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Artist: Basudev Mondal. Title: Gloomy Path.

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- [1] Bhattacharyya, Nabarun, Herbert, Deys Publishing, Kolkata, ISBN 978-81-29-16-6, Pp 32-33, 1st ed., 2004.
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- [4] Socio-affective Neuroscience & Psychology 2013. 2013 Donald L. Hilton. This is an Open Access article distributed under the terms of the Creative Commons Attribution 3.0 License (<http://creativecommons.org/licenses/by/3.0/>).

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PREFACE

With due apology I want to express, that we have been delayed in publishing the July, 2020 issue of our journal due to the global pandemic situation. During the phases of lockdown we were unable to hold meeting and take decisions regarding the publication. Later we had virtual meeting by google meet and decided for the publication of the journal. The last date of submission of the paper for July, 2020 issue was 31st December, 2020. By January 2021 we will be able to publish our June, 2020 issue. December, 2020 issue will be published very soon as the work for that is running simultaneously. I hope our function will be regular from the next year that is from the year 2021.

In this issue we have placed one more beautiful painting of renowned artist Basudev Mondal on the cover page of the journal. The title of the painting is 'Gloomy Path'. Basudev Mondal is Assistant Professor & H.O.D, Bengali at Dr. B. R. Ambedkar Satabarshiki Mahavidyalaya, Helencha, W.B. He is one of the members of the board of associate editors of our journal. Apart from his teaching profession he has achieved various awards and honour in the field of art and painting. Some of the achievements are mentioned below.

Awards:

1. Triple Champion Medalist, Calcutta University.
2. Honour and Felicitation from Kolkata Theatre for Human Development at Rabindra Sadan Kolkata.
3. Bina Pani Samman from Barasat Suti Sanskriti Sanstha, 24 Pgs(N).
4. Honour and Felicitation from Bongaon Charukala Prasad, 24 Pgs(N).
5. Honour and Felicitation from Cultural Unit of Duttafulia, 24 Pgs(N).
6. Honour from 'DOUR' Bengali Magazine, 24 Pgs(N).
7. Honour from 'NOUKA' Bengali Magazine at Bangla Academy, Kolkata.
8. Honour from 'BALMIKI' Bengali Magazine at Bangla Academy, Kolkata.
9. Honour and Felicitation from 'AMAR EKUSHE' Bengali Magazine, 24 Pgs(N).
10. Honour and Felicitation from 'EKATA SANGHA' 24 Pgs(N).
11. West Bengal Govt. CRIRA O YUBAKALYAN BIVAG Award (2nd).
12. Certificate of Proficiency (1st) C. R. Roy Memorial Art Contest.

Solo Exhibition:

1. 2012 AJANTA ART GALLERY, Kolkata-124.
2. 2009 EKATA SANGHA, Mandapghata, 24 Pgs(N).
3. 2007 Barasat Suti Sanskriti Samsad, 24 Pgs(N).

Invited Exhibition:

1. 2012 All India Annual Paintings Exhibition, Ajanta Art Gallery, Kolkata-700124.
2. 2011 Boi Mela Exhibition Ashoknagar, 24 Pgs(N).
3. 2010 Charukala Prasad, Bongaon, 24 Pgs(N).
4. 2010 Book Fair Exhibition Ashoknagar, 24 Pgs(N).
5. 2009 Book Fair Exhibition Ashoknagar, 24 Pgs(N).



6. 2009 Charukala Parsad, Bongaon, 24 Pgs(N).

Group Exhibition:

1. 2012 All India Annual Painting Exhibition, Ajanta Art Gallery, Kolkata-700124.
2. 2011 Japan, Tokyo-CHUWA GALLERY, Tokyo-104-0061 Japan.
3. 2011 Birla Academy of Art and Culture.
4. 2011 Academy of Fine Arts, Kolkata.
5. 2011 Kala Mela Academy of Fine Arts, Kolkata.
6. 2011 Bongaon Charukala Parsad, 24 Pgs(N).
7. 2010 Academy of Fine Arts, Kala Mela Kolkata.
8. 2010 Chemould Art Gallery, Kolkata.
9. 2010 Banipur Art Society, 24 Pgs(N).
10. 2009 Birla Academy of Art and Culture, Kolkata.
11. 2009 Barasat Sanskriti Sanstha, 24 Pgs(N).
12. 2009 Charukala Parsad, Bongaon, 24 Pgs(N).
13. 2009 Book Fair Exhibition Ashoknagar, 24 Pgs(N).

We are trying our best to present a good quality journal before the society. I hope we will continue this in future.

Thank you.

**Dr. Barin Kumar Roy,
Editor-in-Chief, IJIRD.**



EDITORIAL-1

Today we are passing through the phase of new-normal situation. The term new-normal is a term intentionally applied to hide the abnormality or the abnormal situation that we are passing through. By the term new-normal we are creating distance among ourselves. When our neighbor is in trouble instead of going to help we ignore them and blame the new-normal situation. When fire breaks out, earlier we used to rush there to extinguish it, but now nobody will be ready to help because of new-normal. When anybody is sick nobody is there to take him to hospital -----new-normal. When anybody dies, there is no one to take the responsibility of his/her funeral duties -----new-normal. In this way we are fragmenting our social existence. Our social obligations have been broken down into pieces. Everywhere the state is intervening and determining or instead we can say, restricting the social responsibility.

There is a virus in the background of the whole scenario, named Corona virus. We have to understand the politics of the virus, the commercialization of the virus, the social impact and the state policies of the virus. The question is why virus came inside the human body. Virus never stays inside the human body but it migrates. Let us look back to 1990's, the time when neo-liberal economy had started to come in the entire world. The world bank had announced to conduct and implement free trade throughout the world. Due to neo-liberalization or global economic policy, structural adjustment programmes are given emphasis. For these structural adjustment programmes the environment of the whole world had been destructed and forcefully oriented towards large scale trade. The corporate sectors destroyed the forest land to build industries, trade centres, I.T. hubs etc. One prominent example is the incineration of 20% of the Amazon forest due to global warming. Those are the reasons for the viruses those who were safe inside the body of the wild life, may it be the pangolin or bats, has now migrated to the human body. This is a serious metamorphosis of the viruses to settle from animal hosts to anthropogenic host. Therefore, environmental degradation, climatic change, carbon emission, global warming etc. and the viruses are mutually related phenomena.

One example may make the thing clear; in the year 1990's when EBOLA spread out in the countries like Ciara Leone, Guinea, Liberia etc. The World Bank instructed those countries to adopt neo-liberal policy and structural adjustment policies to fight EBOLA. Those countries were forced to buy the health equipments like C.T Scan, M.R.I machines etc. A huge amount of money was spent by those poor countries that did not have sufficient money for primary health care. Doctors did not have gloves; nurses did not have masks etc. They had to handle the EBOLA patients without mask and with bare handed without gloves. The neo-liberal policy has developed health industries but not primary health. There is a difference between health industry and primary health services. With the help of structural adjustment policies the corporate sectors had built five star hospitals and nursing homes without providing primary health services. The primary health sectors of the developing and the underdeveloped countries had been neglected. So we have to know the state's policy and the health industries along with their relationship with the medicines; the relationship between the society and the medicines; politics of the medicines etc. If we do not try to understand those things then we will be in dark and will be adversely affected.



Rudolf Virchow a German Physician, Biologist who is the founder of social medicine said “the physician is the natural attorney of the poor”. According to him there is no one to give justice to the poor, so doctors are their attorney. Medicine is actually an extended part of politics. If we do understand the politics of medicines; relationship between medicine and state’s policy making, then we will get into the reality. Only disease oriented treatment is not the solution. The problem is in the society and we have to understand the social determinants of health. To get rid of this situation, emphasis should not be given only on vaccine or long competition among vaccine producing companies i.e. Moderna versus Pfizer versus AstraZeneca etc. Rather emphasis should be given on primary health care, social security programme, eradication of poverty or reducing mal nutrition, reduction of child mortality etc.

**Dr. Barin Kumar Roy,
Editor-in-Chief, IJIRD.**



EDITORIAL-2

Due to rapid spread of COVID-19 throughout the world since the dawn of 2020, it is notoriously declared as the pandemic year. We have to face the challenge and to adapt to a changed life style with face mask and sanitizer. Schools, colleges, offices, markets, cinema-theaters, even social gatherings all are closed and restricted. The word lockdown becomes the most widely used word. People are forced to live indoor and are becoming used to online marketing, online services, online office, online banking, online classes, socializing online; after all our life becomes online. It has great impact on the livelihood of people. Those who are in the upper strata of the society face little problem, since they have access to internet and various online modes. They are doing their office from home and get usual salary. But the daily wage earners, door-to door service providers, casual labours, workers in manufacturing units and transport services are the worse affected; a large number of them loose their job. Some of them who can change to other form of earning somehow manage to earn their bread. For example, a taxi driver becomes a fish vendor or a welder of a firm becomes a vegetable vendor and the like.

We who are in the academics, be a teacher, a scientist or a researcher are doing our job staying at home since our schools, colleges and institutions are closed for long. The question is, if we are doing our job with full satisfaction. Is online teaching being the substitute of class room teaching, we don't have the answer. Taking apart a handful, most of the teachers and students in India are not habituated to online classes. Added to this, internet connectivity, specifically in the rural belt, is still not suitable for online mode. It hampers our education system woefully. We are in search of some method to reach to students and a proper mode of teaching-learning, if this lockdown situation continues for long. In this situation, we should think of online publishing of learning materials, scientific news, socio political stories, books and research articles.

**Dr. Biswajit Maiti,
Managing Editor, IJIRD.**



EDITORIAL-3

New Year 2020 is coming soon at the end of the month December, 2019 with new hope and joy. With this, new imagination starts with new items which energize us to make different form in a different moment. Remembering the theme in mind we are going to publish year-end publication in December, 2019 with a few numbers of papers. It is truly a problem that we are unable to give special advantage to the researchers and professors as a reputed UGC listed journal after June 2019. Now our journal IJIRD is not available in the CARE list made by UGC. We have made the papers earlier as per the norms and formalities and sent the same to UGC for further incorporation it in the UGC CARE list. We are hopeful that we will be able to include it obviously in the CARE list soon. By and large, we published a number of papers in the IJIRD as huge volume publication. But this volume is minute as all need to publish their papers in UGC listed journals. We have received papers from different disciplines and from different spheres i.e. from humanities to science. We are upgrading our website. Hope that in the forthcoming year we will be able to include software based device to upload the paper in the web based repository. Authors are therefore advised to make their article of their own kind as per the guide line even to upload paper through link available in the website. Hope that our journey will start as a new type of journey from 2020 as it is multi-directional and multi-racial. Society of our journal will conduct a nature trail/nature study camp in the forthcoming year with a large number of members. So, all are cordially invited in the forthcoming meeting which will control the direction of our activity in the New Year, 2020.

Thanks for the contributors who have made effort shiny for enriching the text as per their effort. We appreciate readers and members of the Society and all technical advisors a lot of thanks for their proper functioning.

With regards,

**Dr. Debabrata Das,
Additional Editor, IJIRD.**



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Atomism in Indian Philosophy: A Comparative Analysis

Dr. Iti Chattopadhyay

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Abstract:

In Indian Philosophy, the theory of atomism is found mainly in three schools namely Vaiśeṣika, Bauddha and Jaina. One of the oldest philosophical schools of India is Vaiśeṣika and Maharṣi Kaṇād is believed to be the founder of this school. Vaiśeṣika Philosophy deals with Metaphysics and focuses chiefly on seven categories (Padārtha). It believes that the world consists of these seven categories namely substance, quality, action, particular, universal, inherence and non-being. Amongst these seven entities, substance is the material cause of the composite object. Substances are of nine kinds such as earth, water, air, fire, ether, space, time, soul and mind. Thus, Vaiśeṣika system admits both material and spiritual substances. The first four substances and mind are atomic. In Vaiśeṣika Philosophy, atom is the smallest, indivisible and eternal part of the composite thing. Like Vaiśeṣikas, Jains accept the ultimate particle of the world is atom which is part-less, eternal, indivisible and imperceptible. But unlike the Vaiśeṣika system, in Buddhist school, atoms are not regarded as particles of any composite things, rather they are considered as force or energy. This paper attempts to analyse atomism in Indian Philosophy critically.

Keywords: *Categories, Substance, Atom, Force, Energy.*

(Paper published on 1st June, 2020.)

Introduction

Philosophy is called mother of all subjects. At the outset both science and philosophy were integrated. Both want to know the reality. In fact, we find that the root of science is in Greek philosophy. Their separation is a recent phenomenon.

The general meaning of the word 'philosophy' is love of knowledge. But in India, philosophy or rather 'Darśana' is a practical experience and the living of that experience that is coupled with love for it. The classical Indian philosophy has two broad categories- theist (Āstika) and atheist (Nāstika). The first group believes in the infallibility of the Vedas, an oldest text of Hinduism. Nyāya, Vaiśeṣika, Sāṃkhya, Yoga, Mimāṃsā and Vedānta constitute this

group. To the contrary, the atheist group does not believe in the authority of the Vedas. Cārvāka, Jaina and Bauddha Philosophies belong to this group.

In Indian classical philosophy, there are two theories regarding the natural world. One holds that the world originates out of the combinations of atoms. Nyāya, Vaiśeṣika, Jaina and Bauddha advocate this theory. The other view suggests that the world is an evolution of dynamic nature. Sāṃkhya and some branches of Vedānta hold this view.

The word 'Vaiśeṣika' comes from the word 'Viśeṣa', means distinction. Maharṣi Kaṇāda developed this philosophy in his famous treatise 'Vaiśeṣika' Sūtra, which has much in common with modern physics. The etymological meaning of the word 'Kaṇād'



is atom eater which characterized this system because one of the central theories of the Vaiśeṣika philosophy is the theory of atom. There are ten chapters and three hundred and sixty eight aphorisms in the Vaiśeṣika Sūtra.¹ Book I deals with five categories namely substance (Dravya), quality (Guṇa), action (Karma), universal (Sāmānya) and ultimate differentiator (Viśeṣa). Book II explores various substances. The subject-matters of the book III are the objects of the senses and the nature of inference. Book IV investigates the atomic structure of the universe whereas book V concentrates on the nature of action and its types. Book VI discusses ethical problems. Book VII discusses the questions of quality, self and inherence. The remaining three books highlight on the problems of perception, inference and causality.

Substance

As Vaiśeṣika' philosophy considers that diversity is the root of the universe, it is known as pluralistic realism. It deals with the categories at length and unfolds its atomistic pluralism. In Vaiśeṣika' philosophy, category refers to Padārtha. The literal meaning of the word Padārtha is 'the meaning of a word' or 'the object signified by a word'. In this system, Padārtha refers to an object which can be thought (Jñeya) and named (abhidheya). In its view, the entire universe is divided into two main categories-being (bhāva) and non-being (abhāva). Being again is divided into six categories. All knowledge necessarily points to an object beyond and independent of it.² Thus, according to this philosophy, all that is real

comes under the object of knowledge and is called padārtha which are seven in number. These seven categories are as follow:

1. Substance (Dravya)
2. Quality (Guṇa)
3. Action (Karma)
4. Universal (Sāmānya)
5. Particular (Viśeṣa)
6. Inherence (Samavāya) and
7. Non-Being. (Abhāva)

Though Kaṇāda does not include Abhāva (non-being) as a real, commentators on Vaiśeṣika' Sūtra' include it. This is an entity like that of vacuum in medial physics. Among these seven categories substance (Dravya), quality (Guṇa) and action (Karma) have a real objective existence³ whereas the universal (Sāmānya), ultimate differentiator (Viśeṣa) and inherence (Samavāya) are products of intellectual discrimination. The proof of their reality is said to be logical⁴ and thus they are not capable of direct apprehension.

As this philosophy suggests that the whole universe consists of these seven and only seven categories and therefore, the system is a system of mainly physics and metaphysics. We find the first six entities form the basis of Physics.

The first real in the Vaiśeṣika system is substance (Dravya). The Vaiśeṣika defines substance as the substratum where actions and qualities inhere and which is the material cause of all the composite things produced from it⁵ In Vaiśeṣika's views, there are nine substances irrespective of whether they can be perceived through the sense organs or not. These nine substances are earth (prthivi), water (ap), fire (tejas), air (vāyu), ether (ākāśa), time (kāla), space



(dika), soul (ātmana) and mind (mānas).⁶ According to Kaṇāda, these nine substances are the building blocks of the world. Thus, the Vaiśeṣika philosophy admits both material and spiritual substances.

Amongst these nine substances, earth, water, fire, air and ether are called five physical elements and each of them contains a particular quality different from the rest. These particular qualities of these five substances are smell, taste, colour, touch and sound respectively perceived by five external sense organs namely nose, tongue, eyes, skin and ears. Time, space, soul and mind are the eternal substances (nitya dravya) and cannot be perceived, but can only be conceived by the mind. But, nevertheless they are as much real as the five perceptible substances believes the Vaiśeṣika system.

The first four substances are capable of motion, while time, space and ether (ākāśa) are not.⁷ The material world consists of the first four substances namely earth, water, fire and air. Thus, they are called the building blocks of this world.

Atomism

Amongst these nine substances, earth, water, fire, air and mind are atomic and thus eternal. Because according to Kaṇāda, the founder of the Vaiśeṣika philosophy, an atom is eternal as it does not have any cause. It cannot be perceived, but is inferred from its effect.⁸

An atom is an eternal, a dimensionless point particle (kaṇā), and hence has spherical symmetry⁹ but is invisible. The atoms of earth, water, air and fire form the basis of the entire perceptible universe whereas mind does not. As atom is eternal, at the time of

dissolution of the world, the matter is not annihilated. At this stage, anu or atom, the fundamental particle of the matter remains motionless and passive. Kaṇād thinks that *atom* can have two states — absolute rest and a state of motion.¹⁰ During creation of the world, motion is arisen in atoms from a ‘peculiar dharma’¹¹. Praśastapādachārya said:

Actions which we find appearing in the rudimentary elements (mahābhūteṣu), and for which we cannot find any cause either by sense-perception or by inference, and which are yet found to be useful or harmful to us, must be regarded as produced by these unseen agencies (Adṛṣṭakāritam).¹²

Ether, space, time and soul are not atomic, but all pervading and thus eternal. The Vaiśeṣika philosophers believe that the material gross objects of this universe are formed of parts and thus are produced and destroyed. They are divisible and the smallest part which is indivisible and eternal particle of the matter is called atom. Thus, the ultimate cause of this material world which is atom is not the subject to production and destruction. Atoms are independent and have ultimate individuality. All compound objects are produced by the combinations of such atoms. Thus, all gross objects have parts which are related to the whole by the relation of conjunction, inherence etc. Creation means combination of atoms in different proportion and destruction means the dissolution of this combination. Thus, the Vaiśeṣika thinkers



do not believe in complete annihilation of things.

Atomic Combinations

In Kaṇāda's view, though atoms are not subject to production and destruction, they may conjoin or disjoin and this conjunction occurs in three ways:

- a) Contact produced due to motion of one object and not the other.
- b) Both may be in motion.
- c) Contact by actual contact.

To explain the last type of conjunction Praśastapāda, a commentator on the Vaiśeṣika Sūtra, gives an example – a dyad of earth which is in contact with two atoms of water which are themselves in contact and constitute a water dyad. Then the earth dyad's contact with the water dyad is produced by the earth dyad's contacts with the atoms of water, disjunction occurs when the contact between atoms is parted.¹³

Thus, according to Vaiśeṣika system, there are four types of atom namely earth, water, fire and air. They believe that atoms are qualitatively different. Each atom is totally a different from other and exists as a separate entity. Atoms are infinite in number. The finest atoms are the atoms of air that possess the quality of touch. The atoms of fire have the qualities of touch and colour. The atoms of water contain the qualities of touch, colour and taste. The atoms of the earth possess the qualities of touch, colour, taste and smell. Apart from these qualities, all atoms possess velocity, number, distinctness etc. Thus, a composite object contains the qualities of the atoms which constitute it.

Besides, the primary qualities, the atoms have secondary qualities also. They are spherical in shapes, eternal, inactive, imperceptible and motionless in themselves. The atoms combine in geometrical progression and not in arithmetical one. They increase by multiplication when motion is imparted by *adrīṣṭa* (unseen moral force) on them. At the first sage, they constitute dyad which is imperceptible and formed of two atoms. Three dyads constitute a triad which is great, long and perceptible. And so on by geometrical progression till the gross elements of earth, water, fire and air arise.

We find that Jainas are in agreement with the Vaiśeṣikas regarding the ultimate particles of the world which are part-less, eternal, indivisible and imperceptible. But unlike the Vaiśeṣikas and like the Greek atomism of Leucippus and Democritus, they believe that atoms are qualitatively alike. They become different only by developing the qualities like colour, taste, smell and touch. Though Buddhism considers that, atoms are indivisible, momentary, and imperceptible and the elemental units of the rūpa-skandha, some Buddhists, for example, Sautrāntikas think that atoms are a dynamic force or energy. Atoms are always in an aggregate and they never exit as separate.

Though the old canonical Buddhist literatures do not contain any account of atomism, it is Hinayāna, a Buddhist sect, accepts the existence of atom and thinks that atom is indissoluble, imperceptible and intangible. But unlike the Vaiśeṣika system, in this school, atoms are not regarded as particles of any composite things, rather they are considered as force or energy. In



Bauddha System, there are total eight atoms. Amongst them four are fundamental namely earth (solid), water (liquid), fire (hot) and air (moving). The rest four atoms are secondary namely colour, smell, taste and touch. Thus, unlike the Vaiśeṣika Philosophy, in this system, the qualities are also considered as atomic.

Conclusion

In fine, it might be argued that the concept of atom in Indian Philosophy deserves great importance. We find all physicists from the antiquity to the present admit that matter is real and has atomic character. The conceptions of Vaiśeṣika system that atoms are the fundamental particles of matter, that they are infinite in number, that the formation and dissolution of the gross things are the respective effects of the mutual combinations and separations of atoms, that they are eternal and imperceptible are accepted by the modern physics. Hence, Maharṣi Kaṇād, the founder of Vaiśeṣika system, can be considered as “The Father of Atomic Theory”, because though atomism is dealt with in the Jaina and the Bauddha systems, it is believed that Vaiśeṣika philosophy preceded both Jainism and Buddhism.

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Comparative Study on Effectiveness of First and Second Lock Down to Resist COVID-19 in India

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Abstract

A pneumonia due to unknown cause detected in Wuhan, China was first reported to the World Health Organization Country Office in China on 31 December 2019 and on 11 February 2020, WHO announced a name for the new corona virus disease as COVID-19. In India first Covid-19 infection reported on 30th January, 2020. Up to 2nd March, 2020 only 3 imported cases was found and after that local transmission was started. Indian Government had stated first Lock Down for 21 days on 25th March, 2020. Due to clusters of cases of mode of transmission second lock down was started on 15th April, 2020 for another 19 days. Therefore, it is necessary to compare the effect of first and second lock down to prevent COVID-19 in India for future planning and also to check effectiveness of lock down. Unpaired t-test were calculated and found 229.68% increase in infection and 222.27% increase in the deaths in second lock down which were significant at .05 levels. P value was less than 0.0001 in both cases. t - value for infection was 7.8335 and for deaths were 6.8972. It may be concluded that in the context of infection effectiveness of first lock down was more effective than second lock down but in case of death control second lock down was more effective than first lock down.

Keywords: Lock-Down, Covid.

(Paper published on 1st June, 2020.)

Introduction: Lock down is an important tool for arrest the Covid 19 because there was no vaccine and also no specific treatment. Not only is that it is a communicable disease which may spread through droplet transmission and also by touch. Therefore, no way isolation is only gadget for resist pandemic. In India first lock down started from 25th March, 2020 for 21 days and second lock down from 15th April, 2020 for 19 days. In this scenario it is necessary to compare which lock down was more effective in India for future plan. From this point of view the researcher intend to analysis the infection and death occurred in these two lock down on the basis of data given by World Health Organization day by day.

Review of Related Literature: Spach NC. (2020) said “The COVID-19 pandemic has forced the entire world to stop. Silence occupies side streets while emptiness cleanses our oceans and skies. For those who have the privilege of staying home, the world feels frozen. Everything and everyone are paused, with the exception of healthcare and other essential workers.” Kutlu O. et. al. (2020) said “a statistically significant negative correlation between the number of COVID-19 patients in Turkey and the number of patients requesting a dermatology outpatient clinic visit in the secondary and tertiary care hospitals.” Matias T. et. al. (2020) said “to reduce the spread



of COVID-19, the World Health Organization and the majority of governments have recommended that the entire human population should 'stay-at-home'. A significant proportion of the population live alone or are vulnerable to mental health problems yet, in the vast majority of cases, individuals in social isolation have no access to mental healthcare. The only resource is people themselves using self-help, self-medication and self-care. During prolonged COVID-19 isolation, an in-built system of homeostasis can help rebalance activity, thought and feeling. Increased physical activity enables a reset of physical and mental well-being. During periods of lockdown, it is

recommended that exercise should be as vigorously promoted as social distancing itself.”

Method: Data published by World Health Organization day to day during first and second lock down in India were collected for comparative analysis of infection and deaths.

Procedure: Unpaired two tailed t test at 0.05 level of significance were calculated through online by using <https://www.graphpad.com/quickcalcs/ttest1.cfm> for comparison of infection and death occurred during first and second lock down.

Figure no. 01. Comparison of infection and death in first lock down

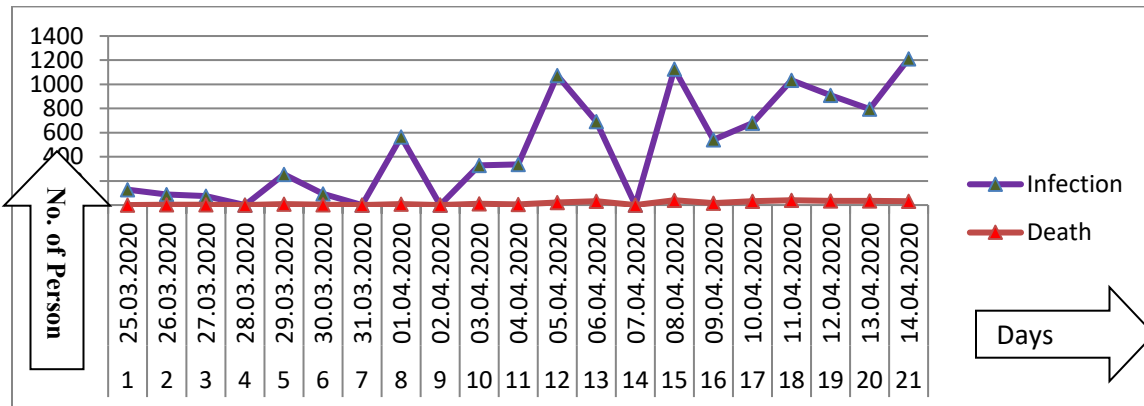


Figure no. 02. Comparison of infection and death in second lock down

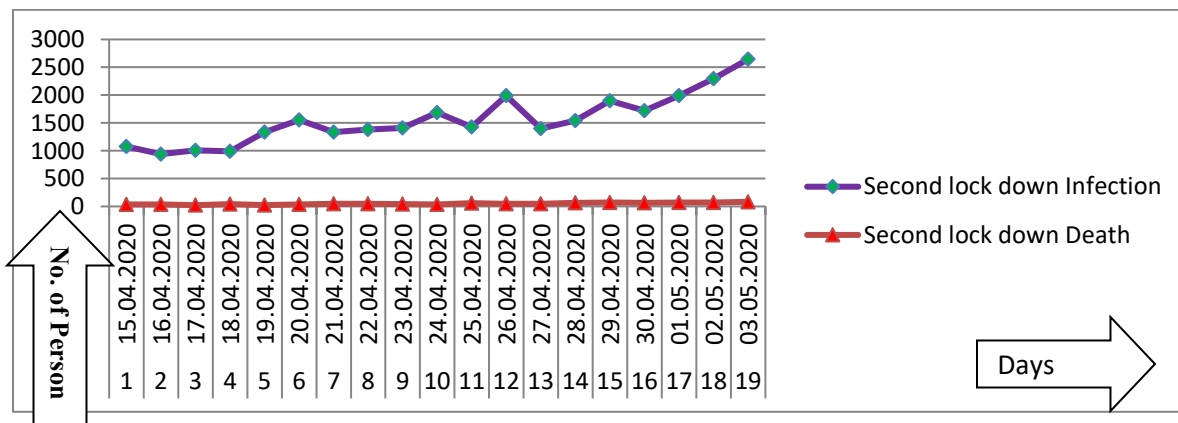




Figure no. 3: Comparison of mean of infection and deaths in first and second lock down.

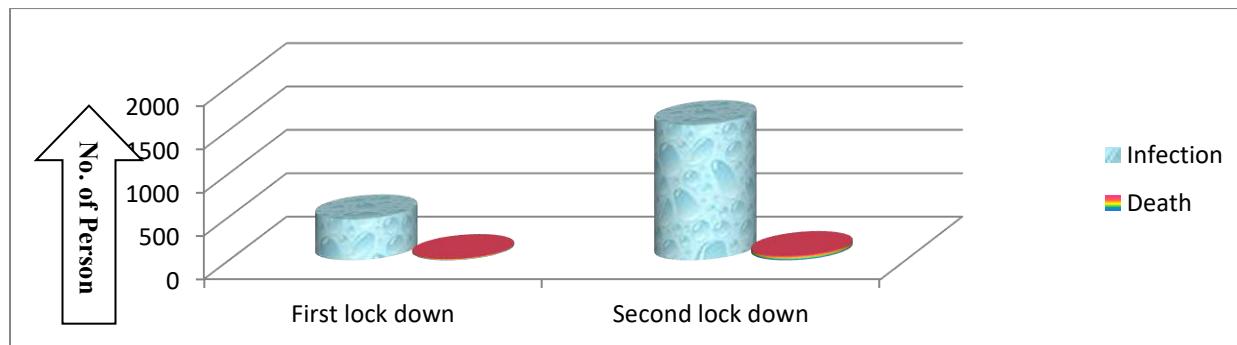


Table no. 01: Mean, S.D, t and P value of Infection and Deaths

Group	First lock down Mean + S.D	Second lock down Mean + S.D.	t	P Value	Significance Level	Test	% Increase
Infection	472.81 + 424.24	1558.79 + 452.49	7.8335	0.0001	0.05	Two tailed	229.68
Deaths	15.71 + 15.12	50.63+16.90	6.8972	0.0001	0.05	Two tailed	222.27

Results and Discussion: Mean of infection in first and second lock down were 472.81 and 1558.79 respectively which implied that 229.68% increase in the infection significantly ($p < 0.0001$ and $t = 7.8335$). Mean of deaths in first and second lock down were 15.71 and 50.63 respectively which implies that 222.27 % increase in the death significantly ($P < 0.0001$ and $t = 6.8972$). Thus, in the context of infection first lock down was more effective than second lock down. In the first lock down the ratio between infection and death was 30.08:1 whereas in second lock down it was 30.78:1 which implies that death rate was high in first lock down than second lock down. Therefore, the second lock down was more effective in death control. Total

infection in first lock down was 9929 whereas in second lock down it was 29617 which showed that 2.98 multiple of first lock down infection. On the other hand in case of death 330 deaths occurred during first lock down and 962 deaths in second lock down means 2.91 multiple of first lock down.

Conclusion: It may be concluded that in the context of infection effectiveness of first lock down was more effective than second lock down that may be due to fear about Covid’19 in people but in case of death control second lock down was more effective than first lock down that may be due to getting more information regarding Covid’19 treatment guideline as time to time by WHO and ICMR.

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অন্তর্যামির স্বরূপ বিচার- ব্রহ্মসূত্রের একটি অনুধ্যান

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সারসংক্ষেপ (Abstract)

গৌড়পাদের দর্শনে ব্রহ্মকে পরমার্থ সং বলা হয়। ব্রহ্ম সর্বকালেই অবস্থান করেন। কোন কালে কোন অবস্থাতেই তাঁর বাধ হয় না। লোক যে নামরূপ জগৎ দৈনন্দিন অনুভব করে তা সত্য নয়। রজ্জুতে সর্পের ভ্রমে ভ্রমীয় সপটি কোন কালে রজ্জুতে থাকে না। এদৃশ্য প্রপঞ্চ কল্পিত সর্পের মত কখন ব্রহ্মে থাকে না- এটি মায়ী মাত্র। একজন মায়াবী ভিক্তী দেখিয়ে দর্শকদের অভিভূত করে ও দর্শকরা মায়াবীর দেখান নানা দৃশ্যবস্তু দেখে। দর্শকদের চোখের দোষ অপনিত হলে মায়ী অদৃশ্য হয়। দর্শকদের কাছে ভাসমান মায়াবী দর্শিত বস্তুগুলো তত্ত্ব উৎপন্ন হয় না। বিনষ্টও হয় না। একইভাবে দৃশ্য জগৎ মায়াবীর ভেক্তীর মত। এর উৎপত্তি ও বিনাশ কোনটিই হয় না। এই জন্য গৌড়পাদ জগৎপ্রপঞ্চকে মায়ামাত্র বলেছেন। ইন্দ্রজাল স্থানে যেমন শুধুমাত্র ঐন্দ্রজালিক সত্য, তেমনই প্রপঞ্চের প্রতীতিতে কেবল দ্বৈতরহিত ব্রহ্মই সত্য, তন্নিম্ন সবকিছুই মিথ্যা। কিন্তু যতক্ষণ জীবের অবিদ্যা দূরীভূত না হয় ততক্ষণ সে ঈশ্বরকে ব্রহ্ম থেকে পৃথক মনে করে। তাঁকে যেমন সর্বত্রবিরাজমান, সর্বশক্তিমান মনে করে তেমন তাঁকে অন্তর্যামীও মনে করে। কিন্তু এই ‘অন্তর্যামী’ শব্দটি একটি অপরিচিত শব্দ হওয়ায় প্রশ্ন হয় আসলে কে এই অন্তর্যামী? আলোচ্য প্রবন্ধে আমরা এই প্রশ্নেরই উত্তর খোঁজার চেষ্টা করেছি।

মূলশব্দ সমূহ (Keywords): অন্তর্যামী, জীব, পৃথিবীদেবতা, যোগিপুরুষ, প্রধান, পরমাত্মা।

(Paper published on 1st June, 2020.)

বৃহদারণ্যকোপনিষৎ- এ বলা হয়েছে “... যঃ পৃথিবীম্ অন্তরঃ
যময়তি, এষ তে আত্মা অন্তর্যামী অমৃতঃ...”^১ অর্থাৎ যিনি
অভ্যন্তরে অবস্থান করে পৃথিবী দেবতাকে নিয়ন্ত্রণ করেন, তিনিই
অন্তর্যামী। উক্ত শ্রুতিতে ভগবান শঙ্কর বলেছেন যদি বলা হত, “যঃ
পৃথিব্যাং তিষ্ঠন্ ভবতি। সোহন্তর্যামী।”^২ অর্থাৎ যিনি পৃথিবীতে
অবস্থিত তিনিই অন্তর্যামী। তবে প্রশ্ন হয়, সকল মানুষই পৃথিবীতে

অবস্থান করেন, তবে সকল মানুষই কী অন্তর্যামী? এই আপত্তি
বারণের জন্য বলা হয়েছে, পৃথিবীর অভ্যন্তরে বা পৃথিবীর অন্তরে
যিনি বসবাস করেন, পৃথিবী যাঁর শরীর, তিনিই অন্তর্যামী। শরীর
বলতে উপনিষৎ-এ ভগবান শঙ্কর পৃথিবীর ইন্দ্রিয়াদি কারণসমূহকে
বুঝিয়েছেন। এই পৃথিবীদেবতার সাথে অন্তর্যামী পুরুষের পার্থক্য
হল পৃথিবীদেবতা তাঁর পূর্ব কর্মের দ্বারা দেহ-ইন্দ্রিয়াদি লাভ
করেছেন কিন্তু অন্তর্যামী পুরুষের কোন কর্ম না থাকায় তাঁর নিজস্ব
কোন দেহ নেই। তাই অন্যের দেহ-ই তাঁর দেহ। এজন্য বলা
হয়েছে ‘পৃথিবী যাঁর শরীর’। কিন্তু দেবতার এই শরীরাদি চিরন্তন
নয়। সাক্ষী ঈশ্বরের সান্নিধ্যে এলে তার নিবৃত্তি ঘটে। ভগবান শঙ্কর
এই অন্তর্যামী পুরুষকে নারায়ণ নামে ভূষিত করেছেন। তিনি



পৃথিবী দেবতার অন্তরে অবস্থান করে, তাঁকে পরিচালন বা নিয়ন্ত্রণ করেন। এই পুরুষই হল সর্বভূতের আত্মা। তাঁকে অমৃতও বলা হয়েছে কারণ তিনি জরামরণাদি সর্বপ্রকার সংসার বন্ধনমুক্ত।^{১০} এই অধিষ্ঠাতৃ পুরুষকে শ্রুতিতে কখন অধিদেবতরূপে^{১১}, কখন লোকের অধিষ্ঠাতৃরূপে^{১২}, কখন বেদের অধিষ্ঠাতৃরূপে^{১৩}, কখন যজ্ঞের অধিষ্ঠাতৃরূপে^{১৪}, কখন সকলভূতের অধিষ্ঠাতৃরূপে^{১৫} আবার কখন আধ্যাত্ম অর্থাৎ ব্রাহ্ম, চক্ষু, মন, বুদ্ধি ইত্যাদির অধিষ্ঠাতৃরূপে^{১৬} অন্তরে অবস্থিত পুরুষ বলে তাঁকে বর্ণনা করা হয়েছে। কিন্তু এই ‘অন্তর্যামী’ শব্দটি একটি অপরিচিত শব্দ হওয়ায়, পূর্বপক্ষী সংশয় প্রকাশ করেছেন কে এই অন্তর্যামী? সেকি কোন যোগিপুরুষ নাকি পরমাত্মা নাকি প্রধান নাকি অন্য কোন বস্তু? আলোচ্য নিবন্ধে এটাই আমরা নির্ণয় করব যে, কে এই অন্তর্যামী?

পূর্বপক্ষী বলেন, লোকপ্রসিদ্ধানুগৃহীত লিঙ্গপ্রমাণ বলে দেবতা বা সিদ্ধযোগীই হলেন অন্তর্যামী। তাঁদের মতে ‘অন্তর্যামী’

শব্দটির উৎপত্তি হয়েছে ‘অন্তর্যমন’ শব্দটি থেকে। যার অর্থ হল ‘অভ্যন্তরে অবস্থিত হয়ে যিনি নিয়ন্ত্রণ করেন’।^{১০} অর্থাৎ ‘অন্তর্যামী’ শব্দের দ্বারা পৃথিবীদেবতাই বোধিত হন।^{১১} কারণ তিনি পৃথিবীর অন্তরে অবস্থান করেন, শ্রুতিতেও বলা হয়েছে, পৃথিবী তাঁর শরীর বা আয়তন, অগ্নি তাঁর চোখ, মন তাঁর জ্যোতিঃ ইত্যাদি। অর্থাৎ তিনি সকল ইন্দ্রিয়বিশিষ্ট হয়ে পৃথিবীর অভ্যন্তরে অবস্থান করেন বলে তাঁকে অন্তর্যামী বলাই বেশী যুক্তিযুক্ত। এছাড়া লোকায়ত মতে সিদ্ধযোগী সকল বিষয়ের মধ্যে অনুপ্রবেশের দ্বারা সকল বিষয়ের জ্ঞাতা হয়ে থাকেন বলে, তাঁরাও অন্তর্যামী পদবাচ্য হতে পারেন। কিন্তু সিদ্ধযোগীর এই সর্ববিষয়ে অনুপ্রবেশের ক্ষমতা তাঁরা দেবতার অনুগ্রহেই লাভ করে থাকেন, তাই দেবতাকে অন্তর্যামী বলাই বেশী যুক্তিযুক্ত।^{১২}

উত্তরে সিদ্ধান্তী বলেছেন সিদ্ধপুরুষ বা দেবতা কেউই অন্তর্যামী নন, পরমাত্মাই আসলে অন্তর্যামী।^{১৩} কারণ দেবতা বা দহরাদি উপাসনার দ্বারা একজন সিদ্ধযোগী সকল বিষয়ের অভ্যন্তরে অনুপ্রবেশের ক্ষমতা ও তাকে নিয়ন্ত্রণ করার ক্ষমতা অর্জন করেন। সুতরাং তাঁর এই ক্ষমতা অর্জিত কিন্তু পরমাত্মার এই ক্ষমতা নিত্যসিদ্ধ। তিনি নিরাবয়ব হলেও তিনি মায়া শক্তিবিশিষ্ট হওয়ায় সকল বস্তুর নিয়ন্ত্রণ ক্ষমতা সর্বদা তাতে অবস্থান করে। সুতরাং যা অর্জিত তাঁরচেয়ে যা নিত্যসিদ্ধ তা গ্রহণ



করায় লাঘব হয়। এছাড়া শুধু যোগীপুরুষ নন দেবতারও সকল বিষয়ে নিয়ন্ত্রণ ক্ষমতা অস্থায়ী বা ক্ষণিক, তা পরমেশ্বরের অনুগ্রহাধীন। ফলে সর্বনিয়ন্ত্রিতরূপে লিঙ্গ প্রমাণটি পরমাত্মাতে যথাযথভাবে পরমাত্মাতে প্রযুক্ত হয়। সুতরাং পরমাত্মাই হলেন অন্তর্যামী এবং শ্রুতিতেও বলা হয়েছে ‘পৃথিবীদেবতা যাকে জানেন না’^{১৪}, তাকে যিনি জানেন তিনি হলেন অন্তর্যামী। কিন্তু পৃথিবী নিজেকে জানেন না এমন হতে পারে না। পৃথিবীদেবতা ‘অহম্ অস্মি পৃথিবী’ এভাবে নিজেকে জেনে থাকেন। সুতরাং পৃথিবীদেবতা যাকে জানেন না তা অবশ্যই পৃথিবী ভিন্ন বিষয়, তাকেও যিনি জানেন তিনি পরমাত্মা ছাড়া ভিন্ন কেউ নন। তাই পরমাত্মাকে অন্তর্যামী বলা বেশী যুক্তিযুক্ত।

পূর্বপক্ষী আরো বলেন যে, যিনি নিয়ন্ত্রণ করেন তাঁর ইন্দ্রিয়াদি বিদ্যমান থাকবে, কিন্তু পরমাত্মা ইন্দ্রিয়াদি রহিত হওয়ায় তাঁকে নিয়ন্ত্রণ কর্তা বলা যায় না, কিন্তু এই আপত্তি যুক্তিযুক্ত নয়। কারণ কোন কার্যের যেমন প্রয়োজ্য কর্তা থাকে তেমন প্রয়োজক কর্তাও থাকে- এটি প্রত্যক্ষ সিদ্ধ। যেমন একজন রাজার সৈনিক সকল হল প্রয়োজ্য, রাজা হলেন প্রয়োজক কর্তা। কিন্তু যখন সৈনিক প্রতিপক্ষকে প্রহার করে, তখন বস্তুতপক্ষে রাজাই প্রহার করেন, কারণ তাঁর দ্বারাই রাজার জয় বা পরাজয় স্থির হয়। একইভাবে পরমাত্মার দ্বারা নিয়ন্ত্রিত হয়েই জীবের যে শরীরিন্দ্রিয় তা কর্মে প্রবৃত্ত হয়। তাই জীবের শরীরিন্দ্রিয়ই পরমাত্মার শরীরিন্দ্রিয়। সুতরাং তিনি নিরাবয়ব হয়েও নিয়ন্ত্রণকর্তা হতে পারেন, তাই তিনিই হলেন অন্তর্যামী। এছাড়া যদি জীবের শরীরাদি নিয়ন্ত্রণের জন্য পরমাত্মাও শরীরাদি থাকত, তবে তাঁর শরীরাদি নিয়ন্ত্রণের জন্য অন্যকোন কিছু শরীরাদি কল্পনা করতে হত,

এভাবে অনবস্থা দোষ দেখা দিত। এই জন্য ভগবান শঙ্কর বলেছেন, পরমাত্মা স্বগত, সজাতীয়, বিজাতীয় ভেদরহিত এবং তত্ত্বিন্ন কোন বস্তু সিদ্ধ না হওয়ায়, অনবস্থা দোষও হয় না^{১৫}

কিন্তু পূর্বপক্ষী পুনরায় আপত্তি করেছেন, বৃহদারণ্যক শ্রুতিতে বলা হয়েছে- “... আত্মান্তর্যাম্যতোহদৃষ্টো দৃষ্টোহশ্রুতঃ শ্রোতাহমতো মন্তাহবিজ্ঞাতো বিজ্ঞাতা,...”^{১৬} অর্থাৎ যিনি নিজে দর্শন গোচর হন না কিন্তু তিনি সকলের দৃষ্টা, নিজে শ্রবণেন্দ্রিয়ের অগ্রাহ্য হয়েও সকলের শ্রোতা, নিজে মনের অবিষয় হয়েও মনন কর্তা ইত্যাদি, তিনিই অন্তর্যামী। এই সকল ধর্ম সাংখ্য স্বীকৃত প্রধানের ক্ষেত্রে প্রযুক্ত হওয়ায় প্রধানকেই অন্তর্যামী বলা যায়। কারণ সাংখ্যগণ প্রধানকে রূপাদিবিহীনরূপে বর্ণনা করে থাকেন। সাংখ্য মতে, প্রধান তর্কের বা মননের বিষয় নয়। কারণ তা মহাদাদিক্রমে পরিণাম প্রাপ্ত, অন্যভাবে নয়। তা অবিজ্ঞেয় কারণ তা রূপাদিবিহীন, যা রূপাদিবিহীন তা চক্ষুরিন্দ্রিয় গ্রাহ্য হতে পারে না। এছাড়া প্রধান জড় প্রকৃতি সম্পন্ন। সুতরাং প্রধানকেই অন্তর্যামী বলা সঙ্গত হবে^{১৭}

উত্তরে সিদ্ধান্তী বলেছেন প্রধানকে অন্তর্যামী বলা যায় না। কারণ অন্তর্যামী হতে গেলে তাতে আত্মত্ব ও দৃষ্টত্ব ধর্ম থাকতে হবে। প্রধান জড় এবং অচেতন ধর্মী হওয়ায় তাতে উক্ত ধর্মদ্বয় থাকা সম্ভব নয়। কিন্তু শ্রুতিতে বলা হয়েছে- ‘ যিনি চক্ষুর বিষয় নন, কিন্তু দৃষ্টা; যিনি শ্রবণেন্দ্রিয়ের বিষয় নন কিন্তু শ্রোতা’



সুতরাং আত্মত্ব ও দৃষ্টত্ব উভয় ধর্ম পরমাত্মাতে প্রযুক্ত হওয়ায় তাঁকে অন্তর্যামী বলা বেশী যুক্তিযুক্ত। প্রধান অন্তর্যামী হতে পারে না।^{১৮}

পূর্বপক্ষী আবার আপত্তি তুলে বলেছেন, আত্মত্ব ও দৃষ্টত্ব জীবের ক্ষেত্রে প্রযুক্ত হওয়ায় জীবকেই অন্তর্যামী বলা হোক।^{১৯} কারণ জীব চেতন হওয়ায় তিনি দ্রষ্টা, শ্রোতা, বিজ্ঞাতা। জীবের বিনাশ নেই কারণ, যদি জীবের বিনাশ হত, তবে দেহান্তরের পর কর্মফলভোগ সম্ভব হত না। আবার জীব দর্শন ক্রিয়ার ও বিষয় নন। কারণ ক্রিয়া মাত্রই কর্তাকে আশ্রয় করে তাকে বিষয় করে না। যেমন গমন ক্রিয়ায় বিষয় গ্রাম, কিন্তু গমন কর্তা বিষয় নন, তেমন দর্শন ক্রিয়ার বিষয় ঘটপটাদি বস্তু, জীব কর্তা হলেও বিষয় নন। সুতরাং তিনি অদৃষ্ট। সুতরাং জীবের অদৃষ্টত্ব ও আত্মত্ব ধর্মদ্বয় থাকায় তাঁকে অন্তর্যামী বলা যায়।^{২০}

উত্তরে ভগবান শঙ্কর বলেছেন- জীব অন্তর্যামী হতে পারে না কারণ জীব অন্তঃকরণ উপাধি দ্বারা পরিচ্ছিন্ন হওয়ায় তাঁর পক্ষে পৃথিবীকে সর্বতভাবে নিয়ন্ত্রণ করা বা সর্বত্র অবস্থান করা

সম্ভব নয়।^{২১} কিন্তু পূর্বপক্ষী আরো বলেন জীব এবং অন্তর্যামী ঈশ্বরের মধ্যে পারমাণ্বিক ভেদ বর্তমান। তবে ঈশ্বর অন্তর্যামী হলে বলতে হয়, দুই দ্রষ্টা একই শরীরে বিদ্যমান, তা কীকরে সম্ভব?

উত্তরে ভগবান শঙ্কর বলেছেন, এই আপত্তি অসঙ্গত। কারণ একই দেহে দুজন অবস্থিত ঠিকই, কিন্তু তাঁদের মধ্যে একজনই কর্তা একজনই ভোক্তা। ঈশ্বর হলেন অকর্তা, অভোক্তা।

পরিশেষে বলা যায়, শরীরিদ্ভিন্নরূপ উপাধি বশতঃ জীব নিজেকে পরমাত্মার থেকে পৃথক মনে করে। এই ভেদ পারমাণ্বিক ভেদ নয়।^{২২} এইভেদ অবিদ্যা সৃষ্ট ভেদ। কারণ প্রত্যগাত্মা^{২৩} একজনই হয়ে থাকেন। দুজন প্রত্যগাত্মা সম্ভব নয়। কারণ প্রত্যগাত্মা হলেন ব্রহ্মবস্তু, যা ভিন্ন অন্য বস্তু মিথ্যা। তাই এই পরমাত্মা এক ও অভিন্ন হওয়ায় এবং সমস্ত বস্তু আত্ম স্বরূপ হওয়ায় পরমাত্মাই সকল বিষয়ের অভ্যন্তরে অবস্থান করে সকল কিছুকে নিয়ন্ত্রণ করেন- এটি বলাই বেশী সঙ্গত। সুতরাং পরমাত্মাই হলেন অন্তর্যামী।^{২৪}



তথ্যপঞ্জী

১ | বৃহদারণ্যকোপনিষৎ, ৩/৭/৩

২ | শাক্তরভাষ্য, পৃ- ৮৫৮

৩ | তত্রৈব

“..... সর্বঃ পৃথিব্যাং তিষ্ঠতীতি সর্বত্র প্রসঙ্গো মাভূদিতি বিশিনষ্টি-পৃথিব্যা অন্তরোহভ্যন্তরঃ। তত্রৈতৎ স্যাৎ, পৃথিবী দেবতৈব অন্তর্যামীতি; অত আহ- যমন্তর্যামিণং পৃথিবী দেবতাপি ন বেদ- মম্যান্যঃ কশ্চিদ্বর্তত ইতি। যস্য পৃথিবী শরীরম্- যস্য চ পৃথিব্যেব শরীরম্, নান্যৎ; পৃথিবীদেবতায়্যা যৎ শরীরম্, তদেব শরীরং যস্য। শরীরগ্রহণং চোপলক্ষণার্থম্; করণঞ্চ পৃথিব্যান্তস্য; স্বকর্মপ্রযুক্তং হি কার্যং করণঞ্চ পৃথিবীদেবতায়্যাঃ; তদস্য স্বকর্মাভাবাদন্তর্যামিণো নিত্যমুক্তৃত্বাৎ পরার্থকর্তব্যতাস্বভাবত্বাৎ পরস্য যৎ কার্যং করণঞ্চ, তদেবাস্য, ন স্বতঃ; তাদাহ- যস্য পৃথিবী শরীরমিতি। দেবতাকার্য্য-করণস্য ঈশ্বরসাক্ষিমাৎসয়ান্নিধেয়ং হি নিয়মেন প্রবৃত্তিনিবৃত্তী স্যাতাম্; য ঈদৃগীশ্বরো নারায়ণাখ্যঃ পৃথিবীং পৃথিবীদেবতাং যময়তি নিয়ময়তি স্বব্যাপারে অন্তরঃ অভ্যন্তরস্তিষ্ঠন্, এষ তে আত্মা- তে তব, মম চ, সর্বভূতানাং চেতুপলক্ষণার্থমেতৎ; অন্তর্যামী, যত্নয়া পৃষ্টঃ, অমৃতঃ সর্বসংসারধর্ম্বর্বিজিত ইত্যেতৎ”।

৪ | বৃহদারণ্যকোপনিঃ, ৩/৭/৩

৫ | তত্রৈব, ৩/৭/১৭

৬ | তত্রৈব, ৩/৭/ ১৮

৭ | তত্রৈব, ৩/৭/১৯

৮ | তত্রৈব, ৩/৭/ ১৫

৯ | তত্রৈব, ৩/৭/ ১৬

১০ | শরীরকর্মীমাংসাভাষ্য, ১/২/১৮, পৃ- ৪৭৫

“অন্তর্যামীশব্দশ্চ অন্তর্যমনযোগেন প্রবৃত্তঃ ন অত্যন্তম্ অপ্রসিদ্ধঃ”।

১১ | তত্রৈব

“তস্মাৎ পৃথিব্যাদ্যভিমানী কশ্চিৎ দেবঃ অন্তর্যামী স্যাৎ”।

১২ | তত্রৈব

“ তথাচ শ্রয়তে- “ পৃথিবী এব যস্য আয়তনম্ অগ্নিঃ লোকঃ মনো জ্যোতিঃ” (বৃঃ ৩/৯/১০) ইত্যাদি। সঃ চ কার্য্যকরণবৃত্তাৎ পৃথিব্যাদীন্ অন্তস্তিষ্ঠন্ যময়তি, ইতি যুক্তং দেবতাত্মনঃ যময়িতৃত্বম্। যোগিনঃ বা কস্যচিৎ সিদ্ধস্য সর্বানুপ্রবেশন যময়িতৃত্বং স্যাৎ। ন তু পরমাত্মা প্রতীয়তে, অকার্য্যকরণত্বাৎ ইতি”।

১৩ | তত্রৈব

“এবং প্রাপ্তে ইদম্ উচ্যতে- যঃ অন্তর্যামী আধিদৈবাদিসু শ্রয়তে, সঃ পরমাত্মা এব স্যাৎ, ন অন্যঃ ইতি”।

১৪ | বৃহদারণ্যকোপনিষৎ, ৩/৭/৩

“যৎ পৃথিবী ন বেদ”।

১৫ | শরীরকর্মীমাংসাভাষ্য, ১/২/১৮ পৃ- ৪৭৮

“নৈষঃ দোষঃ, যান্ নিযচ্ছতি তৎকার্য্যকরণৈরেব তস্য কার্য্যকরণত্বোপপত্তেঃ। তস্যাপি অন্যঃ নিয়ন্তা ইতি অনবস্থাদোষশ্চ ন সম্ভবতি, ভেদাভাবাৎ”। ভেদে হি সতি অনবস্থাদোষোপপত্তিঃ। তস্মাৎ পরমাত্মা এব অন্তর্যামী।

১৬ | বৃহদারণ্যকোপনিষৎ, ৩/৭/২৩, পৃ- ৮৬৬



१९ | शरीरकमीमांसाभाष्य, १/२/१९ पृ-४९९

“अदृष्टत्वादयः धर्माः सांख्यसूक्तिकलितस्य प्रधानस्य अपि उपपद्यन्ते, रूपादिहीनतया तस्य तैः अभ्युपगमात्। “अप्रतर्क्यम् अविज्ञेयं प्रसूतम् इव सर्वतः” (मनु सं १/५) इति हि स्मरन्ति। तस्यापि नियतत्वं सर्वविकारकारणत्वात् उपपद्यते। तस्मात् प्रधानम् अन्तर्यामिशब्दं स्यात्”।

१८ | शरीरकमीमांसाभाष्य, १/२/१९ पृ- ४८०

“यद्यपि अदृष्टत्वादिवापदेशः प्रधानस्या सम्भवति तथापि न द्रष्टत्वादिवापदेशः सम्भवति, प्रधानस्य अचेतनत्वेन तैः अभ्युपगमात्। “अदृष्टः द्रष्टा, अश्रुत श्रोता, अमृतः मन्त्रा, अविज्ञातः विज्ञाता” (बृ ३/१/२३) इति हि वाक्यशेषः भवति। आत्मात्वं अपि न प्रधानस्य उपपद्यते”।

१९ | तट्टैव, पृ-४८१

“यदि प्रधानम् आत्मात्वं द्रष्टत्वादिसम्भवात् न अन्तर्यामि अभ्युपगम्यते, शरीरः तर्हि अन्तर्यामी भवतु”।

२० | तट्टैव

“शरीरः हि चेतनात्वात् द्रष्टा श्रोता मन्त्रा विज्ञाता च भवति, आत्मा च प्रत्यक् त्वात्। अमृतश्च, धर्माधर्मफलानुभोगोपपत्तेः। अदृष्टत्वादयश्च धर्माः शरीरे प्रसिद्धाः, दर्शनादिक्रियायाः कर्तुरि प्रवृत्तिविरोधात्। “न दृष्टेः द्रष्टारं पश्येत्” इत्यादिश्रुतिभ्यश्च। तस्य च कार्यकरणसंघातम् अन्तर्यामियितुं शीलं, भोक्तृत्वात्। तस्मात् शरीरः अन्तर्यामी इति”।

२१ | शरीरकमीमांसाभाष्य, १/२/२०, पृ- ४८२

“यद्यपि द्रष्टत्वादयः धर्माः तस्य सम्भवन्ति, तथापि घटाकाशवत् उपाधिपरिच्छिन्नत्वात् न कार्त्स्न्येन पृथिव्यादिषु अन्तरवस्तुत्वं नियन्तुं च शक्नोति”।

२२ | तट्टैव, पृ-४८५

“अत्र उच्यते- अविद्याप्रत्यूषात्प्राप्तकार्याकरणोपाधिनिमित्तः अयं शरीरान्तर्यामिणोः भेदव्यपदेशः, न पारमार्थिकः”।

२३ | देहेन्द्रियादिर अधिष्ठाता एव देहेन्द्रियादि थेके भिन्न ये ‘अहम्’ एह बुद्धिगोचर सर्वानुभवसिद्ध शुद्ध आत्मा, तह प्रत्यागात्मा अर्थात् साक्षिचेतन्या विद्यावस्तुते “अहं ब्रह्मास्मि” एह प्रकार अनुभव हय। सूतरां प्रत्यागात्माशब्दे ब्रह्मवस्तुं वुवियेछेन भगवान शङ्कर।

२४ | तट्टैव, पृ-४८६

“यत्र तु अस्य सर्वम् आत्मा एव अतुं तं केन कं पश्येत्” इति विद्याविषये सर्वं व्यवहारं वारयति”।

ग्रन्थपञ्जी

बृहदारण्यकौपनिषत्, आचार्य शङ्कर, भाष्य, आनन्दगिरि, टीका, दुर्गाचरण सांख्य-वेदान्ततीर्थ (सम्पादक), बृहदारण्यकौपनिषत्, तृतीयभाग, देवसाहित्य कुठिर, कलिकाता, २००० ख्रीः।

माण्डूक्योपनिषत्, आचार्य शङ्कर, भाष्य, आचार्य गौरपद, माण्डूक्य कारिका, आचार्य शङ्कर, कारिका भाष्य, दुर्गाचरण सांख्य-वेदान्ततीर्थ (सम्पादक), देवसाहित्य कुठिर, कलिकाता, २००० ख्रीः।

व्यास, ब्रह्मसूत्र, शङ्कराचार्य, शरीरकमीमांसाभाष्य, स्वामी विश्वरूपानन्द (सम्पादक) वेदान्तदर्शनम् प्रथम अध्याय, तृतीय अध्याय, उद्बोधन कार्यालय, कलिकाता, १९९९, १९८९ ख्रीः।



সহায়ক গ্রন্থ

ভট্টাচার্য, অমরনাথ এবং ভট্টাচার্য, মৃদুলা, গৌরপাদের দর্শন, কলকাতা, পশ্চিমবঙ্গ রাজ্য পুস্তক পর্ষদ, ২০১২ খ্রীঃ।



Evaluation of Quine's Criticisms of Frege's Characterization of Analyticity

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Abstract

In this paper I wish to show how Quine criticizes Frege's characterization of analyticity and how far Quine's criticisms are tenable. Frege has characterized analytic statement as either a logical truth or one that can be turned into logical truth by putting synonyms for synonyms. So, the notion of analyticity presupposes the notion of synonymy. Quine himself opines that the notion of synonymy in turn depends upon the notion of analyticity. Hence, it is a clear case of circularity. Quine's criticisms do not stand as it supposed to be.

Keywords: *analytic, synonymy, logical truth, definition, interchangeable etc.*

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1. Introduction: Frege's notion of analyticity

In order to show how Quine criticizes Frege's characterization of analyticity and how far Quine's criticisms are tenable, we have to first understand Frege's characterization of analytic statement. According to Frege, an analytic statement is either a logical truth or one that can be turned into a logical truth by putting synonymes for synonymes. From this it is clear that there are two classes of analytic statement. Analytic statement of the first class are logical truth and the analytic statement of the second class are those

which is not a logical truth but can be turned into logical truth by putting synonymes for synonymes. Let us begin with the analytic statement of the first class. Analytic statements of the first class are logical truth. In order to understand analytic statement, we have to know what is logical truth. Logical truth is a statement which is true and remains true under any interpretation of its extra logical particles. Now the question is: what are extra logical particles? Extra logical particles can be better understood if we contrast it with logical particles. Logical particles or words are words used in logic. For example, "and", "if-then", "either-or",



“not”, “such that”, “as well as” and any other words having the same meaning. All words in a sentence other than logical particles are extra-logical particles. Let us take an example of logical truth: “No unmarried men are married”. This statement is true and remains true under any interpretation of extra-logical particles. Here, “No”, “un-” are logical particles. There are two extra-logical particles – “men” and “married”. The word “are” is neither logical particle nor extra-logical particle. The word “are” is a syntactical expression of English language. The above statement is true independent of the meaning of extra-logical particles or words. This statement is of the form – “No non-P is P”. This statement is true only by virtue of the logical form of the statement and not by virtue of the extra-logical contents. Therefore, the statement is called logical truth and hence analytic.

Someone may define logical truth as a statement in which the occurrence of the logical word or particles is essential occurrence and the occurrence of extra-logical particles is vacuous occurrence. That is, logical truth is that, in which logical word occur essentially but extra-logical word occur vacuously. The main thing is that an analytic statement is a logical truth

and it is the description of the analytic statement of the first type.

The second class of analytic statement is that which is not a logical truth but can be turned into a logical truth by putting synonyms for synonyms. Let us take an example: “All bachelors are unmarried” (1). The obverse of it is: “No bachelors are married” (2) and there is no difference in their logical status. This statement (2) itself is not a logical truth, for it does not remain true under any interpretation of its extra-logical particles. In this example, the extra-logical particles are “bachelors” and “married”. If we admit the current interpretation of the word “bachelor” and “married” then the statement is true. But if we write another meaning of the word “bachelor”, for example, if we write “graduates” instead of “bachelor” then the original statement stands as follows: “No graduates are married” and then the statement is not true. This statement is not a logical truth, as it does not remain true under any interpretation of its extra-logical particles. Hence it is not analytic statement of the first class. It is an analytic statement of the second class because it can be turned into a logical truth by putting synonyms for synonyms. We know that the expression “bachelor” and “unmarried man” are



synonyms. Let us place synonyms for synonyms. In the place of “bachelor” we write “unmarried man”, then it would become “No unmarried men are married” and then the statement (2) will be reduced to (1) which is a logical truth. So, it is analytic, for though as it stands is not logical truth but can be turned to logical truth by placing synonyms for synonyms.

2. Quine’s criticism of Fregean notion of analyticity

We have seen that Frege’s characterization of analyticity presupposes synonymy. So the question is: Is there is any satisfactory account of synonymy? How do we know that one word is synonymous with another word? Many attempts have been made to explain the notion of synonymy in this regard. There are some philosophers who hold that synonymy can be defined with the help of definition. They argue that, if one term A is defined with the help of the other term B then two terms are synonymous. For instance, the term “bachelor” is defined with the help of the term “unmarried man”. That is, “bachelor” is defined as “unmarried man”, hence, these two terms are synonymous.

Quine opines that synonymy cannot be defined in terms of

definition. In order to show it, let us take, firstly, lexical definition, secondly, explicative definition or explication, thirdly, stipulative definition. Let us first consider, whether synonymy can be satisfactorily be defined with the help of lexical definition. Lexical definition is dictionary definition. In English we say that the word “bachelor “is glossed or defined as “unmarried man”. The dictionary maker or lexicographer glosses one term with the help of the other term. Thus, the definition of “bachelor” is “unmarried man”. The dictionary maker or lexicographer is not the inventor of the definition, i.e., when he glosses “bachelor” as” unmarried man”, then he does not invent definition. He glosses “bachelor” as “unmarried man” because he find that in the antecedent usage, the two terms are used synonymously. By observing this fact, he glosses one term by another term. More precisely, it is only when a dictionary maker find, that the two terms in the antecedent usage, are used synonymously, he glosses one term by another term. So, we find that the dictionary definition itself depends upon the pre-existing synonymy. If this is so, then synonymy cannot in its turn be explained by lexical definition. And if we try to do it, then it involves circularity. That is, it will be putting the cart before the horse. So,



synonymy cannot be defined in terms of lexical definition.

Now let us see whether synonymy can be defined in terms of explication. The explication is a refinement upon the existing definition for the requirement of greater precision. Explication is precisification. Let us take an example from ordinary language – “widow”. The current definition of “widow” is: “x is a widow”= “x is a woman whose husband is dead and who is not remarried”. Explication of widow: “x is a widow”= “x is a woman who belongs to the monogamic society and whose husband is dead and who has not been married”. In this way the existing definition is sharpened. And this is explication.

Now one may suppose that synonymy may be defined by explication, and it may also be supposed that the difficulty which arises of lexical definition does not arise in case of explication. For explication changes or modifies the current lexical definition, more precisely, as explication is a modification or abandonment of the existing lexical definition, it is supposed that the difficulties which arise in lexical definition does not arise in explication.

But this argument will not do, according to Quine. For it is true that explication to some extent modifies the lexical definition but it is also obvious that it is not a total rejection or abandonment of lexical definition. It partly preserves lexical definition. So, explication partly depends upon lexical definition i.e., upon the antecedent usage and in turn upon the pre-existing synonymy to some extent. So, explication partly involves circularity.

Now let us discuss stipulative definition and synonymy. Stipulative definition is the introduction of a new notation for the purpose of abbreviation. These words do not enjoy the pre-existing meaning. It simply says that a word means ‘this’ and ‘this’. So, its meaning is stipulative for e.g., Strawson introduced the notion of “P-predicate”. P-predicate is applicable to person and M- predicate is applicable to material object. So, the word P-predicate is a new coinage of Strawson. By P- predicate he means predicate applicable to persons. He defines the word by saying that the expression is stipulative only to person, so it is called stipulative definition. Thus , it is clear that in stipulative definition, the word is brought into existence through definition. It has no antecedent usage. The expression is used for the first



time, so it does not depend on antecedent usage. So, it does not depend upon pre-existing definition or synonymy. Hence, the difficulties of the other two definitions do not arise in this case.

But the question is: Can we say that synonymy is defined by stipulative definition? Obviously not. For stipulative definition is given only of a few expressions. But the vast majority of words are defined non-stipulatively. They are defined lexically or explicatively. So, as a general rule, we can say that synonymy cannot be determined by stipulative definition or defined by stipulative definition. As previously we have seen that synonymy cannot be defined by lexical definition or by explication, so, he holds that definition does not hold the key to synonymy and analyticity.

Other attempts have been made to explain synonymy. Let us consider Leibnizian criterion of synonymy. According to Leibniz, if two terms are interchangeable *salva veritate* (i.e., interchangeable in all contexts without the change of truth-value) then they are synonymous. That is, the synonymy of two linguistic forms consists simply in their interchangeability in all contexts without

change of truth value. More precisely, two terms are interchangeable *salva veritate* if all true statement in which 'a' is used, remain true, when 'b' is substituted for 'a', and if all false statement where 'a' is used remain false, where 'b' is substituted for 'a'. When any two terms are interchangeable *salva veritate* like 'a' and 'b', then they are synonymous. For example: "Bachelor" and "unmarried man". If there is a true statement where "bachelor" term is used, then it remains true if we substitute "unmarried man" in place of "bachelor". For example, "Vivekananda is a bachelor". This statement is true and it remains true if we substitute "bachelor" by "unmarried man". So, these two terms are interchangeable *salva veritate*. Now let us take another example: "Asutosh is a bachelor". Now this statement is false and it remains false if we substitute 'unmarried man' in place of 'bachelor'. Interchangeable *salva veritate* is a condition of cognitive synonymy, according to Leibniz.

Quine criticizes this view also. Quine said that interchangeable *salva veritate* is not a sufficient condition of cognitive synonymy. According to him, even if two terms are interchangeable *salva veritate*, still they may not be synonymous. Now if two terms are co-extensional then



they are interchangeable *salva veritate*. Two terms are co-extensional, if all and only those objects which are referred to by 'A', are also referred to by 'B'. And according to him, if two terms are co-extensional, they are interchangeable *salva veritate*. Let us take an example of two co-extensional terms: (1) 'Creatures with heart' and (2) 'Creatures with kidneys'. In zoology, those creatures who have heart have kidneys. And who have no heart, have no kidneys. So, all and only those objects which are referred to by one term are referred to by another term. Therefore, they are co-extensional. A statement is true when it applies to an object. If two terms apply to the same object then the statement both are true. Suppose in statement (1) 'B', is a creature with heart, and in statement (2) 'B' is a creature with kidneys. If (1) is true then (2) is also true. And if (1) is false then (2) is also false. And by substituting the phrase 'the creatures with kidneys' in the place of the phrase 'the creatures with heart' in (1), we get (2). So, as the true statement remains true when we substitute the phrase 'creatures with kidneys' in place of 'creatures with heart' or vice versa, so these two terms – 'creatures with kidneys' and 'creatures with heart' are interchangeable *salva veritate*.

Now the question is: Are these two terms are synonymous? In answer we can say that they are not synonymous. So, it follows that interchangeable *salva veritate* is not the sufficient condition to synonymy. Hence, Leibnizian criterion is to be rejected.

3. Quine's view on synonymy and analyticity

Quine opines that interchangeability is sufficient condition for synonymy when it is not interchangeable *salva veritate* but it is of interchangeable *salva analyticitate* (interchangeable by analyticity). That interchangeable *salva analyticitate* is the sufficient condition of synonymy. So, the next question arises that what is interchangeable *salva analyticitate*? Two terms are interchangeable *salva analyticitate* if all analytic statement in which one term is used remains analytic, when other term is substituted for that term. Suppose two terms A and B. If A is used in a analytic statement and this analytic statement remains analytic if we substitute 'B' for 'A', then these two term 'A' and 'B' are interchangeable *salva analyticitate*, It is a sufficient condition for synonymy. Now let us take two statement :- (3) All creatures with kidneys are creatures with kidneys, (4)



All creatures with kidneys are creatures with heart. The (3) is analytic, but (4) is not analytic but synthetic. So, the two term “creatures with kidneys” and “creature with heart” are not interchangeable salva analyticitate. For the analytic statement in which the phrase ‘creatures with kidneys’ are used does not remains analytic if we substitute the phrase ‘creature with heart’ in place it. They are non- synonymous terms. Quine admit that interchangeable salva veritate is not a sufficient condition for synonymy, but interchangeable salva analyticitate is a sufficient condition for synonymy. We have shown those two terms though interchangeable salva veritate, are not interchangeable salva analyticitate. But really synonymous terms are interchangeable salva analyticitate. It is easy to show that two synonymous terms are interchangeable salva analyticitate. Let us take two synonymous terms: “Bachelor” and “unmarried”. It can be shown that the following two statements: (5) “All bachelors are bachelor” and (6) “All bachelors are

unmarried men”, are analytic. It is clear that analytic statement in which such terms are used remains analytic when we substitute “unmarried man” in place of “bachelor”. So, these two terms are interchangeable salva analyticitate. Hence, interchangeable, not salva veritate, but interchangeable salva analyticitate is a sufficient condition of cognitive synonymy.

4. Evaluation of Quine’s view

If according to Quine’s view synonymy is sought to be explained in terms of interchangeable salva analyticitate, then synonymy obviously depends upon analyticity. But Frege has so defined analyticity that for him analyticity in its turn depends upon synonymy. So , if synonymy is to be required (as Frege requires) for analyticity, then after all interchangeable salva analyticitate does not provide a satisfactory criterion of synonymy on pain of circularity.Hence, Quine’s view is not so satisfactory as it appears.



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মহাজীবন ‘এ জীবন’: বিনয়ের কবিতাটালিকা

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সারবস্তু (Abstract)

যে মানুষ অথবিত্ত প্রতিপত্তির আকাশ ছুঁতে পারতেন সহজেই অথচ তা না চেয়ে কবিতার নন্দনভূমে কাটালেন কাল, সেই কবি বিনয় মজুমদারের কবিতা বলয়ের জীবনবোধ ও কবিতা ভাবনা কেন্দ্রিক এই প্রবন্ধ। সমগ্র জীবন ধারার খণ্ডিত চিত্র তুলে ধরতে এই প্রচেষ্টা। বিনয়ের সান্নিধ্যে গিয়েছি বহুবার এবং তাকে বোঝার চেষ্টা করেছি। সান্নিধ্যে গিয়ে মেহের পরশে আবিষ্ট হয়েছি, আলোচনা করেছি কবিতা নিয়ে। সেই অনুভবের কিঞ্চিৎ রসবলয় পাঠকের সামনে তুলে ধরাই প্রবন্ধের মূল কাজ। বিনয়কে যেভাবে দেখেছি, বিনয়কে যেভাবে বুঝেছি তার সাথে কথা বলতে গিয়ে যে সমস্ত কবিতা কেন্দ্রিক আলো পেয়েছি তার বিন্দুবৎ উপস্থাপনা এটি। শিল্পের সত্যতা ও বিজ্ঞানের সত্যতার ধারাভাষ্যের এক সংক্ষিপ্ত বিনয় কেন্দ্রিক ইতিবৃত্ত এটা, যা গবেষকদের নতুন দিশা দেখাবে বলে প্রত্যয় আছে। বিনয় মজুমদারের কবিতার মোহিনীমায়া যেকোনো পাঠককে আকৃষ্ট করতে পারে, তা এই প্রবন্ধ পড়লে খুব সহজে বোঝা যাবে বলে মনে হয়।

মূল শব্দ (Keywords): কী থাকলে কবিতা সার্থক হয়ে ওঠে? আলোচ্যভাবনা, আলোচ্য বিশেষত্ব, পাঠকের চাওয়া-পাওয়া, ‘এ জীবন’ কবিতা, কবিতাটালিকা, মহাজীবনবোধ, কবি-জীবনের মর্মবস্তু, সমগ্রতাই জীবন, শিল্পের সত্য।

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এই সেই তুরীয় বোধ, এই সেই মধুমাখা ভেঙে যাওয়া প্রেমের বিলাপ। বিলাসী বিলাপে গড়ে তোলা কবিতাটালিকা। নন্দন মাখানো আছে বর্ণে-বর্ণে, শব্দ-শব্দান্তরে। মেধাবী চলনে ছেঁয়ে-ছেঁয়ে, বোধের মায়াবী খেলায় পর্বে-পর্বে ধাপ গড়ে গড়ে চরণ বিলাস। মোহরে মোহরে গড়েন জড়োয়ার কুমকোলতা। বিনয়ের মধু-খেলা চলতে থাকে মাটি থেকে জীবনে, জীবন থেকে তুরীয় গহনে। তুরীয় গহন থেকে ব্যোম, ব্যোমে বিকশিত হলে পরিব্যাপ্ত চরাচর। এই সেই রাখাল, কালের পাহারাদার; কবিতার পাহারাদার বিনয়। দিব্য আলোর পথের যাত্রী। সঙ্গে আছে পরম বোধের কবিতার কুলি। স্বর্ণ মোহরের মতো মণিমঞ্জুষা নিয়ে আজীবন কেটে গেল বোধে ও গহনে একাকী। মণিকর্নিক হাতে নিয়ে গড়েছেন কবিতার মহিমবলয়।

যতবার ধরতে চাইবেন ততবার বেরিয়ে যাবেন হাত ফসকে। যারা দূর থেকে দেখে বলেছেন, না ঠিক তেমনটা নয়, তারা বুঝতে পারেন নি। যারা

জানিয়েছেন ঠিক তেমনটা উচ্চতর নয়, তাদের মাপকাঠি ঠিক নেই। বাটখারা দিয়ে মাইল মাইল পথ দৈর্ঘ্য মাপা বড়ই দুরূহ। থার্মোমিটার দিয়ে ভূমিকম্প মাপার মত অনেকেই মেপে ফেলেছিলেন তাকে। তাদের সেই মাপন যন্ত্র বিফলে গেছে, আরো যাবে সে বিষয়ে কোনো সন্দেহ নেই। দীর্ঘ দীর্ঘ পথ অতিক্রম করার পর আমরা অনেক মহিমাম্বিত কবিকে আজও সঠিক অর্থে মেপে উঠতে পারিনি, সে আপনারা সবাই জানেন। বিনয় সেই মোহরের মোহর, কবিদের কবি। অনেক মুক্তোর মধ্যে একটি মনকাড়া মুক্তোর দানা। একটু একটু করে খুঁজতে খুঁজতে হীরক খননকারীরা ছোট্ট একটি দানা খুঁজে পায়। সারাদিনে সে হয়তো এক টুকরোই, বা কোনদিন কিছু মিলল না। তবুও হীরের খনির খননকার্য চলতেই থাকে। চলতে থাকে সন্ধানপর্বা যেহেতু পাওয়া গেছে কখনোবা একটুকরো স্বর্ণকণা অথবা হীরের দানা। কবি বিনয়কে সেভাবেই খুঁজতে হবে, হ্যাঁ নিশ্চিত সেভাবেই খুঁজতে হবে।



পাঠক কী চান কবির কাছে ? এই প্রশ্নের উত্তর দীর্ঘ হওয়াটাই স্বাভাবিক তবুও দুটি ছোট চোখে বড় বিশ্বকে দেখার মতো সমস্ত ক্ষেত্রতলে সে উত্তর খুঁজে নেব নিজের মতো করে,--

ক) আনন্দ অথবা তুরীয়
নন্দগান

খ) বেদনায় সমাহিত
ধেয়ানপ্রতিমা

গ) নতুন দেখার বোধ,
পুঞ্জিভূত শব্দাট্টালিকা

ঘ) শব্দ দিয়ে গড়া সে
নতুন প্রতিমা

ঙ) মহত ধারণা
দেবে শিল্পের কথা

চ) তুরীয় উদ্দীপনা
লেখা ও লক্ষ্য

ছ) নতুন গয়না পরা
কবিতাবালিকা।

খুব করে মনে হয়, যে লেখা মনের প্রসার ঘটাতে পারে না, সে লেখা লেখা নয়। ভীষণ অনুভব করি, যে লেখা নতুন কাব্যালংকার সৃষ্টি করতে পারে না, সে লেখা ছাই-ভস্ম। নতুন দেখার বোধ যে লেখা দিতে পারে না তাকে কেন সার্থক লেখা বলবো? নতুন বাকপ্রতিমা সৃষ্টি করার ক্ষমতা যে কবির নেই সে কবি শিল্পের কষ্টি পাথরের বিচারে টিকবেন না। সময়ের বিচারে টিকে থাকা আর শিল্পের বিচারে টিকে থাকা এক কথা নয়। সার্থক কবি শিল্পের বিচারে টিকে থাকেন।

অন্যভাবে জানানো যায় বিষয়টিকে। পাঠক কী চান কবির কাছে ? নিতান্তই আমার মতো করে জানিয়ে যেতে চাই একজন নিবিষ্ট পাঠক হিসেবে। পৃথিবীর সমস্ত ঘটনা, সজাগ মানুষকে আহত করতে পারে, আবার আনন্দ দিতে পারে। আমার তো মনে হয় কবিতার ক্ষেত্রেও এটা হয় কবি যে নির্মাণ করেন তার মধ্যে মানবলোক, প্রকৃতিলোক,

মহাশূন্যলোক থাকে। এক কথায় বলা যায় প্রকৃতির অপার মহিমা কবিচিন্তকে আকৃষ্ট করে আবিষ্ট করে। কবিতার নিজের চোখে নিজের অনুভবে যা দেখেন তাই উপস্থাপন করেন তার সাহিত্যে। চারু-বিশ্লেষণে কখনো ধরা পড়ে আবার কখনো কিছু আছে কিছু নেই এমন বিন্যাস উঠে আসে, কবিতা- চিত্রে-সঙ্গীতে। নিবিষ্ট হয়ে আমরা পড়ি-দেখি-শুনি।

কবি তাত্ত্বিক হোরেস, তার কথা আশা করি সবাই জানেন তবুও এ প্রসঙ্গে জানিয়ে রাখা প্রয়োজন তিনি যেভাবে কবিতার ব্যাখ্যা-বিশ্লেষণে আদর্শ কবির কাছে যা দাবি করেছেন সেই দাবির সাথে আমার চাওয়া-পাওয়ার দাবির পার্থক্য থাকবেই। সময় তো ঠিক এক নয়, তাই হোরেসের চাওয়া আর আমার বা আমাদের চাওয়া এক হবে না। তবে একথাও ঠিক মূল কেন্দ্রবিন্দু খুব একটা নড়েচড়ে যায়নি।

কবিতা শিল্পবস্তু। কবি অনন্ত বোঝা মাথায় নিয়ে ঘোরেন প্রতি মুহূর্তে। তিনি যা সৃষ্টি করেন তার মধ্যে দুটি সত্য নিহিত থাকে, দুটি বলার চেয়ে মনে হয় দুরকমের সত্য বলাই ভালো,-

১) বিজ্ঞানের সত্য

২) শিল্পবস্তুর সত্য

বিজ্ঞানের সত্যের মধ্যে প্রকৃতির নিয়মাবলী যা কোনোভাবেই নড়ে চড়ে যায় না। বিজ্ঞানের সত্যতা বহুবিধ প্রক্রিয়ার মধ্য দিয়ে প্রতিষ্ঠিত হয় যা সর্বক্ষেত্রে সমান। কিন্তু শিল্পের সত্য সবসময় প্রকৃতির নিয়ম মেনে চলে না। আর প্রকৃতির নিয়মের অধীন নয় বলেই তা অপূর্ব অভূতপূর্ব। শিল্প তাই নতুন কথা বলে। বিস্ময়ের চোখে নতুন কে দেখে মানুষ বুঝে নেয় সৃষ্টিশীল এর অপার মহিমার শিল্পবস্তু। ইংরেজিতে দুটি শব্দ আছে,- ইনভেনশন এবং ক্রিয়েশন। ইনভেনশন অর্থাৎ আবিষ্কার আর ক্রিয়েশন অর্থাৎ সৃষ্টি। ইনভেনশন এর ক্ষেত্রে কারেকশন হয় এবং রিজেকশন হয়। আর সৃষ্টির ক্ষেত্রে পরিশীলন হয়, পরিশীলন হলে নতুন শিল্প হয়। কবি বিনয় মজুমদার বিজ্ঞানের সত্য শিল্পের সত্য দুটোকেই গুরুত্ব দিয়েছেন আজীবন।



যে মানুষ বিত্তের আকাশ ছুঁতে পারতেন সহজেই, চাইলেই গোটা সভ্যতার নির্যাস নিতে পারতেন ভোগ বিলাসের ব্যক্তিক পরিমণ্ডলে; অথচ তা না চেয়ে কবিতার নন্দনভূমিকাটালেন কাল একাকী এককে; তিনি বিনয়, কবি বিনয় মজুমদার। বিলাসী বৈভবকে তুড়ি মেরে উড়িয়ে দিয়ে শিল্পের সেরা সম্পদ কবিতায় মগ্ন রইলেন আজীবন প্রত্যাশা বিহীন। ধীময়-নিবিস্ট-নির্মোহ এমন ব্যক্তিত্ব কবি জগতে বিরল। ঈশ্বর গুপ্ত থেকে শুরু করে দুই হাজার কুড়ি পর্যন্ত বাংলা কবিতার উজ্জ্বল ক্ষেত্রে তিনি সক্রিয়-বাচনিক-কাঠামো কেন্দ্রিক মহিমায় মহিম-মোহরা কোনো কোনো স্বঘোষিত অগভীর কবিতাচিত্তক বিনয়কে জীবনানন্দের ছাঁচে গড়া মূর্তি বলতে চেয়েছেন বটে, তবে সে'সব স্বার্থসিদ্ধির কুটকৌশল তথা চেয়ার দখল করে থাকার ঘৃণ্য প্রচেষ্টা মাত্র। আদর্শনিষ্ঠ পাঠক ইতোমধ্যেই বুঝে গেছেন বিনয়ের কবিতাকুহকের মায়ামির তেজ। সেই মায়াতে আত্মাহুতি দিতে প্রস্তুত পাঠক-পতঙ্গ। আরো দীর্ঘ সময় অতিক্রান্ত হলে, এখন যাকে বলছি জীবনের ধারাভাষ্য, তখন বলতে শোনা যাবে এ জীবন মহাজীবনের একত্রিত রসবলয়।

যারা বিনয়কে পুরোটা পড়েননি বা পড়লেও অনুভবের গহীনে প্রবেশের প্রচেষ্টা করেননি তারা দু-একটি শব্দের উদাহরণে বিনয়ের কবিতা মাপতে চেয়েছেন ফিতে-গজ দিয়ে। তারা ভুলে যান জীবনানন্দের কবিতাতেও পূর্ব কবিদের অনুকরণ ও অনুসরণ এর প্রাবল্য লক্ষণীয়। শুধুতাই বাবলি কেন, বুদ্ধদেব বসুর কবিতা যারা পুরোটা না পড়ে তাকে স্বকীয় ধারার কবি বলতে চান তাদের কথাকে কেটে দেওয়ার অনেক যুক্তিতর্ক যথেষ্ট বর্তমান। সেতো বিতর্কিত প্রসঙ্গ মাত্র। বইদেখা পাঠক আরবইপড়া পাঠকের নিবিস্টতার মধ্যে ঘোল ও দইয়ের পার্থক্য যে বর্তমান সে কথা বলাই বাহুল্য। তবুও বলে নেওয়া যেতেই পারে, ঘোল ও দইয়ের টেস্ট আলাদা হওয়া সত্ত্বেও দইয়ের মূল্য আজীবন বেশি।

ধেয়ান নিবিস্ট হলে ফলও রক্তিম হয়ে ওঠে, রস যখন বেদনায় পরিপ্লুত হয়। জীবন দেখার হৃদয় এবং হৃদয়ের মধ্যকার হৃদয়ের দৃষ্টি সবার এক নয় বলেই দৃশ্যপটের সমূহ বিষাদ, সমূহ আনন্দ সব কবি

প্রকাশ করতে পারেন না। চোখের মধ্যে চোখ আর উপলব্ধির মধ্যকার দরজা-জানালা সবার সমান থাকার কথা নয়। সব কবি ধ্যানী হ'লে, সব কবি-শিল্পীর দেখার চোখ এক হ'লে একই বিষয় নিয়ে লেখা বা সৃষ্টির মাত্রা আলাদা আলোকে দান করত না। মাছ-গাছ, নদী ও নৌকা নিয়ে লেখাতো অজস্র আছো পাখি-চাঁদ, জীবনের খাঁদ, বাতাসের গন্ধ ঘিরে, জীবনের দুন্দ্ব ভেদ করে, লিখেছেন অনেক কবি। ছবি ও রসের ধারা হয়েছে আলাদা। কোথায় একটি চিল, কোথায় একটি নিমপ্যাঁচা, এসব প্রকৃতির আলো-সম্পদ। কবি লেখেন তা নিয়ে, কবি জানান দিয়ে যান তার নিজস্ব অনুভব-অনুভূতি। প্রত্যেক ক্যামেরা সমান ছবি তোলে না। আবার একই ক্যামেরা দুজন আলাদা শিল্পীর হাতে প'ড়ে একই বিষয় কেন্দ্রিক ছবি আলাদা আলাদা হয়ে ধরা দেয়।

হাতেগোনা তিনচারটি মৌলিক রং নিয়ে, কোটি কোটি বোধের ছবি তৈরি হয়, সৃষ্টি হয়। তৈরি করতে করতে যে চিত্র তুরীয় নন্দনগান গেয়ে ওঠে সে চিত্র বিশ্ববন্দনা পায়। কবিতাও তাই। কবি বিনয় মাছ দেখেছেন, পাখি দেখেছেন, গাছ দেখেছেন তার বোধ নিয়ে,-

“বেদনার গাঢ় রসে আপক্ক রক্তিম হ'লো ফল”।

(‘ফিরে এসো, চাকা’

কাব্যগ্রন্থের প্রথম কবিতার চতুর্থ লাইন)

উড়ুকু মাছ দেখে সেই অনুভব কুড়ি-বাইশ বছর বৃকের মধ্যে বইয়ে নিয়ে বেড়িয়েছেন বিনয়। সেই অনুষ্ঙ্গ অঙ্কুরিত হয়ে দীর্ঘ লালনে মহীরুহ না হ'লে এমন চরণ উঠে আসা দুঃসাধ্য। এ কী! গহীনের বান্ধব সাথে কথা? নাকি চিত্রকল্প প্রেমে প্রেমে মহানুভব! এ জীবন মহানুভবের, কবিজীবন মহাপৃথিবীর ধারাভাষ্যে মিলেমিশে একীভূত। প্রকৃতির সাথে মিলেমিশে তিনিও প্রকৃতিএকক। কবির প্রকৃতি আর প্রকৃতির প্রকৃত বৈশিষ্ট্য মিলেই কবির প্রত্যয়। শুরু থেকে শুরু করে ফুরিয়া আসা জীবনের দীর্ঘ চাতাল জুড়ে অনুভব একটাই,--বেদনা-খ্যাতির পাশাপাশি এ জীবন আলাদা কিছু নয়, প্রকৃতির সাথে মিলে জীবন সমুচ্চয়।



তবুও আলাদা জীবনের পুজো হয়, আলাদা গাছ জুড়ে পার্বণ হয়। ছোট ছোট গণ্ডি মিলে বৃহৎ গণ্ডি, আরো বিস্তৃত হলে মহাবিশ্বের তাবৎ ধারণা। বিনয়ের কবিতা তাই মহিম প্রত্যাশার,বিজ্ঞানে-দর্শনে ভাবে একই আধার।

যেকোনো সার্থক কবিতা একটা অট্টালিকা। মোহরে মোহরে গড়ে তোলা লাভণ্যময় ধ্যানবিলাস। কবি সেই রাজ হর্ম্যের সার্থক স্রষ্টা। কবিতার ধ্যানমগ্ন চরণ সমুচ্চয় কবির মনোজগতের বিলাস তথা যাপনের গভীর তন্নিষ্ঠার বিষয়কে উপস্থাপন করে। যৌথ বোধের এবং যুথবদ্ধ জীবনের সমবেত সংগীত পরিবেশন করার মানসিকতা সামাজিক কবির প্রকৃত সত্তা। এই সত্তাকে বহন করতে সবাই পারেন না। এই সামগ্রিক বোধের মিথস্ক্রিয়া ‘এ জীবন’ কবিতা।

সার্বিক চেতনার বাণীময় রসবলয় যা সমগ্র বিশ্বকে একত্রিত করে দেখার স্বপ্ন দেখায় এ কবিতা। তাই এখানে পৃথক পৃথক বস্তু ও প্রাণিকুল-এর একক, একত্রিত হয়ে সমন্বয়ের রূপবদ্ধ রূপ এই জগত সংসার। আলাদা আলাদা জীবনের ধারণা নয়, কবির মহাজীবনের ধারণার প্রত্যয় হ’ল,-সমস্ত কিছু একত্রিত হয়ে, সমস্ত কিছুর সুর লহরী একত্রিত করে সমাহিত কনসার্ট। এই ঐক্যতানের সমূহ উচ্চারণ ‘এজীবন’।

সরগমের সাতটি মাত্র স্বরা তারই কড়ি ও কোমল মিলে শব্দে সুর যোজনে যেমন সৃষ্টি হয় অযুত বাহারে সংগীতের সুর মাধুরী, কবি বিনয়ের কবিতায়ও সেই নিবিষ্ট শব্দ যোজনায় উৎকীর্ণ হয় নিজস্ব গমকে, কোমল ও গান্ধারে মিলে ধ্রুপদ চলন।

আলেখ্যভাবনা কবি বিনয় মজুমদারের কবিতার একটি বহু ব্যাপ্তিময় দিক। আলেখ্য ধারণা স্পষ্ট হওয়ার কারণে বিনয়ের কবিতার চিত্রবোধি মহৎ ব্যঞ্জনে স্পষ্ট করে। বহু বোধের দ্বারাজারিত হয়ে যে কবিতা সামগ্রিক ধীময় চিত্র সাধনার কথা স্পষ্ট করে সেই কবিতা চিত্রবোধিময় কবিতা। এখানে স্পষ্ট করে বুঝে নেওয়া প্রয়োজন এই যে প্রত্যয়িত ধারণা তা কিন্তু চিত্রকল্পের সাথে সম সারিতে ব’সে উচ্চারিত হবে না। বিনয়ের কবিতা চিত্রবোধিযুক্ত।

অনন্ত বৈশ্বিক দিককে যেমন একটি চিত্রতলে চিত্রশিল্পী উপস্থাপন করেন, বিনয়ের সে ক্ষমতা আছে। অনন্ত দূরত্বকে চিত্রশিল্পী ছোট্ট একটি ক্যানভাসে তুলে আনতে পারেন মহিমাম্বিত গুণে, রং প্রয়োগের কারণিক মুন্সিয়ানায় শিল্পী যেমন নয়ন-ভুলানো চিত্রশিল্প হাজির করেন বিনয় মজুমদারও চিত্রবোধি তুলে আনেন শব্দের কারুকৃতিময় যথার্থ প্রয়োগে।

আলেখ্য হল চিত্রকলা, চিত্রশিল্প। চিত্রের প্রতি বিনয়ের আগ্রহ ছিল। চিত্র শিল্পের করণকৌশল তথা চিত্রের বয়নকৌশলকে নিয়ে কয়েকবার কথাও হয়েছে আমার সঙ্গে। তিনি কবিতায় চিত্র শিল্পের বিশেষত্বকে আরোপ করতে চেয়েছেন কখনো কখনো। অল্প আয়তন অথচ বিস্তৃত বর্ণনা তার কবিতার চরণে আমরা লক্ষ্য করি এই কারণে। যে কোন কাব্যগ্রন্থের যে কোন কবিতার চরণ ধরে এ আলোচনা করা যেতে পারে। ধরা যাক ‘বাণীকির কবিতা’ কাব্যগ্রন্থের ‘দূরত্ব’ কবিতাটির ষষ্ঠ লাইন,-

“আমি সেই দিন থেকে প্রায়শই
কালোতীর্ণ আলেখ্যটি দেখি;”

এই যে সরল সাবলীল অথচ গভীর প্রত্যয়ে দেখা জীবন আমাদের মুগ্ধ করে’ আবিষ্ট করে। ধ্যান গভীরে গেলেই অতি অল্প কথায় বিস্তৃত ভাবনামণ্ডল দেখাতে পারেন কবি ও শিল্পী।

আলেখ্য শব্দটির প্রতি বিনয়ের একটা অদ্ভুত মায়া আছে। আলেখ্য আসলে কোনো বান্দবী কিনা, তা জিজ্ঞাসা করিনি কোনোদিন। তার সাথে আমার বহুবার কবিতা নিয়ে কথা হয়েছে আলোচনা হয়েছে। আলেখ্য কোনো নায়িকা চরিত্র হয়তো নয়। আলেখ্য শব্দের প্রয়োগ অধিকাংশ সময় সে কথা ব্যক্ত করে না। তবুও পাঠকের মনের কোনে কখনো নায়িকা চরিত্রকে সামনে এনে ফেলে। যেমন ‘ফিরে এসো,চাকা’ কাব্যের আর একটি বিখ্যাত কবিতার কয়েকটি চরণের কথা বলা যেতে পারে,-

“হে আলেখ্য, অপচয় চিরকাল পৃথিবীতে আছে;

এই যে অমেয় জল- মেঘে মেঘে

অনুভূত জল-

এর কতোটুকু আর ফসলের দেহে

আসে বলো ?



ফসলের ঋতুতেও অধিকাংশ শুষ্ক
নেয় মাটি।

তবু কী আশ্চর্য, দ্যাখো,
উপবিষ্ট মশা উড়ে গেলে
তার এই উড়ে যাওয়া এসব ঈষৎ
সংগীতময় হয়”।

আলেখ্য শব্দের পর কমা বসিয়ে কি কবি সম্বোধন
করছেন? যদি সম্বোধন করেন তবে তিনি কে? নাকি
চিত্রের কাছে উপস্থাপিত হয় মনের ভাব?

অনেক অপচয়ের পর কিছু জীবনপ্রত্যয়
জমা থাকে যা আমাদের জন্য শান্তির অমিয় বার্তা বয়ে
নিয়ে আসে। চিত্র ও ফসলের ক্ষেত্রে এ কথা প্রযোজ্য,
এ কথা সত্য। অনেক সময়, মানসিক চিন্তা অপচয়
করে গড়ে ওঠে জীবনঅর্পিত চিত্রকলা। অপরিমেয়
জলের অপচয়ে ফসল উঠে আসে ঘরো। অনেক
শুক্রাণু অপচয় হয় একটি সন্তানের জন্য। তাই যেন
আলেখ্যকে কবি জানিয়েছেন উক্ত কবিতার গহীন
অন্দরের ভাষায়।

ইটের উপর ইট সাজানোর মতো শব্দে শব্দে
সাজিয়ে তুলেছেন তিনি জীবনের অট্টালিকা, কবিতার
অট্টালিকা। এই কতটালিকাই কবি বিনয় চেয়েছেন
অন্তর থেকে। তাইতো বিসর্জন দিয়েছেন বিত্তময়
জীবন প্রবাহকে। শুধুমাত্র গুটিকয়েক কবিতা বিশ্লেষণ
করে অতি সহজে বিনয়ের মনস্তাত্ত্বিক ধারাকে স্পর্শ
করা যাবে না। ‘এ জীবন’ কবিতায় কবির প্রশান্ত
অথচ দৃঢ় উচ্চারণ,-

“অসংখ্য জীবন নয় সব একত্রিত
হয়ে একটি জীবন মোটে; ফলে

আমি যে আলেখ্য আঁকি তা বিশ্বের
সকলের যৌথ সৃষ্টি এইসব ছবি”।

সারা জীবন ধরে মানুষ যত রাস্তাতেই চলাচল করুক না
কেন, তা তো একটা জীবনের চলাচল। তা তো একটা
মাত্র রাস্তাতেই চলাচল। এই যে গভীরতারমহাদর্শন
তা ‘এ জীবন’ কবিতায় ভেসে ওঠে রঙে ও নন্দনে। এ
জীবন তাই মহাজীবন হিসেবে কুসুমিত হয়ে ওঠে। ‘এ
জীবন’ কবিতা সহ বিনয়ের সামগ্রিক কবিজীবনের বেশ

কিছু বিশেষত্ব অনুভূত হয় তার মধ্যে এ’ লেখার
প্রয়োজনে যেগুলি সর্বৈব সঠিক তা হ’ল;-

- ক) গহীনের জীবনবোধ
- খ) প্রকৃতি ও প্রত্যয়
- গ) সমগ্রতার ভাবনা
- ঘ) ব্যক্তি বিনয় ও বৈশ্বিক বিনয়ের
মেলবন্ধন

গহীনের জীবনবোধ আছে বলেই বিনয়-এর
প্রকৃতি গভীর প্রত্যয়ে সালংকারা। একক ভাবনা নয়
সমগ্রতার ভাবনায় ব্যক্তি বিনয় বৈশ্বিক বিনয়ে পরিণত
হয়ে ওঠেন। আর এখানেই আমাদের প্রত্যাশা পূরণের
যাত্রাপথে আলো দেখতে পাই। মহীয়ান সে আলো।

কবি যা দেখেন সবাই তা দেখতে পান না।
কবির চোখ দার্শনিকের চোখ। ঘাস, মাটি পশু, পাখি
এদেরকে অন্য চোখে আলাদাভাবে কবি দেখেন এবং
নিজের অনুভবের কথা স্ববোধে দেখেন এবং অন্যকে
দেখান। কোনোসাধারণ মানুষ যদি এদের কথা ও
কাহিনীকে লিখতে পারতেন তবে কবিকে জগত
সংসার নিয়ে না ভাবলেও চলত। প্রকৃত প্রস্তাবে সমস্ত
পৃথিবীর জীবনী লেখার দায়িত্ব সৃষ্টিশীল মানুষের। কবি
এ কারণেই মনে করেন কবিদের জীবনী লেখা হলে
পৃথিবীর তুচ্ছাতুচ্ছ বিষয়ের জীবনী লেখা হয়ে যাবে।

যেহেতু কবি বস্তু বিশ্বের ক্ষুদ্রতম একক,
ছোট ছোট বস্তুকণা দিয়ে নিজের উপলব্ধি প্রকাশ
করেন, সেহেতু এই অনুভব অনুভূতিগুলির জারিত
সত্তাই কবির জীবনসত্তা। তিনি নিজেকে আভূম
চরাচরের সাথে সম্পৃক্ত বিষয় হিসেবে দেখেছেন
আজীবন বিজ্ঞানে-দর্শনে। আর এটাই জীবন, মহাজীবন
এ জীবন। ব্যথা ঘনীভূত হলে প্রস্তাব উজ্জীবিত হয়,
গভীরে প্রস্তাব লিপিবদ্ধ হলে কবিতা প্রয়াস।

কবিতায় তিনি জীবনকে দেখেছেন
সমগ্রতার ব্যাপ্তি নিয়ে। গাছের রূপকল্পে জীবনের
প্রলম্বিত দিগ্বলয় মেপে ফেলছেন
নিজস্ব মাপনকৌশলে। এরই ধারাভাষ্য জৈবিক
তুরীয়ভোগে উঠে আসে। সপ্তম, অষ্টম, নবম ও দশম
চরণের উদযাপন লক্ষ্য করলে দেখা যায়, প্রত্যেকটা
চরণে বারোটি শব্দ। শব্দ সংযোগের এই মারাত্মক



পরিমাপবোধ যে কোনো নিবিষ্ট পাঠককে সম্মোহিত করবে তা বলাই বাহুল্য। কেনো তিনি একই শব্দ সংখ্যা ব্যবহার করলেন? আসলে বিশ্বাসটি একই। বিশ্বাস থেকে চ্যুত হননি বিষয়টিকে ভালো ভাবে উপস্থাপন করতে গিয়ে।

“বন্ধলে আঙ্গুল রেখে আমি বলি ‘এ
কী বলো’ এবং উত্তর পাই ‘গাছ’।

পাতায় আঙ্গুল রেখে আমি বলি ‘এ
কী বলো’ তখন উত্তর পাই ‘গাছ’।

শিকড়ে আঙ্গুল রেখে আমি বলি
‘এ কি বলো’ তবুও উত্তর পাই ‘গাছ’।

কুসুমে আঙ্গুল রেখে আমি বলি ‘এ
কী বলো’ এবারো উত্তর পাই ‘গাছ’।”

বিচ্ছিন্ন সমস্ত ভাবনাকে একত্রিত করে সমগ্রতার যে বোধ, একীভূত হওয়ার যে মানসিকতা তা কবি বিনয় বুঝিয়ে দিয়েছেন নিষ্ঠার চলনে। একটি চিত্রের উপর রং

প্রয়োগের ধীময় গতি যেমন প্রয়োজন, নিষ্ঠা যেমন প্রয়োজন তা যেন এখানে প্রসন্ন চাঁদ দেখার মতো আনন্দময়।

বন্ধল,পাতা, শিকড়, কুসুম তো গাছের অংশ। সবকিছু মিলে গাছ, তবুও কুসুম যেন আলাদা হয়ে ওঠে। আলাদা হয়ে ওঠে তার নিজস্ব বিশেষত্বের জন্য, নন্দনঘন সৌন্দর্যের জন্য। তাইতো ফুল গুরুত্ব পায় গুরুত্বপূর্ণ হয়ে ওঠে সমূহ জীবনে।

জীবনের ক্ষেত্রে, প্রণয়িনীর ক্ষেত্রেও এই একই কথা খাটে। চুলে হাত দিলে, প্রণয়িনীর আঙ্গুলে হাত দিলে, প্রণয়িনীর চোখ যদি ছুঁয়ে দেখি, সেওতো প্রণয়িনী। তবুও মনোময় যে প্রত্যঙ্গ আছে, সে তো শুধু প্রণয়িনী নয়, প্রণয়িনীর অধিক কিছু। এই সব জেনেও বুঝে জীবন ফুরিয়ে যায়। খ্যাতি-তৃপ্তি-প্রণয় একদিন মুছে যায় সব। আবার কখনো বা এইসব পাওয়া-চাওয়ার অপূর্ণতাকে মেঘময় ধুলুময় জীবনবিলাস মনে হয়। অপ্ৰাপ্তির সমূহ মিলনই জীবন। কেবা আর মনোবাঞ্ছা পূর্ণ করে নিয়েছে বিদায়!

আকর গ্রন্থ তালিকা :

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৬. 'নতুন শতক' পত্রিকা, কলকাতা, উৎসব সংখ্যা ২০০৫, সম্পাদক শির্ষেন্দু দত্ত
৭. 'নৌকো' পত্রিকা, বিরাটি, কলকাতা, বিশেষ বইমেলা সংখ্যা, কবি বিনয় মজুমদার, ২০০৭, সম্পাদক অমলেন্দু বিশ্বাস
৮. 'নৌকো' পত্রিকা, বিরাটি, কলকাতা, বিশেষ কবি ও কবিতা সংখ্যা, ২০১৫, সম্পাদক অমলেন্দু বিশ্বাস
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১০. 'প্রচ্ছায়া' পত্রিকা, বারাসাত, কলকাতা, বিনয় মজুমদার সংখ্যা, ১৯৯৯, সম্পাদক শৌনক বর্মণ



SABLA: Empowerment of Adolescent Girls in India; with a Special Reference to the Scenario of West Bengal, India

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Abstract:

Adolescence is a very critical phase in the life of every human being. Adolescent girls (11-18 years) in India constitute nearly 17% of the country's population and are considered as a core resource for national growth. But in India adolescent girls face many difficulties. The girl child is still not given the attention she deserves. That is why the Government of India has devised many special schemes for women especially adolescent girls, using the ICDS infrastructure and platform. For the all-round development of the adolescent girls, Government of India has started a Programme called SABLA. SABLA or the Scheme for Adolescent Girls was initiated in April, 2011 and the Scheme took off in the last part of 2011. This Scheme is a merger of two earlier Schemes called Nutrition Programme for Adolescent Girls (NPAG) and Kishori Shakti Yojana (KSY). This is a centrally sponsored Scheme with hundred percent funding by the Government of India except the nutrition component. The main target of this Scheme is to make adolescent girls of India 'sabala' or fully empowered. Therefore, the objective of this paper is to find out the need of this type of programmes and its effect on the holistic development and total empowerment of adolescent girls especially for the marginalised sections of the society. SABLA was launched by replacing two earlier schemes called NPAG and KSY. Therefore, this paper also tries to analyse the reasons why the Government of India decided to merge the earlier Programmes and started a new programme called SABLA. This paper tries to analyse the status of SABLA Scheme with special emphasis on the scenario of West Bengal and its relation with another adolescent girls' Scheme called Kanyashree.

Keywords: SABLA, abala, empowerment, adolescence, nutrition, development, child-marriage, strong woman.

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“When woman, whom we call abala becomes sabala, all those who are helpless will become powerful.”- Mahatma Gandhiⁱ



1. Introduction

Women represent roughly fifty percent of the global population. However, they are the most vulnerable section of the society throughout the world. In majority countries of the world women represent the largest share of the world's poor and they are always the victims in times of crisis, be it economic, political, socio-religious or climatic. According to the Gender Gap Index 2009 gender disparities remain across the globe and violations of women's human rights are a prevailing facet, especially in the region of Asia-Pacificⁱⁱ and this disparity between men and women adversely affects the well-being of the society and over all development of the country. No society can achieve total development if half of its population remains underdeveloped. This disparity can only be reduced if the women become empowered. Empowerment of women means that they should be developed as more aware individuals, who are politically active, economically productive and self-sufficient and are able to take decisions that affect them (Koko, 2).ⁱⁱⁱ Empowered women are prerequisite for a developed society as a whole. Therefore, the state and the society cannot decline their responsibilities towards women empowerment.

In India, after independence, women-related issues have been recognized by the leaders of the nation. Here women are constitutionally equal to their male counterparts. Apart from constitutional protection, Indian state has also taken several other steps to empower the women of our country. One such step is the creation of Ministry of Women and Child Development one of the main objectives of which is to promote women empowerment so that women can contribute in the development of society and nation at par with their male counterparts. One such

programme is the Scheme for Adolescent Girls (erstwhile The Rajiv Gandhi Scheme for Empowerment of Adolescent Girls) which is popularly known as SABLA.

2. The Concept of SABLA or Empowered Women:

The literal meaning of 'SABLA' is strong woman. In Sanskrit and in many other Indian languages *bala* means strength. *Abala* means one without any kind of strength and power. In India, normally woman is known as *Abala* which means she has no strength. Women are considered inferior to their male counterparts in all respects. In almost all societies of the world they are the most exploited class. Even today women are still much more poor and illiterate than men. Women have less access to property ownership and employment. They are the largest victims of domestic violence. But No society can achieve total progress when half of its own human resources are in distress. This situation can only be changed if women become empowered. Empowerment of women is necessary not only for the women themselves but it is a must for the society as a whole and for the development of the state. In the words of Gandhiji, "There is no occasion for women to consider themselves subordinate or inferior to men." But still women are confronting different types of barriers from various walks of life. The state cannot deny its responsibility towards women empowerment so that women can become strong enough to remove all the constraints of life while realising their full potential. After independence, Indian Government has taken various initiatives to make women strong, independent, self-sufficient and aware. Therefore, SABLA or the Scheme for Adolescent Girls is one of



those initiatives the name of which clearly suggests that the main objective of this governmental scheme is to make women stronger so that they can fight all the odds and become self-sufficient and empowered. Strong women are the need of the hour. In the words of Amy Tenney^{iv}, “The world needs strong women. Women who will lift and build others, who will love and be loved.”

Keeping the above objective in view, Ministry of Women and Child Development, Government of India has introduced SABLA (Scheme for Adolescent Girls) because women empowerment depends mainly on the proper development of girl children during their adolescence. The objective of this Scheme is the holistic development of girls in the age group of 11-18 years by making them self-reliant and empowered through various interventions such as nutrition, health, education, vocational training etc. To achieve the desired result; here the emphasis has been given on the convergence of various Schemes/ Programmes. The state governments and the Union Territories implement this Scheme with 100% financial assistance from the Central Government for all inputs other than nutrition provision for which 50% central assistance is provided to the states. Anganwadi Centre under ICDS Scheme is the focal point for delivery of the services^v.

3. The Need to Start a Holistic Programme for Adolescent Girls:

The word ‘Adolescence’ literally means “to emerge” or “to achieve identity”. It is a very crucial phase in the life of every individual because; it is an intermediary stage between childhood and adulthood. It is the most eventful phase for physical,

mental, emotional and psychological development. Biologically and psychologically this phase is very important for everyone. Choices and decisions made during this transitional stage can influence the later life of an individual. Therefore, women empowerment is also very much related to the proper development of adolescent girls in the society. When we are concerned with the empowerment of girl children it is a common belief that during adolescent period key investments and support can set girls on a path towards empowerment and a strong adolescent girl can only become a strong woman in the later phase of her life. That is why adolescent girls are considered as a group requiring special care and attention.

4. The Condition of Adolescent Girls in India:

Although India has one of the fastest growing youth population in the world with highest number of 10 to 24 years old, its gender disparities poses significant barriers for the future of girls. Adolescents (children between the ages of 10-19 years) account for 22.8% of the population and girls below 19 years of age constitute one-fifth of India’s fastest growing population (NFHS -3, 2005-2006). One in each ten Indians is a teenager girl. But the condition of the girl child is jeopardised at every milestone, from the foetal stage to the adult woman. In India, girls face various gender related problems. They usually face restrictions on mobility; many of them cannot go to school. The lucky ones who get the opportunity to go to



the school have to drop out sooner or later for various reasons. Other gender related problems are early marriage, early pregnancy and violence. For these and many other reasons the existence of this group is quite invisible in social and economic sectors of the country. Socio-economic development of this group is essential not only to make themselves self-sufficient but for the betterment of their community as well as for the nation-building process. World Bank had conducted a study in 100 countries including India which showed that if the secondary education of girls can be increased by 1% it results in annual income increase of 0.3% per capita for any nation.^{vi} According to another World Bank's Policy Research Report on Gender and Development of 1999, societies which do not prefer to invest in girls have slower national growth and reduced income.^{vii} That is why the Government is so much interested in the empowerment of adolescent girls and the challenge before the Government is to ensure that adolescents, especially the adolescent girls, should live a life with dignity and selfhood.

5. Role of the Indian State in the Development of Adolescent Girls:

Since independence the Government of India as well as state governments have devised several programmes for women especially for adolescent girls. This programme for the development of adolescent girls in India called SABLA was also launched by replacing two earlier programmes called Kishori Shakti Yojana (henceforth, KSY) and Nutrition Programme

for Adolescent Girls (henceforth, NPAG). The Government of India introduced the scheme called KSY to empower the adolescent girls so that they can take charge of their lives and become self-sufficient and empowered in the true sense of the terms. This particular scheme is a redesign of the already existing Adolescent Girls (henceforth, AG) Scheme. Under that Scheme, the adolescent girls who were unmarried, belonged to families below the poverty line and were school drop-outs were selected and attached to the local Anganwadi Centres for learning and training activities for 6 months. The objective of the Scheme was to improve the nutritional, health and development status of adolescent girls in the age group of 11 -18 years and to increase self-confidence, boost morale and give dignity.^{viii}

Another programme is known as Nutrition Programme for Adolescent Girls (NPAG). To address the problem of under-nutrition among adolescent girls and pregnant women and lactating mothers, the Planning Commission, in the year 2002-03, launched NPAG, on a Pilot Project basis in 51 backward districts in the country to provide 6 kgs of free food-grains to undernourished adolescent girls only^{ix}. The main logic to implement such programme was the development of nutrition and health status of poor and marginalised women of the country the target group being the underweight adolescent girls.

6. Scheme for Adolescent Girls (erstwhile the Rajiv Gandhi Scheme for Empowerment of Adolescent Girls/SABLA):



But in spite of so many initiatives taken by the central and state governments, it was found during 2010-11 that the adolescent girls were still facing several problems. It was found by various surveys conducted by the Government and private agencies that those above-mentioned Schemes for adolescent girls were not able to achieve the desired goals. Therefore, for the proper development and empowerment of adolescent girls Government of India decided to merge those two Schemes called KSY and NPAG and start a new programme called SABLA. Government of India has started SABLA on a pilot basis in certain districts of every state. This Scheme was started initially in 200 districts across the whole country on an experimental basis.

6.1.Objectives of the Scheme are^x:

- i. to enable the adolescent girls for self-development and empowerment
- ii. to improve their nutrition and health status
- iii. to promote awareness about health, hygiene, nutrition, Adolescent Reproductive and Sexual Health and family child care
- iv. to upgrade their income-based skills
- v. to mainstream out of school adolescent girls into formal / non-formal education
- vi. to provide information / guidance about existing Public Services such as Primary Health Centre, Community Health Care, Post Office, Bank, Police Station etc.

6.2.Beneficiaries/ Target group of SABLA Scheme:^{xi}

Adolescent Girls in the age group of 11-18 years are the beneficiaries of SABLA. This beneficiary group is sub-divided into two categories. 11-15 years girls form the

first group and the adolescent girls aged between 15-18 years form the other group.

6.3.Package of Services:^{xii}

The Scheme has two major components: (i) Nutrition and (ii) Non-nutrition components. The nutrition component has the target to improve the health and nutrition status of the young women and the aim of the non-nutrition component is the development of them.^{xiii}

The first group has two important components:

1. Nutrition provision
2. Iron and Folic Acid supplementation

The second group has five components:

1. Health check-up and referral services
2. Nutrition and Health Education
3. Counselling / Guidance on family welfare, child care practices and home management
4. Life skill education and accessing public services
5. Vocational training (16 years and above) and skill development

Since 1st December, 2017 Government of India has changed the norms for providing Supplementary Nutrition under the Scheme for Adolescent Girls. Under the revised norms Supplementary Nutrition is to be provided only to out of school adolescent girls in the age group of 11-14 years.^{xiv}

6.4.Pattern and Functional Responsibility:



1. There was a provision of Rs. 3.8 lakhs per Project per annum at the time of inception of the Scheme.
2. Government of India provides Rs. 30,000 (one time grant) for setting up of Adolescent Resource Centre.
3. Government of India bears 100% cost for implementation of the Scheme.
4. Cost of nutrition is borne by the Government of India and the State Government in the ratio of 50: 50.

7. The Status of SABLA Scheme in Different States of India:

State governments have undertaken special state specific initiatives for the empowerment of the adolescent girls in their respective states. In many states like Orissa and Madhya Pradesh, many voluntary groups are being employed for various awareness generation programmes and imparting training to the Sakhis and Sahelis. In Bihar, the state government has clubbed the vocational training of the adolescent girls of 16 – 18 years and also introduced a new scheme called the Hunar scheme^{xv} for the adolescent girls from the minority, Scheduled Caste and Scheduled Tribe communities from 2008. Department of Women and Child Development and the Education department are jointly implementing this Scheme. The objective was to mainstream girls and ensure their socio-economic and educational empowerment through promotion of employment and self-employment.^{xvi} In Orissa, the state government has prioritised training the girls in textile craft and has given emphasis on the marketing of the products. The state government of Orissa has tied up the vocational training programme of the adolescent girls with the existing cottage industries and market so

that the girls, after getting training, can become economically self-sufficient. The state governments of Andhra Pradesh and Karnataka have also taken special initiatives for the empowerment of the adolescent girls. The state government of Gujarat has introduced a unique programme called the Mamta-Taruni^{xvii} programme to ensure adequate healthcare and timely counseling of adolescent girls. The programme offers services to the out of school adolescent girls between 10-19 years^{xviii}. Surveys by several governmental and non-governmental organisations show that the participation rate of the adolescent girls in Kishori Meetings under SABLA Scheme throughout India is not very encouraging. Hence, all the state governments are trying hard to make Kishori Meetings attractive to the girls. In this regard, the initiative taken by the state of Gujarat should be taken into consideration. Gujarat has adopted a very innovative method for ensuring the participation and presence of adolescent girls in Kishori meetings. The state gives the 'peer educator' i.e. Sakhis Rs 25 for every meeting so that they are being encouraged and bring many adolescent girls to the Kishori Samooh meetings so that the meetings become successful in making the girls aware about socio-economic and health related issues. In the same manner, the Anganwadi workers also get Rs. 50 as incentive for calling the meetings and counseling the girls^{xix}. In Jharkhand, the state government has given special emphasis on the vocational training of the adolescent girls in order to build their technical and professional skills. The state government is encouraging the linkage between the groups of adolescent girls and the existing self-help groups so that interactions with these groups may help the adolescent girls in their economic self-reliance. Not only that, the Department of Women and Child Development, Jharkhand is trying its best to mainstream the school



drop-out girls through specially designed educational courses in joint collaboration with the Department of Education.^{xx}

8. The Status of SABLA Scheme in West Bengal:

In case of West Bengal, state government had conveyed its acceptance of this Scheme (SABLA) to the Government of India in the year 2010. Thereafter, Government of India conveyed to the Department of Women and Child Development and Social Welfare that “Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (SABLA)” would be introduced, on a pilot basis, in the following 06 districts of West Bengal namely Coochbehar, Jalpaiguri, Malda, Purulia, Nadia and Kolkata. Before commencement of the Scheme, Government of India has conducted several workshops on the specific Scheme in Guwahati with the State Level Officers and the District Programme Officers of the aforesaid 06 districts.

The NPAG is being replaced by SABLA but ‘Kishori Shakti Yojana’ is continuing as before in the remaining districts. Alipurduar has become the 7th SABLA district of West Bengal as it was made a district on 25 June 2014 due to the bifurcation of Jalpaiguri District.

No private contractors are appointed in this Scheme. Department of Women and Child Development and Social Welfare procures food-stuff from different Government of India/State Government agencies. This Department has also entrusted a few Federations of Self-Help Groups to supply food-stuff (rice and Masoor dal).

Department of Health and Family Welfare, Government of West Bengal is

providing Iron and Folic Acid supplementation to the School going Adolescent Girls (10 Years – 19 Years) in all the SABLA districts in West Bengal. Key initiatives have already been taken by the Government of West Bengal for improving the Adolescent Health Services. Adolescent Friendly Health Services Clinic (AFHS) was opened in the Medical College, Kolkata in June 2002. Two other AFHS was opened at North Bengal Medical College & Malda District Hospital supported by WHO in 2002.

9. Shortcomings of SABLA:

SABLA is right now at a very nascent stage and it will be too early to comment on its success and failures. But it has been found that more than half of the adolescent girls are not very aware of the services provided under SABLA although most of them are familiar with the services under ICDS Scheme in the Anganwadi Centre.

The timings of the Kishori meetings create problem for most of the school going adolescent girls. Apart from school drop-out girls, other girls who study in the schools cannot attend the meetings regularly and receive the services provided by the Anganwadi Centres as it requires their physical presence. Only a few adolescent girls can attend the SABLA meetings regularly. The problem with this Scheme is that adolescent girls normally are not very interested to attend the meetings of Kishori Samooh’ or participate in ‘Kishori Diwas’.

In many cases Anganwadi Workers face problem in engaging the girls in SABLA activities. Sometimes, they have to even face local resistance as some of the families do not allow their girls to access the Anganwadi Centres. But exceptions are also



there. Studies show that in many places adolescent girls regularly participate in the Kishori Meetings. They discuss about hygiene, physiological problems, trafficking, early marriage etc. They even love to discuss about their personal matters like love-affairs and marriage proposals in Kishori Meetings.

10. SABLA and Kanyashree in West

Bengal:

It has been found that in the aforesaid seven districts of West Bengal SABLA Scheme faced a specific problem after the launching of the state sector Programme in the name and style of 'Kanyashree'. The main problem for SABLA is that under the Kanyashree Programme support is being provided to the adolescent girls in the form of cash. Since most of the beneficiaries belong to the down trodden families of the society the cash component is much more attractive to them than receiving the services under SABLA from the Anganwadi Centres which require their physical attendance.

Kanyashree Programme is an exclusively state sponsored programme for the benefit of the adolescent girls. West Bengal government has started this programme because today child marriage is a big challenge to the empowerment of women in India. Child marriage is a complex issue with intergenerational implications, from both the gender and child rights perspectives. It is estimated that nearly 6000 adolescent mothers die every year in India (NCPCR, 17)^{xxi}. To solve these problems related to child marriage, Government of West Bengal has formulated the Kanyashree Prakalpa – conditional cash transfer scheme^{xxii} with the aim of improving the status and well-being of the girl child in West Bengal and delaying the

age of marriage. Likewise, Women & Child Development Department and Public Health and Family Welfare Department of Madhya Pradesh have started a scheme called Laadli Lakshmi Yojana which has some similarities with Kanyashree Prakalpa. Under Laadli Lakshmi Yojana on birth of a girl child, a sum of Rs. 6,000 is deposited in the name of the girl. Amount of Rs. 2000, 4000, 6000 are disbursed to the girl child on reaching Standard VI, IX and XII respectively. On attaining the age of 21, a sum of Rs. 1,00,000 is given to the girl for marriage^{xxiii}. NFHS-3 shows that there is an inverse correlation between the attainment of education and the odds of getting married. This reason also influenced the decision of the Government of West Bengal to start this unique Programme to encourage adolescent girls and particularly their families to continue the education of the adolescent girls and not to marry them early. Now the total number of adolescent girls enrolled under Kanyashree Prakalpa is 57, 98,371.^{xxiv}

Therefore, the main objective of Kanyashree Prakalpa is to enhance the status of vulnerable adolescent girls through prevention of child marriage and promotion of education, financial inclusion and social inclusion. By doing this the government tries to ensure the holistic development of the adolescents^{xxv}. On the other hand, The SABLA Scheme works for the improved health and nutritional status of the adolescent girls in the 7 districts in West Bengal, with a special focus on adolescent anemia. The Scheme also tries to equip the adolescent girls with life-skill education and vocational skill and provides them with relevant knowledge, awareness and information. As the main target of both these projects are the same, the Government of West Bengal has decided to merge their activities to utilise their services to the



fullest under the name 'SABLA-Kanyashree Convergence Programme'.

11. Recommendations/ Suggestions to improve the Scheme:

After analysing the working of SABLA Scheme and going through the official data, the following suggestions and recommendations may be made for proper implementation of the Scheme, more coverage of adolescent girls and selecting all the districts in the country.

- i. The scheme SABLA is attractive to the school drop outs. Therefore, special drive may be organised by the ICDS functionaries and the Health department personnel to cover the school dropout adolescent girls who still remain uncovered to benefit themselves by way of getting the different services including the vocational training.
- ii. Regular awareness programmes among the school going girls will also attract them to attend the Anganwadi Centres before or after the school time and during the long vacations, like summer, puja vacations and after their annual examinations. For this purpose certain changes may be made in respect of timings of imparting the vocational training and imparting health and nutrition education. In many places the timings of Kishori Meetings clash with the timing of school of the girls. To ensure the participation of all the adolescent girls, who are either studying or working, in the meetings, it is suggested, that the government may organise the meetings on holidays or Sundays.
- iii. It has been found that many adolescent girls are suggesting that their family members should be allowed to participate in the meetings to make them understand

the importance of SABLA Programme in the life of their girl children.

- iv. The government may also consider providing dry food instead of cooked food to the school going girls if they attend the training classes and health and nutrition education programmes before or after their school period. If required, the Government of India and the state Government may make certain changes in the policy for providing the above-mentioned services to the school going adolescent girls.

As per the schematic pattern of SABLA, along with other services like quality professional training and counselling etc., nutrition in the form of cooked food was to have been provided to the adolescent girls from the Anganwadi Centres at the same rate that of the pregnant and lactating mothers. But the problem is that in many SABLA districts, it has been found that the nutrition component is absent. Different studies and governmental data show that even the Anganwadi Workers express that the adolescent girls who attend the Anganwadi Centres are very much inclined to get nutrition. They also hope that this nutrition programme, which is an important component of SABLA Scheme, will attract more beneficiaries under this scheme.

From 2016 the nutrition programme under SABLA Scheme has been started in the districts of Jalpaiguri and Alipurduar in West Bengal. But instead of cooked food ready to eat food, in packets, is supplied to the adolescent girls from the Anganwadi Centres on weekly basis. The components of the ready to eat food are wheat (ground), Bengal Gram (ground), ground nut (ground) mixed with sugar. The Self- Help Groups have been entrusted to prepare the ready to eat food. It is expected that it will make this programme more popular among the adolescent girls.



Finally, to involve more adolescent girls in this SABLA Programme, community support is crucial. As per the Reports of International Centre for Research on Women, 2013, “to start with the parents and the community first, before reaching adolescent girls” because in our country teenage girls do not decide what they can and cannot do”^{xxvi}

12. Conclusion:

In spite of certain drawbacks of this Programme, there are certain success stories of SABLA also. Under SABLA Scheme, during 2014-15 (as on 31.12.2014), throughout India 98.15 lakh adolescent girls have been covered for nutrition and 0.42 lakh beneficiaries were provided vocational training^{xxvii}. It has been found that most of the adolescent girls, who are entitled under SABLA Scheme, have the desire to become self-reliant in future after attaining training under this Scheme and want to continue their study and delay the marriage age. In West Bengal SABLA Scheme is functioning along with Kanyashree Prakalpa with the aim to strengthen monitoring, supervision and capacity building of the adolescent girls and this integrated Project is now doing well. This integrated project in West Bengal combines financial assistance, health and education initiatives with vocational training for adolescent girls. The project also touches on crucial issues such as reproductive and sexual health.^{xxviii} SABLA and Kanyashree Prakalpa, the state's flagship Scheme for adolescent girls are working hand in hand and complementing each other— while school dropout girls are motivated to return to school and are aided through the

Kanyashree benefits, girls already in education and receiving Kanyashree are brought under the SABLA Scheme^{xxix}.

It may be concluded that if the above suggestions are taken into consideration the Scheme for Adolescent Girls (SABLA) will definitely, overcoming all problems, prove its success among the adolescent girls, ultimately benefitting the society as a whole. This Scheme tries to give a suitable opportunity to the girls as well as make them capable enough to become self-sufficient. In particular, the inclusion of vocational training offers a unique opportunity to enhance girls' economic options. This Scheme is aiming to empower a large chunk of human resource of this country, that is, the women. The significance of this Scheme lies in the fact that it covers both the school going and the school drop-out adolescent girls. From 2017 the Government of India has also increased the rates of supplementary nutrition for out of school adolescent in the age group of 11- 14 years at the rate of Rs. 9.5 per beneficiary per day^{xxx}. The Government of India and all the State Governments, considering its early success, may feel it necessary to cover all the districts of the country for implementing this Scheme for the benefit of the uncovered adolescent girls. Already 303 Districts across the country have been covered under SABLA Scheme apart from the 205 SABLA Districts in past. As of now 508 SABLA Districts are there and the Government of India is planning to spread this Scheme for all other remaining districts to cater to the needs of all the adolescent girls of the country which in turn will build a self-reliant and confident women citizenry.



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An Ethnobotanical study of Jamboni Block in Jhargram District of West Bengal, India

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Abstract

Tribal people use many forest plants and their parts for the direct and indirect benefit of their daily life. But due to modernization, the use of natural resource is largely affected and conservation of the forest resource is under threat. Ethnic community uses modern medicines, house hold products, fibres and plastics, synthetic clothes and other variable ornaments instead of traditional articles. Elderly people still use plant products to some extent and new generations avoid using natural products such as ethno-medicine, ethno-ornaments, ethno-cosmetics and ethno-musical instruments, ethno-weapons etc. except festivals. Cultural and traditional system is crucially depleting due to mixture of different caste people in the society and the intense use of smart phone. Some ethnic community people such as 'Lodhas' and 'Sabar' are still as usual in their own belief and traditional work, but in the verge of threat. Joint Forest Management should be implemented with tight rules and regulations. Forest fringe people should be trained properly by the biodiversity management committee (BMC) along with officials of forest department to conserve the forest resource in near future. In this communication a survey based report has been presented to know more about the present status of ethno-botany of Jamboni community development block in West Bengal.

Key words: *Jamboni, Ethno-botany, present status, Management.*

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Introduction:

Jhargram is a newly formed district in the state of West Bengal in the year 2017 which was previously under Paschim Medinipur district of West Bengal. This district is culturally rich due to presence of several ethnic groups of people. This district town Jhargram is commonly known as Aranya Sundari because of its natural beauty and vast forest patches dominated by *Shorea robusta* trees.

Jamboni is a Community Development Block (CBD) under this district which is important due to newly formed community based Biodiversity Heritage Site at Chilkigrah. People of several tribal communities are present here with vast culture and ethnicity. In rural areas, they dwell aside the forest, inside the forest but some rich and educated tribal people comes to town for their official work and business purpose. Tribal people found here are santal, munda, sabar, lohar, bhumiij,



kheria etc. They occupy 30-35% of the total population of Jhargram district (De, 2014).

According to the Census of India (2011) the present CBD contained 28.6% scheduled tribe. The names of the large villages are Jamboni, Gidni, Chilkigarh, Kapgari, Chinchira and Porihati. Main tribal people are santal, bhumij, munda, kora, mahali, lodha. Important community as minor kind is lodha as the community is only primitive tribe in the district spoken in lodhi language. Sangram village of Jamboni block is dominated by Lodha community people and present record showed that 67 families present here.

Modern medicines like allopathy, homeopathy and ayurveda are used widely but at the same time traditional medicines are used for readymade applications in the remote villages of Jamboni, nay India. They use the modern medicines from local dispensaries as well as from hospitals. But the use and practise of traditional medicines is common among the elderly people in the village who have planted medicinal plants either in their home garden or in degraded land nearby the house premises.

House hold products are like khatia (wooden bed), chatai (date palm and Palmyra palm made mat) and hammock. *Shorea robusta*, *Diospyros malabarica* and *Madhuca longifolia* are the usable wood materials to prepare the furniture, and pillars and beams. Bamboos and Babui grasses (*Eulaliopsis* sp.) are used widely to prepare various items.

Instead of natural fibres, synthetic fibres and plastics are widely used in tribal villages due to modernization. Now they

use synthetic clothes and other variable ornaments instead of traditional articles.

Elderly people still use plants and plant products for various purposes like items in agriculture, herding, preparation of bucket, basket, decorating purpose, livelihood and their day to day life.

Most of the tribal new generation people like to use modern items like ornaments, clothes, and avoid using natural products like sinduri (*Bixa* sp.). They also prefer flowers like marigold and rose instead of traditional flowers like Sal (*Shorea robusta*), Hibiscus (*Hibiscus rosa-sinensis*), *Erythrina* sp., *Butea* sp.

Ethno-medicine is important one in the remote tribal villages. Name of some ethno-medicinal plants are *Shorea* sp., *Andrographis* sp., *Centella* sp., *Terminalia* sp. *Cajanus* sp., and *Adhatoda* sp. Ethno-ornaments are obtained from several plants like bamboos, sal leaves, mango, bird's feather, *Calotropis* flower, sal flowers etc. Ethno-cosmetics are obtained from turmeric rhizome, Bixa seed coats. Ethno-musical instruments obtained from bamboos for making fluits, Madhuca woods, ethno-weapons from *Acacia nilotica*, dry fruits of *Martynia annua* etc. During festivals they use the modern items but traditional way of thinking and cultural variability persists among them in the society. Cultural and traditional system of marriage is confined among them but due to modernization some educated people goes towards the mixture of different caste people in the society. They use smart phone, laptops, foreign liquor instead of traditional liquor and leave the village premises. Those who are living in the town they are still developing communities in the same site and diffracted from the



village or remote places. Therefore the culture and the belief are in verge of extinction though the lodha tribe still practice their traditional ways. Now, Biodiversity management committee (BMC) and Forest Protection Committees (FPCs) are working dually to manage the community and create interest among people for conservation purpose. In the present communication, a case study on Loda tribe has been placed to know more about the present situation of ethno-botany in Jamboni CDB of West Bengal.

Materials and methods

Frequent field studies have been made in the two sanctioned UGC minor Projects from 2009-2015. During this study on Ethno-botany of this area have been done at 5% villages of Jamboni. Later, 2 phases studies on status study on ethno-botany have been made with the students from Department of Botany from 2016-2017 and 2017-2018 for consecutive 2 years. In the session 2018-2019, several field studies were conducted at various villages to specific study on Lodahs in Jamboni district as the community is primitive ethnic community among all the tribe people in Jhargram district. Presently random sampling and survey was conducted on 20 families with several preplanned questionnaires at 7 villages. Ethno-botanical plants within the forest floor, village fences, shrubberies, roadside and village gardens were taken in to account (Table 1). Identification and use value was studied in laboratory and prepared herbarium specimens using standard literature. The same type of study have been made by Chaudhury et al. (2018) on lodha tribes from 6 districts of West Bengal

Results and Discussion

Villages are tribal dominated though other caste people are there. All villages do not have jungle but they use medicinal plants from forest and other places. Almost all people planted medicinal plants either in the form of home garden or in degraded land nearby the house premises. Herbs, shrubs and trees included in their use list. 10.5% people do not have any idea about use of medicinal plants. Some people though using allopathic medicines for ailments but have indigenous knowledge about use of medicinal plants. The most common diseases of people of this area are jaundice, cough, sores, gut pain, common cold, fever, indigestion, dysentery, blood pressure, diabetes, worms, toothache, skin scabies, ringworm, headache, earache, cholesterol, sore throat etc. (Survey based Report, Jan-Feb, 2019).

In the present study it is revealed that the people use *Shorea robusta*, *Eulaliopsis binnata*, *Corchorus olitorius*, *Phoenix sylvestris*, *Borassus flabellifer*, *Diospyros melanoxylon*, *Phoenix acaulais*, *Sessiolepis* sp. and *Combretum decandrum* for making house hold products. Ethno-ornaments obtained from *Shorea robusta*, *Mangifera indica*, *Tagetes petula*, *Hibiscus rosa-sinensis*, *Calotropis gigantea* and *Cascabela coronaria*. Ethno-cosmetics obtained from *Woodfordia fruticosa*, *Bixa orellana*, *Croton oblongifolius*, *Butea monosperma* and *Erythrina variegata*. Ethno-musical instruments obtained from animals and plants. Some plant products are *Babusa tulda*, *Bambus bamboos*, *Madhuca indica* and *Adina cordifolia*. Ethno weapons obtained from *Acacia nilotica*, *Bambusa bamboos* and *Saccharum spontaneum*.



Ethno-liquor obtained from flowers of *Madhuca indica* and grain of *Oryza sp.* *Clerodendrum indicum* and *Elephantopus scaber* are used to prepare Haria tablet (local fermented beer). Ethno-scared plants

are found in scared groves and commonly used as their deities are *Shorea robusta*, *Adina cordifolia* and *Madhuca india* (Table-2)

Table 1. Some Ethno-medicinal plants in Jamboni block as per survey

Sl. No	Village	Education	Disease	Type of medicine	Parts used	Knowledge dissemination	Place of collection
1	Jirapara	NIL	Jaundice	Plants part	Leaves of Arhor	Traditional	Own agricultural land
2	Jirapara	XI	Jaundice, Cough, body pain	Allopathy, plants part	Vasaka, BonJamra	Traditional	Home, Jhargram
3	Jirapara	UG	Sore	Medicinal plant	White milk (Latex) of Lalsamri	Traditional	Road side or river side plant
4	Jirapara	XII	Gut pain	Medicinal plant	Akanda and Mansa plants latex	Traditional	Home garden
5	Jirapara	VIII	Cold and cough	Medicinal plant	Kuchoi leave	Traditional	Home
6	Jirapara	V	Fever, Gut Pain, Back pain, waist pain	Medicinal plant	Siuli, Thankuni	Traditional	Home garden
7	Jirapara	X	Gastric ulcer, Gut pain	Ayurvedic medicinal plant	Rasun, Thankuni	Traditional	Home garden
8	Oro	Engineer	Sugar , pressure	Allopathy	Sajina	Traditional	Home
9	Nagdi	X	Indigestion, Gastric ulcer	Medicinal plant	Aloe	Traditional	Home Garden
10	Kendusuli	VII	Fever, indigestion	Medicinal plants	Andrographis sp.	Traditional	Forest
11	Nagdi	VII	NIL	NIL	NIL	NIL	NIL
12	Dubrajpur	UG	Toothache	Ayurvedic	Haritaki, Amla, Bahera, Bakul	Traditional	Forest, Medicine shop
13	Dubrajpur	XII	Cancer, Waist pain	Allopathy	NIL	NIL	NIL
14	Kulibandh	X	Sugar, Blood pressure and worm	Allopathy, Medicinal plant	Nayantara	Traditional	Home garden
15	Gamaria	XII	Ear ache with puss formation	Medicinal plant	Lajjabati	Traditional	Home garden, forest
16	Gamaria	VIII	colesterol	Allopathy, medicinal plant	Dhanepata	Traditional	Home garden



17	Gamaria	X	High blood pressure, burning on hands	Allopathy, medicinal plant	Pudina	Traditional	Home
18	Oro	Poly tech.	ore throat, infection due to cold	Medicinal plant	Hatisur	Traditional	Road side
19	Dharsa	1 st yr.	NIL	NIL	Simul	Traditional	Home
20	Hatiasuli	1 st Yr.	Stomach pain, amoebic dysentery	Allopathy, Medicinal plant	Bel leaf	Traditional	Home

Fig. 1 Data regarding different kinds of medicines including medicinal plants

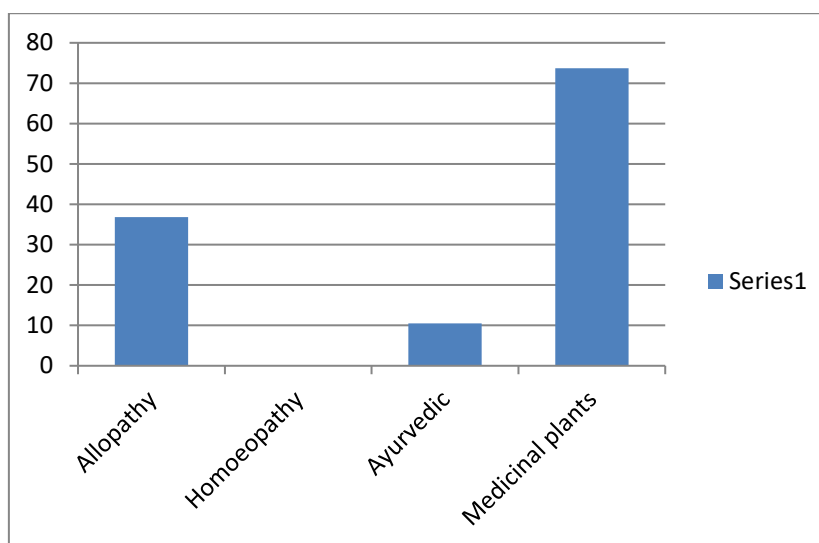


Table 2. Plants used for ethno-ornaments (EO), ethno-cosmetics (EC) and ethno-musical instruments (EMI), ethno-weapons (EW) and making house hold products (MHHP)

Sl. No.	House hold products	ethno-ornaments	ethno-cosmetics	ethno-musical instruments	ethno-weapons	Ethno-liquor	Ethno sacred plants
1	Shorea sp.	Shorea sp.	Bixa sp.	Babusa sp.	Acacia sp.	Madhuca sp.	Shorea sp.
2	Eulaliopsis sp.	Mangifera sp.	Croton oblongifolius	Madhuca sp.	Babusa sp.	Oryza sp.	Adina sp.
3	Corchorus sp.	Tagetas sp.	Erythrina sp.	Adina sp.	Saccharum sp.	Cleroden drum sp.	Madhuca sp.
4	Phoenix sylvestris	Hibiscus sp.	Butea sp.		Helicteris sp.	Elephant opus sp.	
5	Borassus sp.	Calotropis sp.	Woodfordia sp.		Martynia sp.		
6	Phoenix acualis	Cascabela sp.					
7	Diospyros sp.						
8	Combretum sp.						



Figure 2. Basket made by twig of *Combretum decandrum*



Figure 3. Student of Botany Department, SBM, Kapgari, Jhargram (Sitting on Khatia)

Conclusion:

Jamboni CBD has many ethnic communities which have immense knowledge on ethno-medicine. General caste and educated people also have traditional knowledge on use of medicinal plants. Here, lodha community is only primitive tribal community.

People are very reluctant to conserve these medicinal plants in their home premises for ready use, and to get instant remedies. Lodhas are directly related to plants for

their earning and others. They are resistant to several diseases though fever is common disease. Lodhas from Sangram village are mostly uneducated; they collect plant items and small animals from forest for their daily livelihood. Most of the plants mentioned in the table are used by aged remote tribal people and during local festivals. They are against destruction of total trees by uprooting, though they are using their parts in several ways. They conserve sacred grooves as their deities. Need seminars, webinars and campaign at



remote villages to get benefit directly about ethno-conservation.

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A Contribution to the Ethnobotany of Purnapani in Binpur-I Community Development Block of West Bengal, India

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ABSTRACT

Ethno-botanical study is merely an old study but need reorientation at the verge of extinction of culture and cultural attributes in the ethnic community and to conserve related botanical items for future use. In West Bengal many ethnic tribes have been found inside and near the forest edge of diverse habitats. Purnapani is a village near the Lalgarh of Jhargram district in West Bengal with 'santal' tribe dominated patches near Purnapani forest. The ethnic people depend on forest round the season and contribute a role to conserve the resource. In this communication, a small account on forest resource and related ethnic uses has been made to share the knowledge for further work on ethno-botany. Hope that this documentation may be a prior work to start research on various disciplines in a broad way even to know more on the ethnobotany of Purnapani in Binpur-I CDB.

Key words: *Ethnobotany, Purnapani, medicinal plants, conservation.*

(Paper published on 1st June, 2020.)

Introduction:

Purnapani is a village adjacent to a forest Purnapani under the forest Range Lalgarh of Jhargram District in West Bengal. It is a tribal dominated village under the community development block Binpur-I. The people of the village are unique as they depend on natural resource from forest as well as from their agricultural fields very adjacent to the forest. So, based on the resources found in the entire area, the people of the Purnapani village is socio-culturally different. In the village santals, sabar, lodha munda, lohar communities are common. Their living and thinking is very old but the new generations are going to the route of modernization. Therefore, to know the people and their livelihood, an ethno-botanical survey was taken and data was collected on field study since 2017 to 2019. A special trip on field trial and data collection method was applied by a group of researchers during a training programme in the year 2018. Only vegetation spectrum of *Shorea robusta* and associate species dominated research publication was made but other varied study data in not available



till date. Therefore the present study has been made to record the cultural aspects and use of plants in ethnobotany in the tribal dominated areas in West Bengal.

Review on literature:

A few scattered papers are available on the ethno-botany of such tribal pocket dominated region in West Bengal. No such details study on each tribal dominated pocket has been taken till date. It is evident that study on the nearer filed was documented by resource in the ethnic community (Das 2007, 2009), Ghosh (2014a), Das and Ghosh (2014b), Ghosh and Das (2014c). Studies by various institutions have conducted research on the same domain to procure knowledge on vegetation and similar ecological status, ethno-botany and non-timber forest produce productivity time to time. In North Bengal of West Bengal, ethnobotanical usages of some wild plants were done by Mitra and Mukherjee (2010) on some problems related to ethno-botany which is similar to our southwest Bengal. Traditional knowledge and the applications were also done by other authors from other states of the country is insufficient though it is very interesting for its practical point of view (Ripunjoy, 2013). In North Bengal, similar studies on tribal dominated pockets have been made recently by a team of workers (Mandal et al. 2020). They stated that santals are sounder to use the enthnomedicinal plants.

Materials and Methods:

Intensive field studies were conducted in natural forest, degraded land, plantation stands and agricultural field of Purnapani in Binpur-I community development block. Study was taken in Sal (*Shorea robusta*) dominated 'Santal, sabar and lodha' village. The study period was taken during 2018-2019. Collected data was taken through extensive personal interviews, crucial deep and intelligent discussions with the help of students from nearby schools, colleges. Participants also involved 'on data collection and research methodology workshop' held at Lalgarth Govt. Colleg, Jhargram in the year 2018. Random collections of plant specimens as well as dry plant materials were collected through extensive field survey in the tribal villages with some knowledgeable persons. In the laboratory, the specimens were soaked in 100 ml 95% ethanol-phenol (60:40) and subsequently oven-dried (Lavoie, 2013). Properly oven-dried specimens were mounted in herbarium sheets with specimen labels. Identification of specimens was made with the help of floras (Prain, 1963; Anonymous, 2005; 2010a, 2010b; etc.). Name changes against specimens were conformed to the help of Bennet (1987). Frequent visit to the CNH, BSI was done to study the herbarium specimens as ready references as and when required. Herbarium specimens were submitted to the Botany Department of Govt. General Degree College Lalgarth, Jhargram for preservation. For alkaloid contents, results from the alkaloid field survey of Aguinaldo *et al.* and Guevara



(Aguinaldo, 1984; Guevera, 2004) were cited in this study for conformity of some specimens. Diversity and distribution pattern study was made as per the reference of Pielu (1966), Simpson (1949), Sorensen (1948) and followed by Whittaker (1972). The different parts of the plants used, their dosages and the intake methodology are the main sites of attraction of this work. The entire raw data is collected from the tribal and rural communities.

Result and Discussion

A total of 35 medicinal plants were explored from the Purnnapani area of Lalgargh area in Jahrgam district which are used widely to treat diabetes as well as menstrual disorder. Five important plants were used as vegetable. The scientific names along with their family name, common name, parts used and the dose of administration as per the table are given below (Table 1, 2). Usable parts of the vegetable plants are twigs, leaves, mushrooms and unripe fruits. *Bauhinia* twigs and *Marsilea* leaves were used as vegetable. Sal chatu and furki chatu (mushrooms) were used as edible mushrooms. Unripe *Schleichera oleosa* fruits were used to prepare chutney.

Table 1. Plants used for the treatment of diabetes and similar disease

Sl.no.	Scientific Name	Family	Common name	Parts used	Local dose
1.	<i>Aerva aspera</i>	Amaranthaceae	Apang	Crushed roots	1 gm crushed root with ½ glass cold water used twice a day early in the morning.
2.	<i>Asparagus racemosus</i>	Asparagaceae	Satamuli	Crushed wet roots	1 gm crushed tuberous root with cold water twice a day.
3.	<i>Kalanchoe pinnata</i>	Crassulaceae	Patharkuchi	Leaf juice	½ tea spoonful twice a day regularly in a week.
4.	<i>Cajanas cajan</i>	Fabaceae	Arhar	Leaf juice	10-12g green leaf boiled in water for ½ hour and applied once per day for 15 days.
5.	<i>Catharanthus roseus</i>	Apocynaceae	Nayantara	Leaf juice	5ml juice per day alternately for one week.
6.	<i>Coccinia grandis</i>	Cucurbitaceae	Telakucha	Leaf juice	1 tea spoon full per day for 7 days.
7.	<i>Ficus racemosa</i>	Moraceae	Jagadambur	Fruit juice	10ml per day for 7 days
8.	<i>Gymnema</i>	Apocynaceae	Merasingi	Leaf juice	1 tea spoon full



	sylvestris				per day in empty stomach for 3 days with 3 days gap for two weeks.
9.	Musa balbisiana	Musaceae	Kanch Kala	Immature fruit	2 boiled fruits applied for one week.
10.	Pterocarpus marsupium	Fabaceae	Piyasal	Bark	10ml boiled bark extract for 1 week.
11.	Sesbania grandiflora	Fabaceae	Bakphul	Flower	2 steamed flower petals with honey and ghee used for one week
12.	Teramnus labialis	Fabaceae	Akhat	Water soaked seed extract	10ml per day for 7 days
13.	Trigonella foenum-graecum	Fabaceae	Methi	Water soaked seedextract	1 tea spoon full per day in empty stomach for 7 days.

Table 2 Plants used against menstrual disorder

Sl. No.	Scientific name	Family	Common name	Used part	Dosage
1.	<i>Aerva aspera</i>	Amaranthaceae	Apang	Root	1 gm paste and drunk as juice. After 10 minutes, raw milk is taken for 7 days.
2.	<i>Bombax ceiba</i>	Bombacaceae	Simul	Root bark powder	1.5 gm juice twice a day.
3.	<i>Borassus flabellifer</i>	Arecaceae	Taal	Fruit juice	10 ml per day.
4.	<i>Butea monosperma</i>	Fabaceae	Palash	Leaf juice	1 tea spoon full with water once per day.
5.	<i>Butea superb</i>	Fabaceae	Latpalash	Bark juice	25ml decoction of bark with milk in the 1:5 ratio.



6.	<i>Calotropis gigantea</i>	Asclepiadaceae	Akandi	Baked leaf juice	Extract of 5 piece baked leaf juice is added with salt twice for three days.
7.	<i>Ceiba pentandra</i>	Malvaceae	Sada simul	Immature fruits	2gm soaked overnight and drunk.
8.	<i>Curcuma longa</i>	Zingiberaceae	Halud	Rhizome	1 inch paste and drunk as juice once per day for 8-10 days.
9.	<i>Emblica officinalis</i>	Euphorbiaceae	Amlaki	fruit	2 pc paste and drunk as juice once per day for 8-10 days.
10.	<i>Ficus benghalensis</i>	Moraceae	Bot	Stem bark	5 gm. boil with milk and water.
11.	<i>Ficus racemosa</i>	Moraceae	Yagyadumur	Stem bark juice	1 tea spoon full twice a day.
12.	<i>Hibiscus rosa-sinensis</i>	Malvaceae	Jaba	Leaf and flower	1 pc. Paste and drunk as juice in empty stomach per day.
13.	<i>Limonia acidissima</i>	Rutaceae	Koyetbel	Fruit	5 gm. Paste and drunk as juice in empty stomach per day.
14.	<i>Nymphaea rubra</i>	Nymphaeaceae	Shaluk	Juice of flower	1 tea spoon full per day.
15.	<i>Ocimum sanctum</i>	Lamiaceae	Tulsi	Root extract	1 tea spoon full juice once per day for one month.
16.	<i>Phoenix sylvestris</i>	Arecaceae	Khejur	Fruit	20 gm per day.
17.	<i>Piper betel</i>	Piperaceae	Pan	Leaf extract	5 ml soaked water extract juice once per day for 7 days.
18.	<i>Piper longum</i>	Piperaceae	Long	fruit	5ml pre soaked water.



19.	<i>Saccharum spontaneum</i>	Poaceae	Kasful	Root	12 gm boiled in water twice a day.
20.	<i>Terminalia bellerica</i>	Combretaceae	Bahera	fruit	Dust of ripe fruits after lunch.
21.	<i>Terminalia chebula</i>	Combretaceae	Haritaki	fruit	Pres oaked water in empty stomach for 15 days.
22.	<i>Terminalia crenulata</i>	Fabaceae	Asan	Stem bark	10ml decoction from pre soaked stem bark.
23.	<i>Ziziphus jujuba</i>	Rhamnaceae	Kul	Fruit	5 gm without seeds.

Discussion:

In total 40 plants were explored from Purnapani area in the Binpur-I CDB under Jhargram district which are potent plant resources that are used to treat different ailments for the tribal people of the area. The plants used for the treatment of different diseases. Mushrooms are used to earn income of the people. Some plants of forest and waste land are used as potent vegetable mainly during drought and flood. Therefore, to get constant natural resource the tribal people jointly work with forest department to conserve the forest for better management.

Conclusion:

More research of similar kind may be conducted in the same filed for consecutive years to know more about the socio-cultural activities related to the resource of the community in such important domain in West Bengal. Quantification of usable data is required through overall survey that may be a lacuna for further research.

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Conflicts of Interest: None

Photo plate 1 (Fig. 1, 2 and 3)



Fig. 1 Red Ant used as NTFP but green sal leaves are used as container at Lalgarh Weekly market, Jhargram, West Bengal.



2. Ethno-botanically important medicinal herbs traditionally marketed at Lalgarh Weekly market



Fig. 3 Mahul fruits (*Madhuca longifolia*)-used to make local liquor: A product of Purnapani



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Modernity and Absurdity in the Works of Albert Camus

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Abstract

Absurdity describes a similar condition, the feeling of purposelessness that results from the observation that life has no inherent meaning. A fundamentally modern condition of religious dispossession, this feeling is predominantly frustration, since it is impossible to determine the meaning of life through reason. In these cases, crisis seems unavoidable, insurmountable, and permanent, and these attitudes can be observed in works of art since modernism. My paper is going to deal with few of Albert Camus novels and try to show how he engages with absurdity and modernity.

Keywords: *Absurdism, Modernism, Life, Death, Struggle, Revolt.*

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I. INTRODUCTION

Modernism refers to a classification of art that made a point of consciously rethinking the very fundamentals of both structure and themes. It introduced new narrative techniques like stream-of-consciousness and themes that challenged the mores of society and the dogma of religion. Absurdism is like existentialism in declaring that life not only has no objective meaning but is also a completely futile exercise in trying to find meaning. Meaning is something that is created by each individual in their struggle against the inevitability of non-existence.

II. DISCUSSION

Nobel Prize winner Albert Camus was a man who lived without fear and without hope, yet he lived with the greatest will and

joy anyone could possibly experience. Born in French Algeria to an extremely poor family, Camus would go on to live an extraordinary life. Camus survived through two world wars, losing his father in the first, and wrote and organized for the French Resistance during the second. Through all of this loss, violence and oppression, as well as the world's rapidly growing understanding of life and absorption of information, a new type of philosophy was formed by Camus, **Absurdism**.

What is absurd according to Camus? In philosophy, "the **Absurd**", refers to the conflict between the human tendency to seek inherent value and meaning in life and the human inability to find any in a purposeless, meaningless



or irrational universe. The universe and the human mind do not each separately cause the Absurd, but rather, the Absurd arises by the contradictory nature of the two existing simultaneously. In this context absurd does not mean “logically impossible” but rather “humanly impossible”.

In *The Stranger* by Albert Camus, Camus includes his philosophy of the absurd through the main character Meursault. The main theme of the novel is that the significance of human life is only understood at the point of death. The first example of absurdism is Meursault’s relationship with his mother.

In *The Stranger*, modernism is at work with regard to death in the way Camus uses the first-person perspective of the lead character, Meursault. There is no huge emotional production regarding his narrative after his mother dies. Indeed, he thinks and talks about anything but her death. It’s striking because opening the book with the line “Mother died today” would seem to open up an emotional floodgate, but instead, Meursault’s response is entirely matter-of-fact. Meursault even thinks that he should probably have some kind of feeling about his mother’s death, but he instead is only interested in physical pleasures: smoking, eating, drinking and sex. That the protagonist of this novel is completely indifferent to others,

even to their deaths, is another aspect of its modernism.

It’s an absurdist novel in a very precise way: Meursault does not achieve true enlightenment until he acknowledges that there is a material difference between life and death and accepts that his impending death will bring about non-existence.

There is no comfort against death: not religion, not material pleasures. Death is the only certainty, and our lives must be lived with full awareness of this struggle and the fact that we cannot overcome it. Only in accepting this for himself does he understand the implications of the death of his mother and the man that he killed; his detachment toward others doesn’t end until he realizes that it is the inevitability and impassivity of death that gives us meaning.

Meursault is an absurd hero both on a figurative and on a literal level. On a literal level, Meursault perfectly exemplifies the absurd characteristics of revolt, freedom and passion outlined by Camus in *The Myth of Sisyphus*. As a metaphor for the human condition and the absurdity of our experience, Sisyphus is the epitome of the absurd hero because he is able to recognize the absurdity of the human condition, abandon hope, find happiness in material reality and ultimately find meaning in the struggle itself. The absurdity of human life poses a challenge to



its meaning. Absurdity and meaningfulness don't go together. This, however, does not mean that if life were not absurd then it would have meaning. Removing the obstacle of absurdity does not entail that meaning rushes in.

To Camus, facing the absurd was an ordeal for man. Man throughout his life lives in blatant ignorance, hiding from or avoiding the truth around him. Once he realizes the absurdity of his life, he has three paths to choose from according to Camus: (i) Suicide, (ii) A "Leap of Faith", (iii) Acceptance. The first two were invalid to Camus, as the former eluded reality while the latter hid from it. Option one depended on man negating his existence, something Camus believed to be the easy way out and just as absurd as the world. Option two depended on man depending purely on the abstract, such as God and spirituality, which was 'philosophical suicide' in Camus eyes.

In *The Myth of Sisyphus* he explains all three options as well, choosing his third as the solution: Accepting the Absurd. With accepting reality, man realizes that there are no limits to his actions. This is a burden because now man must live with integrity to himself. It is not about being the greatest, but living to your greatest. To accept the absurd is to be honest to yourself and simply be you. Man is free to exist in a world without

meaning and thus is not constrained by any pre-ordained essence or path. Be what you want to be, and you'll achieve happiness; attempt to find meaning, and you'll forever be at a lost. In an uncertain universe, it is impossible to be certain. So just be.

By accepting the absurd and 'being', Camus argued that man could then Revolt against the absurd. To revolt was to live in spite of his condition, whatever it was, and possibly gaining our own meaning indirectly. Through this simultaneous confrontation and revolt of the absurd, man could come to his own fulfilment.

The notion of the absurd can also be found in his other masterpiece. *The Plague*, in which human aspirations and happiness are undermined by the plague. Set in the town of Oran which is overcome by the deadly epidemic, the novel is an allegory of German occupation of France; the plague is a metaphor for fascism and a totalitarian regime, Nazism. Camus examines human responses to random evil and human solidarity in the face of an indifferent universe.

In *Caligula* (1938, first produced 1945), "Men die and are not happy". Such is the complaint against the universe pronounced by the young emperor Caligula, who in Camus's play is less the murderous lunatic, slave to incest, narcissist, and megalomaniac of



Roman history than a theatrical martyr-hero of the Absurd: a man who carries his philosophical quarrel with the meaninglessness of human existence to a kind of fanatical but logical extreme. Camus described his hero as a man “obsessed with the impossible” willing to pervert all values, and if necessary destroy himself and all those around him in the pursuit of absolute liberty. Caligula was Camus’s first attempt at portraying a figure in absolute defiance of the Absurd, and through three revisions of the play over a period of several years he eventually achieved a remarkable composite by adding to Caligula’s original portrait touches of Sade, of revolutionary nihilism, of the Nietzschean Superman, of his own version of Sisyphus, and even of Mussolini and Hitler.

Albert Camus truly lived his philosophy, thus it is in his personal political stands and public statements as well as in his books that his views are clearly articulated. In short, he bequeathed not just his words but also his actions. Taken together, those words and actions embody a core set of liberal democratic values – including tolerance, justice, liberty, open-mindedness, respect for personhood, condemnation of violence, and resistance to tyranny – that can be fully approved and acted upon by the modern intellectual ‘engagé’.

III. CONCLUSION

On a purely literary level, one of Camus’s most original contributions to modern discourse is his distinctive prose style. Terse and hard-boiled, yet at the same time lyrical, and indeed capable of great, soaring flights of emotion and feeling, Camus’s style represents a deliberate attempt on his part to wed the famous clarity, elegance, and dry precision of the French philosophical tradition with the more sonorous and opulent manner of 19th century Romantic fiction. The result is something like a cross between Hemingway (a Camus favourite) and Melville (another favourite) or between Diderot and Victor Hugo. For the most part when we read Camus we encounter the plain syntax, simple vocabulary and biting aphorism typical of modern theatre or noir detective fiction. However, this base style frequently becomes a counterpoint or springboard for extended musings and lavish descriptions almost in the manner of Proust. Here we may note that this attempted reconciliation or union of opposing styles is not just an aesthetic gesture on the author’s part: It is also a moral and political statement. It says, in effect, that the life of reason and the life of feeling need not be opposed; that intellect and passion can, and should, operate together.

Perhaps the greatest inspiration and example that Camus provides for contemporary readers is the lesson that it is still



possible for a serious thinker to face the modern world with hardly a grain of hope, yet utterly without cynicism. To read Camus is to find words like justice, freedom, humanity and dignity used plainly and openly, without apology or embarrassment and without the pained or derisive facial expressions or invisible quotation marks that almost automatically

accompany those terms in public discourse today.

At Stockholm Camus concluded his Nobel acceptance speech with a stirring reminder and challenge to modern writers. He left behind a body of work faithful to his own credo that the arts of language must always be used in the service of truth and the service of liberty.

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The prison- a 'modern' penological instrument

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Abstract:

The prison, or as it is called today the correctional home, embodies punishment in response to crime. However, it was not the case a few centuries back when imprisonment fulfilled functions other than serving as punishment itself. The 'new' perspective at approaching punishment and the criminal, in Europe, was noticed throughout the eighteenth century in a steady fashion and further strengthened in the nineteenth century. This change in the whole criminal justice system bore complex socio-political undercurrents. Modernity as such a social process cannot be over emphasized considering its agenda of overthrowing premodern systems of thoughts and practices to liberate human beings. In this work it is attempted to point out the underlying principles governing this institution of punishment in England as well as in India in the nineteenth century, as can be found from existing literatures. Finally, I have tried to understand how the perpetual culture of domination manifest in prisons but not limited to it, is accommodated within the paradigm of modernity.

Keywords: prisonhistories, England, colonial-prisons, female-jails, patriarchal, modernity, punishment.

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Introduction:

The emergence of prisons as modern institutions of punishment has a long-drawn history of evolution. Beginning with the primary goal of detaining the accused before trial, it slowly revised, altered, and strengthened itself as an embodiment of punishment. During this passage there had been other great transformations, often interlinked with each other, that Europe witnessed from the late sixteenth century onwards. Enlightenment is one such breakthrough that brought about a sea-change in the intellectual, cultural, political, and social interfaces in the west. The colossal European modernity was the antecedent of this Age of Reason that promoted liberty as its cornerstone. It is quite evident that techniques of crime control and prison maintenance too would have its overriding influence. British Raj is responsible for having introduced both the fervor of modernity (of course in its fragments) and a new trend in penalty in its Indian colony. It is essentially due to this historical connection that the history of prison

systems of England has been investigated in this work, from the early modern period gradually to its modern replica. The nineteenth century prison system in India was a product of colonialism which is evident in its functioning and purposes too. Hence, the following section attempts to show how British Indian prisons established themselves as a colonial instrument. In this context, I have ventured to prompt the female jail scenario through the same period to iterate the underlying patriarchal structure in prison systems that crosscut more than one forms of domination. Finally, I have tried to understand what the philosophy and practice of punishment reveal about the positivist knowledge inherent in the Enlightenment foundation and manifest through principles of rationality and individuality.

A brief history of the emergence of prisons in England:

The criminal justice system in modern society, in response to crime, established prisons, and entrusted them with the legal



function of administration and exercise of punishing offenders. In this context, it is worthwhile to enquire about the history and development of prisons, for which this work refers to the case of England. In England, like many other countries in past times, prisons were originally used to hold those awaiting trial for criminal charges. According to Pugh's description there had been three purposes of prisons in Medieval England, namely-custodial, coercive, and punitive (Muncie, 2001, p. 159). They were used either to provide custody for the undertrials, or for detaining persons who failed to pay debts/fines or were found guilty of having defied the court and lastly as punishment itself. Conviction due to the failure of payment of fine or debts resulted in drawing people mostly from poor sections of society behind the bars. The deplorable prison conditions were life-threatening, and it naturally was fatal for the poverty-stricken population as they lacked the means to get out of there. Muncie talked of the county gaols of the thirteenth century which were similar to the character of private prisons. Although, they did not always function strictly as prisons and were explicitly commercial. Food, clothing, and even release from bar-fetters were paid 'services' charged by gaolers from prisoners.

During the fifteenth and sixteenth-century England, the widespread use of capital punishment could be perceived. Almost all crimes were punishable under the death penalty. Throughout the Europe, draconian principle ruled, '... to combat a perceived increase in vagrants, 'vagabonds', beggars, robbers and the unemployed. Such groups were considered to pose a threat, not only in criminal terms but as a danger to social order' (Muncie, 2001, p. 160). There was nothing about the prison that could hint even remotely to its intention of reforming offenders.

Towards the end of the sixteenth century, prisons became the means of exploiting labour of convicts and transporting them to colonies. The punishment was coupled with criminal reformation which implemented coercion through institutionalised routine of labour and

rigid timetable. Reforming criminals actually meant preparing them to meet the needs of the labour market upon release. The examples could be houses of correction established in Bridewell, London and Holland during the end of the sixteenth century. These institutions and the reform programmes they initiated were the first of its kind and were welcomed as positive change.

The usual inmates were able bodied beggar, vagrants, prostitutes and thieves. ...Their labour power was utilized either for the economic advantage of the institution itself or for the benefit of external private employers. (Muncie, 2001, p.161)

The above statement asserts that the houses of correction provided internship and thus 'reformed' the 'unfit' population in society to being 'useful', 'productive' citizens. However, the criterion of utility is subject to change given the 'requirements' of the state machinery and its socio-cultural superstructure. The subjects of reform were people who had been known to make no positive contribution to the economic benefit of the system, in this industrial age. These houses of correction, wrote Muncie, emphasised reformation through religious teachings alongside disciplining through labour. This informed a moral aspect of such a policy. However, in what were those principles rooted and how they meant to raise the moral character of the convict was unspecified. This reform principle, nevertheless, was displaced under the influence of new policies. The old models of custody and coercion regained pertinence in treating offenders by the eighteenth century. The death penalty was used widely, and little attention was devoted to prison reforms. The prison conditions remained deplorable and were hotbeds of disease. In its ulterior motive of being a repressive institution, these issues never managed to gain the attention of the policymakers.

Towards the end of the eighteenth century and the onset of the nineteenth



century, a host of events contributed to transforming prisons yet another time, focusing more on improving its own conditions as well as reviewing the purpose of incarceration. A few figures that appeared during the end of the eighteenth century through the nineteenth century who had a philanthropic approach towards ameliorating the status of prisoners. The prominent names whose work aimed at bringing changes in areas like penal codes, prison architecture, sanitation, and segregation among prisoners were Beccaria, Bentham, John Howard et al. Elizabeth Fry was known to work for individualization of women convicts and their reform programmes to be designed separately from men. Through legislations, centralization, greater state regulation, insistence on differentiation, and classification of prisoners a bureaucratic, rationalised institution emerged by the mid-nineteenth century (Muncie, 2001, p. 166).

Modernity in the west had an ominous impact that absorbed every conceivable institution and system. Prison management, convict handling reflected a sea-change with the demands of modern systems of thought. Prisons emerged as the legitimate institution inflicting state-sanctioned punishment in modern times. With the proliferation of scientific knowledge techniques of punishment too shifted from torturing exclusively the body to gaining control over the mind. However, this does not suggest that repressive measures ceased to enshrine carceral spaces, it only implies that coercion moulded and relocated itself in this apparently liberal setting.

Modern penitentiary in Europe that emerged during the nineteenth century mixed the aspect of correction with the goal of punishment. 'Correction' focussed on altering the individual from within. It was believed that prisons, in this era, were humanitarian that it abandoned its old techniques of inflicting pain and suffering while minimizing death penalties extended a compassionate attitude towards reforming the offender. Uses of iron bar fetters, flogging, branding, mutilation, etc.

were the means of torture practiced in early modern prisons. A historical perspective, known as the Whig tradition, held the abolition of brutal practices as a positive move towards the humanisation of prisons. It was largely countering this idea that emerged arguments that vehemently challenged the humanitarian principle in the prison regime. I will be discussing interpretations from two such traditions- first refers to the Marxist response of Rusche and Kirchheimer and another is the revisionist perspective forwarded by Foucault.

1.1 Prison as a capitalist enterprise:

In order to arrive at a Marxist interpretation of penal methods and institutions, I refer to the work of *Punishment and Social Structure* (1968) by George Rusche and Otto Kirchheimer. Their work unfolds the prison trends of a prolonged period beginning with the late Middle ages ranging up to the middle of the twentieth century. The work attempts to show how punishment and its institutionalization are invariably determined by the relations of productions in society. Punishment as a crime controlling mechanism or as a collective response to abhor crime is not what they thrive to decipher rather it is viewed as 'a mechanism operating in the struggle between social classes' (Garland, 1990, p. 128). Rusche and Kirchheimer had their argument based on the fact that the deterrent effect of punishment served to protect the class power in society and punishment was determined according to the demands of the labour market.

In this thesis, they located specific periods in history to argue that reform reclined on economic requisites of the times and definitely not on humanitarian agendas. Population decline in seventeenth-century England and a consequential shortage in industrial manpower underscored the need for extraction of forced labour from prisoners. Prison detained able-bodied people whose labour was cheap and available for use at the disposal of prison authorities. Instead of 'killing' people through capital punishment



their labour was extracted to generate profit by public and private enterprises. Thus, this caused minimized use of the death penalty. This marked the establishment of houses of correction and punishment claimed to stress the principle of individual reformation.

Rusche and Kirchheimer argued that prison regimes were intended to train them into the culture of work and exploit their labour in the name of reforming them that loomed large. Soon with a rise in the availability of cheap labour during the eighteenth-century, prisons resumed their older repressive agencies of social control, divorced rehabilitative practices causing a shift in the principles of reform. It aimed to alter the character of the offender through means that astonishingly included a sordid prison condition. A living condition that was worse than what was experienced by even the poorest of free individuals in society was deliberated by the authority (Muncie, 2001; Garland, 1990). This pointed to the fact that prisons were structured keeping in mind the material conditions of the poor sections in society, to prevent becoming a space of comfort and relative luxury to them. It became a programme that aimed to proliferate the levels of deprivation in society by replicating it in the houses of correction in the form of punishment. Hence, it will not be wrong to comprehend that incarceration was commonly meant to discipline the poor. Prison regimes functioned in promoting the growth of capitalist workplaces and the latter determined the former.

Twentieth century saw a change in the penal policy all over again. However, prison maintenance and reduction of expenses gave way to the widespread use of 'fines' as the most generic form of punishment which according to Rusche and Kirchheimer was due to a change in production platform and other factors such as convict resistance. These severely limited the use of prisoner labour to suit economic gains and a resultant overdependence on financial penalties.

This approach indeed pointed to a valid connection between modes of punishment and relations of productions. However, the explanation of penal strategies solely based on a single principle requires revision. Critics show how this argument shrinks the scope of understanding the institution and mechanism of punishment concerning its relationship with other significant social processes. How authorities entrusted with penal decision-making deal in justifying the bourgeoisie morality remains unaddressed in this argument. 'Consequently, the key to understanding criminal law in class terms is not to deny its universal functions but rather to appreciate how particular interests are silently interwoven with more general ones' argued Garland(1990). This one-dimensional and straitjacket explanation is unequipped to thrive in the complexity that necessitates the understanding of punishment as a social phenomenon. If the bourgeoisie principle sustains through a system of coercion by creating a category of 'criminals' from a certain class, it is all the more important to get into its ideological roots and cultural tools that deliver the coherent, righteous base to its persistence. Having said all these, it is yet again emphasised that this orientation reveals to us some crucial conceptual links that effectively discern the legal practice of punishment.

1.2 A new matrix of power:

Michel Foucault looks at the functioning of new penal methods in connection with the power relations prevalent in the wider society. The rhetoric of the 'new' prison as a legitimate instrument of criminal justice often highlighted its non-corporal and reformatory pursuit. Foucault argued that the new-age punishment sought to claim the soul of the individual along with his body through a new set of mechanisms that purportedly introduced a 'humanitarian' angle to the previously barbaric methods of punishment. He was, at the same time, reluctant to exonerate the institution of prison as an exclusive site that exercised disciplinary power on its subjects, i.e., the convicts. Prison



was quite an extension of the larger social structure which constitutes the body of this new sort of power. Hence, schools, hospitals, army barracks and prisons are those units of the 'carceral archipelago' (Foucault, 1977, p. 297) that facilitates a web of control over its citizens through 'discipline' and 'surveillance'. Punishment and the underlying power to punish both changed only to become more effective and meet new standards. Earlier, power was visibly invasive and selective in its implication and execution, hampering its unrestrained expansion. This had to be revised "to set up a new 'economy' of the power to punish" which could easily overcome the previous hindrances. Foucault pointed out that the objectives behind reforming offenders and abandoning old strategies in exercising power was to introduce newer ones that worked better, to make punishment more consistent and universal and to expand and regularize the domain of power and control by 'knowing' its subjects. This knowledge will in turn allow the power to penetrate deeper in the structure and identify moments of deviation in the system and attempt at correcting them through different forms. Thus, his argument leads to the understanding of a penology that is corrective and constantly expansive rather than destructive. It would be wrong to think that the new strategies sought to lessen the necessity of punishment as they were keen towards acknowledging the human in the condemned, held Foucault.

And reform, in the strict sense, as it was formulated in the theories of law or as it was outlined in the various projects, with its primary objectives: to make of the punishment and repression of illegalities a regular function, coextensive with society; not to punish less, but to punish better;to punish with more universality and necessity; to insert the power to punish more deeply into the social body. (1977, p. 82)

Two prime concepts that attains to this universality of punishment are 'discipline' and 'surveillance'. A routine stress on training the

individual into values and ways that would render him useful and docile in the eyes of the state was intended through this new practice of 'disciplining'. "Discipline 'makes' individuals; it is the specific technique of a power that regards individuals both as objects and as instruments of its exercise" (1977, p.177). Prison, being a part of the carceral society, applied a repetitive schedule of activities as an intrinsic part of the everyday lives of inmates- designed to transform and 'make' him. This ensured a regulation and 'improvisation' which is rather constant in nature instead of a grand arrangement of penal apparatus that intervenes just to punish the wrongdoer.

His argument involving surveillance as a modern mechanism of prison discipline was premised on the idea of panopticon. A central apparatus, instrumental to the functioning of this newfound power and punishment, was the panopticon- an architectural figure designed by the great English utilitarian philosopher Jeremy Bentham in the eighteenth century. Panoptic represents a building with a central watchtower situated amidst a circular body of cells. Such positioning of the central tower made uninterrupted surveillance of the cells an easy task. However, the twist was while the occupants of the cells were perfectly visible from the tower, the visibility of towers remained obtrusive from the cells. This implied that they were deprived from any information as to when they are being watched and when not. As a result, they were forced to behave normatively to avoid any possible transgression of 'rule', in Foucault's words "... he becomes the principle of his own subjection" (1977, p. 203).

This was the optimum condition of 'transforming' the condemned, in 'making' her. This alarming state of remaining under such uninterrupted vigilance created a mandate, an obligation on the part of the convict to comply with rules. 'This "self-controlled" body is brought about by exerting an influence on what Foucault calls "the soul" which in turn directs behavior. In this sense,



strategies of power have their real, operative impact at the point where they come in contact with the bodies of their subjects...' (Garland, 1986, p. 852). Surveillance not only characterised prisons, so to say, it was the hallmark of the modern governance. The goal, as already mentioned, was to rectify misconduct at every possible instance. Modernity, thus, imbibed an extensive culture that governed, dominated and controlled to create a uniform society. Foucault forwarded a nuanced perspective of how reform is operationalized through imprisonment and its expansion through the culture of 'correction' throughout civil society in this new age. This certainly contributes to a 'normalization' of the disciplining principle too. Undeniably, his work provided us with the insights that the Marxist analysis had lacked. A diffused nature of power that ensures subjectivation through calculated investments. He talked about an entire community of experts and knowledge professionals dedicated in implementing the new age penal doctrine that 'treats' the offender and promises her rehabilitation through strategies of care, control and transformation. To achieve this, he placed enormous significance on the Benthamite panopticon that implemented positive power in the form of uninterrupted surveillance. It was positive in the sense that it focussed more on correcting than on punishing and while it aimed to behaviour modification there was hardly any need for violence. Roots of criminal behaviour were getting identified and dealt with at the very base so that order could be maintained with lesser interruption.

British Indian Jails:

Talking of prisons in India that stood in the same period, studying which is contextual in this work, there had been hardly any prison set up following this model in the nineteenth century. Presently, it makes sense to investigate what this thesis has to offer in case of 'not-so-ideal' carceral situations which is complicated by a mixed model of prisons, a society that is stratified through caste categories along class and religion, instances

of frequent convict riots and an inclination towards thwarting the system which is legitimized through discourses of nation and nationalism.

2.1 Discipline and Subversion:

India saw the introduction of the institution of prison in colonial era with an aim to extract revenue and maintain 'law and order' (Arnold, 1994, pg. 159) with the purpose of reiterating the racial superiority of the ruling class. While Foucault's arguments illuminate the social construction of power and its role in the subjection of citizens as well as convicted offenders in the prison, David Arnold juxtaposed that idea with penal institutions set up in the nineteenth century British colony of India. In his *The Colonial Prison: Power, Knowledge and Penology in Nineteenth Century India* (1994) he aspired to show how resistance, defiance and agency were propelled by the convicts in the British Indian prisons in contrast to the mechanisms of subjection, discipline and docility. Being a part of the colonial project, prisons here in that period were constructed to rule over the 'disorderly' natives and 'discipline' them according to colonial dictates. Prison had to emerge quite as a part of the enlightenment project through which the 'natives' will be brought to social rescue by the 'progressive' Britishers. "'Imprisonment' commented T. B. Macaulay in December 1835, 'is the punishment to which we must chiefly trust. It will probably be resorted to in ninety-nine cases out of every hundred'" (pg.160). Unfortunately, the savage means (branding, mutilating, using fetters) continued to find their place in this new prison system vividly for as long as 1889, noted Arnold (1994).

The Indian adoption to European prisons underwent certain modifications giving way to a 'mixed' prison model (Some old buildings did get transformed into jails. In some other cases, erecting the central tower and accommodating a score of prisoners in a single enclosure while leaving some room for solitary confinement became the preferred mode, pg. 164). As already mentioned above,



the advent of panopticon was supposed to meet the need for constant inspection of individuals and even more importantly, its presence made the convicts self-surveillant. Such an 'indispensable' mechanism, nevertheless, could not be transported to India on financial grounds. It appears that the prisoners here were left to somewhat older techniques of surveillance.) 'Administrative attitudes and convict resistance were more likely causes of this failure to maintain Benthamite institutions than the weight of prison numbers' (pg. 166), observed Arnold. The correctional treatments designed to turn the 'natives' into 'civilized', 'useful' citizens, practically, more often did not yield desired results. The numerous accounts of resistance launched by the convicts against disciplinary techniques could be attributed to the absence of this essential disciplining apparatus-panopticon, found the author. There have been instances where the prisoners voiced protests sometimes in favour of retaining their religious identities and on other occasions to uphold caste beliefs and practices (in terms of food and attire) no matter their state of confinement, strong enough to challenge colonial attempts of 'disciplining' at their disposition. Convicts, whom Foucault viewed to be 'never a subject in communication' (1977, p. 200) exerted their agency at the apprehension of a threat approaching their communitarian identity.

In order to substantiate the peculiar colonial prison situation, he put stress on the resistance of the prisoner that not only tried to upturn any move that interfered with the purity of their religiosity and caste convictions but also in effect questioned the idea of reform. On the question of reformation, Arnold observed 'The body of the 'Oriental' might be disciplined, but his 'soul' remained out of reach' (1994, pg. 175).

A failure to gain access to the 'soul' of the convict would hence fail the penal project of reform, sharing the Foucauldian perspective. The administration admittedly lacked proper means to do so as it appears

from the Reports on *Indian Jail Conference of 1877* cited by Arnold (1994). This shrinkage in the scope of reformation/correction was what Arnold sought to depict in this essay when he stated, 'what was different rather than what was wrong' from the picture that Foucault drew about European prisons. Imprisonment could not suspend an individual's sense of connectedness with the wider society and 'the colonial authorities felt obliged to recognize a continuum between the prison and wider community' (p. 186). They could be subjected to become industrial labours, into profit-generating machines for the British empire which was strictly confined to the domain of his body. but their proclivity to subversion could not be eliminated.

The goal, nevertheless, of 'correcting' them, alienating them from each other and from the society at large while killing their agency and usurping the souls failed. Arnold's exposition is unique in the sense that it thrived to bring out the nature and purpose of nineteenth century prison institution with specific reference to Indian context. In doing so, he presented us a picture that does point to the other side of the story- the narrative depicting resistance to the totalitarian enterprise of prison. While Foucault in his *Discipline and Punish* (1977) limits his attention to exploring how dominance is legalised and achieved in modern day prison and society as well, Arnold offers us a view more holistic that accounts for subversive attempts too. Besides, the Indian colonial situation had been different from the European scene in more than one way. Hence, attempts at explaining things here with what had been observed in the West without grounded introspection would be unreasonable.

However, there are certain problematic areas with Arnold's theorising of colonial prisons that are worth mentioning. Firstly, he explained the phenomena of prison protests and prisoners overpowering the guards during that period as due to the absence of panopticon. Clearly, the exponential cost that its establishment would have demanded on the



Indian government went against the prospect of its implementation. This and such numerous other aspects of their governance bear the evidence of maintaining a structure in the colony that was strictly economic. Arnold, instead of identifying the fact that panopticon was only a model that performed as an instrument of enabling modern-day surveillance in the West, rigidly focused on the consequences of its absence. In case of the Indian prisons, surveillance was systematized through alternative and perhaps not-so-modern mechanisms. This was definitely intended to curtail cost in prison maintenance. His mention of prisoner resistance helps to capture the alternate situation that was equally true for prisons those days. There have remained specificities of that resistance. In simple terms, the reasons for protests against prison rules, as elicited by Arnold, were determined by religious and caste convictions of the convicted offenders. It was more in the form of and in favour of sustaining collective pursuits, namely caste and religious beliefs. This also suggests that had their communal identities were not interfered with, the convicts would not have launched protests. There is hardly any mention of a tension that had its roots in individualistic principle. An alternative interpretation of this situation would be the possibility that foreign dictatorship renewed people's commitment to indigenous categories (religion, caste). The horrors of losing their communitarian 'purity' at the hands of an alien and possibly 'polluted' outsider with 'modernising' agendas had thoroughly provided the impetus for mobilization.

Secondly, the issue of an unviable reform programme given to the English agencies' 'self-discovery' as merely alien to the socio-cultural milieu of the 'natives' appears to be oversimplified. This argument also juxtaposes the Foucauldian idea that informs punishment necessitates access to the 'soul' of the individual. Indeed, the observed failure in coercing them to a system of unified discipline meant their minds were still free from being under the possession of colonial

prison administrators. At the same time, it would be equally worthwhile to inquire about the intentions of the government regarding reform of the 'natives'. The status of Indian prisoners in the eyes of the officials was nowhere close to that of the European prisoners. The treatment that the latter could receive was not meant for the 'socially backward' and 'uncivilized' Indian counterparts. Prison for them was intended strictly to be an arena of torture that afflicted terror and allowed the exercise of unbridled control and unrestrained governance of the Indian colony. Also, the goal of running a capitalist economy required growing preposterously the culture of work or instilling industrious habits in the inmates which relied more on the rudimentary regimes, such as engaging in hard labour, keeping a timetable and minimal subsistence to survive on and least on humanitarian means. Hence, it could not be stated without much ambivalence whether the reform policy suffered in the lack of proper means or in the absence of genuine intentions.

2.2 Disciplining 'fallen' women behind the bars:

Prison, which history has witnessed as a predominantly and 'preferably' masculine space, housed women inmates too. While colonial prisons intended to reform Indian men according to 'modern' norms and turn them into capitalist slaves, it is exciting to investigate how it handled female criminality. Satadru Sen through his essay *The female jails of colonial India* (2002) has illuminated this less studied domain of women's experience of colonial prisons. The period that the author referred to here lies in the second half of nineteenth century, Punjab (India). Reforming women was attempted through 'vocational training and comprehensive segregation'. Echoing Arnold, Sen expressed that the liberal-utilitarian institution of prison seemed a perfect instrument capable 'to cope with certain evils in Indian society' to the British themselves which they were eager to prove to the native Indians. In this essay, Sen enquired about the



'ideological anxieties of the British rule' apparently exposed through its attained failure in disciplining native women through prisons and the uses of their imprisonment in that era. Strategies of reforming women as described in this work has a great deal to inform about ideas in 'ideal femininity' existing back then.

The author disseminated two interrelated trends in what was believed to serve best the rehabilitation of 'fallen' women. The first response was marriage. Unmarried young women inmates were being married off to the male inmates of penal colonies of Andamans. It was believed that marriage was the best form of rehabilitation that these women could be offered. Certainly, it facilitated locking up women to the boundaries of home and keeping them under the supervision of informal social control agencies. Coercing the unruly women to routine labour and training them into being docile and manageable was the second policy. This way their twofold subjugation (to the authority of British, men and elite Indians) was realized. Conformity to laws is the leading principle underlining criminal reform policy in general. For women those necessarily meant conformity to patriarchal laws and to the values of English society as well, the prison being a colonial project.

There had been peculiar issues that impaired women's 'moral' reformation through imprisonment, stated Sen (2002). Prison administration system in those years was grossly unequipped in handling women offenders for multiple reasons. The architecture imposed severe limitations to offering a facility that could extend proper treatment to women inmates in most cases. Renowned British reformer Mary Carpenter during her visit to Indian prisons was petrified at the scene of women taking bath and defecating in sight of other female and male inmates and in the presence of male warders, informed the author. This could be instanced as a punishment that the 'shameless' and 'fallen' women were thought to be deserving of. Women were usually kept in a different

ward under the supervision of male warders round the clock. Reform programmes were targeted at the long-term prisoners and since women cells had a tiny portion of them, female wards could not 'afford' to get reformed. British jail administrators were reluctant to sponsor huge expenses for structural modifications necessary to implement specialised reform programmes catering to a small sized population, who essentially were native Indian women.

The failures to reform had a few other reasons too. Instances of everyday quarrels, general disobedience were attempts at subverting colonial regime by the 'uncivilised' women prisoners who turned out to be unpredictable. Adding to this, the rhetoric of Britishers to be racially the ideal reforming agents was ruptured through incidents namely-prison escapes, prisoner death at the cholera outbreak indicating gender discrimination, convicted women's refusal to be tamed. The unexpected downfalls at these sites of failure unnerved the prison administrators to the ambiguity pertaining to who corrected whom. Their apparently modern values were contaminated by the need for maintaining hierarchy in all kinds of social settings and prison was no exception. The dichotomous prisoner divisions of English/native, male/female and their corresponding corrupt underbellies had to sustain under the modern flagship of equality and prosperity.

Sen's work has been profusely informative and illuminative as far as investigating colonial prison experience is concerned from the perspective of female convicts. The subtle points that he wonderfully pointed out marked the shrinkage of prison space for women physically, psychologically, and socially. Projection of Indian women to be chaste, loyal and pure constituted them as a crucial category with dichotomous and incongruous needs of protection and control. However, insofar as their association with criminal offense could be established, no longer did they remain 'normal women' and were looked down upon to have embarrassed



the socio-cultural category of women in general (in this case Indian women) and hence they deserve suspension from womanhood. To grasp the problematic of this situation better, it is worthwhile to understand why the categories 'women' and 'criminals' have always been mutually exclusive. Anna Motz while writing about the nature and scope of female violence argues that the primary reasons for "ignoring female violence" are "widespread denial of female aggression and, on the other, the idealisation of motherhood. ... it is also essential to recognise the violence that is done to them through the denial of their capacity for aggression, and the refusal to acknowledge their moral agency" (Motz, 2001, p.3). The social construction of motherhood idolizes their tolerant, sacrificial and caregiving nature. What is underneath secured through this discourse is them being the agents of patriarchy. Hence, this apparent rewards of chastity and motherhood become 'assets' that picture an ideal woman. Any act of deviance that involves agency/violence/retaliation evokes punishment that aims to threaten these above-mentioned properties that 'adorn' her. This is also clear from Sen's account where women prisoners' right to the custody of their children was endangered because of their criminal status by the British authority. Hence, they could rightly be subjected to punishment that was at once coercive and illegitimate. Through an act of defiance, they suddenly lost all their rights to privacy and dignity as persons.

Their presence was deeply condemned and unacceptable in prisons. It was difficult to think of reform measures that was empowering and morally uplifting for them that at the same time was not tainted by gendered notions (exception being Lahore Female Penitentiary. Sen, 2002, p.423). The whole thing was customized to suit the needs of a society that endorses subjugation of women. Needless to say, the architectural compromises made in the male cells, as mentioned by Arnold, fell even lower from the prescribed structure, in case of women cells. Women prisoners constituted an ad hoc group

to the population of jail that was in origin adapted to detain men. Not only their fewer numbers but their very identity as women earned them the luck of next degree negligence and exploitation. Gender stratification and the domination of women, as a rule, permeated the jail boundaries. The slogans of emancipation that marked the beginning of an ensuing new age, an age of freedom and equality, were buried deep under the need to discriminate against and exploit the weak.

Conclusion:

The prison situations, both in England and India that could be found from these works suggest how power is embedded in the policies that govern the arena of punishment. Specific norms through overriding socio-legal influence get instituted as laws. Far from being an objective structure it is necessarily a subjective enterprise. As in the seventeenth century England, vagabondage and beggary were criminalized. Homosexuality was punishable under the law in England and Wales until the middle of twentieth century. A multi-layered oppression was systematized in the colonial context that allegedly mixed the so-called humanitarian methods (reforming offenders) with premodern and inhuman apparatus (flogging, use of iron bars) of inflicting suffering escaped the modern discourse of punishment. Female jails/cells had to face the worst atrocities as one will find from several related accounts. Hence, the modes of punishment, when looked at retrospectively, can be said to have denied dignity to the prisoners as humans.

Onset of modernity equipped the legal system with upgraded knowledge and a science that could effectively control crime and criminals. Bentham in his *Rationale of Punishment* (1830) explained the need for punishing an offence on utilitarian ground. Viewed from that perspective everything was based on the pleasure maximization doctrine. While liberty is the most fundamental human right that advocates of enlightenment preached, its deprivation would amount to



threaten the very essence of life. Ironically, the modern prison obliterated what enlightenment supposedly celebrated. Life in a prison means a total suspension of autonomy for the guilty. In a society that has an undeniable penchant to appreciate modern practices the prison, seems to stand adamant as an institution negating it, that has at the same time earned legitimacy. The legal structure also provides a strong justification for it. One who breaks the law and threatens the social unity deserves to lose the status of a normal citizen. As a result, the rights of a citizen no longer apply to that individual which seeks to usurp his liberty.

The enlightenment project, more than anything else, thrived towards the goal of a unitary principle, a truth that is universal. Anything deviating from which could be dismissed as myth. Objectivity meant questioning every taken for granted assumption, practice, belief and subjecting them to reason, method, and calculation. Following Foucault and Arnold we can argue that the prisons in this modern age focussed ubiquitously on disciplining their subjects through various means. The desired output is a homogenous product, a society that is in perfect harmony with the new power that seeks to eliminate differences and ensure greater conformity. A new form of totalitarianism hence reigned the modern world (Horkheimer & Adorno, 2001, p. 4).

While enlightenment stood as a liberating force, the modern or so to say

enlightened world quite relentlessly continued to spread domination/subjection under the veil of rationality. Liberty needed dismantling of authoritarian domination (magic/rituals/religious dogmas) over humanity and set them free. However, in the modern world authoritarian domination is perpetuated and rationalized in a way that the entire society is caught up in a carceral space. The whole society is constantly under surveillance and power has invaded the daily lives of people invisibly. This has in turn resulted in a situation where people participate in their own domination. A situation that Foucault called 'carceral archipelago'. An instance of law-breaking is sure to enact a whole set of legislations against the wrongdoer. This in practice potentially blurs the distinction between right and wrong for him. Hence, a sentence of justice might invite a world of injustice for the convict in the name of punishment through imprisonment. This too is somewhat 'normalized' under the spell of the rational world that we live in. All of these exemplify the paradoxes of what we know as modernity. The institution of prison, for example, far from deterring offenders and serving as an instrument of reform and rehabilitation is dreaded to craft criminals. Nonetheless, its necessity has been intensified with time and justified by the prevalence of crime itself. As a result, we do not ask what functionalities make for its indispensability and even more fundamentally, the rationale behind the operation of the institution today.

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