণাকে ফুটিয়ে তুলতে চেয়ে স্পষ্টতা পায়, মৌপোকাদের গ্রাম-এর ‘মায়ার বাড়ি’-র শেষটুকুও শুরুর (‘প্রজ্ঞা নয়, আমি খুঁজি, মায়ার গহন গৃঢ় বাড়ি’, কবিতাসংগ্রহ, পৃ. ৪৭) যে ভাবনায় দাগ বুলিয়ে স্পষ্টতা পায়, সেই ভাবনা অপরকে জানতে চেয়ে ব্যক্তির আত্মানুসন্ধানের ভাবনা: ‘নিবিড় রমণী, আমি জন্ম থেকে তোমার সেবক/দরজা খোলো, আমাকে প্রবেশপত্র দাও’ (কবিতাসংগ্রহ, পৃ. ৪৭)। স্পষ্টতা অর্জনের দ্বিতীয় উপায় হল শুরুর প্রসঙ্গকে শেষে ফিরিয়ে এনেও তাকে বর্জন, অগ্রাহ্য বা প্রত্যাখ্যান করা। আমার রাত্রির ‘মা, ছেলে, বাবা’ এর এক দৃষ্টান্ত যেখানে শুরুতে এক দম্পতি নিবিড় মেহে অনাগত সন্তানের রূপকল্পনায় মগ্ন, কিন্তু সে কবিতার শেষে স্ত্রী ও সন্তান থেকে ক্রমে বিচ্ছিন্ন হয়ে যান পুরুষ। শেষের এই মোড়বদলেও শুরু ও শেষ স্পষ্টতা পায় একরকম। মৌপোকাদের গ্রাম-এর ‘পরবাস’ কবিতায় শুরুতে অরণ্যের অন্তঃপুরের নিবিড় বর্ণনা সেই অরণ্যের সঙ্গে কথকের সম্পৃক্তির যে প্রস্তাব করে, কবিতার শেষে গিয়ে কথকের পরবাসের জীবন তাকে বিদ্বিত করে। কিন্তু এই মোড়বদলের ফলেও শুরু ও শেষ নির্দিষ্ট চিন্তা বা ধারণাকে স্পষ্ট করে তোলে। সুতরাং নির্দিষ্ট একটি চিন্তা বা ধারণাকে উজ্জীবিত করে বা হঠিয়ে দিয়ে কবিতার শেষ ও শুরু পরস্পরলগ্ন হয়ে থেকে স্পষ্ট চারিত্র্য পায়। যেসব কবিতার শুরু ও শেষের মধ্যে অনেকটা সময়ের-বয়ে-যাওয়া বিধৃত, যেমন এই ‘পরবাস’ কবিতাটিতে অনাগত সন্তানের চিন্তা থেকে তার বড় হয়ে ওঠা পর্যন্ত, কিংবা কালিক যাত্রা ছাড়াও বা তাকে সঙ্গে নিয়েই অন্য কোনো বিবর্তনের ধারাবাহিকতা যেসব কবিতায় বিধৃত, সেখানে সেই বিবর্তনের শুরু ও শেষ বিন্দুটিকে কবিতার শুরু ও শেষ চিহ্নিত করতে পারে বলে তারা সেই সূত্রও স্পষ্টতা অর্জন করে। যেমন, একটি নতুন নীরব দেশে উপনীত হওয়ার উল্লেখ দিয়ে লাল স্কুলবার্তার ‘ফাটল’ শীর্ষক যে কবিতার আরম্ভ, কথক-অভিযাত্রীর মৃত্যুতে তার শেষ, কেননা অন্তিমে নীরবতা পাথরের প্রকাণ্ড দরজা হয়ে বন্ধ করে দিল গহ্বরের মুখ। এ হল ঘটনার আনুপূর্বিক বিবরণ। কবিতার শুরু ঘটনারও শুরু, কবিতার শেষ ঘটনারও শেষ, মধ্যে অতিবাহিত হচ্ছে কাল, অর্থাৎ ঘটনার পরিণতি সম্পর্কে কৌতূহল জেগে উঠেও পাঠকচিত্তে কবিতার শেষ স্পষ্টতার লক্ষণ পায়। লাল স্কুলবার্তার ‘দুই যোদ্ধার মৃত্যু’ লেখাটিতে ঘোড়া থেকে সওয়ারের ছিটকে পড়া দিয়ে এই যাত্রার শুরু এবং তাঁর মৃত্যুতেই কবিতাটির শেষ নয়, যা পাঠক আশা করেছিলেন, বরং মৃতদেহটির পাথরের গায়ে মিশে যাবার যে প্রক্রিয়া, তাকেও শেষে বর্ণনা করা হয়েছে, যদিও কালের সেই যাত্রাকে সংকুচিত করে এনে এমন ধারণা দেওয়া হয়েছে, যেন সেই রূপান্তর মাত্র কয়েক ক্ষণে সম্পন্ন হল। সুতরাং, একটি বস্তু বা বিষয়ের বিবর্তনকে কবিতার শুরু ও শেষ দিয়ে যথাযথভাবে চিহ্নিত করতে গিয়ে মণীন্দ্র গুপ্ত নিশ্চয়ই স্পষ্ট ঘটনাক্রমের আন্দাজ দেন, যার ফলে শুরু ও শেষ definite হয়ে ওঠে; কিন্তু সময়ের

উপস্থাপনে তিনি তারই মধ্যে নানা অপ্রত্যাশিত তালের বদল ঘটান। *নমেরু মানে রুদ্রাক্ষ*-র ‘পরিচয় ছেলে’ আর-একটি এমন লেখা কালিক বিচারে যার শুরু চিহ্নিত করে কথকের শৈশব এবং যার শেষ সমূহ জীবনবর্ণনার পর পাঠককে কথকের ঘোর বার্ষিক্যে পৌঁছে দেয়। সারাদিনের কথকের চিন্তাকে মধ্যস্থানে ভরে নিয়ে একটি দিনের ভোরবেলায় ‘বালক রায়’ নামে *শরৎমেঘ ও কাশফুলের বন্ধু*-র অন্তর্গত যে কবিতার শুরু, তার শেষ হয় সেদিন গভীর রাতে। এও একটি প্রক্রিয়ার ধারাবাহিকতা, সময়ের বিচারে যার শুরু ও শেষকে চিহ্নিত করে কবিতার শুরু ও শেষ definiteness পায়। কালিক পরম্পরার বিবরণের একটি অপেক্ষাকৃত জটিল উদাহরণ *শরৎমেঘ ও কাশফুলের বন্ধু*-র ‘আমার শেষ কবিতার বই’, যা আসলে কথকের একটি কবিতার বইয়ের প্রথম দশটি কবিতা থেকে শেষ কবিতাটির প্রকাশতথ্যের বিবরণ। যদিও এই বিবরণটি কালচেতনার একটি আশ্চর্য উলটপুরাণ হাজির করে, কেননা সেই কল্পিত বইয়ের শেষ কবিতাটি নাকি এখনো কুমারবতারের পিঠে স্বয়ং প্রকৃতি খোঁদাই করে চলেছেন, তবু এমন কবিতাও একটি ধারাবাহিকতার ধারণাতেই সমাপ্ত হয়। এমন কবিতাও মণীন্দ্র গুপ্ত লিখেছেন, যেখানে কালিক বিবর্তন উল্লেখ্য নয়, ঘটনার ধারাবাহিকতার প্রশ্ন অবাস্তব, শেষ যেখানে শুরুকে বিস্তৃত তো করেই না, সমর্থনও করে না বিশেষভাবে, বরং শেষ যেখানে শুরুর এক সম্প্রসারণ মাত্র, একটিই বিন্দুতে কবিতা শুরু ও শেষ হয়, শুরুর অবস্থানটি কেবল পর্যালোচিত, সম্প্রসারিত ও বর্ণিত হয় গোটা কবিতায় এবং শেষে পুনরাবৃত্তিই হয় কেবল। এ হল শেষ দিয়ে শুরুকে আন্ডারলাইন করার আর-এক প্রকরণ। *মৌপোকাদের গ্রাম*-এর ‘টেলিমেকাস’ এমন একটি কবিতা।

পুনরাবৃত্তির প্রসঙ্গে খেয়াল করা প্রয়োজন, সমাপ্তিকে শুরুর সাপেক্ষে গড়ে তুলতে চেয়ে অর্থাৎ শুরু ও শেষকে সম্পর্কিত করার জন্য, যে প্রক্রিয়ায় তারা উভয়েই আবার definite চরিত্রও পায়, মণীন্দ্র গুপ্ত মূলত চার প্রকার পুনরাবৃত্তি অবলম্বন করেছেন: (ক) শুরুর বাক্যাংশের পুনরাবৃত্তি করে শেষ যেখানে শুরুর চিন্তাকে ফিরিয়ে আনে (খ) শুরুর বাক্যটির অবিকল সম্পূর্ণ পুনরাবৃত্তি করে শেষ যেখানে শুরুর চিন্তাকে ফিরিয়ে আনে (গ) শুরুর বাক্যটিতে সামান্য বদল এনে তাকে প্রায় সম্পূর্ণ পুনরাবৃত্তি করে শেষ যেখানে শুরুর চিন্তাকে ফিরিয়ে আনে (ঘ) শেষ যেখানে কেবল শুরুর চিন্তাকে পুনরাবৃত্তি করে, নির্দিষ্ট করে কোনো শব্দ, বাক্যাংশ বা বাক্যকে নয়। প্রথম প্রকারটির অর্থাৎ (ক)-এর দৃষ্টান্তগুলির মধ্যে উল্লেখ্য *মৌপোকাদের গ্রাম*-এর ‘প্রথম জাতক, প্রথম যাতনা’ (শুরু: ‘ভিতরে ভিতরে জানি, আমি সেই প্রথম জাতক’, শেষ: ‘আমি প্রথম জাতক/সেই থেকে ভোগ করি এ জন্মের প্রথম যাতনা’, *কবিতাসংগ্রহ*, পৃ. ৪৮-৪৯), *মৌপোকাদের গ্রাম*-এর ‘দিনশেষ— চিরন্তন দেশ’ (শুরু: ‘গাছের আড়ালে ছিল সুপ্তিময় অনন্ত বিকেল/নদীটির জলরেখা, ভেসে ওঠা চাঁদের গম্বুজ/বিশাল দিগন্ত ছুঁয়ে দিনশেষ— চিরন্তন দেশ’, শেষ: ‘... ভেসে উঠল চাঁদের গম্বুজ, — দেখা দিল:/অনন্ত বিকেল ভরা দিনশেষ— চিরন্তন দেশ!’ *কবিতাসংগ্রহ*, পৃ. ৬৪), *লাল ফুলবাড়ির ‘জল’* (শুরু: ‘বসে থাকতে থাকতে একা হঠাৎ ভিতর ভিজে ওঠে’, শেষ: ‘শুকনো ব্যবস্থাপনা ভিজে ওঠে নিজেরই গোপন জলে—/খুব বেশি দেরি হয়ে গেল’, *কবিতাসংগ্রহ*, পৃ. ৯৬), *লাল ফুলবাড়ির ‘দিন যায়’* (শুরু: ‘দিন যায় বিকল্প জীবনে...’ শেষ: ‘দিন যায়...’, *কবিতাসংগ্রহ*, পৃ. ৯৭-৯৮), *হৃৎপলাশ চৈতন্য দিনশেষ*-এর ‘ফাদে পড়িয়া’ (শুরু: ‘ফাদে পড়িয়া বগা কান্দে রে’, শেষ: ‘ফাদ ছুটে গিয়েছে!— বগা কান্দে রে’, *কবিতাসংগ্রহ*, পৃ. ১৩৩), *টুং টাং শব্দ নিঃশব্দ*-র ‘গ্রামীণ’ (শুরু: ‘তুমি চাঁদ তারা সূর্য নিয়ে চিন্তা করছ/ আমি ভাবি শাপলা কলমি নটেশাকের কথা’, শেষ: ‘শাপলা কলমি নটেশাক নিয়ে ভেবে/কুটির বসে আমার জীবন কেটে যায়’, *কবিতাসংগ্রহ*, পৃ. ১৩২)। পুনরাবৃত্তির দ্বিতীয় প্রকার অর্থাৎ (খ)-এর দৃষ্টান্তগুলির মধ্যে উল্লেখ্য *মৌপোকাদের গ্রাম*-এর ‘টেলিমেকাস’ (অবিকল অপরিবর্তিত শুরু ও শেষ: ‘আমি প্রাগৈতিহাসিক নই, দৈত্য নই, কবি নই— কীট’, *কবিতাসংগ্রহ*, পৃ. ৪৪), *মৌপোকাদের গ্রাম*-এর ‘কোমল আঙুন’ (অবিকল অপরিবর্তিত শুরু ও শেষ: ‘তার সঙ্গে দেখা হয়ে বুঝেছি: আঙুনও কোমল হয়ে জ্বলে’, *কবিতাসংগ্রহ*, পৃ. ৫০-৫১), *মৌপোকাদের গ্রাম*-এর ‘অমোঘ গন্তব্য’ (অবিকল অপরিবর্তিত শুরু ও শেষ: ‘যে-কোনো কথাই বলি, সব কথা, হে রমণী, তোমার দিকেই ঘুরে যায়—/যেমন কম্পাসকাঁটা ঘুরে যায় গন্তব্যের দিকে, অথবা বন্দুকনল...’, *কবিতাসংগ্রহ*, পৃ. ৫৩), *মৌপোকাদের গ্রাম*-এর ‘শান্তি’ (অবিকল অপরিবর্তিত শুরু ও শেষ: ‘নিদ্রার মতন শান্ত হয়ে এল হৃদের শরীর— সব মনস্তাপ অবলীন’ (*কবিতাসংগ্রহ*, পৃ. ৫৪)। পুনরাবৃত্তির তৃতীয় প্রকার অর্থাৎ (গ)-এর দৃষ্টান্তগুলির মধ্যে উল্লেখ্য *মৌপোকাদের গ্রাম*-এর ‘এলোরায় সন্ধ্যা’ (শুরু: ‘টেবিলপাহাড় থেকে সায়াংকালে নেমে এল বিষাদিত ভয়’, শেষ: ‘টেবিলপাহাড় থেকে সঙ্গে আসে অন্ধকার/বিষাদিত ভয়’, *কবিতাসংগ্রহ*, পৃ. ৪৮), *লাল ফুলবাড়ির ‘আমি শিস দিয়ে বাজাই’* (শুরু: ‘আমি শিস দিয়ে বাজাই পাহাড়ি হাওয়া’, শেষ: ‘আমি শিস দিয়ে বাজাই এই সব/পাহাড়ি হাওয়া’, *কবিতাসংগ্রহ*, পৃ. ৮৪-৮৫), *লাল ফুলবাড়ির ‘হার-জিতের শেষে’* (শুরু: ‘কে ঠকায়?’, শেষ: ‘কে ঠকায়!’ *কবিতাসংগ্রহ*, পৃ. ৯৬-৯৭) যেহেতু যতিচিহ্নের এই পরিবর্তন সূক্ষ্ম ও বিশিষ্ট, *হৃৎপলাশ চৈতন্য দিনশেষ*-এর ‘আনন্দকে তথাগত এবং আমি’ (শুরু: ‘আনন্দ, আমার পিঠ ব্যথা করছে/আমি একটু শোব’, শেষ: ‘আনন্দ, কখন আমি শোব?’ *কবিতাসংগ্রহ*, পৃ. ১০৯-১১০), *হৃৎপলাশ চৈতন্য দিনশেষ*-এর ‘ফেরার পথ’ (শুরু: ‘গোটা ফেরার পথটা খালি হলো আর ফুটি’, শেষ: ‘বিকেলবেলা ফেরার পথ ভরে খালি হলো আর ফুটি’, *কবিতাসংগ্রহ*, পৃ. ১৩৬), *শরৎমেঘ ও কাশফুলের বন্ধু*-র ‘মোমবাতি’ (শুরু: ‘এই মোমবাতি এক জটিল উদ্ভিদ’, শেষ: ‘মোমবাতি এক অসাধারণ মেয়ে উদ্ভিদ’, *কবিতাসংগ্রহ*, পৃ. ১৫২)। পুনরাবৃত্তির চতুর্থ প্রকার অর্থাৎ (ঘ)-এর একটি দৃষ্টান্ত *লাল ফুলবাড়ির ‘দেখা যায় না এপার ওপার’* (শুরু: ‘কোথাও আরম্ভ নেই, শেষ নেই’, শেষ: ‘বন থেকে শীতহিম পোকের ঝাঁকের মতো ওঠে/জগৎকুয়াশা আরো ঘন হয়/দেখা যায় না এপার ওপার’, *কবিতাসংগ্রহ*, পৃ. ৮৯-৯০)।

শেষে এসে শুরুকে পুনরাবৃত্তি করার এই চারটি প্রকার ছাড়া পুনরাবৃত্তির আর-একটি চমকপ্রদ পন্থাও আছে মণীন্দ্র গুপ্তের, যাতেও শুরু ও শেষ স্পষ্ট বা definite হয়ে ওঠে। এই পন্থাটি প্রযুক্ত হয় ঘটনানির্ভর কবিতায় অথবা ঘটনার আভাস অন্তত রয়েছে, ঘটনাক্রমের ইঙ্গিত রয়েছে এমন কবিতায়। এ ধরনের লেখায় ঘটনার ক্রম বা পরম্পরা বেয়ে কবিতা যেখানে পৌঁছোবে, শেষ কথাটা সেখানেই মেলে, অথচ সেই কথাটা, যাকে ঘটনার শুরুতে পাবার কথা ছিল না, তাকে একেবারে কবিতার গোড়াতেও বলে দেওয়া হয়। ফলে হয় কী, সমাপ্তিকে আমরা প্রথমেই পাই, তারপর কালের বিচারে পূর্বতন ঘটনার বিবরণ কবিতার মধ্যভাগে পাই এবং শেষে আবার সেই সমাপ্তিকেই পাই। এর দু-টি দৃষ্টান্ত *মৌপোকাদের গ্রাম*-এর ‘বিবাহ’ (শুরু: ‘তার সমস্ত রক্ত মুখে এসে উঠেছে’, শেষ: ‘তার সমস্ত রক্ত দেহ ফেটে মুখ দিয়ে তরল স্রোতে/বেরুতে থাকল— গাঢ় অবিচ্ছিন্ন রক্তাশ্রয়’, *কবিতাসংগ্রহ*, পৃ. ৫৪) এবং *হৃৎপলাশ চৈতন্য দিনশেষ*-এর ‘রাক্ষসী ফুল’ (শুরু: ‘পিছু হটে হটে সে একেবারে দৃশ্যের বাইরে চলে গেল’, শেষ: ‘তবু কী করে যে তলায় তলায়/সব মায়া ছিঁড়ে গেল—/দিনে রাতে ভয় পেতে পেতে, একদিন সে আর ফিরল না’, *কবিতাসংগ্রহ*, পৃ. ১১৪-১১৫)। মণীন্দ্র গুপ্তের কোনো কোনো কবিতার শুরু এই অর্থেও স্পষ্ট যে তাদের চেহারাচরিত্র এক-একটা ঘোষণা, সত্যকথন, আপুর্বাক্য বা নির্দেশের মতন, যার প্রভাব কবিতার শেষেও পড়ে। এর দৃষ্টান্ত *মৌপোকাদের গ্রাম*-এর ‘সূর্যের বৃষ’ (শুরু: ‘নিজেকে বহন করা সবচেয়ে কষ্টকর ভার’, শেষ: ‘সূর্যের পাঞ্জার ছাপ তার ককুদের’ পরে অব্যর্থ চক্রের মতো জ্বলে’ (*কবিতাসংগ্রহ*, পৃ. ৪৯)। *লাল ফুলবাড়ির ‘চন্দ্রোদয়’* কবিতাটিও শুরু হয় নির্ভুল, আত্মপ্রত্যয়ী উচ্চারণ দিয়ে যাতে স্পষ্টতার তিলমাত্র হানি হয় না: ‘পশুপালন ও চাষ ছাড়া সমস্ত জীবিকাকে আমরা/পৃথিবী থেকে নির্মূল করে দিয়েছি’ (*কবিতাসংগ্রহ*, পৃ. ৬৮)। এক-একটা কথায় শীলমোহর দেগে দেওয়ার মতো করে সুনির্দিষ্ট সিদ্ধান্ত জানায় কোনো কোনো কবিতার সমাপ্তি, মন্তোচ্চারণতুল্য সেই উক্তিগুলি দ্ব্যর্থহীন স্পষ্টতার এক-একটি নজির। এর দু-টি উপস্থাপন *মৌপোকাদের গ্রাম*-এর ‘ব্যতিক্রম মৃত্যু হয়ে টানে’ (‘— স্বাভাবিকতার চেয়ে ব্যতিক্রম মৃত্যু হয়ে টানে’, *কবিতাসংগ্রহ*, পৃ. ৫৩) এবং *লাল ফুলবাড়ির ‘নিসর্গে মুক্তি’* (‘এই শূন্য পবনের মধ্যে/কোনো পাপ কঠিন না— কোনো দুঃখ/ব্যক্তিগত নয়’, *কবিতাসংগ্রহ*, পৃ. ৯৮)। সমাপ্তি কখনো

কথকের জন্য একটি ঘটনা বা দৃশ্য থেকে একটি মর্মার্থ হেঁকে নিয়ে তাঁকে নির্দিষ্ট অবস্থান গ্রহণে প্রাণিত করে ('আমি সে মুহূর্ত থেকে তার চেলা', 'মৌপোকাদের গ্রাম', *কবিতাসংগ্রহ*, পৃ. ৬৩) এবং কথক সমাপ্তিতে নিজের মনোভঙ্গি ও অবস্থান নির্দিষ্টায় স্পষ্ট করেন ('কখনো নিঃসঙ্গ নই, নিজেই নিজের সঙ্গে থাকি', 'লাল স্কুলবাড়ি', *কবিতাসংগ্রহ*, পৃ. ৮৪)। এছাড়া, মণীন্দ্র গুপ্তের অনেক কবিতার সমাপ্তিতে কোলনচিহ্নের ব্যবহার খতিয়ে দেখতে গেলে বোঝা যায় কীভাবে তিনি অর্থকে স্পষ্ট নির্ধারণ করেছেন। কোনো শব্দ বা বাক্যাংশের আভিধানিক অর্থ নয়, বরং তার পারিভাষিক, দ্যোতক বা বিশিষ্ট অর্থ উদ্ধার করার সময় বহুবচন কবিতার সমাপ্তিতে কোলনচিহ্ন ব্যবহার করেছেন মণীন্দ্র গুপ্ত, কোলন-পূর্ববর্তী অংশ যেখানে কোলন-পরবর্তী অংশে উপচে গিয়ে অর্থের অপেক্ষাকৃত স্পষ্ট পরিণতি অর্জন করে। বিশেষ ধর্মসম্প্রদায়মতে 'হৃদয়হীনতা'-র ধারণাটি তাই এভাবে সংজ্ঞায়িত করেছেন *লাল স্কুলবাড়ি*-র 'বিস্ময়কর সবুজ' কবিতার শেষে: 'তঁরা ডন কসাকের মতো শেখাচ্ছেন হৃদয়হীনতা:/নিজেকে মাস্তুল করো; নিজেই গাড়ির চাকা হও;/পেরোও ভুবন, জল; মারো, মরো, নিজেকে বাঁচাও' (*কবিতাসংগ্রহ*, পৃ. ৮৩)। 'সূক্ষ্মের আনীল শিখা'-এই গূঢ় কথাটির অর্থ একইভাবে নিষ্পন্ন করেছেন *লাল স্কুলবাড়ি*-র 'পুরুষ' কবিতার শেষে: '...সারা রাত/আড্ডা দিতে দিতে ধাও, ধরো, সূক্ষ্মের আনীল শিখা:/পুরুষলিঙ্গের সারাৎসার' (*কবিতাসংগ্রহ*, পৃ. ৮২)। মেটাফরার নিহিতার্থ স্পষ্ট করে সমাপ্তিতে বুঝিয়ে বলার দরকার হলেও তিনি এই কৌশল নেন, যেমন, দেখা যায় *লাল স্কুলবাড়ি*-র 'চাঁদ'-এ: '...ঘুম ভেঙে/আঁধার আকাশপটে দেখে, সেই স্থিরচিত্র:/অতিকায় ডাইনোসরের ডিম: চাঁদ/ফসিল পাহাড়ে ফুটে আছে' (*কবিতাসংগ্রহ*, পৃ. ৯৪)। যেসব কবিতার শেষে ব্যঙ্গনামায় ভিসুয়াল কমপোজেন্ট থাকে, কোলনচিহ্নের ব্যবহার করে তাদের নিহিত মর্ম সহসা উদ্ভাসিত করে দেন কবিতার কথক, ছবির পরত খুলে গিয়ে তার অন্তরায় প্রকাশিত হয়ে পড়ে এবং সমাপ্তি নির্ধারিত অর্থের স্পষ্টতার অভিমুখে আরো এক ধাপ এগিয়ে যেতে পারে এর ফলে সেইসব কবিতায়। কোলনচিহ্ন-পরবর্তী অংশটুকু হল সেইসব উদ্ভাসিত দৃশ্যের অর্থসম্ভাবনা। আবার, কয়েকটি ক্ষেত্রে, অর্থসম্ভাবনা আগে জানিয়ে দিয়ে কোলনচিহ্ন-পরবর্তী অংশে স্থাপন করা হয় দৃশ্যের উদ্ভাসনা। দু-টি ক্ষেত্রেই অর্থকে স্পষ্ট করে তোলাই অভিপ্রায়। কয়েকটি উদাহরণ: *মৌপোকাদের গ্রাম*-এর 'অপর্ণার মালা' ('অন্য কোণে অকস্মাৎ শীত শেষ, রৌদ্র জ্বলে ওঠে— দেখা যায়:/শূশানে ফুটেছে মায়া, নেশাফুল কনকধুস্তুর', *কবিতাসংগ্রহ*, পৃ. ৫০), *লাল স্কুলবাড়ি*-র 'চলে যাবার দিনে' ('চাঁদের আলায় আমাদের আর চেনা যায় না:/গর্ভবদম্পতির মতো সাদা মেঘের দুখানি ক্ষীণ রেখা', *কবিতাসংগ্রহ*, পৃ. ৮২), *লাল স্কুলবাড়ি*-র 'আলগা পাথর' ('বিমনায় কোথায় আঙুল লেগে খসে পড়ে আলগা পাথর:/হঠাৎ সুদৃঙ্গমুখে দেখা যায়/প্রগাঢ় আকাশরত্নআভা—/জলের শীকর চতুর্দিক ব্যাপসা করে আনে', *কবিতাসংগ্রহ*, পৃ. ৯৫), *লাল স্কুলবাড়ি*-র 'চিরমিছিল' ('শূন্যভরা লাল আলো: এই চিহ্ন, স্মরণ রাখিস', *কবিতাসংগ্রহ*, পৃ. ৯৯), *লাল স্কুলবাড়ি*-র 'যেন মরণের পরে' ('আমি এখন ব্যাবিহীন, হাত পা কলের, চলে যাচ্ছি—/কপালময় আঁকা:/চক্রপাতা গাছের মাথায় বৃকের ধন, বাংলা দেশের রাকা', *কবিতাসংগ্রহ*, পৃ. ১০২), *হৃৎপলাশ চৈত্যো দিনশেষ*-এর 'নীল' ('আলপিনের কপিশ মাথা ছুঁচের চকিত ছাঁদার মধ্য দিয়ে/দেখে: নীল আকাশ— প্রত্যাদগমী নীল', *কবিতাসংগ্রহ*, পৃ. ১৩১), *বনে আজ কনচেষ্টের* 'বাই-পাসে সন্ধা' ('গোধূলি আলায় তার নতুন স্নান পতাকা:/দুটো হেলমেট, সঙ্গে একটা শিরশ্রাণহীন/পুঁচকে মাথা', *কবিতাসংগ্রহ*, পৃ. ১০৫)। যেসব কবিতা সংলাপ-নির্ভর, যেখানে প্রশ্ন-উত্তর বা উত্তর-প্রত্যুত্তর চলছে, সেখানেও কিন্তু সেই কাঠামোর কারণেই কবিতার শুরু ও শেষ দৃঢ়ভাবে লগ্ন থাকে এবং কথাবার্তার পরম্পরার মাধ্যমে কোনো সিদ্ধান্তে পৌঁছানো যাচ্ছে কি না কবিতার সমাপ্তিতে— পাঠকের এই আগ্রহও কবিতার শেষকে নির্দিষ্ট অর্থসম্ভাবনায় ঝুঁক করে তোলে, যাকে মণীন্দ্র গুপ্ত স্পষ্টতা বলছেন। এর একটি উদাহরণ *লাল স্কুলবাড়ি*-র 'ঈশ্বর'। কথা এগিয়ে নিয়ে যাওয়ার দায় বা প্রত্যাশার ফলে কবিতার শেষ ও শুরু সংলাপধর্মিতার সূত্রে কেমন সন্তপণে গ্রহিত হয়, তার নমুনা *নমেরু মানে রুদ্রাক্ষ*-র 'সন্ন্যাসী হওয়ার কারণ'। কবিতার শুরু ও মধ্যপর্বে মাথাতোলা প্রশ্নদের জবাব মেলে কবিতার শেষে, উত্তর যেখানে প্রশ্নকে স্তব্ধ করতে চেয়েও সম্পূর্ণ সফলতা পায় না, অথচ সেই উত্তর একপ্রকার স্পষ্টতাও ঘনিয়ে তোলে, এমন ঘটনা ঘটে *মৌপোকাদের গ্রাম*-এর 'বিস্তার প্ল্যানচেস্ট' কবিতায়।

কবিতার শুরু বা শেষকে স্পষ্টভাবে চিহ্নিত করতে চেয়ে মণীন্দ্র গুপ্তের আর-একটি পন্থা হল অবস্থা নয়, বরং নির্দিষ্ট ক্রিয়া (action)-র ওপর জোর দেওয়া, যার কয়েকটি নজির *মৌপোকাদের গ্রাম*-এর 'গভারের মতো' ('খড়াবিষাণের মতো একা চলে/একগুঁয়ে কঠিন দান্তিক এ লোক', *কবিতাসংগ্রহ*, পৃ. ৫৮), *লাল স্কুলবাড়ি*-র 'জন্মান্তর, জন্ম' (বিদুর গেছেন বনে, বাল্যকালে আমি তাঁর সঙ্গে সঙ্গে গেছি', *কবিতাসংগ্রহ*, পৃ. ৬৬), *লাল স্কুলবাড়ি*-র 'চন্দ্রহাস' ('পায়ের নিচে টায়ার-সোলের চপ্পল খলবলিয়ে উঠছে', *কবিতাসংগ্রহ*, পৃ. ৬৭), *লাল স্কুলবাড়ি*-র 'নৌকো' ('লাল স্কুলবাড়ি মধ্য দিয়ে নৌকো চলে গেল--', *কবিতাসংগ্রহ*, পৃ. ৭০), *লাল স্কুলবাড়ি*-র 'সূর্যাস্তের কিংবদন্তী' ('শিব দুর্গা পাশা খেলছেন', *কবিতাসংগ্রহ*, পৃ. ৭১), 'লাইন দিয়ে পশুরা চলেছে সেই দূর পর্বতে', *কবিতাসংগ্রহ*, পৃ. ৭২), *লাল স্কুলবাড়ি*-র 'দুই যোদ্ধার মুচু' ('ঘোড়া থেকে ছিটকে পড়েছে সওয়ার', *কবিতাসংগ্রহ*, পৃ. ৭৫), *লাল স্কুলবাড়ি*-র 'রাত্রিতরঙ্গ' ('সন্ধ্যাবেলা তাল খুলি', *কবিতাসংগ্রহ*, পৃ. ৮৩), *লাল স্কুলবাড়ি*-র 'আমি শিস দিয়ে বাজাই' ('আমি শিস দিয়ে বাজাই পাহাড়ি হাওয়া', *কবিতাসংগ্রহ*, পৃ. ৮৪), *লাল স্কুলবাড়ি*-র 'যেন মরণের পরে' ('লম্বা পায়ে চলে যাচ্ছি— গ্রীক স্যান্ডেল পায়ে, দুই গোড়ালি পাখা/টানছে বাতাস', *কবিতাসংগ্রহ*, পৃ. ১০১), *হৃৎপলাশ চৈত্যো দিনশেষ*-এর 'মা' ('গ্রামের ছায়া ভরা জংলা পথে/বালিকা মেয়ে ঘুরে বেড়ায়', *কবিতাসংগ্রহ*, পৃ. ১০২), *হৃৎপলাশ চৈত্যো দিনশেষ*-এর 'বৌদ্ধ দোহা' ('তুমি স্থান করতে নেমেছ সাগরে', *কবিতাসংগ্রহ*, পৃ. ১১০), *হৃৎপলাশ চৈত্যো দিনশেষ*-এর 'কায়কল্প পোকা' ('এই অজ্ঞাত বনে আমি কায়কল্প পোকাদের খুঁজে বেড়াচ্ছি--', *কবিতাসংগ্রহ*, পৃ. ১২৯), *হৃৎপলাশ চৈত্যো দিনশেষ*-এর 'প্রত্যয়ানি' ('পোড়া-হলদে বালুটিবা, ধূ ধূ নীল মরুতৃষ্ণা জল লক্ষ্য করে/সাপের পেটের রং মানুষ চলেছে', *কবিতাসংগ্রহ*, পৃ. ১৩১), *শরৎমেঘ ও কাশফুলের বন্ধুর* 'সীমানায়' ('চর কুমিরমারির বালির নীলাভ কিনারা থেকে/হস করে নৌকো ঠেলে দিয়েছি', *কবিতাসংগ্রহ*, পৃ. ১৩৮), *শরৎমেঘ ও কাশফুলের বন্ধুর* 'ইদুর বা মাকড়সা' ('টুকরো টুকরো মরা মাকড়সাকে পিঁপড়েরা/বয়ে নিয়ে চলেছে--', *কবিতাসংগ্রহ*, পৃ. ১৪২), *শরৎমেঘ ও কাশফুলের বন্ধুর* 'সারং' ('ক্যানেন্তারা পিটিয়ে দুপুরবেলা গোড়াসারং বাজাচ্ছিলাম', *কবিতাসংগ্রহ*, পৃ. ১৬১), *শরৎমেঘ ও কাশফুলের বন্ধুর* 'ট্রানজিস্টরের মধ্যে' ('বিমানের এঞ্জিনের মধ্যে ঢুকে পাখি কলকবজা দেখছে', *কবিতাসংগ্রহ*, পৃ. ১৭০), *শরৎমেঘ ও কাশফুলের বন্ধুর* 'মহাতাদের মরা শিশু' ('কবরে শোয়া শিশুর মুখের উপর শেয়াল এসে আঁচড়াচ্ছে--', *কবিতাসংগ্রহ*, পৃ. ১৭৭), 'ঘুমপাড়ানি গান গাইতে গাইতে খেতে লাগল', *কবিতাসংগ্রহ*, পৃ. ১৭৮), *নমেরু মানে রুদ্রাক্ষ*-র 'গভার' ('একশৃঙ্গ গভারের শিঙে বসে এক ছোট পাখি/মিষ্টি শিস দিতে দিতে তাকে গভীর জঙ্গলের দিকে নিয়ে যাচ্ছে', *কবিতাসংগ্রহ*, পৃ. ১৮৯), *নমেরু মানে রুদ্রাক্ষ*-র 'বিড়ালী' ('বেড়ালটা সকাল থেকে কাঁদছে', *কবিতাসংগ্রহ*, পৃ. ১৯৭), *নমেরু মানে রুদ্রাক্ষ*-র 'গোকুলে' ('দুধের বাছা ছেলেকে স্কুলে ভরতি করতে নিয়ে যাচ্ছি--', *কবিতাসংগ্রহ*, পৃ. ২০৪), *নমেরু মানে রুদ্রাক্ষ*-র 'গড়িয়াগ্রামের হাঁস' ('গড়িয়াগ্রামে হাঁসপুকুরে হাঁস চরতে দেখি', *কবিতাসংগ্রহ*, পৃ. ২০৬), *নমেরু মানে রুদ্রাক্ষ*-র 'সতীন সখী' ('... প্রান্তন সংসারে/দেখা করে যায়— স্বামীর প্রসঙ্গ করে, পতিনিন্দা করে', *কবিতাসংগ্রহ*, পৃ. ২০৭), *নমেরু মানে রুদ্রাক্ষ*-র 'সন্ন্যাসী হওয়ার কারণ' ('অতএব/নিবংশ হবার জনোই আমি চলে যাচ্ছি', *কবিতাসংগ্রহ*, পৃ. ২০৯), *নমেরু মানে রুদ্রাক্ষ*-র 'চিমটে' ('ডাক্তারের চক্ষুখান চিমটে তাড়া করেছে/আর অন্ধ ভ্রগ মায়ের ফ্লুইডে পিছু সরে সরে/কেবলই পালাতে চাইছে', *কবিতাসংগ্রহ*, পৃ. ২০৯), *নমেরু মানে রুদ্রাক্ষ*-র 'রাক্ষসী ছোট বোন' ('শুরুতেই রামের অর্ধচন্দ্র বাণ/তাড়কা রাক্ষসীর গালের চামড়া পরিষ্কার টেঁচে নিয়ে চলে গেল/বনের দিকে', *কবিতাসংগ্রহ*, পৃ. ২১৩), *নমেরু মানে রুদ্রাক্ষ*-র 'প্রথম কদমফুল' ('কোনো কথাই না বলে নতমুখে হাতব্যাগটি তুলে নিয়ে বেরিয়ে গেল', *কবিতাসংগ্রহ*, পৃ. ২১৫), *নমেরু মানে রুদ্রাক্ষ*-র 'আমার বেড়াল' ('বাড়ির

বেড়ালটিকে মহাকরণে নিয়ে গেছি', *কবিতাসংগ্রহ*, পৃ. ২১৮), *নমেরু মানে রুদ্রাক্ষ*-র 'শিশুর বন্ধু' ('আমাদের পাশের বাড়ির পাঁচ মাসের বাচ্চাটা/খ্যাপার মতো অবিরাম কেঁদে চলেছে--', *কবিতাসংগ্রহ*, পৃ. ২২৪), *নমেরু মানে রুদ্রাক্ষ*-র 'অন্নকূট' ('ভরপেট খেয়ে তারা ব্রহ্মময়ী বলে/উদার মুদারা তারায় তিন বার উদগার তুলে/রাতের মতো শুয়ে পড়ি', *কবিতাসংগ্রহ*, পৃ. ২২৬), *নমেরু মানে রুদ্রাক্ষ*-র 'বনপরি' ('আমরা নিরামিষ খাই/সন্ধেবেলায় সবাই মিলে কীর্তন করি', *কবিতাসংগ্রহ*, পৃ. ২২৮), *নমেরু মানে রুদ্রাক্ষ*-র 'আবহমান বাংলা কবিতার দ্বিতীয় পর্ব শেষ হল' ('আবহমান বাংলা কবিতার জন্য লক্ষ লক্ষ কবিতা পড়ে যখন মুখ তুললাম/তখন বৎসরশেষের চৈত্রমাসের শেষবেলা', *কবিতাসংগ্রহ*, পৃ. ২২৯), *নমেরু মানে রুদ্রাক্ষ*-র 'রামায়ণের সন্ধ্যা' ('হনুমান বুক চিরে দেখালেন, সেখানে রাম সীতা লেখা রয়েছে', *কবিতাসংগ্রহ*, পৃ. ২৩০), *স*-র 'কাশের ঘোড়া' ('নদীতীরে শেয়ালেরা ডেকে ডেকে আগুনের স্তব করে', *কবিতাসংগ্রহ*, পৃ. ২৩১), *টুং টাং শব্দ নিঃশব্দ*-র 'গ্রামীণ' ('তুমি চাঁদ তারা সূর্য নিয়ে চিন্তা করছ, আমি ভাবি শাপলা কলমি নটেশাকের কথা', *কবিতাসংগ্রহ*, পৃ. ২৩২), *টুং টাং শব্দ নিঃশব্দ*-র 'পাখি ও রুমা' ('গোয়ার ডোনা পাউলার বাড়িতে/দীপ্তি আর দত্তরাজ সালগাওকরের বিয়ের বার্ষিকী হল', *কবিতাসংগ্রহ*, পৃ. ২৩৬), *টুং টাং শব্দ নিঃশব্দ*-র 'কম্পোজিশন: এই শীতের দিনে আজ মেঘ করে এল' ('দীর্ঘ সারি দেওয়া পিঁপড়ের লাইন সাদা ডিম মুখে নিয়ে/যেন বার্ষিক গতির উলটো দিকে চলেছে', *কবিতাসংগ্রহ*, পৃ. ২৪০), *টুং টাং শব্দ নিঃশব্দ*-র 'কম্পোজিশন: ভদ্রকের পরে' ('ভদ্রকের পরে একটা মুখচোরা গাছে-আড়াল গ্রাম্য স্টেশনে/হঠাৎ এসে আটকাল ট্রেন', *কবিতাসংগ্রহ*, পৃ. ২৪০), *টুং টাং শব্দ নিঃশব্দ*-র 'চীনে পদ্ধতি' ('আমার পুরবধু ইউ-ছান আমাকে বোঝাচ্ছিল--', *কবিতাসংগ্রহ*, পৃ. ২৪২), *টুং টাং শব্দ নিঃশব্দ*-র 'পথিকা আর আমি' ('পথে দেখা হল পথিকা ভদ্রের সঙ্গে', *কবিতাসংগ্রহ*, পৃ. ২৪৫), *টুং টাং শব্দ নিঃশব্দ*-র 'রিসাইক্লিং' ('কপালে রোদুর নিয়ে পথ হাঁটছি--', *কবিতাসংগ্রহ*, পৃ. ২৪৯), *টুং টাং শব্দ নিঃশব্দ*-র নামকবিতা ('শেষ বৈশাখের সূর্য থেকে বুনো কুকুরের পাল নামল বালির ধূ ধূ মাঠে', *কবিতাসংগ্রহ*, পৃ. ২৫০), *টুং টাং শব্দ নিঃশব্দ*-র 'বাচ্চা ছেলের কবিতা' ('আবার আমরা ফাইটার বমারের ফর্মেশনে চলছি', *কবিতাসংগ্রহ*, পৃ. ২৫১), *টুং টাং শব্দ নিঃশব্দ*-র 'নুসিংহ' ('নুসিংহ দাপিয়ে ফেরে সন্ধেবেলা', পৃ. ২৫১), *টুং টাং শব্দ নিঃশব্দ*-র 'দুঃস্বপ্নে ভরা স্বপ্ন' ('পটি করিয়ে, চান করিয়ে, দুখ খাইয়ে বাচ্চাটাকে/রোদুরের-গরম-কম্বলের-মতো ঘুমে ভাঁজ করে রেখে গেছে মা', *কবিতাসংগ্রহ*, পৃ. ২৫৩), *টুং টাং শব্দ নিঃশব্দ*-র 'পোড়া হরিণ' ('দাবানল থেকে বেরিয়ে এসেছে আধপোড়া হরিণ--', *কবিতাসংগ্রহ*, পৃ. ২৫৫), *টুং টাং শব্দ নিঃশব্দ*-র 'নতুন বাড়ি' ('ঝকঝকে বেসিনে পিঁপড়েরা চলাফেরা করছে', *কবিতাসংগ্রহ*, পৃ. ২৬৩), *টুং টাং শব্দ নিঃশব্দ*-র 'এবারের বর্ষায়' ('স্বচ্ছ মস্তিষ্কে হেঁটে গেল/কোনো পোকের স্বাদ মৃতদেহের কাছে', *কবিতাসংগ্রহ*, পৃ. ২৬৯), *টুং টাং শব্দ নিঃশব্দ*-র 'পুনর্জন্মরহিত' ('সমবায় সমিতির লোকদের মতো পিঁপড়েরা ওকে/একটু একটু করে ছিঁড়ে নিয়ে যাচ্ছে', *কবিতাসংগ্রহ*, পৃ. ২৭১)।

কবিতার শুরু ও শেষের নিমিত্তে তফাত ঘটেছে অনেক— এই কথাটা বলার সময় উমাপদ কর-কে দেওয়া এক সাক্ষাৎকারে মণীন্দ্র গুপ্ত 'আগে যেমন হত' এবং 'এখন যা হয়েছে'-এই দুটো ভিন্ন কালপর্বের কথা তোলেন। যদিও এই সাক্ষাৎকারটি ২০১৭ সালে নেওয়া, অর্থাৎ ততদিনে *মৌচুমি যায় ছাদনাতলায়* (২০১০), *এক শিশি গন্ধহীন ফ্রেইগ্রান্স* (২০১০) এবং *নিরক্ষর আকবর* (২০১১) বেরিয়ে গেছে, তবুও আমরা লক্ষ করব, প্রসঙ্গকর্তা এই প্রসঙ্গটির উত্থাপন করেছেন নির্দিষ্টভাবে *বনে আজ কনচেট্টো* (২০০৯)-র সূত্র ধরে। ফলে 'এখন যা হয়েছে'-এর নমুনা হিসেবে *বনে আজ কনচেট্টো*-কে ধরা চলে কবিতার শুরু ও শেষের নিমিত্তির প্রসঙ্গে। কবিতার শুরুর আগিউমেন্টকে সমাপ্তি সমর্থন করছে কিংবা করছে তার সজোর বিরুদ্ধতা, অথবা দুয়ের বিষমতা চোখে আঙুল দিয়ে দেখানো হচ্ছে, যার ফলে শুরু ও শেষ পাচ্ছে নির্দিষ্ট চারিত্র্য বা স্পষ্টতা— এমন ব্যাপার *মৌপোকাদের গ্রাম* (১৯৭৪) বা *লাল স্কুলবাড়ি* (১৯৭৮) পর্বের কবিতায় যে সরাসরি ভঙ্গিতে উপস্থাপিত হত, পরিণত বয়সের কবিতায় তা ফিকে হয়ে আসে, যার একটি উদাহরণ *বনে আজ কনচেট্টো* শুরু ও শেষকে গ্রন্থিত করে তাদের স্পষ্ট করে তোলার পন্থারূপে মণীন্দ্র গুপ্তের কবিতায় যে চার রকম পুনরাবৃত্তির ধরন আমরা চিহ্নিত করেছি, তারও প্রাধান্য মূলত *মৌপোকাদের গ্রাম* ও *লাল স্কুলবাড়ি*-র মতন গ্রন্থে। এটিই মণীন্দ্র গুপ্ত কথিত 'আগে যেমন হত'-র কালপর্ব। এমন নয় যে *ছত্রপলাশ চৈত্রে দিনশেষ* (১৯৮৬) বা *শরৎমেঘ ও কাশফুলের বন্ধু* (১৯৯২)-তে পুনরাবৃত্তির ওই কৌশলগুলি একেবারেই অনুপস্থিত, কিন্তু তাদের সক্রিয়তা ক্রমশ কমে আসছে মণীন্দ্র গুপ্তের কবিতায়, আরো পরবর্তী সময়ে যা আরো ফিকে হয়ে আসবে। ঘোষণা, নির্দেশ বা আপত্তিকার মতো এক-একটা উচ্চারণ দিয়ে কবিতা শুরু বা শেষ করার অভ্যাসটিও মণীন্দ্র গুপ্তের প্রথম দিককার কবিতাগ্রন্থগুলিতেই সুলভ, পরে তিনি আর তেমন ব্যবহার করেননি এই কৌশল। মেটাফরার নিহিতার্থ, গূঢ়বাক্যের ব্যঞ্জনা কিংবা দৃশ্যের অর্থসম্ভাবনা মুক্ত করতে গিয়ে কলনচিহ্নের ব্যবহার কবিতার সমাপ্তিতে যে করতেন মণীন্দ্র গুপ্ত, খেয়াল করলে দেখা যাবে স্পষ্টতার সেই অভিজ্ঞতাও তার পরবর্তী সময়ের কবিতায় ক্ষীয়মান। *বনে আজ কনচেট্টো*-র মতো পরবর্তী সময়ে লেখা কবিতাগ্রন্থটি পড়লেই তা মালুম হবে, আরো পরের বইগুলির ক্ষেত্রেও তা সমান সত্য। স্পষ্ট শুরু ও স্পষ্ট শেষ-কে এইভাবে মণীন্দ্র গুপ্ত ত্যাগ করতে শিখেছিলেন। কীভাবে মণীন্দ্র গুপ্ত তাঁর শেষদিককার কবিতাগ্রন্থগুলিতে অধিকাংশ কবিতা শুরু করতেন তা বোঝার জন্য *নমেরু মানে রুদ্রাক্ষ*-র 'অনন্তে ভাসমান পুনর্জন্মকণা'-য় করা তাঁর এই উক্তিটি যথেষ্ট: 'আজকাল গানের মাঝখান থেকে বা শেষদিক থেকে ধরি--' (*কবিতাসংগ্রহ*, পৃ. ২০১)। গানের প্রসঙ্গটি যথার্থ কেননা গানকে মণীন্দ্র গুপ্ত দেখেছেন প্রগোষ্ঠের সীমানা-বহির্ভূত চিরচলন্ত অভিজ্ঞতার দ্যোতক হিসেবে, যেখানে অন্তে কিছুই সিদ্ধ হয় না বলে স্পষ্টতার প্রশ্ন, স্পষ্টভাবে জেনেবুঝে নেবার প্রকল্প অবাস্তব: '—হ্যালো!/?কোনো উত্তর নেই। শুধু গান—/যমুনাপুলিনে গাছের তলায় ঘুরতে ঘুরতে গান' (*বাংলা চ্যানেল*, *কবিতাসংগ্রহ*, পৃ. ২৯৯)। চিরচলন্ত অভিজ্ঞতার আরও সুনিশ্চিত ঐতিহাসিক দ্যোতক হল জলধারা, যাকেও সাক্ষাৎকারে স্মরণ করেছেন মণীন্দ্র গুপ্ত এই প্রসঙ্গে: '...একটা লাইন পেয়ে যাওয়া...সবাই পেতো...তুমিও পেতে...।সেরকম আর হয় না, এখন লাইনের মধ্যে ভেসে চলেছি...।তার মধ্যে হঠাৎ হয়তো একটু তুলে নিলাম...এক আঁজলা জল...একটু নাড়াচাড়া করলাম...ছেড়ে দিলাম...কোথায় গেল কে জানে...।সেজন্য দেখবে কবিতাগুলোর আরম্ভ আর শেষ খুব অনারকম...' (*মধ্যবর্তী*, পৃ. ৭)। শেষপর্বের প্রতিনিয়ত্বনীয় কাব্যগ্রন্থ হিসেবে যদি *বনে আজ কনচেট্টো*-র উদাহরণটিই শুধু গন্য করি আলোচনার সুবিধার্থে, তবে দেখব, কবিতাগুলির সমাপ্তি আর শুরুতেও তেমন কোনো একবগ্না বোঁক আর নেই বললেই চলে, ঘোষণার পরিবর্তে সেই শুরু ও শেষের মুহূর্তগুলিতে লক্ষ করা যায় অনিশ্চিতি ('মিলেনিয়ামের আগের সন্ধেবেলা/তুলুল হৈচৈ করব বলে রাস্তায় বেরিয়ে দেখি/পথ চিনতে পারি না', [*সন্ধ্যা*, ৩১ ডিসেম্বর ২০০০], 'অমিতাভ, আমি কি ঠিক বুঝেছি?' [অমিতাভ, আমি কি'] *কবিতাসংগ্রহ*, পৃ. ২৮৪, ২৮৩), উদাসীন্য ('পৃথিবীতে যে যার মতো একলাই না হয় থাকি', [*মৃত্যুর আর তিন বছর বাকি*], 'সারাদিন বয় উদাস হাওয়ার চেউ--', [*বনে আজ কনচেট্টো*] 'সমস্তই চুপ। বাক্যহারা' [*যদি ডাকে*] *কবিতাসংগ্রহ*, পৃ. ৩০২, ৩০৬) এবং নানান মেজাজে থাকা মন, কিন্তু তারা বেশ ভারশূন্য, মোটেই ক্ষুদ্র কিংবা উদ্দীপিত নয় ('মনে পড়ার ওপর মেঘ ছায়া করে আসে/মনে হয়, এইখানে একটু বসি' [*রক্ত*], 'পৃথিবী যেন একটা গোলাকার হরগৌরী নুড়ি/হাতের মুঠোয় নিয়ে আমার খেলতে ইচ্ছে করে' [*হরগৌরী নুড়ি*], *কবিতাসংগ্রহ*, পৃ. ৩১০, ২৯১)। তবে ক্রিয়াত্মক (action-oriented) বর্ণনা দিয়ে কবিতা শুরু ও শেষ করার পন্থা, যাতেও স্পষ্টতা ফোটে, তা শুধু *মৌপোকাদের গ্রাম* বা *লাল স্কুলবাড়ি*-র মতো প্রথমদিকের বইতেই নয়, বরং *নমেরু মানে রুদ্রাক্ষ* বা *শরৎমেঘ ও কাশফুলের বন্ধু*-র মতো পরেরদিকের বইতেও ধারাবাহিকভাবে প্রযুক্ত হতে দেখা গেছে। অবশ্য, লক্ষনীয়, ক্রিয়া (action) নয়, বরং অবস্থা (state)-র বিবরণে শেষ ও শুরু হয় *বনে আজ কনচেট্টো*-র অনেক লেখা, যার ফলে মণীন্দ্র গুপ্ত কথিত 'স্পষ্টতা'-র বোঁক নিশ্চিতভাবে কমে আসে ('গভীর রাত/পাহাড়ি বর্ষা/চাদিকে ঝিম ধরে আছে' [*বৃষ্টিয়ুগ*], *কবিতাসংগ্রহ*, পৃ. ৩০৭], 'সারাদিন বয় উদাস হাওয়ার চেউ--' [*বনে আজ কনচেট্টো*], *কবিতাসংগ্রহ*, পৃ.

৩০৬], ‘আংটির ঠান্ডা সোনা আর ধূসর উলের এই শীতের সন্ধ্যা’ [‘আমাদের সুখদুঃখ ও তারার মানচিত্র’, *কবিতাসংগ্রহ*, পৃ. ২৯৬], ‘সূর্যের মধ্যে জল নেই, বামা ইন্টার পাজায় বিশাল গাছ হয়েছে’ [‘সূর্য চাঁদের গাছ’, *কবিতাসংগ্রহ*, পৃ. ২৯৭], ‘ডিম পড়ে আছে বনে, কাঁটাঝোপে—/করণতা ঘিরে আছে তাকে’ [‘ডিম’, *কবিতাসংগ্রহ*, পৃ. ২৮৭], ‘আকাশ জুড়ে কেউ/মারবেল কন্দুক বল আর লাটিম ছড়িয়ে দিয়েছে’ [‘শবরদের গাঁয়ে’, *কবিতাসংগ্রহ*, পৃ. ২৮৫], ‘একটি একটি শব্দ মাটির স্তরের নিচে/রহস্যময় দেবীর মতো কূটস্থ’ [‘বাংলা ভাষা’, *কবিতাসংগ্রহ*, পৃ. ২৮৮], ‘অন্ধকারে ঘুমন্ত সৈনিকদের ক্লান্ত নিঃশ্বাস, হালকা নাকডাকা, অচেতন-অবচেতনের বিড়বিড় শব্দ, অনিশ্চিত বিমর্ষ বুদ্ধবুদ্ধদের উড়তে উড়তে ফেটে যাওয়া অথবা বিকল প্যারাসুটের মতো এলিয়ে শীতের মাঠে নেমে পড়া’ [‘রণাঙ্গনে’, *কবিতাসংগ্রহ*, পৃ. ২৯৬], ‘অন্ধকারে রাত্রি আর বন একাকার হয়ে/হাতির পালের মতো অপেক্ষায় দাঁড়িয়ে আছে’ [‘খুনে হাতি’, *কবিতাসংগ্রহ*, পৃ. ৩০২], ‘সমস্তই চুপা বাক্যহারা’ [‘যদি ডাকে’, *কবিতাসংগ্রহ*, পৃ. ৩০২], ‘যার শিং সেই বিশাল জন্তুটা ধূসর শূন্য হয়ে/মিশে আছে অন্তরীক্ষে’, [‘অন্তরীক্ষে’, *কবিতাসংগ্রহ*, পৃ. ৩০৪], ‘যোজন, যোজন, যোজন দীর্ঘ/বিকেলের মতো কুরুক্ষেত্র’ [‘বাংলা’, *কবিতাসংগ্রহ*, পৃ. ৩০৮], ‘সৌন্দর্য স্পাইরাল বিশ্বের মতো উঠে গেছে মহাকাশে’ [‘উর্দ্ধলতা’, *কবিতাসংগ্রহ*, পৃ. ৩০৮]। তদুপরি, *বনে আজ কনচেটে*-র কবিতাগুলিতে শুরু ও শেষের ক্রিয়াত্মক মুহূর্তদের বর্ণনার ক্ষেত্রে ঘটমান বর্তমানের ওপর ঝোঁক পড়তে দেখা যায়, যাতে প্রবহমানতার ধারণাই মুখ্য হয়ে ওঠে, গৌণ হয়ে পড়ে কোনো সিদ্ধান্ত বা স্পষ্ট করে নিষ্পন্ন করা মর্মাখের প্রয়োজন: ‘শীতের ভোরে তার মার ফেলে যাওয়া পনচো গায়ে/লিমা ঘুরে বেড়াচ্ছে’ [‘মেয়ে’, *কবিতাসংগ্রহ*, পৃ. ২৮৭], ‘পশ্চিমের দিকে অন্তহীন সূর্যাস্তের পথ— তারা ফুটিফুটি অন্ধকার— স্থির সমুদ্রের মতো আকাশে ডিঙি নৌকোর মতো পাখিরা হাঁক দিতে দিতে বাড়ি ফিরছে’ [‘মৃত্যু’, *কবিতাসংগ্রহ*, পৃ. ২৮৮], ‘গাছের আড়াল থেকে মৃগয়ায় বেরিয়ে আসা চাঁদ/শ্বাস ফেলছে শিকারের ওপর’ [‘আশ্চর্য প্যারালেল বার’, *কবিতাসংগ্রহ*, পৃ. ২৯৪], ‘ঐ যে স্বপ্নবাড়ির টেকশালো/টেকিতে পাড় পড়ার শব্দ শোনা যায়’ [‘বোধন’, *কবিতাসংগ্রহ*, পৃ. ৩০০], ‘গিটার হাতে গান গাইছে বিভোর, লম্বা চুল, ক্রু-কাট চুল/পাগল! পাগল!’ [‘গোয়া, ক্রিসমাস ইভ’, *কবিতাসংগ্রহ*, পৃ. ৩১১]। এমন নয় যে ঘটমান বর্তমানের উপস্থাপন এবং ক্রিয়ার পরিবর্তে অবস্থা (state)-র ওপর ঝোঁক *বনে আজ কনচেটে* বইটিতেই উদয় হল, আগের বইগুলিতেও ছিল এইসব পন্থার প্রয়োগ, কিন্তু ক্রিয়াত্মক শুরু-শেষের বেলায় ঘটমান বর্তমান যে প্রকট হয়ে রইল *বনে আজ কনচেটে*-তে এবং অবস্থার বিবরণসম্বলিত শুরু ও শেষের এমন বাহ্যল্যও দেখা গেল এই বইটিতে যে, মণীন্দ্র গুপ্ত যে স্পষ্টতা কমিয়ে আনার প্রকল্পের কথা বলেছেন, তার সার্থক দৃষ্টান্ত হিসেবে এই বইকে তুলে ধরা যায় নিশ্চয়ই। ভাষাকে ‘আলোর মতো সহজ আর স্বাভাবিক’ করে তোলার মধ্য দিয়ে যেন ‘নাটকীয়তা’-র বদলে মান্য পায় ‘নিরভিমানতা’ এবং যা প্রকাশিত হতে পারে কবিতার শুরু ও শেষে, এই ছিল *চাঁদের ওপাশে*-তে বিবৃত মণীন্দ্র গুপ্তের অভিপ্রায়, যার নিবিষ্ট অনুশীলন করতে, অর্থাৎ ‘নথ বঁধিয়ে কাছে আনতে চাই’ (*গদ্যসংগ্রহ*, ১, পৃ. ৬৬) এবং ‘কোনো ভাবনাকেই আর কামড়ে ধরে থাকি না’ (*মধ্যবর্তী*, পৃ. ১৩)—এই দুই উচ্চারণের অন্তর্বর্তী যোজনব্যাপী দূরত্ব অতিক্রম করে নিম্নোক্ত অতীতে পৌঁছতে তাঁকে লেখার আদিপর্ব পার করতে হয়েছিল: ‘বুঝে নেওয়া দরকার, কোথাও আরম্ভ নেই, কোথাও শেষ নেই। আমরা যেখানে আছি, যেখানে ছিলাম, যেখানে থাকব তার একদিকে অনাদি, অন্যদিকে অশেষ। সব কবিতা, সব গল্প, সব জীবনেরই শুরু যেমন স্রোতের মাঝখান থেকে ধরে নিতে হয় তেমনি তার শেষও ছেড়ে দিয়ে যেতে হয় মাঝখানেই’ (*গদ্যসংগ্রহ*, ১, পৃ. ৫৯)। শুধু কি কবিতা? ‘যে-কোনো পাতা খুলে পড়া শুরু করা যায় না’— এমন গল্প-উপন্যাসেও তাঁর অনাস্থা মণীন্দ্র গুপ্ত জানিয়েছিলেন (*গদ্যসংগ্রহ*, ১, পৃ. ৪২)।

সূত্রনির্দেশ

গুপ্ত, মণীন্দ্র। *কবিতাসংগ্রহ*। আদমাকৃষ্ণনগর। ২০১১।

গুপ্ত, মণীন্দ্র। *গদ্যসংগ্রহ*। অবভাসা কলকাতা। ২০১৩।

গুপ্ত, মণীন্দ্র। ‘পদ্য হল কবিতার একখানা বিভ্রান্তিময় মুখোশ’ (মণীন্দ্র গুপ্তের সাক্ষাৎকার)। *মধ্যবর্তী*। মে, ২০১৭।

24. অষ্টক

ড. চঞ্চল মণ্ডল

সহকারি অধ্যাপক, বাংলা বিভাগ
আসাননগর মদনমোহন তর্কালঙ্কার কলেজ

সংক্ষিপ্তসার

কোন জাতির অস্তিত্বের শিকড় নিহিত থাকে সেই জাতির সংস্কৃতির মধ্যে। সংস্কৃতি দুই প্রকার শিষ্টসংস্কৃতি ও লোকসংস্কৃতি। বাঙালির ঐতিহ্যবাহী লোকসংস্কৃতির মধ্যে একান্ত নিজস্ব একটি ধারা অষ্টক যা নৃত্য-গীত-অভিনয়ে মাধ্যমে পরিবেশিত হয়। তাই একে লোক অভিকরণ শিল্প বলা হয়। অষ্টকের উৎপত্তি অধুনা বাংলাদেশ। দেশভাগের পর পূর্ব পাকিস্তান থেকে উদ্ভাস্ত হিন্দুরা ভিটেমাটি পরিত্যাগ করে পশ্চিমবঙ্গে আশ্রয় নেয়। সব হারিয়ে নিঃস্ব রিক্ত উদ্ভাস্ত হিন্দুরা সঙ্গে করে নিয়ে আসে তাদের নিজস্ব সংস্কৃতি। সেই সংস্কৃতির মধ্যে অন্যতম অষ্টক, যা পশ্চিমবঙ্গের সীমান্তবর্তী জেলাগুলোতে ব্যাপক বিস্তার লাভ করে। তাই একে স্থানান্তরিত লোকসংস্কৃতি বলা হয়। চৈত্র মাসের সংক্রান্তিতে শিবের গাজন উপলক্ষে ২০-২৫ দিন ধরে অষ্টক পরিবেশিত হয়। অষ্টকের কুশিলবেরা মূলত দরিদ্র নমঃশূদ্র কৃষক, তাঁতি, জেলে প্রভৃতি সম্প্রদায়ের মানুষ। নানা রকম পৌরাণিক কাহিনীর সঙ্গে বাস্তব জীবনের নানা ঘটনাকে বিষয় করে চলমান আসরে অষ্টকগান পরিবেশিত হয়। আগে কুশিলবেরা সকলেই পুরুষ ছিল, ফলে অষ্টকগান গাওয়া হতো চড়া সুরে। বর্তমানে মেয়েরাই মেয়েদের ভূমিকায় অভিনয় করে। তাই অষ্টকে ভাটিয়ালী ও কীর্তনের সুর দেখা যায়। সাজসজ্জার উপকরণ হিসেবে শিল্পীরা দেশজ উপাদান ব্যবহার করে। বাদ্যযন্ত্র হিসেবে ঢাক, কাসি, হারমোনিয়াম, বাঁশি, পাতার বাঁশি ব্যবহার করা হতো। বর্তমানে ঢাক এবং কাসি লুপ্ত। অষ্টকের দলে একজন সরকার বা মাষ্টার থাকে। সে মূলতঃ হারমোনিয়াম বাদক। সমগ্র দলটি সেই পরিচালনা করে। এছাড়া প্রত্যেকটি দলেই একজন উৎসাহী ব্যক্তি থাকে যে সারাবছর ধরে অষ্টকের পালা ও দল তৈরীর কাজে যুক্ত থাকে। এরকম উৎসাহী মানুষদের জন্যই বাঙালির একান্ত নিজস্ব ঐতিহ্যবাহী লোক আঙ্গিক অষ্টক আজও টিকে আছে। অর্থ না থাকার জন্য বর্তমানে নবীন প্রজন্ম আর অষ্টকের প্রতি আকৃষ্ট নয়। তাই সরকার, বিভিন্ন সেচ্ছাসেবী সংগঠন, সাধারণ মানুষ এগিয়ে না আসলে বাঙালিদের একান্ত নিজস্ব এই ধারা অচিরেই কালের গর্ভে হারিয়ে যাবে। সকলের সমবেত প্রচেষ্টায় অষ্টক আবার প্রাণ সঞ্চার করবে এই প্রত্যাশা করি।

অষ্টক বাঙালি জাতির একান্ত নিজস্ব সংস্কৃতি। বাঙালির নিজস্ব ধর্মীয় বিশ্বাসের সঙ্গে নিজস্ব ভাবনার সংযোগে সৃষ্টি হয়েছে অষ্টক গান। নৃত্য, গীত ও অভিনয়ের সমন্বয়ে অষ্টক পরিবেশিত হয়ে মানুষের হৃদয়ে মাধুর্য সৃষ্টি করে। আর এই মধুর আবেশ সহজ-সরলভাবে বাঙালির মর্মে আঘাত করে। এই আঘাত বাঙালির ঐতিহ্যবাহী সংস্কৃতিকে সজীব রাখে এবং নিজেদের প্রাণকে উজ্জীবিত করে। বাঙালির প্রাণকে সজীব ও উজ্জীবিত রাখার জন্যই আমাদের অনন্তকালীন জাগরণ। বাঙালি জাতির প্রাণকে ছাপিয়ে অন্য জাতির প্রাণেও দোলা দিয়ে দেউ তুলবে এই সংস্কৃতি এবং সেই দেউয়ে আবার নতুন মাত্রা পাবে অষ্টক।

চৈত্র মাসের সংক্রান্তির সময়ে নীলের গাজন উপলক্ষে প্রায় কুড়ি পঁচিশ দিন ধরে বিবিধ শ্রেণির যে গান গাওয়া হয় তাদের মধ্যে একটি অষ্টক গান। অষ্টক একান্তভাবেই বাংলাদেশের গান। নীলের নিজস্ব গান। বাংলাদেশ ছাড়া এই নামের গান অন্য কোথাও ছিল না। গ্রাম বাংলার মানুষ ছিল সহজ সরল। তাদের জীবিকা ছিল কৃষিনির্ভর। মানুষেরা ছিল ধর্মভীরু ও কুসংস্কারাচ্ছন্ন। গ্রামের মানুষ তখনো কর্মে শিক্ষায় চেতনায় সংগ্রামে বহুমুখীনতা পায়নি। গ্রামীণ পরিমণ্ডলের মধ্যেই ছিল তাদের সীমাবদ্ধ যাতায়াত।

গ্রামের নিম্নবর্ণের সাধারণ মানুষ সারা বৎসর হাড়ভাঙ্গা খাটুনির পর অবসর বিনোদনের জন্য অষ্টক গানের আনন্দ লহরী গ্রামের ঘরে ঘরে পরিবেশন করে আনন্দ পায় এবং আনন্দ দান করে। গ্রামের স্বল্প স্বাক্ষর বা নিরক্ষর মানুষগুলো তাদের মানসিক চেতনার বশীভূত হয়ে নিজস্ব জীবন উদ্ভূত আবেগ মন নিয়ে অষ্টক গান রচনা করে। গ্রামীণ জীবনে পৌরাণিক বিভিন্ন কাহিনী শ্রবণ করে এবং নিজস্ব গার্হস্থ্য চিত্তের সঙ্গে ওই পৌরাণিক কাহিনীর সংযোগে সৃষ্টি করে অষ্টক গান। যে গান আজ সারা বাঙালির প্রাণের সংগীতমণ্ডল উদাস করা চৈত্রের বাতাসে আসা রুদ্রের উপাসনা সংগীতসংকীর্ণ ক্ষেত্রেই সকল সংস্কৃতির উদ্ভব হলেও কালের স্রোতে তা কালজয়ী হয়। মানুষের অন্তরে আনন্দ লহরী তুলে সে চিরকালীন আসন পায়।

অষ্টক গান নীলপূজা ছাড়া অন্য সময়ে গাওয়া হয় না। তবে বিভিন্ন অনুষ্ঠানের সময় সাময়িকভাবে দল গড়া হয়ে থাকে। অষ্টক গান নীল পূজার আনুষ্ঠানিক গান হলেও নীল পূজার সঙ্গে ধর্মীয় ব্যাপারে এর সরাসরি কোনো সংযোগ নেই। নীল পূজার ধর্মীয় অনুষ্ঠানের বাইরে থেকে গ্রামের মানুষ আনন্দ করার জন্য অষ্টক গানের দল তৈরী করে বাড়ি বাড়ি গিয়ে বেড়ায়। অষ্টক দলের কুশীলবরা সকলেই সারা বছর ধরে এর জন্য প্রস্তুতি নেয়, এমন নয়। তবে দলটি সংগঠনের একটা ধারাবাহিক প্রস্তুতি গ্রামের দুই একজন উৎসাহী মানুষ গ্রহণ করে। দলের যিনি প্রধান বা সাধারণত যিনি দলকে পরিচালনা করেন তিনি সারা বছরই কমবেশি গান রচনা করে থাকেন এবং দলের উৎকর্ষ সাধনে নিয়োজিত থাকেন। এই বয়স্ক ও উৎসাহী মানুষের প্রচেষ্টায় ও উৎসাহে গ্রামের বালক-বালিকারা নাচ-গানে অংশগ্রহণ করে (যদিও আগে পুরুষেরাই নারীর ভূমিকায় অভিনয় করতো)। বাঙালি জনমানসে শিব দুইভাবে বিরাজ করে এক লৌকিক শিব দুই অলৌকিক শিব। গানগুলি শুধুমাত্র লৌকিকগৃহী, ,লোভী,ভোজনবিলাসী,দরিদ্র শিব কে কেন্দ্র করে হতো তা নয় এখানে বিশ্বমঙ্গল মালা, নিমাই সন্ন্যাস,জেলের মেয়ে, সাবিত্রী সত্যবান, রাধাকৃষ্ণ বিষয় কালিকা কীর্তনের কোন কোন অংশ অভিনয় ও গাওয়া হয়। পালা অনুযায়ী কুশীলবেরা ভিন্ন ভিন্ন ভূমিকায় অংশ নেয়। অষ্টক গানের স্থায়ী দলের সংখ্যা খুব কম। বালক-বালিকারা বয়স বাড়ার সঙ্গে সঙ্গে সামাজিক নানা কারণে কয়েক বছরের মধ্যেই গানের জগৎ থেকে বিদায় নিতে বাধ্য হয়। এইভাবে বেশিরভাগ দলই তিন থেকে পাঁচ বছরের মধ্যে ভেঙে যায়। উৎসাহী ব্যক্তির প্রচেষ্টায় আবার নতুন দল গঠিত হয়। এই ভাবেই ভাঙা-গড়ার মধ্য দিয়ে অষ্টক গানের ঐতিহ্য বয়ে চলেছে। চৈত্র মাসে গাওয়া হয় বলে একে মধুমাসের গানও বলা হয়। গ্রাম-বাংলার রাস্তাঘাট এসময় শুষ্ক থাকে এবং নদী-নালাতে জলও খুব কম থাকতো তাই সহজেই গ্রাম-গ্রামান্তরে ঘুরে ঘুরে অষ্টক পরিবেশন করতে পারত।

অষ্টকের উৎপত্তিস্থল বাংলাদেশ। বাংলাদেশের কুষ্টিয়া,ঝিনাইদহ, চুয়াডাঙ্গা, ফরিদপুর,গোপালগঞ্জ প্রভৃতি জেলা অষ্টক পালার মূল চর্চা কেন্দ্র ছিল। দেশভাগের পূর্বে অবিভক্ত নদীয়া জেলার কুষ্টিয়া,মেহেরপুর প্রভৃতি মহকুমায় অষ্টক ব্যাপক জনপ্রিয় ছিল। দেশভাগের পর নদীয়া ও 24 পরগনা জেলায়

কুষ্টিয়া,মেহেরপুর ছাড়াও অন্যান্য জেলার উদ্ভাস্ত হিন্দুরা এসে বসবাস শুরু করতারা তাদের জীবনের সঙ্গে তাদের ঐতিহ্যবাহী লোকসংগীত গুলো সঙ্গে করে নিয়ে আসে ; ফলে পূর্ব আর পশ্চিম বঙ্গের লোকসংস্কৃতির মেলবন্ধন ঘটে।পশ্চিমবঙ্গের অন্যান্য জেলায় অষ্টক দেখা গেলেও দেশভাগের পর নবগঠিত নদীয়া জেলায় ও 24 পরগনা জেলায় অষ্টক ব্যাপক জনপ্রিয়তা লাভ করলো।লোকসংস্কৃতি বলয়ের মধ্যে স্থানান্তরিত লোকসংস্কৃতি বা 'ইমিগ্র্যান্ট ফোকলোর' রূপে অষ্টক একটি অসাধারণ লোক অভিকরণ শিল্প যার শিকড় রয়েছে গ্রাম বাংলার লোকজীবনের গভীরে।

অষ্টকের উদ্ভবকাল সম্পর্কে সঠিকভাবে জানা যায় না। অনুমান করা হয় চরকপূজা বা দেল উৎসবের সঙ্গে অষ্টক গান গাওয়া হয় তাই চড়ক পূজা প্রবর্তক অর্থাৎ শিবভক্ত বাণরাজার সময়ে অষ্টক গানের উদ্ভব। আবার দেল উৎসবে অষ্টক গানের প্রচারের তাৎপর্য এ প্রসঙ্গে উল্লেখ করা যেতে পারে। অন্যদিকে ক্ষেত্রানুসন্ধানে জানা গেছে অষ্টক গান প্রাচীন গান। নীল পূজার ধর্মীয় সংগীত শোলক গান থেকে এই গানের উদ্ভব হয়েছে। তবুও এ প্রশ্ন থেকেই যায়, কত প্রাচীন এই গান? শৈব সংগীতের উদ্ভব হঠাৎ একদিনে হয়নি। এখন আমরা যেসব শোলক গান শুনি, দেখি সেগুলি অর্বাচীন কালের। প্রাচীন এই গানগুলি লোকের মুখে মুখে গীত হওয়ার ফলে বিবর্তিত হয়ে তার প্রাচীনতা হারিয়ে ফেলেছে। জনরচিত চাহিদা অনুযায়ী যুগের সঙ্গে সঙ্গে ভাষার পরিবর্তন ঘটেছে, ফলে বিষয়ের প্রাচীনতা থাকলেও ভাষার ক্ষেত্রে তা থাকেনি। তুর্কি আক্রমণের পর যখন সমাজের নিম্ন শ্রেণীর দেবতা উচ্চশ্রেণীর বা বর্ণের মানুষের দ্বারা গৃহীত হয়েছিল তখন শিবভক্তি মূলক ধর্মীয় সঙ্গীত শোলক রচিত হয়েছিল। (তবে তাঁর পূর্বেও শোলক গানের অস্তিত্ব থাকতে পারে কিন্তু আমাদের হাতে তার কোন প্রমাণ নেই)। এইগান জনমানসে গভীর প্রভাব ফেলার ফলে যুবকবৃন্দ সম্যাসীর মত কষ্টকর ব্রত পালন না করে যতে আনন্দ অনুষ্ঠানে যোগ দিতে পারে তার জন্য এই দ্বিতীয় পদ অষ্টক গানের উদ্ভব। অষ্টক গানের প্রাচীন বা আদি রীতিটি তেরোশো পঞ্চাশ খ্রিস্টাব্দের মধ্যে জনমানসে আত্মপ্রকাশ করেছিল। দীর্ঘ পথ অতিক্রমের ফলে নানা বিবর্তনের মধ্য দিয়ে অষ্টক গান বর্তমানের অষ্টক গানে পরিণত হয়েছে।

অষ্টকের ইংরেজি প্রতিশব্দ OCTAVE. বাংলা অভিধানে অষ্টক মানে অষ্ট বা আট। অষ্টক শব্দের ব্যুৎপত্তি নির্দেশিত হয়েছে- বৈদিক অষ্টন শব্দের সাথে পরিণামার্থে বা বাণ যুক্ত করা। অর্থাৎ সাহিত্যিক বা সার্থক 'ক' প্রত্যয়ের ব্যবহারে সৃষ্ট অষ্টক শব্দ। অষ্টন-ক(কন) অর্থাৎ তৎপরিমাণ অর্থে অষ্টক। অষ্টন বৈদিক শব্দ, অর্থ-আট সংখ্যা বা অষ্ট। যোগাঙ্গ, বন্ধু, শিবমূর্তি, দিগ্গজ, সিদ্ধি, ব্যাকরণ, দিকপাল, নাগ, কুলাচার ও ঐশ্বর্য এদের প্রত্যেকটিই অষ্ট সংখ্যক এজন্য অষ্ট নামে খ্যাত। শিবমূর্তি একটি অষ্ট, অষ্টের সাথে কন প্রত্যয় প্রযুক্ত হয়ে শিবের মাহাত্ম্য বর্ণনা সমূহ অষ্ট বিভাগ যুক্ত শ্লোক বিদ্যা। শিব সংহিতায় শিবের স্তবস্ততি মূলক গীতকে বলা হয় শিবাস্টক।

আবার আটটি শ্লোক যুক্ত গান বা কবিতাকে বলে অষ্টক। সংস্কৃতে অষ্টক নামে এক শ্রেণির কাব্য আছে। কিন্তু নীলের গানের অষ্টকগুলি এই লক্ষণের মধ্যে আসে না। অষ্টক গানের মধ্যে আটটি শ্লোক বা স্তবকের কোন সংশ্রব নেই। অষ্টক গানের উপস্থাপনার আদি রীতি ছিল কৃষ্ণ ও অষ্টসখীর সংলাপ ও গান। এরা হল ললিতা, বাসুদেবী, ইন্দুরেখা, সুদেবী, চম্পকলতা, বিশাখা, সুচিত্রা ও তুঙ্গবিদ্যা-এই আটজন সাখির মধ্যে মধ্যমণিদ্বয় রাধা ও কৃষ্ণ। বৈষ্ণব রসশাস্ত্রে অষ্ট নায়িকার কথা বলা হয়েছে-অভিসারিকা, বাসকসজ্জা, উৎকণ্ঠিতা, খণ্ডিতা, বিপ্রলম্বা, কলহান্তরিতা, প্রোথিতভর্তৃকা। তাই অষ্ট নায়িকার প্রাধান্য থেকে অষ্টক নামকরণ হয়েছে বলে মনে করা হয়। ড. শশীভূষণ দাশগুপ্ত বলেছেন-"রাগানুরাগাতভাবে ভগবান শ্রীকৃষ্ণের অষ্টকালীন লীলার সুরণ হইল বৈষ্ণব সাধকগণের প্রধান সাধন।" এই লীলাগুলি হল-নিশান্তলীলা, প্রভাতলীলা, পূর্বাহ্ন-লীলা, মধ্যাহ্নলীলা, অপরাহ্নলীলা, সায়াহ্নলীলা, প্রদোষলীলা ও নৈশলীলা। অষ্টক গানের রাধাকৃষ্ণপালায় শ্রীকৃষ্ণের অষ্টক লীলার প্রকাশ দেখা যায়। স্থায়ীভাব রতি, হাস,শোক, ক্রোধ, উৎসাহ, ভয়, জুগুপ্সা ও বিস্ময় এই আট ভাব ও আটটি রস অষ্টক গানকে নাটকীয় করে তুলেছে। তাই বৈষ্ণবীয় মতে শ্রীকৃষ্ণের অষ্টকালীন লীলা, অষ্টনায়িকার প্রাধান্য, আটটি ভাব ও রসের মন্ডনেই অষ্টক গানের সৃষ্টি কোন কোন গান রচয়িতা অষ্টক গানকে 'অষ্টরসের' গান বলেও অভিহিত করেছেন।

কিন্তু অষ্টরসের সন্ধান পাওয়া গেলেও অষ্টরসের কারণেই এই গান অষ্টক হয়েছে তা বলা যায় না। অষ্টক সম্পর্কে কোন কিছু রচনা করতে গেলেই বিভিন্ন দিক থেকে অষ্টকের সমার্থ খোঁজবার প্রয়াস চালিয়েছেন। তবে আট চরণ বা আটজন গায়ক-গায়িকার সমাবেশে অষ্টক নয়; শিবাস্টক, গল্পাস্টক, নাগাস্টক প্রভৃতির শেষের এই অষ্টক থেকেই এই নামটি গ্রহণ করা হয়েছে সে বিষয়ে সন্দেহ নেই।

অষ্টক নৃত্য গীত সমৃদ্ধ এক লোকনাট্য ধারা। অষ্টকের কাহিনী লোকপ্রিয়, চরিত্র কাহিনী নির্ভর, সংলাপ বা উক্তি- প্রত্যুক্তি চরিত্র অনুযায়ী, ভাষা সহজ সরল। গীতি, নৃত্য, স্বল্প সংলাপ ও লৌকিক বাদ্যযন্ত্রের ঐকতানের মাধ্যমে অষ্টক পরিবেশিত হয়, তাই অষ্টককে লোকনাট্য (Folk Drama) বলা যায়। অষ্টক দলে মূলত সরকার বা গান রচয়িতা বা কথক, মাস্টার বা সূত্রধর, পুরুষ চরিত্র, মহিলা চরিত্র, ভাড়া, বিবেক প্রভৃতি চরিত্র থাকে। অষ্টক গান পরিবেশনে মূলত তিন রকমের সুর দেখা যায়- চড়াসুর, ভাটিয়ালি সুর, কীর্তনের সুর। অষ্টক গানের কুশীলবরা অষ্টক গান পরিবেশনের সময় মূলত তিন রকমের নীত পরিবেশন করে-ধান মাড়াইয়ের ঠাট, টেকিতে ধান ভানা ইঙ্গিত ও তোহাই তালের নৃত্য। বাদ্যযন্ত্র হিসাবে ব্যবহৃত হয়-ঢাক (লুপ্ত), কাসি(লুপ্ত), জুড়ি, ঢোলক, হারমোনিয়াম, দোতারা, বেহালা, আড়বাঁশি ও পাতার বাঁশি।

হেলেঞ্চা (উত্তর 24 পরগনা) বিজয় কৃষ্ণ মন্ডলের নৌকা বিলাসের নাম 'যমুনা মিলন'। পালাটির কিছু নিম্নরূপ-

ঢাক - মাঝি ভাই আমাদের পার করে দ্যাও
আমরা মথুরার হাটে যাব।

সখীগণ - ওহে নবিন কাণ্ডারী
তোমার নাম জিজ্ঞাসা করি-2
শীঘ্র করে পার করে দাও মোদের সহেনা দেরি।।

সখীগণ - আমরা ব্রজনাগরী
দুধের ভাড়া মাথায় করি-2
মথুরার হাটে যাব মোদের সহেনা দেরি।।

কৃষ্ণ - আমার নাম কালীচরণ
খেয়া দিচ্ছি অনুক্ষণ-2
সবাইকে পার করিতে পারি যদি হও এক মণ

কৃষ্ণ - তোমরা দাঁড়াও ওই কূলে
আসি নৌকার জল ফেলে-2
জলে বোঝাই থাকলে নৌকা বাইলে কি চলে।।

সখীগণ - ওরে নাবিক আমাদের পার করে দাও
আমরা মথুরার হাটে যাব

কৃষ্ণ - পার হবে সখি আমার নৌকায়
কিন্তু এক মগের বেশি ধরে না।

সখী - আচ্ছা নাবিক আমাদের কোন সখী যদি
এক মগের বেশি হয়
তাহলে সে কি পারে যাবে না?

কৃষ্ণ - হ্যাঁ, সেও পারে যাবে তবে কেমন ভাবে
শোনো- (সংলাপ)

গান - শুকাইয়া নেবো গো
কৃষ্ণ প্রেমের অনল জ্বলে
শুকাইয়া নেব গো।।

সখী - আচ্ছা তা তো বুঝলাম আবার কোন সখী
যদি এক মগের কম হয়,
তাকে কেমন করে করে নেবে শুন?

কৃষ্ণ - সে ওপারে যাবে তবে কিভাবে শোন- (সংলাপ)

গান - ভিজাইয়া নিবো গো।।
কৃষ্ণ প্রেমের বারিধারায় ভিজাইয়া নিবো গো।।

.....

কৃষ্ণ - (সংলাপ) আট আনা মানে?

সখী - (সংলাপ) আট মানে মানে বুঝলে না?
আট মানে আধুন্নি।

কৃষ্ণ - আধুন্নি নেই না, ভক্ত পদো ধূলি বিনে
আধুন্নি নেই না।

সখী - ওহে মাঝি দয়া করে আমাদের পার করে
দাও কত নেবে বলো?
নয় আনাতে হবে? (সংলাপ)

কৃষ্ণ - আমি মাঝি নয় না
বহু দিনের পুরানা
আমি মাঝে নয় না।

সখী - ওহে মাঝি আমাদের শীঘ্র পার করে দাও
আমাদের হাটের বেলা বয়ে যান।(সংলাপ)

কৃষ্ণ - সব সখীকে পার করিতে নিব আনা আনা,
রাধিকার পার করিতে নিব কানের সোনা।

.....

সখী - মরা গাঙে রেখে নাও

হেসে হেসে কথা কও,
তুমি আবার কেমন কর্ণধারা
ও মাঝি গো- ফ্রোখে বলে বড়াই বুড়ি
পাটনি জাতের স্বভাব ভারি
কোন সাহসে প্রেম করতে চাও।

কৃষ্ণ - সর্বনাশ হয়েছে সখী (সংলাপ)

সখী - কি হয়েছে মাঝি? (সংলাপ)

কৃষ্ণ - সারা আকাশ কালো মেঘে ছেয়ে গেছে। (সংলাপ)

সখী - এখন কি উপায়ে মাঝি (সংলাপ)

কৃষ্ণ - উপায় একটাই আছে। যদি তোমাদের ওই
মাঝের সখী বসনখুলে যমুনার জলে ফেলে
দিতে পারে তাহলে হয়তো মেঘ কেটে যেতে
পারো (সংলাপ)

কৃষ্ণ - কি হলো লজ্যা (লজ্যা) করছো বলি ভবে
আসার সময় কয়খানা বসন পরে এসেছি
তারপর যাবার সময়ই বা কয়খানা যেতে
পারো (সংলাপ)

সখী - কি এত বড় কথা?
আমাদের মাঝের সখীর নীল বসন দেখে
যদি আকাশে মেঘ হতে পারে, তবে তোমার
কাল অঙ্গ দেখতেও তো আকাশে মেঘ হতে
পারে, এসো তোমার কালো অঙ্গ সাদা করে
দি। (সংলাপ)

গান - দে দে মাথায় ঘোল ঢেলে দে, কাল অঙ্গ সাদা
করে দে, দে দে মাথায় ঘোল ঢেলে দে।

কৃষ্ণ - কি এত বড় অপমান, দেখাচ্ছি মজা! (সংলাপ)

গান - আমার তরী আমি ডুবাইয়া দিব
এবার তোদের জল খাওয়াবো
আমার তরী আমি ডুবাইয়া দিব।

সখী - তরী না ডুবিলো (সংলাপ)

গান - রাধা কৃষ্ণের মিলন হইল ওই মধ্য যমুনায়।

রাধার সঙ্গে যে পুরুষটির প্রাণের যোগ, সেই এক হাট লোকের মাঝে রাধার বসন খুলতে বলছে তার কারণ রাধার বসন দেখেই নাকি মেঘের
আনাগোনা। পালাকারেরা যখন পালা সৃষ্টি করেন সেখানে রাধাকৃষ্ণের কথায় ভক্তির ভাব প্রায় অদৃশ্য। বিভিন্ন পালাকারের বর্ণনায় এই নৌকা বিলাস পালা ভিন্ন ভিন্ন
ভাবে আলোচিত হলেও সকলের পালাতেই মূলত চারটি বিষয় আছে-

রাধা অষ্টসখী নিয়ে যমুনা পারে আসে কৃষ্ণকে বলে ওপারে পৌঁছে দিতে অন্য সখীদের বেলা এক আনা করে হলেও চলবে কিন্তু রাধার বেলায় তার (কৃষ্ণের) কানের
দুল চাই। রাধার বসন খোলার বায়না করে কৃষ্ণ, রাধার জন্ম কৃষ্ণের জন্য। আর কৃষ্ণ বলতেই পারে সখীদের আগে পার করে দেওয়ার কথা। রাধার জন্য কৃষ্ণের
হৃদয়ে একটু বেশি জায়গা থাকবে, রাধাকে বসন খুলতে বলবে-কৃষ্ণকে বেশ মানায়। কিন্তু কৃষ্ণের মাথায় ঘোল ঢেলে দেওয়ার সাহস গ্রাম্য সখীদের-একেবারেই
বেমানান। রাধা সর্বদাই নিবেদন করার জন্যই ব্যস্ত থাকবে। রাধা অবলা নারী। সে দুখে জল মেশাবে, ধান মাড়াই করবে, টেঁকি পাড়বে, সে বাঁপি খুলে লোকের কেচ্ছা
রটাবে, সর্বোপরি সে প্রেম করবে-এইতো আমাদের সমাজ-এইতো রাধা, আমাদের পাশের বাড়ির মেয়েটি। তা সে যে পালাকারই রূপদান করুক না কেন।

নৌকাবিলাস পালা (নাটক) অষ্টসখীর নদী পার করে দেওয়ার অনুরোধ দিয়ে শুরু হয়। এটা আসলে পালার (Exposition) উপস্থাপনা। আর কৃষ্ণ যখন
অষ্টসখী কে পার করে দেওয়ার বিনিময়ে নানারকম ফতোয়া জারি করে তখন পালার (নাটকের) (Climax) বা চূড়ান্ত উত্থান হয়। সেই সময় অষ্টসখীর সঙ্গে কৃষ্ণের
Clash হয় আবার যখন তাদের মধ্যে Mitual হয় তখন (Return) বা আবর্তন ঘটে নাটকের। নৌকা বিলাস গল্পটাকে কেন্দ্র করে যখন বিভিন্ন পালাকারের পালা

পরিবেশন করে তখন তাদের স্ব-স্ব শিল্প সত্তার প্রকাশ পাওয়া যায়। এখানে যে রাখা এসেছে সে এসেছে পুরুষের হাত ধরে অর্থাৎ কৃষক যখন রাখাকে বসন খুলতে বলবে তখন রাখা লজ্জায় রাঙ্গা হয়ে যাবে? না অপমানিত হবে? এখানেই শিল্প রসায়ক হয়ে ওঠে। কাব্য সৃষ্টি ছিল, গ্রাম্য সরল লোকদের তার কিয়দংশ মনে মনে ভালো লাগলো, ভালো নাটক করবে। ভাবনার মূলে রয়েছে স্বজনদের নিয়ে একটু আনন্দ, দুঃখ শ্রোতের বাইরে একটু শান্তি।

সত্তরদশকের পূর্বে ও পরে পূর্ব বাংলায় যখন অষ্টক অভিনীত হতো তখন থার্ড থিয়েটারের বৈশিষ্ট্য গুলি প্রাধান্য পেত। খোলা আকাশের নিচে অভিনয় আলো সেট মাইক্রোফোন দিয়ে এ নাটকে বাস্তবের বিব্রম সৃষ্টি করত। নাট্যমূলক ও পরবর্তী সময়ে পেশাগতভাবে যারা অষ্টক পরিবেশন করতো তাদের অনেকেই মঞ্চ, আলো, পোশাক, সেট-সেটিং ও মাইক্রোফোনের সাহায্য নিত। তবে অষ্টক গানে 'লো ল্যাঙ্গুয়েজ', 'গ্রেট ট্র্যাডিশন' ভীষণভাবে চোখে পড়ে।

অষ্টক গান দিনে ও রাতে পরিবেশন করা হয়। অষ্টকের শিল্পীরা অষ্টক পরিবেশনের আগে মুখে পুরু রং মেখে সাজেন। আর সাজার জন্য দেশজ উপকরণ ভূষাকালি, পাউডার, সিন্দুর, আলতা ইত্যাদি ব্যবহার করে এবং পাট দিয়ে শিবের জটা তৈরি করতো। বর্তমানে জিংক অক্সাইড, ফেসপাউডার, আইব্রো পেন্সিল, লিপস্টিক ইত্যাদি দিয়ে সেজে অষ্টক শিল্পীরা বাড়ি বাড়ি ঘুরে অষ্টক গান শুনিয়ে বেড়ায়। প্রতিটি বাড়িতে একখানা করে গান গাওয়া হয়। তবে কোন কোন বাড়িতে দর্শকের অনুরোধে একাধিক গান যে গাওয়া হয় না এমন নয়। অষ্টক গানের আসর চলমান তা বোঝাই যাচ্ছে। তাই অষ্টক গানের দর্শকরাও চলমানতার অষ্টকের দলের সঙ্গে বাড়ি বাড়ি ঘুরে অষ্টক গান দেখে ও শোনো অষ্টক গান সকাল থেকে দুপুর, আর বিকেল থেকে রাত এগারোটা বারোটা পর্যন্ত হয়। অষ্টক গানের আসর রচনা ও তাৎক্ষণিক। এই গানের দিনের ও রাতের আসরের বিশেষ পার্থক্য থাকে না। উভয় ক্ষেত্রেই দর্শকদের সামনে ও দুপাশে রেখে আসল রচনা করতে হয়। উঠানের উত্তর দিকে গায়কদের জন্য মাদুর বিছানো হয়, মাদুরে গায়করা বিশ্রাম নেয়। আবার কখনো কখনো অষ্টকের দর্শকগণ চারপাশে গোল হয়ে দাঁড়ায় এবং তাদের মাঝখানে অষ্টক দল তাদের পালা উপস্থাপন করলে অষ্টকের ক্ষেত্রে শিল্পী, বাদ্যযন্ত্রী, অভিনয় সহায়ক ব্যক্তিবৃন্দ এমনকি উপস্থিত দর্শক-বৃন্দ পর্যন্ত অষ্টক অভিনয়ে অংশগ্রহণকারী হিসেবে একাকার হয়ে যায়। তবে মেয়েরা সাধারণত দুই পাশের ঘরের বারান্দা থেকে অষ্টক গান শোনো অষ্টক গান বাড়ি বাড়ি ঘুরে হওয়ায় চৈত্র মাসের প্রচণ্ড দাবদাহে বেশিরভাগ বয়স্ক পুরুষ ও মহিলারা গান শোনার সুযোগ পায় না। তাই রাতে কোন সম্ভ্রান্ত লোকের বাড়িতে বা উন্মুক্ত খোলা আকাশের নিচে অষ্টকের আসর বসলে সেখানে গিয়ে তারা অষ্টক গান শুনতে পারে। এই অনুষ্ঠান চলে সন্ধ্যা থেকে মধ্যরাত পর্যন্ত। এখানে সকলের প্রবেশ অব্যাহত। কোনরকম ভেদাভেদ নেই। এমনকি এই অষ্টক গানের শ্রোতা হিসেবে সকল ধর্মের লোককে দেখা যায়। চৈত্র মাসের মনোরম বাতাসে অষ্টক গানের সুর দূর-দূরান্তে ছড়িয়ে পড়ে। সেই সুর শুনে সকল ধর্মের বর্ণের শ্রোতার অষ্টক গান শুনতে হাজির হয়।

অষ্টক নীল বা শিবকেদ্রিক গান হওয়া সত্ত্বেও দু-একটি ছাড়া শিব বিষয়ক গান পাওয়া যায় না বললেই চলে। তবুও পৌরাণিক হরগৌরী বা কৃষ্ণ লীলার প্রেক্ষাপটে অষ্টক পরিবেশিত হয়। অষ্টক গানের বেশিরভাগ অংশ জুড়ে রয়েছে রাখা কৃষ্ণের কাহিনী। রাখা কৃষ্ণের কাহিনী প্রাধান্য পেলেও পুরাণকাহিনী থেকে শুরু করে বর্তমান সমাজ জীবনের নানা কাহিনী অষ্টক গানে গৃহীত হয়েছে। অষ্টক গানে দেখা যায়-রাখাকৃষ্ণ বিষয়ক কাহিনী, রামায়ণের কাহিনী, মহাভারতের কাহিনী, পুরাণ কাহিনী, মনসামঙ্গলের কাহিনী, বৈষ্ণব গানের কাহিনী, হরগৌরী বিষয়ক কাহিনী, বন্দনা বিষয়ক কাহিনী, তীর্থস্থান বিষয়ক কাহিনী, স্বদেশ প্রেম মূলক কাহিনী, বর্তমান সমাজ বিষয়ক কাহিনী ইত্যাদি।

অষ্টক শুধু গান নয়। নৃত্য, সঙ্গীত ও অভিনয়ের সমাহার অষ্টক গান। তাই অষ্টককে লোক অভিকরণ শিল্প বলা হয়। অষ্টকের গানগুলি পালাকারে গাওয়া হয়। শ্রীকৃষ্ণ ও অষ্টসখীর ভূমিকায় বা অন্যান্য চরিত্রে গ্রামের কিশোর কিশোরী অংশ গ্রহণ করে। সাধারণত পাঁচ-ছয়জন গায়ক-গায়িকা একটি দলে থাকে। এছাড়া থাকে একজন মাস্টার, একজন সরকার, একজন ঢোলবাদক, আড়বাঁশি বাদক, জুরি বাদক কয়েকজন দোহার। মাস্টারের কাছে থাকে মূলত হারমোনিয়াম। সরকার মুখে মুখে গানের কথা উচ্চস্বরে পাঠ করে গায়ক-গায়িকাদের উচ্চস্বরে পাঠ করে গানের সুর-তাল ধরিয়ে দেয়। যাত্রা গানের মত কুশীলবগণ পোশাক পরে ঘুরুর পায়ে নাচ। অষ্টক শিল্পীরা সারিবদ্ধ ভাবে দাঁড়িয়ে সামনের দিকে ঝুঁকে পায়ে তাল রেখে এগিয়ে পিছিয়ে নাচতে থাকে। এদের ডান হাতের তর্জনীতে একটি রঙিন রুমাল গিট দিয়ে বেঁধে দেওয়া হয়। অষ্টক গানে তোহাই তালের নৃত্য, ধান মড়াইয়ের ঠাট কখনো টেকিতে ধান ভানার ইঙ্গিত ফুটে ওঠে। অষ্টকের আট মাত্রার কাহার বা কার্ফা তাল সদা সর্বদা প্রযোজ্য। অন্য কোন তাল ব্যবহার অষ্টকের অঙ্গহানি বলে বিবেচনা করা হয়।

ধিনা/ধিনা/ধিনা। এটাকে বলা হয় এক তোহাই

ধিধিনা/ধিধিনা/ধিনা। এই তোহাইকে বলা হয় ডবল বা দ্বিত্ব তোহাই।

তোহাইতে সব শিল্পীকে একক মুদ্রায় তিনবার ঘুরে পা ফেলে দাঁড়াতে হয়। অতঃপর যে লয়ে গান চলছিল তার দ্বিগুণ লয়ে বাজনার তালে ঘুরুর পায়ে সমস্ত অংশগ্রহণকারী নৃত্য পরিবেশন করে। দুই ফেরত নৃত্য হলে আবার তিনটি তোহাই পড়ে এবং তুক গীত বা অভিনয় হতে থাকে। অষ্টকের পালাগুলি খুব ছোট ছোট হয়। তবুও এর মধ্যে একটা কাহিনী থাকে। উক্তি-প্রত্যুক্তি মূলক গানে স্ব-স্ব ভূমিকায় গায়ক-গায়িকারা সরলরেখা থেকে এগিয়ে এসে নৃত্য সহযোগে গান করে। এইভাবে নাচ গান অভিনয় ও বাদ্যযন্ত্রের সুসংহত রূপায়ণে অষ্টক গানের পালা শেষ হয়। তাই অষ্টক একটি মিশ্র শিল্প।

অষ্টকের শিল্পীরা রঙিন শাড়ি কাপড় পোশাক হিসাবে ব্যবহার করে। আগেকার সমাজ পরিবেশে মেয়েরা অষ্টক গানের অভিনয় করতে পারত না। শুধুমাত্র পুরুষেরা অষ্টক পরিবেশন করত। অধিকাংশ পুরুষ চরিত্র খালি গায়ে তার ভূমিকায় অবতীর্ণ হত। কিন্তু যেহেতু নারী চরিত্রে পুরুষকে নারী সেজে অভিনয় করতে হতো সে জন্য নারী চরিত্রের ক্ষেত্রে সাজসজ্জার প্রয়োজন ছিল। বেশি পুরুষ নারী চরিত্রের অবতীর্ণ হলে মাথায় পরচুলা ও বক্ষে কাচুলি ব্যবহার করা হতো। পরচুলার সংস্থান না হলে মাথায় ঘোমটা দিয়ে বেঁধে রাখা হতো যাতে নাচের সময় ঘোমটা খুলে না যায়। শুধুমাত্র পুরুষেরা অষ্টক পরিবেশন করত বলে অষ্টক গানের সুরও থাকতো বেশ চড়া। অনেকের মতে এটা অষ্টকের মূলসুর। বর্তমান সময়ে অষ্টক গানের নারী চরিত্রে রূপদান করতে বহু বালিকা কিশোরী ও নারী এগিয়ে এসেছে। ফলে পুরুষকে নারী সেজে প্রায়শই অভিনয় করতে হয় না। এই কারণে অষ্টকের সুরে কীর্তন ও ভাটিয়ালী সুরের প্রভাব লক্ষ্য করা যায়। তবে সবক্ষেত্রে একথা প্রযোজ্য নয়। অধিকাংশ ক্ষেত্রে পুরুষকে নারী সেজে অভিনয় করতে হয়। অষ্টক গানের শিল্পীরা বা গায়ক-গায়িকারা যাত্রার মত অঙ্গ সঞ্চালন করে। পালায় প্রয়োজনে বিভিন্ন রকম উপকরণ ব্যবহার করে। টিনের তলোয়ার, কাপড় দিয়ে বানানো গদা, বাসের বাখারিতে রঙিন সুতো বেঁধে ধনুক, তির, কাগজ দিয়ে তূণ তৈরি করে ব্যবহার করা হয়।

প্রথমদিকে অষ্টক গান ও শোলক গানের বাদ্যযন্ত্র একই রকম ছিল। কারণ অষ্টক গান শোলক গানের একটি শাখা। পরবর্তী সময়ে অষ্টক গান নিজেই স্বতন্ত্র লোকসংগীত রূপে প্রতিষ্ঠিত হয়। অষ্টক গানের প্রাচীন বাদ্যযন্ত্র ঢাক কাসি ও জুড়ি। পরবর্তীকালে যুক্ত হয় দোতারা, বেহালা, সারেঙ্গি, আড়বাঁশি, হারমোনিয়াম। কিন্তু

বর্তমানে ঢাক ও কাসি পরিত্যক্ত হয়েছো অষ্টক গানের প্রধান বাদ্যযন্ত্র ঢোলক, হারমোনিয়াম ও জুড়ি এই তিনটি বাদ্যযন্ত্র ছাড়া অষ্টকের দল তৈরি হয় না। তবে সম্প্রতি অষ্টকের ক্ষেত্রে পাশ্চাত্যের কনটেন্ট নামক সুর যন্ত্রের ব্যবহার লক্ষ্য করা গেছে। যদিও পূর্বে তাল যন্ত্র হিসেবে ঢাক মুখ্য ছিল-

"ঢাকেতে পড়িল বাড়ি সজনে ফুটে যায়।

অষ্টক হইল শেষ বছর বিদায়া।"

অবিতস্ত বাংলাদেশে এই বিশেষ শ্রেণির লোক- সংস্কৃতির উদ্ভব হলেও কালে কালে তা আশেপাশের দেশে ছড়িয়েছো অষ্টক গান মুখে মুখে রচিত বলে রচয়িতার নাম যেমন পাওয়া যায়নি তেমনি এ গান অবিকৃত থাকেনি। প্রামাণিক কোন গ্রন্থে গ্রন্থবদ্ধ না হওয়ার কারণে অষ্টকের পাঠান্তর ঘটেছে বিভিন্নভাবে। কিস্তি মূল এখানে একই রীতিতেই সর্বত্র প্রকাশিত ও পরিবেশিত হয়। এখানেই অষ্টকের বিশেষত্ব।

অষ্টক গান মানব সমাজের অবিচার, অসঙ্গতি, অন্যায়, অত্যাচার, ছলনা, বঞ্চনা, দুঃখ, বেদনাময় মানব জীবনের প্রতিধ্বনি। নানা অভিযোগ, আক্ষেপ, আশা-আকাঙ্ক্ষা অন্যান্য লোকসংগীতের মত অষ্টক গানেও সুলভ। কিন্তু এই কথাগুলো খণ্ড হয়ে, সংকীর্ণ হয়ে সরাসরি আসে না- আসে বাঁকা পথে রূপকের মাধ্যমে সংকেতের মাধ্যমে সামাজিক পরিমণ্ডলে অষ্টক গান বিকাশ লাভ করায় বিভিন্ন কাহিনীর অন্তরালে বাস্তব জীবনের দুঃখ বেদনাই ফুটে উঠেছে। গান গুলি পর্যালোচনা করলে দেখা যাবে লোক কবিগণ সমাজ জীবনের পক্ষে দাঁড়িয়েই অষ্টক গান রচনা করেছেন।

অষ্টক গান মূলত কৃষক শ্রেণীর গান। অষ্টক গানের শিল্পীরা বেশিরভাগই দরিদ্র কৃষক মজুর। অষ্টক শিল্পীরা ছিল মূলত নমঃশূদ্র, মাহিয়া, সর্দার, তাঁতি সম্প্রদায়ের। কিস্তি সংখ্যা কম হলেও কিছু বণহিন্দুরাও অষ্টকে অংশ নিতো। তবে এখানে অষ্টক গানের প্রধান পৃষ্ঠপোষক নমঃশূদ্র জাতি ও সমগ্র কৃষক সম্প্রদায়। চৈত্র মাসে কৃষকদের কাজকর্ম প্রায় থাকতোই না। তাই দরিদ্র কৃষক বা ক্ষেতমজুরেরা অষ্টক গানের দল নিয়ে বেরিয়ে পরতো কিছু রোজগারের আশা। যদিও আয়টা মুখ্য উদ্দেশ্য ছিলো না, ছিলো চৈত্র মাসের অবসর সময়ে আনন্দে মেতে ওঠা।

বর্তমানে অষ্টক গানের শিল্পীদের অবস্থা খুবই করুণ। দেশভাগের ফলে নিম্নবিত্তের অধিকাংশ মানুষ নিঃশ্রম ও রিক্ত অবস্থায় এদেশে এসে উদ্রাস্ত শিবিরে হাজির হয়েছিল। তাদের অধিকাংশই শহরে দিনমজুর কিংবা গ্রামে ফিরে ক্ষেত মজুরের কাজে যোগ দিয়েছিল। এই সকল ক্ষেতমজুরেরাই ছিল মূলত অষ্টক গানের গায়ক সমাজ। খেতমজুর, নিম্ন কৃষক, মধ্য কৃষক শ্রেণীর প্রৌঢ়, যুবক-যুবতীরাই অষ্টক গান গেয়ে বেড়াতো। কিস্তি বর্তমানে এদের সারা বছরই নানা ধরনের কাজকর্ম থাকে। তাই তারা এখন আর অষ্টক গান পরিবেশনে আগ্রহ দেখায় না।

একসময় চৈত্র মাসের সংক্রান্তিতে গাজন-চড়ক নীল পূজা উপলক্ষেই অষ্টক গান হত। কিন্তু বর্তমানে এই সময় অষ্টক গান হলেও গ্রামে প্রায়ই অষ্টক গানের আয়োজন হয়। এমনকি লোকসংস্কৃতি উৎসবে রাজ্যের নানা স্থানে অষ্টক নাচ-গান পরিবেশিত হয়। কিন্তু অষ্টক শিল্পীদের শ্রীবৃদ্ধি তুলনায় তা নগণ্য। তাই অষ্টক শিল্পীদের সামাজিক ও অর্থনৈতিক শ্রীবৃদ্ধির জন্য সরকারের পক্ষ থেকে ব্যাপক উদ্যোগ নেওয়ার পাশাপাশি ব্যক্তিগত ও প্রাতিষ্ঠানিক উদ্যোগ নেওয়ার প্রয়োজন। তাহলেই আমাদের ঐতিহ্যবাহী লোকসংস্কৃতি অষ্টকের ভিত সুদৃঢ় হবে।

ধর্মীয় ভাব, পূজানুষ্ঠান, বিশ্বাস-সংস্কার, সাম্প্রদায়িক সম্প্রীতি প্রভৃতি মূল্যবোধগুলো অষ্টক গানে বিরাজমান। লোকসংস্কৃতির সঙ্গে অঙ্গাঙ্গিভাবে জড়িত 'ট্র্যাডিশনাল রিচুয়াল'। অষ্টক গান আগে যে খুব সুখের ছিল এমন নয়। আবার এখানে যে সুখে আছে তাও নয়। কিন্তু কিছু মানুষ এই ঐতিহ্যকে বাঁচিয়ে রাখার জন্য আগেও ছিল এখানে আছে। যারা আপন সংসারের ক্ষতির কথা না ভেবে শুধুমাত্র জনমনোরঞ্জনর জন্য বছরের-পর-বছর বাংলার - বাঙালির এই সাংস্কৃতিক ঐতিহ্যকে এগিয়ে নিয়ে চলেছেন। এই মানুষেরা শুধুমাত্র ইতিহাস নয় বাংলার নিজস্ব সংস্কৃতির উৎসাহদাতা হিসাবেও চিরকাল স্মরণীয় হয়ে থাকবেন। সমাজে সব সময় এই ধরনের উৎসাহিত ব্যক্তির আবির্ভাব ঘটে না। তাই অষ্টকের অগ্রগতির জন্য এই রকম উৎসাহী ব্যক্তির আবির্ভাব আমাদের কাম্য।

এখন প্রশ্ন একটাই। অষ্টককে কি আমরা টকিয়ে রাখতে পারব? নাকি মিশে যাবে কালের অতল স্রোতে। বর্তমান মাস মিডয়ার যুগে অষ্টক গান টকিয়ে রাখা সত্যিই কঠিন। কম্পিউটার, ইন্টারনেটের যুগের সঙ্গে পাল্লা দেওয়া অষ্টকের পক্ষে সম্ভব নয়। কিন্তু তরুণ প্রজন্মের হাতে পড়ে বাঙালি জাতির ঐতিহ্য বহনকারি এই অষ্টক গান হবে আরও আত্মবিশ্বাসী আরো সুস্থ আরও সচেতন সৃষ্টি এই আসা কঠিন হলেও অসম্ভব নয়। তাই এই সচেতন সৃষ্টির রেনুকে বাঁচিয়ে রাখার জন্য আমাদের সচেতন থাকতে হবে। বাঙালি জাতির ঐতিহ্যবাহী সংস্কৃতির সঙ্গে সমাজের আত্মসামাজিক দিকটিকেও তুলে ধরতে হবে। আমাদের নজর দিতে হবে তরুণ প্রজন্ম যাতে পরিপূর্ণভাবে আত্মনির্ভরশীল হয়ে অষ্টক সাধনায় নিয়োজিত হতে পারে। তবে খেয়াল রাখতে হবে অষ্টক যেন তার ঐতিহ্যগত মূল বৈশিষ্ট্য থেকে সরে না আসে।

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4. বিশ্বাস, তপন কুমার, লোক অভিকরণ শিল্প, অনুপম প্রকাশনী, ঢাকা, প্রথম সংস্করণ, ফেব্রুয়ারি 2011।
5. মন্ডল কাকলি (সম্পা:) লোকদর্পণ, পুস্তক বিপণি, প্রথম বর্ষ, প্রথম সংখ্যা, 2003।
6. চৌধুরী, ড. দুলাল (সম্পা:) বাংলার লোকসংস্কৃতির বিশ্বকোষ, আকাদেমি অফ ফোকলোর, কলকাতা, প্রথম প্রকাশ, 2004 খ্রী., 1410 বঙ্গাব্দ।
7. মন্ডল, চঞ্চল ও বিশ্বাস, প্রফেসর তপন কুমার, লোকনাটক অষ্টক, ব্যঞ্জনবর্ণ, প্রথম প্রকাশ, জানুয়ারি 2016।
8. ভট্টাচার্য, ড. গৌরীশংকর, বাংলার লোকনাট্য সমীক্ষা, রবীন্দ্রভারতী বিশ্ববিদ্যালয়, দ্বিতীয় প্রকাশ, 22 শে শ্রাবণ 1407।
9. ঘোষ, ড. অজিত কুমার, বাংলা নাটকের ইতিহাস, চতুর্থ সংস্করণ, সেপ্টেম্বর 2014, আশ্বিন 1421।

25. প্রাচীন ভারতের শ্রেষ্ঠপটে লিঙ্গ-বৈষম্যের এক রূপরেখা

ড. সোমনাথ কর

সহকারী অধ্যাপক, দর্শন বিভাগ

রানাঘাট কলেজ, রানাঘাট

পৃথিবীর বয়স হল অনেক। মানুষের তৈরী সভ্যতারও বয়স কম হল না। অন্য দেশের সভ্যতার কথা ছেড়েই দিই, আমাদের ভারতবর্ষের সভ্যতার কত হাজার বছর বয়স, তাও ঠিক করে বলা শক্ত। কেননা, পুরাণ মহাভারত পড়লে দেখি যে, তাতে অনেক সময় অনেকে বলেছেন, পুরাকালে এই রাজার সময়ে এই প্রকার উদ্ভব হয়, এই মূনি এই কথা বলেন, এই ঋষি এই বলেছিলেন ইত্যাদি ইত্যাদি। তাতে মনে হয় আমাদের এই ভারতবর্ষের সভ্যতাও যেন অজানা কাল থেকে চলে আসছে।

এইসব শাস্ত্র অনুশাসন ও বহুযুগের সমাজের ধর্মের ইতিহাস ভারতবর্ষের মানুষের শ্রুতি, স্মৃতি ও পুঁথিতে ছিল। অর্থাৎ মানুষ কানে শুনে মনে রেখেছিল, পুঁথিতে লিখে রেখেছিল। এই অনুশাসন ও নীতি যুগে যুগে বদলেছে এবং সমাজও চলার পথে পথে নতুন নতুন মত ও আচার ব্যবহারকে সাধী করে নিয়েছে। এখনো সেই ভাবেই তার গতিধারা চলছে, কখনো গ্রহন কখনো বর্জন করে। কিন্তু আমরা ভালো করে একটু ভাবলেই দেখতে পাব তার মূল কাঠামোটা প্রায় ঠিকই আছে। অর্থাৎ ঋগ্বেদে দেখলে জগতের অন্য অনেক সভ্যতার মতোই এই সভ্যতা এবং সমাজ যদিও গড়ে উঠেছে পুরুষ এবং নারী উভয়কে নিয়েই, কিন্তু তাতে পুরুষই শাসক, অনুশাসক, নীতিকার, সমাজপতি, পরিবারের গোত্রের প্রভু যা যা বলা যায়, যে সংজ্ঞা দেওয়া যায় তার সবই।

আজও নানা শাস্ত্র-সংহিতাকারের বহু বিধি নিষেধের ধারার সঙ্গে মনুসংহিতার প্রসিদ্ধ বিধান- পিতা কৌমার্যে, ভর্তা যৌবনে এবং পুত্র বার্ষক্যে রক্ষণাবেক্ষণ করবেন, ব্যবস্থা শেষে ‘ন স্ত্রী স্বাতন্ত্র্যমর্হতি’ এই শ্লোকটি নারীর যেকোন অধিকারের দাবির বিপক্ষে প্রামাণ্য বলে গণ্য করা হয়ে থাকে।^১ অর্থাৎ সেই সকাল থেকে আজও মেয়েরা ‘মানুষ’ নয় মেয়েমানুষ, সোজা কথায় পুরুষদের সম্পত্তি, দায় এবং ভার, ঘটিবাটির মতো যাকে দান করা, ত্যাগ করা যায়, বহন করতে হয়। মানুষ মনে করে তাদের কোনো মৌলিক অধিকার দেওয়া হয়নি, হয়তো দাবিও মনে নেওয়া হয়নি। আশ্চর্য লাগে এই যে, ব্যক্তিগত এবং সমষ্টিগতভাবেও এই সব বিধিনিষেধ মেয়েরা চিরদিন মেনে এসেছেন এবং এখনো মেনে চলেছেন। কাজেই ‘মানুষের অধিকার’ বলতে যদি বোঝায় ‘কয়েকটি বিষয়ে সব মানুষের সমান অধিকার’ তাহলে এটা ঠিক যে, সমাজে এই ধরনের বৈষম্যই মানুষকে মানুষ থেকে ভিন্ন করে রেখেছে। যার ফলে নারীরা তাদের মানবাধিকার থেকে প্রতি পদে পদে বঞ্চিত হচ্ছেন। যা নৈতিক দিক থেকে কোন কালেই গ্রহণীয় হতে পারে না।

কিন্তু এই বৈষম্য নারীজাতির কেবল আজকের সমস্যা নয়, অতি প্রাচীন কাল থেকেই অর্থাৎ সেই বৈদিক যুগ থেকে চলে আসছে এই লিঙ্গ-বৈষম্যের মতো ঘটনা। আমরা জানি, বৈদিক নারীরা পশম পাকাতো, পশুপালন করত, জল আনতো কিন্তু কেবলমাত্র খোরপোষ বাদে তারা এই সব কাজের জন্য কিছু উপার্জন করত কি না তা জানতে পারা যায় না। তবে এটুকু নিঃসন্দেহে বলা যায় যে, নারীরা গৃহকর্ম করত, রান্নাঘর ও শিশুপালন তাদেরই আয়ত্তে ছিল, যে কাজগুলির কোন অর্থনৈতিক হিসাবে দেখা হতো না, কোন বেতনও এক্ষেত্রে ছিল না। অর্থাৎ গৃহকর্মে নারীর অবদান কখনও অর্থের নিরিখে পরিমাপ করা হয়নি, তাদের খাদ্য, বস্ত্র, আশ্রয় ও জীবনের অন্যান্য প্রয়োজনীয় বস্তুর জন্য পুরুষের উপরে অর্থনৈতিকভাবে নির্ভরশীল বলেই মনে করা হতো। অর্থাৎ পরিবারের কাছে, সমাজের কাছে এমনকি তার নিজের কাছেও এমন অনুভূতি হতো যে, সে ভার্য্যা বা ভরগী, অর্থাৎ যাকে ভরণ করতে হয় এবং সেই কারণেই ভরণ পোষণের জন্য স্বামী ও শ্বশুরবাড়ির লোকদের কাছে সে অধীন। এককথায় গৃহবধূ বা বিধবারা পুরুষ ও তার পরিবারে সম্পূর্ণ নিয়ন্ত্রনে থাকতো। কারন গৃহে শ্রম যতই গুরুতর হোক না কেন, উৎপাদনমূলক বলে তা গণ্য হতো না কখনো। এই পুরুষ সমাজ দীর্ঘ শতাব্দী ধরে ধীরে ধীরে নারীর পায়ের তলা থেকে তার আত্ম-সম্মানের শেষ অবলম্বনটুকু সরিয়ে নিয়েছে, তাকে শিক্ষা থেকে বঞ্চিত করে এবং গৃহে তাকে এমন এক নিশ্চিন্ত ভূমিকা দিয়েছে, যাতে তার সাধারণ বুদ্ধি সীমাবদ্ধ হয়ে যায়। এবং পুরুষ সমাজ ঘোষণা করতে পারে যে, নারীর অর্থের কোন প্রয়োজন নেই, এবং অর্থ পেলেও তার উপর নির্ভর করা যায় না। এখন যে রকম, তখনও ঠিক সে রকমই ছিল। ব্রাহ্মণ সাহিত্যে স্পষ্টভাবে পুরুষকে বর এবং কন্যা সন্তানকে অভিশাপ বলে অভিহিত করা হয়। তাই স্নেহশীল বাবা-মায়েরা বাদে পরিবারের অন্য সকলেরা মেয়াকে খুব কম করে বললেও, উৎপাত বলে মনে করত। বিয়ে দেওয়ার আগে পর্যন্ত যার উপস্থিতি পরিবারে কোন রকমে সহ্য করা হতো। সেই সময়ে কুমারীদের যে কেনাবেচা চলত তার প্রমাণ আমরা পাই সংহিতায়, যেখানে বলা হয়েছে যে, “যে কুমারীকে বিক্রি বা কেনা হয়েছে, তাকে কখনো স্ত্রী রূপে গ্রহণ করা যায় না।”^২

নারীর সামাজিক মান মর্যাদা অর্থমূল্যে মাপার হাতিয়ার আমরা মনুসংহিতায় দেখতে পেয়েছি। সেখানে বলা হয়েছে যে, কুমারী হিসাবে যে স্ত্রী কেনা হয়েছে, তার গর্ভস্থ পুত্র সন্তান তার পিতার কোনরকম শ্রদ্ধা-কর্ম বা অনুষ্ঠানাদি সম্পন্ন করতে পারবে না। অর্থাৎ পিতার পারলৌকিক সমস্ত কাজকর্ম থেকে তাকে বঞ্চিত করা হতো। বিবাহের কারণে কুমারীর সতীত্ব যথেষ্টভাবে কলুষিত করা যাবে না। কেউ যদি তা করে তবে তাকে ২২৫ পণ দণ্ড দিতে হয়।^৩ এছাড়াও কোনো মেয়ের যদি কোন প্রকার দোষ থাকতো এবং সেগুলি লুকিয়ে কোন পিতা যদি তার বিয়ে দিতেন এবং প্রকারান্তরে বরের কাছে তা যদি ধরা পড়তো, তবে সেই পিতাকে ৯৬ পণ দণ্ড তার বরকে দিতে হতো।^৪

যাজ্ঞবল্ক্য ধর্মসূত্রেও আমরা দেখি যে, সেখানে বলা হয়েছে, দাসীকে ধর্ষন করলে পুরুষের ১০ পণ দণ্ড হবে।^৫ সে যদি কোনো ভিখারীকে ধর্ষন করে তাহলে তাকে ২৪ পণ দণ্ড দিতে হবে।^৬ কিন্তু প্রশ্ন হল মালিক যদি তার দাসীকে ধর্ষন করে তাহলে সে কি করে তাকে দণ্ড দিতে বাধ্য করবে? কে তাকে বিশ্বাস করবে? আর কে-ই বা তার দিক নেবে? ফলে বোঝাই যাচ্ছে যে, সে সময়ে নারীর অতি নিকৃষ্ট পরিস্থিতির কারণে সে পুরুষের লালসার কাছে অত্যন্ত অসহায় ছিল এবং সেই পুরুষেরা বিভিন্ন সামাজিক স্বীকৃতি নিয়ে বিনা শাস্তিতে এই আচরণ করত।

প্রাচীন কালে মেয়েদের উত্তরাধিকার বিষয়েও বৈষম্য লক্ষ্যণীয় ছিল। তৈত্তিরীয় সংহিতায় নারীদের পারিবারিক সম্পত্তি থেকে বঞ্চিত করার কথা জানতে পারি। সেখানে বলা হয়েছে যে, সাধারণভাবে নারীরা পারিবারিক সম্পত্তির ভাগ পেতে অনধিকারী।^৭ গৌতম বলেছেন, অবিবাহিতা কন্যারা যদি জীবনে সুপ্রতিষ্ঠিত না হয় তবে তারা মায়ের মৃত স্বামীর সম্পত্তির উত্তরাধিকারী হবে।^৮ প্রাচীন গ্রন্থ ‘শতপথ ব্রাহ্মণ’ এও বলা হয়েছে, পত্নীর সম্পত্তির উপরে কোন অধিকার নেই। এমন কি নিজের শরীরের উপরেও নয়।^৯ শতপথ ব্রাহ্মণেই এর আনুষ্ঠানিক ব্যাখ্যা দিয়ে বলা হয়েছে, ‘যজ্ঞে হবিকে পেটানো হয় লাঠি দিয়ে, তেমনি স্বামীও স্ত্রীকে পেটাবে, যাতে তার নিজের শরীর বা সম্পত্তির উপরে কোনো অধিকার না থাকে।’^{১০} উত্তরাধিকার সূত্রে প্রাপ্ত সম্পত্তি নিয়ে বন্ধনার কথা আমরা মনুসংহিতাতেও দেখতে পাই। সেখানে মনু নির্দেশ দিয়েছেন যে, ‘ভাইয়েরা পৃথক পৃথক ভাবে তাদের অবিবাহিতা ভগ্নীকে তাদের পৈতৃক সম্পত্তির যে ভাগ তার এক চতুর্থাংশ করে দেবে। তা না করলে তাদের সর্বনাশ হবে।’^{১১} পৈতৃক সম্পত্তির ভাগ ভাইয়েরা অর্থাৎ পুত্র সন্তানদের ক্ষেত্রে অর্ধেক প্রাপ্তির নির্দেশ থাকলেও কন্যাসন্তানদের ক্ষেত্রে এক-চতুর্থাংশ করে নৈতিকভাবে নারীদের প্রতি বৈষম্য দেখানো হল না কি?

সেযুগে নারী ও পুরুষের মধ্যে বৈষম্যের এক চরম নিদর্শন আমরা দেখতে পাই পণব্যবস্থা ও স্ত্রীধন বিষয়টির মধ্য দিয়ে। মনুসংহিতায় দেখতে পাই যে, আটপ্রকার বিবাহের মধ্যে কেবলমাত্র আসুর বিবাহেই বরের পিতাকে কন্যার পিতার কাছে পণ দিতে হতোনা। এছাড়া, প্রায়, প্রায় সকল প্রকার বিবাহেই কন্যার পিতাকে বরের কাছে ধন, অলঙ্কার, উপহার সামগ্রী ও একজোড়া বলদ পণ হিসাবে দিতে হতো।^{১২} মনু বলেছেন যে, ‘জ্ঞানী পিতা কখনই

কন্যাশুদ্ধ নেবেন না, কারন লোভ বশতঃ কন্যাশুদ্ধ নিলে সে তার সন্তানকে বিক্রি করছে। পণ গ্রহণ করা, তা বহুমূল্যেই হোক বা অল্পমূল্যেই হোক উভয়ই কন্যা বিক্রয়ের সমান।^{১৩} যাজ্ঞবল্ক্য-এ মত অনুযায়ীও বরের কাছ থেকে কন্যার পিতার পণ নেওয়াটাকে সমাজ কোনভাবেই পছন্দ করে না। অথচ লক্ষ্যনীয় যে, কন্যাশুদ্ধের বিরুদ্ধে মতামত থাকলেও বরপণের ক্ষেত্রে কিন্তু এধরনের কোন বক্তব্যের উল্লেখ নেই। এক্ষেত্রে বর বিক্রির কথা কোথাও পরিলক্ষিত হয় না। ফলে এই পণপ্রথার বিষয়টি নারীর সামাজিক অবমাননের দিকটিকেই ইঙ্গিত করে। এক্ষেত্রে পণের ব্যাখ্যা করা হয়েছে বধূর ভরনপোষণের মূল্য হিসাবে। কিন্তু এই বক্তব্যটি ভীষণভাবে অনৈতিক ও অযৌক্তিক এবং অপমানকরও বটে। কারণ বিবাহের পর বধূ সংসারের যাবতীয় কাজকর্ম তথা সন্তান উৎপাদনের মতো কর্মের মধ্য দিয়ে পারিবারিক প্রগতির সহায়ক হয়। তথাপি সেক্ষেত্রে ‘ভরনপোষণ’ -এর মতো শব্দটি নারীর কাছে যথেষ্ট অপমানকর।

লিঙ্গ-বৈষম্যের আরো এক চিত্র ফুটে ওঠে সে সময়কার সমাজে নারী ও পুরুষের দ্বিমুখি বিচার-ব্যবস্থার মধ্যে দিয়েও। যাজ্ঞবল্ক্য ধর্মসূত্রে আমরা দেখতে পাই যে, স্ত্রী যদি অসতী হয়, তাহলে তাকে তার সব অধিকার থেকে বঞ্চিত করতে হবে এবং তাকে কষ্টে থাকতে বাধ্য করতে হবে এক গ্রাস মাত্র অন্ন দিয়ে। তাকে সব সময় তিরস্কার করতে হবে, মাটিতে শুতে হবে, কিন্তু তার স্বামীর বাড়িতেই থাকতে হবে যাতে সে তার পাপকর্ম থেকে বিরত হয়।^{১৪} অর্থাৎ অসতী স্ত্রীকে দৈনন্দিন আহারটুকু দিয়ে ঘরে বন্দী করে রাখতে হবে। যাজ্ঞবল্ক্য ধর্মসূত্রেও বলা হয়েছে, ব্যাভিচারিণী নারীকে তার অধিকার থেকে বঞ্চিত করতে হবে, ময়লা কাপড় পড়তে দিতে হবে, নামমাত্র খেতে দিতে হবে, যদি সে পরপুরুষের দ্বারা গর্ভবতী হয় তবে তাকে তাড়িয়ে দিতে হবে।^{১৫} ধর্মসূত্রে বশিষ্ঠের বক্তব্যের মধ্যে দিয়েও আমরা দেখতে পাই যে, উচ্চতার তিন বর্ণের স্ত্রীরা গুপ্তের সঙ্গে ব্যভিচার করলে তাকে তাড়িয়ে দিতে হবে এবং স্ত্রী যদি গুরু বা স্বামীকে হত্যার চেষ্টা করে সেক্ষেত্রেও তাকে তাড়িয়ে দেওয়ার বিধান রয়েছে। গৌতমের ধর্মসূত্রের ২৪নং শ্লোক-এ দেখা যায় যে, যদি উচ্চতার তিনবর্ণের স্ত্রীরা নিম্নবর্ণের পুরুষের সঙ্গে ব্যভিচার করে তবে সেক্ষেত্রে তাকে কুকুর দিয়ে খাওয়ানোর বিধানও রয়েছে।

পরিশেষে, প্রবন্ধটি শেষ করব যে কথাটি বলে তা হল, প্রাচীনকালে স্ত্রী স্বামীর সম্পত্তি হিসাবেই ব্যবহৃত হতো, -এর প্রমাণ আমরা পাই মহাভারতে, যেখানে দ্রৌপদীকে সর্বসমক্ষে অপমান করতে সভায় টেনে নিয়ে যাওয়ার সময় দ্রৌপদী দৃশ্যাসনের কাছে জানতে চেয়েছিল, রাজা যুধিষ্ঠির জুয়ায় তাকে বাজি রেখে হেরে যাওয়ার আগে কি সে নিজেকে বাজি রেখেছিল? প্রশ্নটি খুবই তাৎপর্যপূর্ণ। কেননা জুয়ায় সমস্ত সম্পত্তি বাজি রাখার সাথে সাথে নিজের স্ত্রীকে ঐ একই মনোভাবে বাজি রাখাটা এটাই প্রমান করে যে, দ্রৌপদী তার স্বামীর সম্পত্তি। এছাড়াও নারী যে পন্য হিসাবে ব্যবহৃত হত, মাধবীর কাহিনি থেকে তার সবচেয়ে বড় প্রমান পাওয়া যায়। গালব যখন গুরুদক্ষিণী সংগ্রহ করতে পেরে রাজা যযাতির কাছে যাত্রা করিলেন, তখন যযাতি শূন্য রাজকোষের অজুহাত দিলেন। কিন্তু তিনি গালবকে একটি অন্য সুযোগ দিলেন, রাজার সুন্দরী তরুণী কুমারী কন্যাকে ধার নিয়ে একবছর রাজাদের কাছে ভাড়া দেওয়া যাবে, যতদিন না সেই রাজাদের একটি করে পুত্র হয় এবং তাঁরা কৃতজ্ঞাবশত গালবকে কিছু অর্থ দেন। গালব মাধবীকে পরপর তিন রাজার কাছে ভাড়া দিলেন এক এক বছর করে, যতদিন না তাঁর গুরুদক্ষিণীর খরচ উঠল। যযাতি, গালব বা এই তিন রাজারা, কেউই এই ব্যবস্থাকে নোংরা বা ঘৃণ্য মনে করলেন না এবং গুরুও দক্ষিণী গ্রহণ করলেন সানন্দেই। একমাত্র মাধবীই এই সমস্ত ব্যাপারের প্রতি গভীরভাবে ঘৃণা প্রকাশ করলেন এবং পরে বিবাহ করতে অস্বীকারও করলেন অর্থাৎ তাঁকে যে একটি অর্থকারী পণ্য হিসাবে ব্যবহার করা হয়েছে- এই বোধে তাঁর অন্তরাআ মর্মাহত হয়েছিল এবং পরে তিনি তপস্যার দিকে পা বাড়িয়েছিলেন।

প্রাচীন ভারতের নারী নিঃস্বামীর এই ভাবধারাটি কিন্তু আজও আমরা বহন করে চলেছি। সেই প্রাচীন কাল থেকে আজ পর্যন্ত নারী পুরুষের ভোগ্যপণ্যের অতিরিক্ত কিছু নয়, তারা সত্যি সত্যি নিদারুণভাবে অবহেলিত ও লালিত, এরা পরিবারের পরিচারিকা ছাড়া যেন আর কিছু নয়। রান্নাঘর থেকে আঁতুর ঘর আর আঁতুর ঘর থেকে রান্নাঘর- এর মধ্যে বিচরণ করতে করতেই যে তাদের গোটা জীবনটা ফুরিয়ে গেল। খাঁচায় বদ্ধ পাখির মতো ডানার ছটফটানিতে কেবল এক অসহনীয় মর্মবেদনাই অনুভূত হয়। আর এই অনুভবকেই রবীন্দ্রনাথ তাঁর ‘মুক্তি’ কবিতায় ফুটিয়ে তুললেন-

‘আমি কেবল জানি-

রীখার পরে খাওয়া আবার খাওয়ার পরে রীখা

বাইশ বছর এক চাকাতেই বাঁধা’।

তথ্যসূত্র:

- ১) পিতা রক্ষতি কৌমারে, ভর্তা রক্ষতি যৌবনে, রক্ষতি স্থবিরে পুত্রা ন স্ত্রী স্বাতন্ত্র্যমহতি। মনুসংহিতা ৯/৩, পৃঃ ২৪৯
- ২) সংহিতা ৫/৫-৩৮০
- ৩) পরেণ তু দশাহস্য ন দদ্যাম্মপি দাপয়েৎ। আদদানোদ দচ্চিব রাবনা দগুঃ শতানি ঘট। মনুসংহিতা ৮/২২৪ পৃঃ ২২৪
- ৪) যন্তু দৌষবতীং কন্যামনাখ্যায় প্রয়চ্ছতি। তস্য কুর্য্যাম্মপো দুগুং স্বয়ং যন্নবতিং পণান। মনুসংহিতা- ৮/২২৪, পৃঃ ২২৪
- ৫) যাজ্ঞবল্ক্য ধর্মসূত্র- ২, ২২/২৯৪
- ৬) যাজ্ঞবল্ক্য ধর্মসূত্র- ২, ২২/২৯৪
- ৭) নিরিন্দ্রিয়া অদায়দা স্ত্রিয়ো ইতিশ্চ মতাঃ। তৈত্তিরীয় সংহিতা- ৫/৫/৮/২
- ৮) গৌতম ২৯/১১
- ৯) শতপথ ব্রাহ্মণ- ৪/৪/২/১৩
- ১০) শতপথ ব্রাহ্মণ- ৪/৪/২/১৩
- ১১) স্বৈতোহংশেভ্যস্তু কন্যাভ্যাং প্রদদুভ্রাতারঃ পৃথক। স্বাৎ স্বাদংশাক্তুভাগং পতিতাঃ সুরাদিৎসবঃ। মনুসংহিতা- ৯/১১৮ পৃঃ ২৬২
- ১২) মনুসংহিতা- ৩/১৯
- ১৩) মনুসংহিতা- ৩/৫১
- ১৪) যাজ্ঞবল্ক্য ধর্মসূত্র- ১/৭০
- ১৫) যাজ্ঞবল্ক্য ধর্মসূত্র- ১/৭০, ৭২

গ্রন্থপঞ্জী:

- ১) যাজ্ঞবল্ক্য সংহিতা, দ্য ধর্মসূত্র, হিন্দু রিলিজিয়ন কোডস, ভল্যুম-১, মহেন্দ্রনাথ দত্ত, কসমো পাবলিকেশন্স, নিউ দিল্লী, পূর্ণমুদ্রন- ১৯৭৯।
- ২) মনুসংহিতা, শ্রীযুক্ত পঞ্চানন তর্করত্ন সম্পাদিত, সংস্কৃত পুস্তক ভান্ডার।
- ৩) উপনিষদ গ্রন্থাবলী, উদ্বোধন, ১৩৪৯ সাল।
- ৪) স্বামী গন্তীরানন্দ সম্পাদিত, উপনিষদ গ্রন্থাবলী, তৃতীয়ভাগ, বৃহদারণ্যকোপনিষৎ, উদ্বোধন কার্যালয়, কলকাতা, ১৩৫৪ (বাংলা)
- ৫) চিরন্তন নারী জিজ্ঞাসা, জ্যোতিষ্ময়ী দেবী, অনন্য প্রকাশন, ১৯৮৮।



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