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Artist: Asit Sain. Title: Fear.

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- [1] Bhattacharyya, Nabarun, Herbert, Deys Publishing, Kolkata, ISBN 978-81-29-16-6, Pp 32-33, 1st ed., 2004.
 [2] Ganguli, Su, Solar Thermal-A versatile Technology, Reason-A Technical Magazine, Vol. XI, pp 8-10, 2012, ISSN 2277-1654.
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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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COVER:

Artist Asit Sain Artist, Nandalal Basu Art Academy, Mecheda, Purba Medinipur, W.B., India.



PREFACE

We have been able to publish the December, 2021 issue of our journal. I want to convey my gratitude to our members for their endless support and hard work for which this has been possible even in the pandemic situation. I hope our function will be regularized from June, 2022.

In this issue we have placed papers from different fields of social sciences and two papers from 'National Conference on Biodiversity Building and Natural resource Management' have been included as e-conference papers.

We have placed one beautiful painting of renowned artist Asit Sain on the cover page of the journal. The title of the painting is 'Fear'. The justification of the title of the painting in today's perspective is that we are gradually recovering from the adverse situation that we are in for last one and a half years. Asit Sain is a renowned artist; he is associated with Nandalal Basu Art Academy, Mecheda, Purba Medinipur, W.B., India. He is also one of the members of the board of associate editors of our journal. He has achieved various awards and honours in the field of art and painting. Some of the achievements are mentioned here:

Awards:

Selected works in National Level:

1. 2019 All India Fine Arts & Crafts Society, New Delhi.
2. 2020 61st National Exhibition of Art Lalit Kala Akademi, New Delhi.
3. 2012 Camel Art Foundation All India Exhibition, Kolkata.

Selected works in International Level:

1. 2013 FACE India International Arts Festival, (INDIA-KOREA).
2. 2017 LONDON UK Venue – Nehru Centre.

Selected works in State Level:

1. 2006 State Academy Exhibition, Kolkata.
2. 2007 Rajya Charukala Kendra, Kolkata.

Solo Exhibition:

1. 2014 Academy of Fine Arts, Kolkata.
2. 2018 AIFACS Gallery, New Delhi.

Participated Group Exhibition:

1. 1997 Ashutosh Arts Gallery, Kolkata.
2. 2000 Open Air Art Exhibition, by Shilpa Vasa, Paschim Medinipur.
3. 2010 Academy of Fine Arts, Kolkata.
4. 2011 Open Air Art Exhibition Organized by Art Age, Kolkata.
5. 2011 Academy of Fine Arts, Kolkata.
6. 2012 Chemould Art Gallery, Kolkata.
7. 2014 ICCR Art Gallery, Kolkata.
8. 2015 ICCR Art Gallery, Kolkata.
9. 2016 Hindusthan Hotel, Kolkata.

Our effort is to present a good quality journal before the society as a whole and before the intellectual community in particular.

Thank you.

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



EDITORIAL-1

The third wave of Covid-19 in India has already been started which is due to the Omicron variant of the virus. The spread of the infection is alarming but from different expert opinion it is evident that the severity of the infection is very low. So the death due to infection is also very low. Therefore, there is a hope that the Indian economy shall not be adversely affected as it was due to the first and second wave. The economic activity declined sharply at the peak of the second Covid-19 wave in April and May, 2021. But now the fear is less. Some protective measures have already been taken by the Govt. such as closing down schools, colleges, universities and other educational institutions. Restrictions have been implemented in different government and private organizations, market places, shopping malls etc. If the situation could be checked at the early stage then it would be better for the economy.

The monthly economic review prepared by the ministry of finance said that real GDP in Q₂ of the financial year 2021-2022 has grown by 8.4 percent year-on-year recovering more than 100% of the pre-pandemic output in the corresponding quarter of financial year 2019-2020.

"India is among the few countries that have recorded four consecutive quarters of growth amid Covid-19 (Q3, Q4 of FY21 and Q1, Q2 of FY22) reflecting the resilience of the Indian economy. The recovery was driven by a revival in services, full-recovery in manufacturing and sustained growth in agriculture sectors," it said. Economic recovery is expected to gain further strength in the remaining quarters of the financial year, as evident from 19 among 22 High Frequency Indicators (HFIs) in September, October and November of 2021 crossing their pre-pandemic levels in the corresponding months of 2019, it said. "Yet, Omicron, a new variant of Covid-19 may pose a fresh risk to the ongoing global recovery. However, preliminary evidence suggests that the Omicron variant is expected to be less severe and more so with increasing pace of vaccination in India," said the finance ministry.

Observing that the Covid-19 pandemic has led to considerable human and economic costs setting countries back on their developmental goals, the latest review said, 2021 is thus a "catch-up" year for the global economy, including India, trying to recover the pre-pandemic output level of 2019. Let us hope for the best.

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



EDITORIAL-2

Since the outbreak of COVID 19 towards the end 2019, schools, colleges, libraries, laboratories and research institutes are being closed in phases. This hampers the formal mode of education to a large extent. Students, teachers, researchers among the others have to make themselves accustomed to digital platform and internet. Social alienation sheds very bad impact on the mental health of the people. Productivity, innovation is going down day by day. Extraordinary findings or innovative writings be it in science or arts, social studies or commerce are not coming up. A set back is observed in the number of published articles or in their quality. In this grim scenario, still some dedicated people are there who engage themselves and find new avenues to carry on with the research activities. Financial support in research being less it becomes difficult for the researchers and authors to carry on research activities and publishing their findings. The journals and publishing house are running with less number of articles; open access publications are encouraged. This is also true for our journal. Still, we do not give up and are publishing two volumes annually. Thanks to the authors for their support. Hope,our endeavor and your support led us to win over the bad days, and help us to start our full-fledged activities soon.

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



EDITORIAL-3

I am happy to announce that we are going to publish the forthcoming issue of IJIRD during New normal in the month of December, 2021. In this volume, we have two more papers that are included as e-conference papers. These papers are based on 'National Conference on Biodiversity Building and Natural resource Management, 2021 (22-24th Dec, 2021: NC BBNRM-2021) papers'. The dates were 22nd and 23rd December, between 6:30 p.m to 11:30 p.m (each day) though a day was extended for Technical session III (6:30 p.m. to 9:30 p.m IST) through google platform. The paper presenters were from Tamil Nadu, Karnataka and Kerala part of South India up to extreme northern part of Maharashtra state and also from North Eastern states like Manipur and Nagaland. We have some papers that are very diverse in field i.e. various disciplines of science and humanities but the theme and core area of study includes interdisciplinary in nature.

We proudly announce that it is quality journal in which we are going to produce some papers of non-conference category and others are conference category. It signifies the research and review papers of interdisciplinary area. Once IJIRD was included in the UGC list of journals though now not act as UGC CARE list of journal. We have already sent our proposal through specific format along with papers and necessary documents as per UGC protocol to the UGC CARE authority, Tezpur University, Tezpur, Assam before the lockdown, 2020. We are trying to make it as UGC CARE journal as quickly as possible.

After a long e conference, authority of NC BBNRM-2021, has received 38 papers from various disciplines and they selected 28 papers to publish in the UGC-CARE category journal. Rest of the papers are selected for book chapter but only three have been selected by us to publish in IJIRD, December, 2021 volume.

We are planning to conduct a nature trail in sanctuary and nature camp at Sunderban and Bhitarkanika including Similipal Biosphere reserve in the forthcoming year, 2022. So, interested persons, family members of IJIRD family can contact to authority IJIRD for their own purpose to visit the areas. Hope in the New Year 2022 all will enjoy with health, wealth and prosperity. Please stay with us and contribute your papers for the next issue even share your valued knowledge to make it complete. You all are also requested to give your valued suggestion and knowledge on policies to implement here and to make the journal as quality one.

Thanks

With regards,

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



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স্পর্ধার স্বাতন্ত্র্যে উজ্জ্বল মল্লিকা সনেগুপ্তরে কবিতা

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Abstract

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Keyword: ...

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স্পর্ধতি শব্দরে কাব্যরূপ – হ্যাঁ , এককথায় এভাবেই বর্ণনা করা যায় মল্লিকা সনেগুপ্তরে কবিতাক। ময়েজেন্মরে য়ে সব না-বাচক প্রাচীর থাকে সগেলিকী অবলীলায় ভঙে দয়ি়ে গছেনে মল্লিকা । এমন কী , প্রথাগত , প্রচলতি আড়াল করে রাখা ইচ্ছগেলো। এমন দূপ্ত উচ্চারণে বলতে শোনাটাও তো এক নতুন অভিজ্ঞতা । আসুন এই অভিজ্ঞতার স্বাদ একটু ভাগ করে নেওয়া যাক আপনাদের সঙ্গে ।

আমরা , যারা ময়ে , তারাই জানি , ময়ে বলেই আমাদের এই অমুক অমুক কথাগুলো বলে নেই । বলে নেই নিজরে বিশেষ কোনো চাহিদার কথা , আর যদি সে ইচ্ছ বা চাহিদা হয় নিজরে শরীর সম্পর্কতি বা বাসনা-সম্পৃক্ত , তাহলে সসেবকে তো আমরা উত্তরাধিকার সূত্রেই শিখিছি কীভাবে গলা টিপে মারতে হয় , কীভাবে লুকিয়ে ফলেতে হয় মনরে গভীর-গভীরতর কোনো খোপে সেই সমস্ত সহজ ইচ্ছরে কথা । সেইগুলোই , ঠিকি সেই সেই বিষয়গুলোই নিজরে কবিতার ভাষ্যে মল্লিকা শখোলনে কীভাবে কোনো জড়তা বা দ্বিধা ছাড়াই ব্যক্ত করা যায় । শুধু পুরুষ হবার অধিকারে যদি পারো তোমার কাঙ্ক্ষা প্রকাশ করতে , তা যদি তোমায় লজ্জা না দেয়, বরঞ্চ তোমার পৌরুষরে পরচিয় হয়ে দাঁড়ায় – তবে হে পুরুষ , আধুনিকি নারী হবার সুবাদে ভারী ভারী প্রাচীন গহনা ত্যাগ করার মতোই সেই লজ্জা রূপ ভূষণটিও ‘আমি’ ত্যাগ করলাম । এসো এবার , দাঁড়ানো যাক খোলা আকাশরে নিচি । নারী ও পুরুষ হিসেবে নয় , দুজন মানুষ - এই পরচিয়রে আমরা কথা বলা শুরু করি । এতদিন শিখে এসছি , নির্দিষ্ট কিছু কথা শুনলে লজ্জা পতে হয় , চোখ নিচু করা নিতে হয় । এসো আজ আমি তোমায় শোনার ধৈর্য শখোই , তুমি আমার চোখে চোখে রাখো শোনা আমার সমস্ত অবদমতি ইচ্ছার কথা । শোনা সমস্ত যন্ত্রণা আর অবমাননার কথা , যা আমি এতদিন তোমার কাছ থেকে পয়ে এসছি । বন্ধু হিসেবে শোনা । পুরুষ হবার জন্ম আজ পর্যন্ত সমাজ থেকে ‘বাড়তি’ যটুকু পয়ে এসছেো , সটুকু ত্যাগ করো । তোমার সত্তার গহনি ঘুমিয়ে পড়া সত্যকার পুরুষকার জাগ্রত করো , যা তোমাকে প্রকৃত মানব হবার দীক্ষা দেবে । দীক্ষতি করবার জন্ম ওই দখেো অলক্ষ্যে এসে দাঁড়িয়েছেন ‘কথামানবী’ – অগ্নকিন্যা মল্লিকা ।

মল্লিকা নিজিই দয়ি়ে গছেনে নিজরে সম্পর্কতি কিছু তথ্য , যা আগুনরে মতোই সত্য , তীব্র – “আমার কবিতা গ্রামীণ পটচিত্ররে মতো । মানুষ আর ‘ময়েমোনুষ’র ছবি-কথা লিখিতে চয়েছি কথামানবীর মতোই ইতিহাসরে ছাই এবং ভস্মরে মধ্যে নারী নামক য়ে আগুন চাপা পড়ে আছে , আমি তারই ভাষ্যকার । আমি আগুনরে আত্মকথন ।



আমি কান্না পড়ি, আগুন লিখি, নগ্নগ্রহ দেখি, অঙ্গার খাই, লাঞ্ছিত হই, আগুন লিখি।
আগুনের কথাকারকে কটে সহজে মনে নতি পাবে না, আমাকেও পাবে না।”৯

জীবনের নগ্ন অভিজ্ঞতাকে জ্বলন্ত অঙ্গারের মতোই কবিতায় ভরে দিয়েছেন মল্লিকা। সমাজবন্দিয়ার অধ্যাপিকা হবার সুবাদে গভীরভাবে সমাজ-বিশ্লেষণ করার ক্ষমতা তাঁর ছিল। মল্লিকার কবিতার প্রধান বিষয় হিসেবে তাই সমাজ ও সমাজের নানাবিধি সংরূপ বচিতিরবরণে উঠে এসেছে। কারণে কারণে মনে হতে পারে, কবিতায় এত স্পষ্ট কথা না বলে তা গদ্যে বা প্রবন্ধেও বলা যতো, কাব্যভাষা এটি নয়। তাঁদের কথার জবাবে বলা যায় – মল্লিকা, কবিতা লিখতে চেয়েছেন সকলের জন্য। যাকে ময়েটো কলজে পড়ায় তার জন্য যখন, তখনই যাকে ময়েটো দূর প্রান্ত থেকে জল বয়ে নিয়ে আসে, কথিবা তার পুরুষের পাশে দাঁড়িয়ে খোলা মাঠে ঘাম ঝরায়, তার জন্যও বটেও। যহেতু মল্লিকার কলম মূলত পুরুষতন্ত্রের বিরুদ্ধে কলম ধরছে, তাই সেই অঙ্গারসদৃশ কথ্যরূপ ব্যঞ্জনাগরুত কথায় সাজিয়ে বললে, তার তীব্রতা, তার আবেদন, তার কান্না হাহাকার এত সরাসরি আঘাত দতি না। এতদনিকার সংস্কারের প্রাচীরটিকে ভাঙতে গলে যাকে ধাক্কাটির প্রয়োজন ছিল, তা, এই আগুনঝরা শব্দবন্ধ ছাড়া সম্ভব ছিল না। নগ্নগ্রহের কথা লিখতে গিয়ে, এতদনিকার বঞ্চনা ও অপমানকে লিখতে গিয়ে তাই কলমে তাঁকে পরাতে হয়েছে যুদ্ধসাজ। যাকে সাজ নিয়ে তিনি নারীত্বের স্পর্ধায় বলে উঠতে পারেনে ফরয়ডেকে –

‘বিশ্ববজিয়ে যাবে সম্রাট রোহিত
আর তাকে যুদ্ধসাজ পরাবে তার মা বোন বউ
এই শুধু চেয়েছেন আপনি ফরয়ডে!...

এই লাঙ্গরাজনীতি আদি পুরুষের
ফরয়ডে আপনি নিজি বাড়তির দলে বলে ধরইে নলিনে
ময়েরো কমতি, তাই পুরুষের প্রতি তারা ঈর্ষাকাতর! ...

তৃতীয় বিশ্বের এক স্পর্শকাতর কালো ময়ে
আজ থেকে আপনার বিরুদ্ধে দাঁড়াবে



কে অধম কে উত্তম বাড়তি কে কমত কে নাটা –

এই কুট তর্করে মীমাংসা করবার ভার

আপনাকে কে দিয়েছে ফরয়ডে সাহবে !’ (‘ফরয়ডেকে খোলা চর্চি / অর্ধকে পৃথিবী)

কনে ? ইতিহাস দিয়েছে , হ্যাঁ তো , ইতিহাস থেকেই তো আমরা জানতে পারি শৌর্যে বীর্যে পরপূর্ণ রাজাধিরাজদের কথা । মল্লিকা , অগ্নিকিন্ধা মল্লিকা , সমাজতাত্ত্বিক মল্লিকা তাই নিজের লেখনীতে বসিফোরণ ঘটানেন –

“আমরা হিস্টরি থেকে জানতে পরেছি
প্রথম মানুষ ছিলি জাভাম্যান ক্রমাগনন
নয়িনেডারথাল ম্যান , ওরা সব বর্বর পুরুষ , ...
ওরাই বানিয়েছিলি ম্যানমডে এই সভ্যতাকে
ছায়া ছায়া মানবীরা পাশে ছিলি , তবুও ছিলি না ...
পূর্বপুরুষেরো একা , একা একা উত্তরপুরুষ
উত্তরমানুষ নহে , পূর্বনারী নহে আমাদের ;
হিস্টরি তো শৌর্যবীর্যে ভরা ‘হিজি স্টোরি’
আমরা বুঝে নারী ছিলি না তখন ;” (‘ছলেকে হিস্টরি পড়তে গিয়ে’ / ছলেকে
হিস্টরি

পড়তে গিয়ে)

এই যন্ত্রণা এই অবমাননার ইতিহাস প্রত্যক্ষ করেই জন্ম নিয়ে ‘কথামানবী’-র মতো কবিতা , যা আসলে জন্ম দিয়ে এক নব ইতিহাসের , যখনে তিনি দ্বিধাহীনভাবে জানিয়ে দেন যে এটিনারী ইতিহাসকে তুলে ধরারই প্রয়াস –

‘শৌর্য বীর্যেরে গল্পে ভরা ইতিহাস বইয়েরে তলায় ময়েদে যে গহন কাহিনী চাপা পড়ে আছে,

কথামানবী তারই ভাষ্যকার । কথামানবী সেই নারী যে যুগান্তরে অপমান আর অবহেলার পরও ভালোবাসতে পারে , প্রতিবাদ করতে পারে , যে নতুন জন্ম নিয়ে ফরি আসে



দ্রৌপদী, গণ্ডগা, সুলতানা রজিয়া, মাধবী, মধো পাটকের, মালতী মুর্চা, শাহবানু বা খনার মধ্য দিয়ে...’ (‘পূর্বকথা’ / কথামানবী)

এখানই তিনি নারীর আবহমানরে সঙ্গী পুরুষকে উদ্দেশ্য করে ঘোষণা করেন –

‘হে পুরুষ, হে আবহমানরে সঙ্গী, যদি জিগ্মসে করো, আমি তোমার কাছে কী ব্যবহার আশা করি, আমি বলবো মানুষেরে সঙ্গেরে মানুষেরে ব্যবহার, যে রকম পুরুষ বলছিলেন আলকেজান্ডারকে, রাজার সঙ্গেরে রাজার ব্যবহার, তোমরা আমাদের ভালোবাসেছে, পীড়ন করছে, মানুষ কনিত্তু ভাবোনি, আমি তো প্রতীতি করবই।...’ (‘নান্দীমুখ’ / কথামানবী)

প্রতীতি নারীর প্রতীক স্বরূপ যাজ্ঞসেনীর হয়ে তাই মল্লিকার কলম অঙ্গুর উদ্গীরণ করে –

‘হে পুরুষ!
রূপ দেখলেই কনে হাতেরে মুঠোয় চাও জ্যান্ত মানবীকে!
না পলে তারই শাড়া টিনে ধরে অশ্লীল হাসতি
তার মুখ কালো করে দতি চাও। বলো –
দ্রৌপদীর বহু পতি, বেশ্যা অতএব
আমি যদি বেশ্যা হই, তুমিও পুরুষ বেশ্যা করণ মহামতি!
তোমারও শয্যায় আসে বহু পতনী, বিধি স্ত্রীলোক।...’ (‘দ্রৌপদীজন্ম’ / কথামানবী)

এই ক্রোধ সঙ্গত না অসঙ্গত সে অন্য প্রসঙ্গ, আসলে এটি সত্যভাষণ। নতিসকার সামাজিক লাঞ্ছনার মুখোমুখি দাঁড়িয়ে, পুরাণেরে আবহে এই নৃষ্টির ও তীব্র সত্য উচ্চারণ করি। নারীচেনার স্বাতন্ত্র্যে দীপ্ত আত্মভিমিনী মল্লিকা ইতিহাসকে পর্যবেক্ষণ করত করত যখন হয়ে ওঠনে ‘কথামানবী’, তখন সেই ইতিহাসচেনার চোখে এই বহুদিনের পীড়ন ও লাঞ্ছনা সহজেই ধরা পড়ে।

জীবনকে যে বিশেষ দৃষ্টিতে দেখলে নতিসকার কায়ক্লেশে বঁচে থাকার এই সীমা ভঙে বেরোতে পারে।

মানুষ, সে-দৃষ্টি সকলেরে থাকে না; মল্লিকার ছিল। নারীবাদী ও প্রতীতি মল্লিকার, আর তারও সীমা ছাড়িয়ে সত্যি হয়ে ওঠা মানবতাবাদী মল্লিকার। যে পুরুষ নারীকে কবেলমাত্র রমণযোগ্য মনে করে এসছে এতদিন, তার বিরুদ্ধে মল্লিকার কলম অগ্নিবিরষী হলেও, নারীকে মানুষেরে মর্যাদা দিয়েছে যে পুরুষ – তার জন্ম কবি-হৃদয়ে



রয়ে গেছে এক সমুদ্র ভালোবাসা। ‘গণ্ডগাজনম’-এ আমরা তাই গণ্ডগার অন্তর্দাহরে মধ্যযুগে ইতিহাসের ধারাপ্রবাহ মনে দেখো পাই জব চার্নকরে –

“চার্নকরে ঘোড়া সামনে দাঁড়াতই
নটেভি লোগ সব ছত্রখান হল
‘রমণী টুম্বিনে এমন কাঁদটিছে?’
চার্নকরে মুখে বাংলা ভাষা শুনবে
ময়েটোঁতাকে বড় আপনজন ভাবে
‘প্রকৃত পুরুষের’ মতোই চার্নক
বাঁচাল ময়েটেকি, মরল তার প্রমে” (‘গণ্ডগাজনম’/ কথামানবী)

কিন্তু যবে পুরুষকে স্বামী হিসেবে ভালোবাসে সে পলে শৃঙ্খল, পলে লাঞ্ছনা, দাসত্বের বন্দিত্বেরে অবমাননা, তার প্রতি রইল মল্লিকার সরল জজিঞাসা, যবে জজিঞাসার আড়ালে ধরা পড়ে বিশ্বাস করে ঠকে যাওয়ার বস্ময় –

‘আমরা তো জানি পৃথিবী রমণী আকাশ আদমিপুরুষ
তবে কেনে তুমি আমার দুহাতে শকেল পরিয়ে রেখেছো
হাজার বছর ধরে কেনে তুমি সূর্য দেখতে দাওনি?’

যবে মাটিতে তুমি দাঁড়িয়ে রয়ছে তাঁর অপমান করো না
পুরুষ আমি তো কখনো তোমার বিরুদ্ধে হাত তুলিনি। (‘রক্তচহিন’ / আমি
সন্ধির ময়ে)

ভারতবর্ষের ইতিহাসের ধারাক্রম ছুঁয়ে তাঁর কলম রাজ্যের কথা যখনে বলছে, সখোনে কথামুখে মল্লিকা এই ইতিহাসিক সত্য উচ্চারণ করলেন –

‘ভারতবর্ষের ময়েরো কোনও দিন রাজা হয়নি। প্রজাও হয়নি। হয়েছে রাজার বউ আর প্রজার বউ। ... একবার, শুধু একবার রাজা হয়েছিলি, মাত্র কয়েকদিনের জন্য আমি কথামানবী, হয়ে উঠেছিলি সুলতানা রাজিয়া। দিল্লীশ্বরী। আঃ! তারপর লোকজনের কী অশান্তি! ...’

স্বভাবতই সটো মনে নেওয়া পুরুষের পক্ষে সম্ভব ছিল না, তাই –



‘ওমরাহ আমারি যত
জুলজুল তাকিয়ে থাকে
যত আমি শাসন করি
ওরা মাপে আমার শরীর
ওরা করে ফন্দা-ফকিরি
কবে গদা উল্টে যাবে’ ...

এর পররে বহেমানরি গল্প আমাদের সকলেরই জানা ।

‘কথামানবী’ পর পর বলতে গছে এমন সব স্বাতন্ত্র্যদীপ্ত নারীর কথা । বলতে গছে তাদের ভালোবাসার উপাখ্যান , তাদের সংগ্রামের ইতিহাস । নতুন করে আমরা জেনেছি মধো পাটকর , শাহবানু , খনার মতো নিজস্বতায় ভাস্বর নারীর যন্ত্রণা ও যুদ্ধের ইতিহাস । কিন্তু এমন মহীয়সীরা তো যুগে যুগে তাঁদের উত্তরাধিকারিণী রেখে যান , সে আবার পড়ে থাকা ঘটনাক্রমে তুলে নিয়ে দৌড় শুরু করে নতুন আলোর দিকে ! কথামানবী মল্লিকার বিশ্বাসও তাই বলতে ওঠে –

‘আবার আসবি ফরি, বঙ্গদেশে গুগাজল বয়ে
মনে রেখেও ও ভারত, তোমারই দু’কান কাটা ময়ে...’ (কথামানবী)

অথচ মল্লিকার এই বলশিষ্ঠ উচ্চারণ কিন্তু নারীবাদী চনো ছাঁদে পুরুষ-বদ্বিষেকের সামনে রেখে নয় । তিনি তো গার্হস্থ্য জীবনেরও কবি ! টুকরো কোলাজ-চিত্রেরে তিনি বুঝিয়ে দেন স্বামী-পুত্র-কন্যা নিয়ে চরিকালীন ভারতীয় নারীর সুখী-ঘরটিরই প্রতিশ্রুতি রয়েছে তাঁরও মনে । সেখানে বুঝুক্ষুর মতো তাঁর চয়ে থাকা । ব্যক্তি-মল্লিকা নয় , আমাদের এই কথা কবি-মল্লিকাকে নিয়ে ; যবে মল্লিকা ভাবনে , ভাবতে চান , তাঁকে ঘরিতে । সেই কারণে আমরা দেখি ‘চাতক’-এর (পুরুষকে লেখো চিঠি) মতো কবিতা , যখনে কবি অকপটে জানান নিজের অনুভবের কথা –

‘তোরে সঙ্গে সারাক্ষণ
থাকতে ভয় করে
দুর্বলতা বুঝে ফেলিস যদি

তোরে সঙ্গে সারাক্ষণ
থাকতে ভালো লাগে



নৌকো তুই আমি তুমুল নদী

বাবার মৃত্যুর পরে পতিহারা কন্যার গভীর বদেনার আৰ্ত্তনয়ি়ে মল্লিকা লখেণে –

‘হে আকাশ হে পৃথিবী শান্তিদাও তাঁকে

অন্ধকার তাঁর পথে যনে আলো থাকে।’ (‘আমার বাবার মুখ’/ছলেকে হসিট্রা পড়তে গয়ি়ে)

চরিদনিরে মতো বাবার ঘুময়ি়ে পড়া মুখটার দকি়ে তাকয়ি়ে কবরি মনে হয় –

‘আমার বাবার মুখে আলো মৃত্যুহীন।’ (তদবে)

আবার ‘বীরপুরুষের মা’-র (ছলেকে হসিট্রা পড়তে গয়ি়ে) মত কবতিয় রবীন্দ্রনাথের হাতে গড়া সেই বীরপুরুষের নবনরিমাণ প্রত্য়ক্ষ করা যায় ; যখনে কবাি অন্তরে উচ্ছ্বাসে সন্তানকে বল়ে ওঠনে –

‘একশো বছর পার করে ‘মা’ বদলে গেছে। রোরো

এখন মায়ের পঠি়ে চড়ইে দশেবদিশে ঘোরো...’

মা আর ছলে দুজন লড়ব যুদ্ধ

হারব, জতিব, আমরা অনরিুদ্ধ’

সভোবইে রবীন্দ্রনাথের ‘সত্রীর পত্র’ ছোটগল্পপটরিও নবায়ন ঘটান কবাি তাঁর ‘পালয়ি়ে আসা বউয়ের চঠি়ি’ (ময়েদেরে অ আ ক থ) কবতিয় ; লখেণে –

‘তোমায় ভালবাসি়ি বলইে

পালয়ি়ে আসা তোমার থেকে...’

তোমায় ভালবাসি়ি বলইে

আজকে এত বছর পরে

আমি এখন পথে নামছি

তুমি পড়ছ আমার চঠি়ি

পড়ছ এবং রগে যাচ্ছ

পালয়ি়ে আসা বউয়ের চঠি়ি ...’



বলাবাহুল্য , এই সব চরণ পড়তে পড়তে আমাদের মনে পড়ে যায় , সেই ফলে আসা গল্পেরে ‘চরণতলাশ্রয়ছিন্’ মৃগাল নামেরে দৃপ্ত কনোনা এক মজেবো-কো ।

এই নারীটি ভালোবাসেছিলি যো পুরুষকো , তার ভালোবাসার ভানটুকু বুঝতে পরোে শযোবধা পালয়িে যতে পরেছিলি । বশেদিনি ‘কলি খয়েে কলি হজম’ করার জীবন মনেে নতিে হয়না তাকো । কনিতু যোে বউটি পালাতোে পারল না , কী হল তার পরণিাম ? সেই যোে ‘কালশটিে’ কবিতার ‘রোংগা পঠিেে কালসটিেে, কষয় কষয় দাগ’ নয়িে

‘যোে সমাজতত্ত্বেরে ছাত্রীটি প্রাণপণেে উত্তর লখিছে’ – যোে লখিছে –

‘সমাজেরে মুখ্য কোষ হল পরবার
ববিাহ নামক এক প্রতষ্টিান বধেে রাখোে তাকো’ ...

সেই রোংগা ময়েেটিরি দকিে তাকয়িেে কপেে ওঠেে মল্লকিার মন , কনোনা –

‘খাতায় যোে সব কথা বোকা ময়েেে লখিতোে পারোে না
ববিাহেরে সেই সব গুত্বতর দকি
ফুটেে ওঠেে ওর পঠিেে কালী গভীর অক্ষরোে
কালশটিেেগোলি ভয়োেে কপেেে ওঠেেে অনাগত দনিরেে শঙ্কায় ।’(‘কালশটিেে’/ময়েেদেরে অ
আ ক থ)

আমরা জাননা , এই ময়েেটিেে সেই ময়েেটিেেই কী না , যার কথা মল্লকিা লখিলনে ‘ময়েেটিরি রোদরেে পথোে’ (ময়েেদেরে অ আ ক থ) নামক কবিতাটিতিে । সখোনোেে আমরা দখেলাম শরীরেে কালশটিেেে দাগ ধরো এক মায়েরেে ছবি , যার বালকিা ময়েেটিেেে কদেেে পড়ছিলি দদিার কাছোে –

‘আমার মা-টাকোে ওরো মরোেে ফলেবোে গোে’ ...

কনিতু , নজিরেে আত্মজার শরীর দখোেে বুক মুচড়েে উঠলোেে , সংস্কারেরেে অন্ধকার লালতি আশঙ্কায় শযেেে পর্ষন্ত সোেে অসহায়েরেে আশ্রয় হয়োেে উঠতেে পারোে না ! ...

‘তার রক্তেেে নড়েেে ওঠেেে যুগযুগান্তর
স্বামীর ঘরহেেে থাকোেে ময়েেদেরেে আসল জায়গা
তোকোেে ফরিতহেেেে হবোে, যত কষ্ট হোেক ।’



বন্ধু , আপনারা ক'উে ক'ি বল'ে উঠল'নে , ম'য়েট'ে থানায় যায়ন'ি ক'নে ? ব'ক'তা , শুন'ে রাখুন , থানাত'েও গ'য়ি'ছেলি স'ে । আর স'েখান'ে স'ে থানাবাবুর কাছ'ে শুন'েছলি –

*‘ঘর'ে ঝগড়া এটা ঘর'েই ম'টোন
ব'র এতটুকু গায়'ে হাত তুলল'েই
থানায় আস'নে ক'নে ? যান যান , মন দায়ি'ে সংসার ক'রুন ।’*

ম'য়েট'ে ক'োথায় যাব'ে তব'ে ? আপাতত তারা মন'িট'ো পার'কে বস'ে উত'তর খুঁজ'ছে । স'েই ভয়ঙ্ক'র বাড়'ি ছ'ড়ে চল'ে এস'ছে ‘ঝড়'ে ভজ'ো দুট'ি পাখ'ি’র মত'ো কন'্যা ও জননী । ক'ে দব'ে এ'ই নরিয়ালম্ব সময়'ে তাদ'রে আশ্রয় ? তবু , তারই মধ্য'ে , বালক'ি কন'্যাট'ি শক'্তি য'োগায় তার মা’ক'ে , বল'ে –

‘ওই ল'োকটার কাছ'ে আর ফ'রিব না’

আর স'েই শক'্ততি'ে জননী য'নে হয়'ে ওঠ'ে শক'্তরূপ'ে সংস'থতি ... অনরি'দশেষ পরণিাম জন'েও স'ে সদি'ধান্ত ন'য়ে না ফ'রোর ...

*‘কন'্যাক'ে জড়'য়ি'ে ধ'র'ে শক'্ত দুট'ি হাত'ে
ম'য়েট'ে র'োদ'রে পথ'ে নাম'ে’ ...*

ম'য়েট'ে সঙ্গ'ে আছ'ে বল'ে মায়'রে লড়াইটা য'ে বহুগুণ বড়'ে গ'ছে , তাত'ে ক'োন'ো সন্দ'হে ন'ই । সন্তান সঙ্গ'ে না থাক'লে , মাত'রূপ'ে দায়ভার না থাক'লে স'েই নারী হয়ত'ো জীবনটাক'ে অন'্যভাবে দখেত'েও পারত'ো – যমেনটা ধ'রা দয়ি'ছেলি ‘মা বলল , শশুক'ে’ (ম'য়েদ'রে অ আ ক খ) নামক কবিতার স'েই নারীর ! –

*‘তুই না থাক'লে আজ
বাঁক'িম'রে জীবনটা দখেতাম আর'ো একবার*

*ত'োর ছ'োট ছ'োট হাত শরীর'ে সব চ'য়ে ভাল'োবাসা হয়'ে
ল'গ'ে না থাক'লে সব জ্বাল'য়ি'ে দতিাম ’ ... ।*



হয়তো নারী নষ্টনীড় থেকে বরে হয়ে একবার নষ্ট নারীও হতে পারতো ! সেই সম্ভাবনা থেকে যায় বই কাঁ! কেননা , কবিতার পর এই কবিতাই লিখছেন –

‘অথবা ঘুঙুর পায়ের উঠতাম বাইজিকোঠায়
রাত্রি দশটায় একা বাইপাসে দাঁড়িয়ে দাঁড়িয়ে
দেখতাম হরিনো হন্ডা থেকে নমে দেতৈয়দানবরো
একে একে নরকরে দরজা খুলছে’

এই স্পষ্ট ইচ্ছার স্বীকারোক্ত-ই মল্লিকার কবিতার বশেষিত্ব । ভালো ময়ে হয়ে ওঠবার কোনো দায় তার নেই । পুরুষ-শাসতি সমাজে সে পুরুষের সমকক্ষ হয়ে স্বাধীনতা উপভোগ করতে চেয়েছে । তাই যো ময়ে-ই নিজের মতো করে বাঁচতে চেয়েছে , তার দুঃখ আর বদেনার কথা মর্যাদা পেয়েছে তাঁর কবিতায় । যমেন যুবরানি ডায়নার প্রসঙ্গ আমরা পাই ‘দুয়ো রানি’ (ময়েদেরে অ আ ক খ) কবিতায় । -

‘রাজার বউ বাঁচতে চায়, পছিনে ছলি অতীত বন্ধুর
রাজার বউ স্বজন চায়, আত্মীয়রা মনরে থেকে দুর’

আর সেই কারণেই তার অতীব নিন্দা ও সমালোচনা ক্রমাগত চলতে থাকে , এই সমাজে ‘বদিরোহের প্রতীক’ যুবরানি তাই রক্ষণশীল রাজপ্রাসাদে হয়ে পড়েনে দুয়ো রানি ! সুন্দরী স্পর্ধিতা এই নারী রাজবাড়ির ঘরোটোপরে মধ্যও ‘শকেলভাঙা রানি’ । তনি একলা হতে হতে , দুঃখ পতে পতে যখন খুঁজে নেনে নিজের মনরে মানুষকে তখন তার দামও তাঁকে দিতে হয় নিজের জীবন দিয়ে ! ডায়না , আমজনতার চোখরে মণি ডায়না , অনাথ আতুর কুষ্ঠরোগীর পাশে দাঁড়ানো ডায়না , শিকার হন পাপারাজদিরে লোভরে ; ‘ময়েটো শূধু নিজের মতো বাঁচতে চাইছিলি’ – এ-ই ছিল তাঁর অপরাধ !

এই একটা জায়গায় প্রাসাদরে রানির সঙ্গো দীনদুঃখী রমণীরও আশ্চর্য মলি ! যো সব ময়েরো নিজের মতো করে বাঁচতে চায় , চায় নিজস্ব ব্যক্তিত্ব তৈরি করে নতি , স্বামী পতি বা

পুত্ররে ছায়ার নিচে দাঁড়তে চায় না , তাদের এই পুরুষতান্ত্রিক সমাজ পছন্দ করে না । এমন কাঁ,

সমাজ বদলানোর স্বপ্ন দেখো বিশ্বখ্যাত পুরুষও এই ভাবনার উর্ধ্বে নয় । এই সত্যই আমরা প্রত্যক্ষ করছি অদূর অতীতে , উইনি ম্যান্ডলোর ক্ষেত্রে । নলেসন



ম্যান্ডলোর দীর্ঘ কারাবাসের সময় উইনি সামলাছেন সন্তানদের , প্রচার করছেন ম্যান্ডলোর মতাদর্শ , খেয়েছেন পুলশিরে লাঠা , একটাই গর্বে তনি করছেন এই কাজ –

‘ কারণ সে জানে এক মহান বিপ্লবী
কালো পুরুষের সুর্য , সেই তার স্বামী’ – (‘উইনিকি’ / ময়েদেরে অ আ ক থ)

দীর্ঘ সাতাশ বছর পার করে নলেসন যখন মুক্তি পলেনে , তখন তাঁর প্রথম কাজ ছিল –

‘... প্রসে ডেকে ঘাটাপটা করে
উইনিকি উপহার দলিনে ডভি়োর্স

কারণ ময়েটো নিকা খুব জনপ্রিয়
কারণ ময়েটো নিকা ছবিড়ে এখন’ – (তদবে)

এই সব দখেশুনেই মল্লিকা আমাদের শোনালানে ‘মানবীকথা’ । ‘পাথরি সঙ্গে’ (অর্ধকে পৃথিবী) কবিতায় যে ময়েটোরি দেখা পাওয়া যায় , সে বড় বাধ্য হয়ে ঘর করে স্বামীর সঙ্গে । আর মনে মনে স্বপ্নেরে জাল বোনে –

‘ভাবনিষ্ট ময়েদেরে মতো ইশারা ছড়িয়ে দেবে জানলায়
রাত্রি দশটায় বাড়ি আসবে যে মানুষটা রাজ্য জয় করে
ভাবিতাকে শাস্তি দেবে ফচকমো করে’ –

নজিরে কাচরে ঘর ঢলি মরে ভাঙতে চায় যে ময়ে , সম্ভ্রান্ত যে ঘরে তার যাপনক্রিয়া চলে , সখোনে তো সে মানুষেরে সম্মান পায় না ; তাই তার সাধ হয় একবার অন্তত দেখতে , যে , সে নষ্ট হলো তার ‘রাজ্য জয়’ করে ফরো স্বামীর জীবনযাপনে সত্যিই কতটা ওলটপালট ঘটে ।

রাষ্ট্রনায়ক যাঁরা , যাঁরা সমাজতাত্ত্বিক , সারা পৃথিবীতে বিখ্যাত তাঁরা এই জন্য যে , মানুষেরে সবেয় তাঁরা নজিদেরে নয়োজতি করছেন । যখন তাঁদেরেই ভাবনাচিন্তার ক্ষেত্রে ধরা পড়ে একরথৈকিতা , তখন মল্লিকার ব্যঙ্গরে কলম বলসে ওঠে –



‘কখনো বাপ্লব হলে
পৃথিবীতে স্বর্গরাজ্য হবে
শ্রমগোহীন, রাষ্ট্রহীন, আলো-পৃথিবীর সেই দশে
আপনি বলুন মার্কস, ময়েরো কি বাপ্লবেরে সবোদাসী হবে?’ (‘আপনি বলুন
মার্কস’ /

অর্ধকে

পৃথিবী)

এমন ভাষ্যে চোখেরে জলেরে আগুন থাকে জন্ম হয় তীব্র বদ্বিরপরে ! যৌতুক দতিে না
পারা কালো ময়েরে অগ্নিশুদ্ধ মৃত্যুকে সামনে রেখে কবলিখে –

“ঠাকুরঘরে বসে শ্বশুর লেখে –

‘এ ময়েকে জলজ্যান্ত রাখা খুব মুস্কলি ছিলি

ভাগ্যবান ছলে তাই বউটাকে আগুনে সঁপলি’ ” (‘আগুন’ / ময়েদেরে অ আ ক খ)

‘ভাগ্যবানের বউ মরে’-র মতো অশোভন কৌতুকবাক্য তো পুরুষতন্ত্রেরে প্রশ্রয়ই
হয়ে উঠছে প্রবাদ!

এই উচ্চারণ আমাদের একটানে নিয়ে গিয়ে ফলে রবীন্দ্রনাথেরে ‘দনোপাওনা’ গল্পেরে
সেই হতভাগিনী কনিতু প্রতস্পর্ধী নরুপমার দুয়ারে । রবীন্দ্রনাথেরে ঋণ তাঁর
পূর্বকথতি লেখোতও পয়েছি আমরা , যা স্বীকার করে
নিয়ে মল্লিকা লেখে –

‘কী করে তোমার ওই নারীবাদী গল্পগুচ্ছগুলি

আমার ভেতরে এসে প্রাণ পায় প্রমে প্রতবিদে!

তুমি না লিখলে বলো, কী করে লিখিতে শখিতাম ভানুদাদা ।’ (‘ভানুদাদা’ /

দেওয়ালরি রাত)



আবার কবি জীবনানন্দরে প্রতী তাঁর য়ে স্বতনোঁসারতি ভালোবাসা , তার প্রকাশ ঘটে ‘ও জানমেন জীবনানন্দ বনলতা সনে লিখিছি’-র মতনোঁ কাগ্যগ্রন্থনামে । জীবনানন্দরে অনুষ্গক্কে আশ্রয় করে লেখো ‘একশনোঁ আলোক বছরে’ –শীর্ষক কবিতাতেও (দেওয়ালরি রাত) আমরা দেখি, কবি লিখিছেন –

‘তনোঁমার কবিতা পড়ইে তবু তনোঁ
মাররে ওজন বইছি।’

পূর্বরে উচ্চারণগুলি থকে অন্তত এই সত্য স্পষ্ট হয়ে ওঠে য়ে তাঁর সমালোচক-কলম , নারীর কলম, আর যা-ই হোক , পুরুষবদিবশৌ নয় । পুরুষকে বন্ধুর মতনোঁ করে পাশে চয়েছেন বলইে মাথা তুলে এ-কথা বলতে পরেছেন –

‘প্রভু সাজার ইচ্ছে হল
তুমি প্রমেকি নও
ভালবাসব আদর দেবে
বন্ধু যদি হিও ।’ (‘ভালবাসব’ / ময়েদরে অ আ ক থ)

প্রভুত্বরে অসুখে অভ্যস্ত পুরুষকে , যুদ্ধবাজ পুরুষকে সুস্থতার স্বপ্ন দেখিয়ে তাঁর কলম আহ্বান করে –

‘শশিকে ভালবাসনোঁ, আমাকে ভালবাসনোঁ
নদীর তীরে তীরে বাঁচার কলরব
আমাকে ছুঁয়ে বলনোঁ, যুদ্ধ করবনোঁ না
পুরুষ, চলনোঁ আজ রনোঁদর উঁসব ।’ (‘যুদ্ধ’ / আমার লাস্য আমার লড়াই)

সনোঁজাসাপ্টা ভাষায় মল্লিকা তাঁর কবিতায় নারীর কামনা-বাসনা-শারীরকি চাহদিক্কে স্বীকৃতি দনে । ‘পুরুষরে গান-(৭)’ –এ (আমার লাস্য আমার লড়াই) তাই কবি লিখেনে –

‘তুমি কি আমায় সত্যই ভালবাস ?
ভালবাস যদি কিনে বা বুঝতে পারনোঁ না
তনোঁমার মতনোঁই আমিও একটি মানুষ
আমারও রয়েছে রক্তমাংস তাড়না!’



এটাই তো সেই স্পর্ধা যা ময়েরো এতদনি দেখাতে পারে না। যদবি কোথাও দেখিয়েছে, সখোনে কলঙ্করে ডালি সাজিয়ে তাকে সমাজ একা করে দিয়েছে, কোথাও-বা পৃথিবী থেকে চরিতরে সরিয়ে দতিও পছিপা হয় না। সমাজরে এই মানবকিতায় (!) বীতশ্রদ্ধ মল্লিকার মানবীকথা-ই হাতযিার হয়ে ওঠে। ‘ময়েদেরে অ আ ক খ’ কবতিয় (নামকবতি) বরণমালার আখরগুলি তাই সজে ওঠে নতুন নারীবাচক সাজে। সখোনে মল্লিকার সাহসী কলমে ‘ঋ’-তে লখো হয় –

‘ঋতুবলোয় অশুচিনারী
অন্য সময় ঠলেবে হাঁড়ি’ ...

‘জ’-এ লখো হয় –

‘জরায়ু যার বাচা তার
আধা ফসল থাক পতির’

এর পর ‘ল’-তে এসে মল্লিকা খুলে দনে নারীর গোপন থেকে গোপনতর করে রাখা এতদনিকার বিশেষে ইচ্ছরে দরজা, লখেনে –

‘লসেবায়ান লসেবায়ান
যোনিতার বনির্মাণ’ –

এই লখো যখনই লখো হল, নারীবাদরে ইতহাস এক বিশেষে প্রাচীর লঙ্ঘন করে ফলেলো। এই প্রসঙ্গে আমরা একবার স্মরণ করে নেবো নারীবাদরে সেই অগ্রদূত সন্নিধান দ্য বোভয়োররে কথা।

তঁর বখিযাত গ্রন্থ ‘লা দ্যাজয়িমে সকেস’, যা ইংরেজিতে ‘দা সকেন্ড সকেস’ এবং বাংলায় ‘দ্বিতীয় লঙ্গ’ নামে পরিচিতি। পৃথিবীর সমস্ত

নারীবাদীদের কাছে এই গ্রন্থটি বিশেষে মর্যাদার সঙ্গে স্বীকৃত। বাংলা সাহিত্যজগতরে ক্ষত্রে কবতি সংহরে রচনায় আমরা প্রথম এই নারীবাদরে সফুরণ দেখি, তনি দশক পররে কবি মল্লিকার ভাবনায় তা ক্রমশ মুক্ত আকাশে ডানা মলে। কবতি সংহ থেকে মল্লিকা, এই দীর্ঘ পথ পরিক্রমায় স্বভাবতই ময়েদেরে সাহস ও প্রতবাদরে, প্রতরোধরে ও স্পর্ধার মাত্রা বড়েছে। তাই একুশ শতককে নারীদের



নজিস্ব শতক করে নবোর স্বপ্ন দেখতে পরেছেন মল্লিকা। লিখেছেন ‘নারী উট কম’-
এর (পুরুষকে লেখা চর্চা) মতো কবিতা, যখনে

একরকম প্রতিশোধ নতিে পারার আনন্দে কবি বলে ওঠেন –

‘করতলগত আমলকী এই দুনিয়া
বোতাম টপিলে ময়েরে হাতেরে মুঠোয়
একদনি যাকে অক্ষরজ্ঞান দাওনা
তার হাতে আজ কম্পউটার বশিব’

নরিক্ষরতার অন্ধকার থেকে যুগের পর যুগ ধরে আলোর দিকে এগিয়ে যাবার এই
যাত্রায় যখনে এসে ময়েদের হাতে মাউসের মাধ্যমে বশিব মুঠোবন্দী হয়ে ওঠে,
সেখানহে তেঁা রচনা হয় নয়া ইতিহাস। এই ইতিহাসের প্রত্যক্ষ সাক্ষী তেঁা কবি নজিহে
। তাই, যুগে যুগে মার খতে খতে আর মার হজম করতে করতে হয়ে ওঠা ‘কথামানবী’,
মাথা উঁচু করে বাঁচতে শিখিছে নজিহে আর শিখিয়েছে তার আগামীকে। সেই জন্যই
ভারতবর্ষের এই ‘দু’ কান কাটা ময়ে’ স্পর্ধাবাক্যে বলে ওঠে –

‘কবিতা আমার মর্জমিফকি যুদ্ধেরে সঞ্জয়
কবিতা আমার বারবার হারে বারবার পরাজয়।
কবিতা আমার দিনান্তে ডাল
গরম ভারেরে গরতে

আমার কবিতা বাঁচতে শিখিছে
নজিহে নজিরে শরতে
সলোম সলোম জন্মি-কাটা-খনা, ব্যাস, বাল্মীকি, দান্তে
আমার কবিতা আগুনরে খেঁজে বেরিয়েছে কাঁঠ আনতে।’ (‘আমার কবিতা আগুনরে
খেঁজে/ ছলেকে হসিট্রা পড়তে

গয়ি)



মোট আঠারোটি কাব্যগ্রন্থে কবি এই ভাবেই চিনিয়ে দিয়ে গছেন তাঁর স্বাতন্ত্র্যকে। প্রতিবাদ ও প্রতিরোধে ভাষা ব্যবহার করতে যাঁকে কোনোদিন কোনো ছলনার আশ্রয় নতি হয় না। সাহসে সঙ্গ সহজভাবে ‘বলতে

নহে’ –এর সমস্ত অর্গল ঠলে তাই স্পর্ধার স্বাতন্ত্র্যে উজ্জ্বল – মল্লিকা সনেগুপ্তে কবিতা।

কৃতখন :

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A Path to liberation from Yoga and Buddhist Standpoint

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Abstract

This paper tries to explore a path to liberation from Yoga and Buddhist Standpoint. From the philosophical point of view there are mainly two major groups –One is orthodox School (Believes Veda as a valid sources of knowledge) like Yoga ,Vedanta etc and another is heterodox school(who do not believe Veda as a valid sources of Knowledge) like Buddhism, Jainism etc. Both the two school are not against the theory of liberation. But their ways are different. Actually Yoga Philosophy emphasise on the attainment of pure consciousness about our self. This pure consciousness is also removing our wrong knowledge. The process of meditation realizes our real nature of pure consciousness. Similarly in Buddhist philosophy also focused on mind training method. Meditation is the tool which can control our mind. Meditation can make our mind calm. Yoga and Buddhism also prescribe the practice of meditation to control our mind and according to Buddhism attainment of Nirvāṇa can be possible by the practice of meditation. Both the schools prescribe meditation. Therefore this paper is humble attempt to show the importance of liberation through meditation form Yoga and Buddhist way.

Key Words:Yoga,Buddhism , Meditation ,liberation.

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Introduction

There are various philosophical schools, groups and religions are accepted meditation as a path to liberation. Yoga and Buddhism are the two most famous groups in Indian philosophy. They are different from their conceptual standpoint. As because Yoga is an orthodox school and Buddhism is heterodox school. Besides that Yoga school also believe in God and the concept of Self theory. Buddhism cannot accept this concept. The two different schools are meeting together in one common point that is a path to liberation and highest realization through meditation. The word ‘Yoga’ comes from the Sanskrit word ‘Yuj’ and in literally Yoga means union. From the point of view in general sense Yoga means- “Union balance and harmonious state of mind ; bridging the different aspects of life, connecting the individuals consciousness with the supreme consciousness ,the union of the two-the lover and beloved the seeker and god ,Siva and Śakti, idā and piṅgalā the sun and the moon ,active and passive” (kamakhyakumar 2013 ,61)MaharsiPatañjali (second century B.C.E) was the founder of patañjals yoga and he wrote one sutra which is known as Yoga sutra of Patañjali¹.On the other hand Lord Buddha was an ethical teacher . He is the true pathfinder of



happiness discover the way out from predicament. The entire things in this world are impermanent and these things of phenomenal world appear only due to wrong knowledge about the world of objects. That is why the burden of sufferings and sorrows hand heavy upon society and man. Lord Buddha prescribes the real remedy to remove sufferings from every human being. He prescribes looking the objects as they really are. This technique is known as vipassana .In this way both the school prescribes their way for the development of our mind and to achieve the highest realization.

Basic Concepts of Yoga Philosophy

The original text of Yoga philosophy is Yoga sutra of Patañjali(500BC to AD400) also known to us as Yoga Darshan which indicates Yoga Philosophy .² Yoga Philosophy said – *Cittayrttinirodhah yoga*(Y.S.1.2).³Citta is consists of three qualities –Satta, Rajas , Tamas . Vṛtti means – modification of citta . These vṛttis are attached with kleśa .There are mainly five types of kleśa. Avidya, Asmita, Rāga ,Dveṣa ,Abhiniveśa. Avidya means –ignorance. Ignorance or avidhya convey the messages of puruṣa that puruṣa and buddhi or prakṛti are united with each other. There is no separate entity of puruṣa. Asmita means – ego .Which comes from the ignorance or avidya . Raga means –attachment. Dvesa means- Hatred. Abhiniveśa means – fear. These kleśa are rouses various vṛttis in our mind. Vṛttis are come from external objectsor by our desire, impulsesetc. These vṛttis are divided into two groups – Klišṭavṛttis and aklišṭavṛttis (Y.S.1.5) klišṭavṛttis consists with raga ,dvesa ,bhaya .klišṭavṛttis give the experience of sukha(pleasure) and dukkha (pain or suffering) Aklišṭavṛttis is pure and its free from rāga ,dveśa and bhaya . These vṛttis are also called sattvikavṛtti .Patañjali believes in the concept of kaivalya or liberation and these kaivalya or liberation happened only when our vṛttis are controls. Vṛttis are control by the practice of eight limbs or astangayoga .

Astanga yoga means-

Yama-niyama –āsana-prāṇāyāma –pratyāhara –dhāranā-dhyānasamādhayostāvaṅgāni(yogasūtras 2.29)

There are eight limbs. Each limb has different meanings. First limb is yama .Yama means –

ahimsāsatyāsteyabrahmacaryāparigrahāyamāḥ(Y.S.30)



So Yama means –moral principle . These are Ahimsa(non –violence),Satya(truthfulness) Asteya(non-stealing) Bramacharya (continnence ,abstention) Aparigraha(non-possessiveness) Now the second limb of astanga yoga is Niyama .Patañjali explains niyama as –

Śaucasantoṣatapaḥsvādhyāyesvarapariniḍhānāniniyamāḥ(Y. S.32)

Niyama means –personal observances. These are also consists of five things – Saucha(purity),Santosh(contentment) Tapas(Austerity) Svadhya(Spiritual studies) IshvaraParinidhana(constant devotion of God) .

Āsana is the third limb .Āsana means-*Sthirasukamāsanam*(Y.S.2.46)

Which indicates posture and to sit in a proper gesture for long time. There are various types of āsana we find in yoga. These are padmasana ,siddhasana ,vajrasanaetc .

Fourth limb of Astanga yoga is *prānāyama*.Which means – breathing control. Then coming the next limb which is known as pratyahara .pratyahara means- withdrawal of the senses . The last three important limbs are Dhāraṇa (concentration) Dhyāna(Meditation) and Samādhi(Absorption)

The first five limbs are external limbs and the last three are the internal limb. The last three parts of eight limbs are also known together as *saṁyama*.⁴

Basic concepts of Buddhism

Buddha the saviour of mankind teaches a beautiful skills andpaths to control our mental strain. He established his philosophy on the ground of four principles. These are –

1. There is suffering (dukkha)
2. There is a cause of sufferings (dukkha –samudaya)
3. There is an end of suffering (dukkha –nirodha)
4. There is a way to the end of suffering (dukkha –nirodha –gāminī pratipat)

The first and the most fundamental of them is dukkha . The word Dukkha is a combination of two terms – ‘Du and kha’. Du stands for bad or kucchita .Kha means – void or śūnya or empty. Therefore dukkha means which is bad and empty. But in the ordinary sense of the term dukkha means – pain, discomfort. In English it includes lot of terms such as –sorrow, suffering, pain, anxiety, stress and such other things. So main concept of the first noble truth is –life is full of suffering. This suffering actually starts from our birth. Gradually it scatters in our life. Nothing in this world is except from this dukkha. There is a source of all suffering.⁵These sources are the main nature of all sufferings.



Actually this all suffering is happens as because there is a cause of suffering, which is the second noble truth. This second noble truth is also known to us as the theory of dependent origination or *pratītyasamutpāda* theory . This *pratītyasamutpāda* theory has usually played a very important role in Buddhist context. It is mainly a causality principle of Buddhist Philosophy. It is actually a combination of two terms that is –*pratītya* and *samutpāda* . The term *pratītya* means – depends on another and *samutpāda* means –condition coproduction or interdependent origination .⁶So the theory says that everything has some cause and it depends on something. There are 12 links or cause. They are interconnected with each other. These are -1.Ignorance or avidya 2. Impression 3.Consciousness 4.Mind and Matter 5.Six organs of senses.6.Contact .7. Feeling 8.Desire 9.Attachment 10. Existence 11.Birth 12.old age and death.

Third noble truth is cessation of suffering that is also called Nirvāna. The *Mūlmadhyamakakārikā*(MK) is the most valuable work of Nāgārjuna compiling in the second or third century . In *Mūlmadhyamakakārikā*(MK) Nirvāna explains as-

Aniruddhamanuppannametannirvāṇamucyate(M.K.XXV 3)

Therefore Nirvāna is not produced nor it can be destroyed .Nirvāna is an eternal peaceful state. This state can be attained through the practice of eightfold path. These eightfold path is the fourth noble truth or the way to the end of suffering. These eight fold paths are-

1. Right understanding (samyakdristi) - Right understanding help to understand the object of this world as they really are.
2. Right thought (samyaksankalpa) means – absence of ill will and absence of cruelty.
3. Right speech (samyakVakya) means- abstention from unwholesome speech it also indicates the speech that does not lie and does not cause harm other.
- 4.Right action (samyakkamma) indicates abstention from unwholesome deeds.
5. Right livelihood (samyakJivika) means – to live the life in a righteous way. Acquire wealth in a legal way. Wealth must not be acquired by in an illegal way.
6. Right effort (samyakvyayama)- indicates mental exercise for the fitness of the mind. This effort can help to control our mind and all the mental illness like –violence ,aggression can be vanish through the path of right effort .
7. Right mindfulness (Samyaksati) –Awareness of the activities which are connected with our body ,mind ,sensations and thoughts.
8. Right Concentration (samyak Samadhi) – is developing the mind and it prepare the mind for the stage of concentration. Right concentration can lead the road of four stages of dhyāna or meditation.



Conceptual similarity between Patañjali and Buddha :

Patañjali and Buddha both they are believe that world is full of suffering. Sage Patañjali explains dukkha as – *Dukkhamevasarvamvivekinah* (Y.S.11.15)

So everywhere we find this dukkha on the other hand Buddha also believes that world is full of sufferings and sorrow. That's why suffering or dukkha explains in Buddhist text Therigatha (80 B. C.E) as-

“Sabbesañkhārā dukkhā tiyadā paññāyapassati” (Thera –gātha15.1.677)

That's why all the things in this world are nothing but the structure of suffering .

According to Patañjalithere are three types of Dukkha 1. Parināmadukkha(suffering due to the mutation) 2.Tāpa dukkha (suffering due to agony) 3. Samsakāradukkha(suffering due to subliminal impression) .⁷

Buddha also speaks three types of suffering –

Dukkha – Dukkhatā (everything in this world is full of suffering birth ,old age death)

Samkhara –dukkhatā (Five aggregates are the root of suffering that's why this five aggregates produces samkharadukkhatā)

Viparinamadukkhatā –We always think that pleasure is good for us. But pleasure is also suffering both Buddha and Patañjali have expresses their same view in this matter. Pleasure also turns into pain or suffering. In Buddha's terminology and form the context of Patañjali'sYogait is known to us as parināmadukkha .⁸

Yoga Philosophy maintain four fundamental things like Buddha - These four fundamental things are –

Heya (the suffering)

HeyaHetu (It's cause)

Hāno (It's cessation)

Hānopāya (That means of cessation).⁹

Buddha's Philosophy it's known as – Four noble truth's which is related with suffering, cause, cessation, and the means of cessation.

According to Yoga Philosophy avidya is the root cause of suffering.Avidya is the cause of Kleśa.Avidya covers the real nature of consciousness or purusa . But when this ignorance or avidya vanishes the proper knowledge is gain by purusa .



On the other hand Buddha also believes that avidya or tanhā is the root cause of suffering. The ever expanding capitalism and escalating blessings of technology human mind is drawn to consumerism and there is rat race among us. Men for craving more comfort and more luxury. Due to wrong knowledge and side by side Tanhā helps to create attraction towards material things. Such as suppose I ask for more money and more power and status; but it I am not getting them consequently I am suffering from pain and despair. All these things happen as because we look upon the material things are nitya . But they are not nitya . They are anitya . In English it means- Impermanence.

Impermanence is the essence of all suffering. Every day we are going through this suffering. But Buddhism and Yoga Philosophy search a way out from all kind of suffering during avidya or tanhā . The way out is Meditation. Meditation actually controls our mind. Mind is the store house of anger, hatred, pain, pleasure. So mind or mental inclination is very important aspects for us.

Meditation from Yoga and Buddhist Standpoint

In yoga philosophy meditation is also called dhyāna . Before dhyāna one must be concentrate on something which is called dharāna. So dharana means –
deśa –bandhaścittasyadhāranā (Y.S.)

Anything can be the object of *dharāna* like our heart, the head, the shining part etc. Then the steps come which is meditation .After concentration on something our mind become attentive and quite. Then the proper meditation starts. The definition of meditation or dhyāna means as follows:

“Meditation is the continuation of the cognition the rein ”. (Y.S.ch 3 verse 2)

Therefore Meditation is –“within that space of the designed object of meditation the constant succession of the cognition i.e. the uniform flow untouched by any other cognition is meditation” (Bengali baba 1976 ,66)

When the meditation is goes deep it turns into Samādhi .Samādhimeans -

Tadevārthamātranirbhāsaṃ Svarupasūryamivasamādhīh (Y.S.ch III 3)

Actually Samādhi is –spiritual absorption . Spiritual absorption means- “When the meditation itself having the manifestation of designed form becomes as if devoid of its cognitional character due to the coming in of the real nature of the designed object then it is called spiritual absorption”. (Bengali Baba 1967 ,67)

In yoga philosophy spiritual absorption or Samādhi is basically two types – SamprajñataSamādhi and AsamprajñātaSamadhi . The first stage of Samādhi known as –

SamprajñataSamādhi .¹⁰ In this stage purusa orconsciousness realizes that he is not prakṛti but he is not detached from prakṛti . Another name of this higher spiritual absorption is *rtambharā prajñā* (Y.S 1.48). The light of prajñā all the kleśas are burns up .Vivekakhyaṭi is the highest stage of *rtambhāraprajñā* .Vivekakhyaṭi destroys all kinds of avidya .Vivekakhyaṭi helps to realize purusa that he is different from prakṛti . But in this stage complete detachment from prakṛti not happen. There are four stages of samprajñāṭayoga.

These are – 1. Vitarka (consciousness on a gross subject)

2. Vicāra (Consciousness on a subtle subject)

3. Ānanda (Consciousness on a mental process)

4. Asmitā (consciousness on an inner self)

The second stage of Samādhi known as asamprajñāṭa Samadhi. In this stage purusa is completely detached from prakṛti . Yogi one who enormously practice yoga can develop his power of vairāgya . Here vairāgya means- paravairāgya which is the highest vairāgya and all the vṛṭṭis are removes at the stage of asamprajñāṭaSamadhi .



[Figure 1] shows the final and the last stage of Samādhi which is known as asamprajñāṭaSamādhi .

If we look at the figure 1, we can see that in asamprajñāṭaSamādhi there are no such types of any vṛṭṭis or samskras can exist. Complete salvation is happen at that stage .So this is the stage of complete liberation and terminologically it is known as āṭyantika –kaivalya .

In Buddhism there is a special type of meditation technique used for our mind and mental control. This is known to us as Vipāśyanā or vipassana .*Vipāśyanā* is a combination of two



terms. 'Paśyanā' implies seeing the Prefix 'Vi' means in a special way. So *Vipaśyanā* means seeing in a special manner. It is nothing but the art of training to control our mind.

The practice of vipassana meditation have removed lobha (greed) dosa(hatred) and moha (delusion) from our mind. And also all the mist of avija. It helps to observe all mental and physical phenomena as they really are.

This type of Buddhist meditation is mainly divided into two divisions –One is samathabhavana and another is vipassanā bhavana (Bhavana means-Meditation) Samathabhavana indicatestranquillity, concentration, calmness, peace etc. When the mind is fully concentrated on the object of meditation it becomes free from all kind of impurities. Where vipassanā indicates –self observation ancient technique. Buddha was revealed this technique at the time of his Highest Enlightenment and several original sutta and nikaya were found in this occurrence. Satipatthana (means mindfulness)sutta no 10 in the majjhimanikaya and also in the mahasatipatthanasutta no22 of the dighanikaya were briefly discuss about vipassana meditation or mind training process. Buddha explained it as –“There is the one way monks for the overcoming of sorrows and griefs, for the going down of suffering and miseries, for winning the right path for realising nibbana that is to say the four application of mindfulness. What are the four?Contemplating the body in the body, ardent, clearly conscious (of it), mindful (of it) so as to control the covetousness and dejection of it.”(satipatthanasutta) This is the reflection of vipassanā. This meditative technique actually abolished from India after the death of Gautama Buddha. But this meditative technique preserved in Myanmar by the Burmese BhikkuSangha. Ladisyadaw, MaharshiSayadaw, SayaThetgyi, UBA kin all are the great teachers of Vipassana Meditation. Mr.S.N.Goenka was the disciple of UBA Kin and through Mr. S.N Goenka later Vipashyana re –introduced in India. So, he has revived the technique of vipassanā. Vipassanā meditation emphasizes on mind. Mind is everything.¹¹

The connection between Patañjali's yoga and vipassana meditation

Patañjal's yoga philosophy focused on visesadarśnīnah like vipassana meditation technique. Visesarśnīnah means- to see the things in a special way and in this way the idea of self or atma bhava is removed. That's why in Yoga sutra explains –

Viseśadarśnīnahātmabhāva



bhāvanāvinivṛttih . (Y.S.ch 4 sutra 25)

Vipaśyāna reduces all kinds of differences between mind and matter. The concept of perceiver or perception which is related to mind-matter content is also removed by the practice of Vipāśyānameditation . In this way our mind become free from self and ego. So in this stage pure consciousness is the only real thing .On the other hand patañjali said in Yoga sutra that darstadrśimātrah –here he also opines that there is no perceiver and only pure consciousness is arriving in our mind.

In yoga philosophy vivekakhyaṭiis the stage which realizesthat real truth of consciousness on purusa andall the false knowledgedestroys by the power of vivekakhayati . On the other hand in Buddhist Philosophy vipassana (a pali, language term) can also known the object as they really are. So the aim of vivekhyāti and vipassana are same. Before practice meditation both yoga and vipassana follow the road of moral precepts like non violence, truth,non stealing etc. By the constant practice of this moral conduct our sense organs are controlled and in this way our mind became pure and peaceful. In vipassana technique helps us to restrain from us unwholesome deeds and unwholesome speech .Buddha mentioned three components of right action abstaining from taking life ,abstaining from taking what isnotgiven(stealing robbery ,snatching etc) abstaining from sexual misconduct . This will growthe concept of śīla .Śīla means-mode ofethical conduct. The practice of śīla not only helpstheman to be goodinsidebut it also helps the man became a goodone.

The technique of breathing control is very important for both patañjali and BuddhasPhilosophy. As because breathing control is closely related with our mind .Anger, agitation all are happing in our body for irregular breathing. That’s why yoga philosophy prescribes –prānāyāma for control our breath. Yoga philosophy explained prānāyāma as – *Svāsapraśvasayorgativicchedaḥ* (Y.S chap 2 sutra 49). Actually patañjali describes prānāyāma as – ‘nothing but the stretch of prāna (pranatayam) either when it goes in śvasa or when it comes out praśvās.’(Tandon 1995, 77)

The breathing control technique specially emphasizes on the special branches of yoga school that branch is Hatha Yoga .¹²

In Buddha’s philosophy there is also a presence of breathing control technique and that is known as anapanasati . This technique of breathing control practice beforethepractice of vipassana . By the practice of anapana technique it realizesthat breathing goes in and out in



theirway. At the beginning of this technique we cannot concentrate that breathing goes in and out but after few days of practice anapana sati it realized that breathe come and in and day by day it is more subtle and this technique can help to introspect and control our mind. These stage actually a practice stage for our mind which can prepare our mind for the stage of vipassana .Anapana is also known as Mindfulness . Mindfulness means- “Paying attention on purpose to one’s own thoughts feelings and judgements.”(Epstein 2001)

Conclusion

Throughout the practice of yoga meditation it helps to evoke our super consciousness level and it also awakening our kundalini power. This kundalini power is awakening through the seven chakras. These seven chakras are –*mūladara* ,*svādisthana*,*manipūra* ,*anāhata* ,*visuddhi* ,*ājñā* and *sahasrāra* .In our body there are seven endocrine glands and nerves are exist .All of the seven chakras are actually connected with these seven endocrine glands and nerves. Among these seven chakras Muladhāra is the primary one and the highest one is Sahasrāra .Muladhāra chakra is the root of all chakras. It is located at the midpoint with in anus and penis. This Muladhāra chakra can control our sexual organ, excretory organ. Second chakra is swadisthana is situated in the backbone or the spinal line. It is also connected with our plexus nerves. Manipura is the third chakra is also staying in the vertebral column at the naval level. This chakra is controlling our body temperature and also helpful for our digestion system. The fourth chakra is Anahata . It is situated in the vertebral column and at the back of the heart. This chakra is very careful for our heart ,lungs . Vishuddhi is the fifth chakra . It is located at the level of throat in the vertebral column. The sixth chakra is Ajna .Ajna is situated in the midline of the brain .Ajna chakra is also known as third eye. If this third eye is open then all the types of visualization is possible. There is also another chakra which is known as bindu and it is located between sixth and seventh chakra. The last chakra is –sahasara which is staying our head mainly it is connected with our pituitary gland. Sahasara is actually going to us at road of the consciousness and supreme realization. So each chakra has its own capability and kundalinishakti is nothing but the awakening of this potentiality. By the deep practice of meditation this kundalini power is awakens. That’s why - “The Kundalini unlocks the doors of the prison and unwinds the obstructing sheaths that had caused the soul to forget its identity.”(Ravindrakumar 1999,124) .So, through the power of kundalini pure consciousness is happened. This pure consciousness helps to attain self-realization which is the main aim of our life.



On the other hand Buddhist meditation technique vipassana have the same aim. Vipassana actually helps for the awareness of insight perception. By this insight perception we really known that the real characteristic of affairs is nothing but śūnya.¹³ Emptiness is the main essence of all thing.

Vipassana and Yoga meditation actually goes the same path and that is nothing but to discover the real nature of absolute .This absolute is śūnya or void .Meditation is valuable for our humanity .Because it helps to research our inner mind and to discover the real nature of absolute. Apart from Vipassana meditation another Buddhist meditation technique Zen also focused on this. Zen is a complete silent meditation technique where one must observe his mind. This meditation is goes for long time day after night .Besides this all other activities like sitting,drinking, sleeping performing by their time .But silence is maintain in all of the time .This is Zen which is not beyond our life .All the time our mind is control by the practice of meditation and to know the inner voice of our soul. Zen actually teaches us nothing .But this nothing is usually not vacant rather it has its great implication and that is come out from our own mind. We teach,practice and guide ourselves .Zen helps our minds to concentrate and to explore the proper way to reach our perfect goal. That's why Zen also helps to search out our real nature of absolute. . Zen has the power to show our own nature .¹⁴So realizing our own mind is the main goal of Zen meditation technique.That's why famous Zen Doctrine explained it as follows:

“A special transmission outside the scriptures,
Not depending upon letters
Pointing directly to the mind (literally human mind)
See into nature itself and attain Buddha hood”. (Suzuki 1955,48)

In yoga and Vipassanā we also find the same thing and that is self-realization .So self-realization is the main aim from Buddha to Yoga andwhenthis realization is happen all the highest attainment is possible in its own way.

Notes and References

1. Bhajananda Swami (2009,55) explains that “ In the Pātañjali tradition Yoga is the progressive transformation of the unconscious into the conscious and the conscious



into the super conscious. It was edited and published in 2010 by Ramkrishna Mission Institute Of culture ”.

2. The word Yoga Darśana used as because due to its ability to throw light on the path of Yoga .see –Yoga Psychology 2013,30 .
3. Yoga is restraining the mind stuff (citta) from taking various forms (vrttis) . Yoga is the science by which we stop citta from assuming or becoming transformed into several faculties .See Yoga Psychology (2013,17).
4. For the term *saṁnyama* see Yogasūtra of Patañjali with the commentary of Vyasa(2010,67)
5. On the sources of suffering see the SamyuttaNikayaDukkhapancopadamakkhandah .
6. For the meaning of the term *PratītyaSamutpāda* see Introduction To the conception of Buddhist Nirvana (2011)
7. On this three types of dukkha from Yogapoint see yogasutra verse –II,15
8. Yoga Sutra II -15 the term parinamadukkha is described .
9. On this four fundamental thing see (11,16,17,25,26)
10. For the meaning of the term *Samprajñāta* Samadhi and its example see Annie Besant An Introduction to Yoga Philosophy (2002) 111-112
11. Useful discussion of the meaning of mind see Dhammapada verse no 2
12. The Hatha –yoga –Pradīpika outlines For he who has gained control over his breath, shall also gain control over the activities of mind . The reverse is also true . For he whose mind is in control also controls the breath . The mind masters the senses ,and the breath masters the mind (2.44)
13. On the meaning of the term śunya see Stcherbatsky (2011).



14. The word Zen comes from Chan which is Sanskrit means dhyana or meditation in Japanese it means –Zazen . For the meaning of the term zazen see also An Introduction to Zen Buddhism (1964, p-34)

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The Changing Role of the Indian State in Women's Empowerment with Special Reference to the Scenario of West Bengal

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Abstract

'Women Empowerment' is one of the most popular terms in today's world. No one can deny the fact that women have always been marginalised and relegated to the most subjugated class in all the societies throughout the world. This inequality between men and women not only hurts the women, but also hinders the rest of society. India is no exception in this regard. Without empowering this marginalised section of the society, the Indian state cannot progress. But empowerment of women is an uphill task to be achieved. The state cannot ignore its responsibilities towards women empowerment. Keeping this objective in mind, in India, after independence, women-related issues have been recognised by the state through constitutional guarantees, successive Five Year Plans and various policies and programmes. But it has always to be remembered that the condition of women and their empowerment cannot be understood in the Indian context without examining the socio-economic and political aspects of this developing nation. The nature of the Indian state changed since independence. As a result, the role of the Indian state in women related issues also changed from time to time. Therefore, this research paper is trying to analyse the changing nature of the Indian state in women's empowerment with special emphasis on the role played by the state of West Bengal. But it is not possible for the state alone to empower women. The Non-Governmental Organisations (henceforth, NGOs) are playing very important role in the development of the marginalised sections of the society including women throughout the world. Hence, the Indian state cannot neglect the role of the NGOs in the development programmes as many of these women empowerment programmes are being implemented in joint collaboration with the NGOs. Therefore, this present research paper is also an attempt to analyse the changing nature of state-NGO partnership in India in the field of women's empowerment.

Key words: Development, Empowerment, State, State-NGO Partnership, Welfare, Women

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Introduction

So many billions of words are being written about women empowerment. It is one of the most popular terms in today's world. Women constitute almost 50% of the world's population but they are the most marginalised section of the society. Academicians, administrators, politicians, political thinkers and social scientists all have accepted the fact that a society built on the inequality of men and women cannot prosper. This inequality can only be reduced if the women become empowered. Realising the importance of women empowerment, the international

community is now accountable to the world's women for making empowerment a reality of their lives. Government of India is no exception in this regard.

In India, after independence, women-related issues have been recognised. The government realised that only empowered women can contribute to the development of society. However, the nature of the Indian state changed since independence and the approach of the Indian State towards women related issues also changed from time to time. There was also a shift in policy approaches of the Indian state from the concept of 'welfare' in the seventies to 'development' in the eighties of the last century. Again there was a change in policy approaches from 'development' to 'empowerment' in the nineties of the 20th century.

The Responsibility of the International Community and the States in Women's Empowerment

Most of the countries of the world are now very much concerned about the issue of women empowerment. "UN Declaration of the Decade of Women" in 1975 in Mexico Conference has increased global concern about women related issues. In 1979 the United Nations General Assembly adopted Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). It is often described by many scholars and social activists as an international bill of rights for women. 189 states have ratified the CEDAW and agreed to advance gender equality. The aim of the Convention was to provide the basis for realising equality between women and men by ensuring the fact that women must have equal access to, and equal opportunities in both political and public lives and also in spheres of education, health and employment.ⁱ Since 1990's the international community have become more concerned about women related issues. The Fourth World Conference on women adopted in 1995 the Beijing Declaration and Platform for Action and it was really a turning point for the global agenda for gender equality. The Platform for Action constituted the global policy document that articulated the objectives and actions for realising gender equality and women's empowerment.ⁱⁱ In spite of so many initiatives taken by the International Organisations, Governments, NGOs, Social activists' women still experience violations of their basic human rights in most of the developing and underdeveloped countries and even in many so called developed nations.

Indian State and Women's Empowerment

Indian Constitution makes women equal to men. The framers of the Indian Constitution recognised the importance of women as important human resources while making the Constitution. Therefore, the Indian Constitution grants equality to women and at the same time authorises the State to take measures of positive discrimination in women's favour. A number of Articles in the Constitution reiterate the commitment of the Indian state towards the socio-economic development of women and uphold their political right and participation in the decision making process of the state. The 73rd and 74th amendments to the Constitution are very important steps towards political empowerment of women because these two amendments provide opportunity to women to take part in active politics at the grass root level. In commensurate with the Constitution successive Five Year Plans have also laid special emphasis on women's developmental programmes. Apart from the constitutional guarantees, Indian State has enacted several women-specific and women-related legislations to protect the women against social discrimination, any type of violence and also to protect the girl children and women from social evils like child marriages, dowry, rape, practice of Sati etc.ⁱⁱⁱ There are also several other national policies and programmes for empowering women. An Act of Parliament in 1990 established The National Commission for Women to protect the rights and legal benefits of women. To clearly reveal its policy towards women, the Government of India announced 2001 as the Year of Swashakti which means Women's Empowerment.^{iv} This National Policy aims to achieve progress, growth as well as empowerment of women in every walks of life. To bring about this goal Indian state tried to create a more gender-sensitive judicial and legal system and tried to take a gender perspective in its development process^v. India has endorsed many international and human rights conventions the aim of which is women empowerment and gender equality and one such convention is Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). As a party to the Convention India has an obligation to ensure the equal rights of men and women to enjoy all economic, social, cultural, civil and political rights.^{vi} The Mexico Plan of Action (1975), the Nairobi Forward Looking Strategies (1985), the Beijing Declaration as well as Platform for Action (1995) and the Outcome Document adopted by the UNGA Session on Gender Equality and Development & Peace for the 21st century have been endorsed by Indian State for appropriate follow up.^{vii}

The Ministry of Women and Child Development is the nodal Ministry in India for women and children welfare. Therefore, this Ministry has been undertaking various policies and programmes for the empowerment of them. From 30th January, 2006 it became a separate Ministry. The objective of this Ministry is to safeguard and promote the rights and concerns of women and children who together constitute 67.7% of the country's population, as per 2011 census. The main goal of the Ministry is to reduce the gaps in the State action for women and children and to promote inter-ministerial and inter-sectoral convergence for creating legislations, policies and programmes which will ensure gender equitable and children friendly society. The Ministry has been preparing its policies and programmes in accordance with the priorities outlined in the Five Year Plans and Annual Plans for inclusive growth and development of women and children and has been implementing them with the support of State Governments/ Union Territories and NGOs for achieving its mandate^{viii}. This Ministry aims to promote the survival, safety, development and participation of women and children in an integrated manner.^{ix} The initiative on the part of the state starts from early childhood of the girl. It comprises nutrition, health, adolescent girls' schemes, human resource development etc. There are many programmes initiated by Government of India and the State Governments like Adolescent Girls Scheme, Kishori Shakti Yojana, Nutrition Programme for Adolescent Girls, Swawlamban, Sabla, Swadhar, Balika Samridhi Yojana, Swayamsidha and above all ICDS Programme. Apart from these programmes several other programmes like Rashtriya Mahilakosh (RMK), Development of women and children in Rural Areas (DWCRA), Mother and Child Tracking System (MCTS), Pradhan Mantri Matritva Vandana Yojana, Women Empowerment and Livelihood Programme in Mid-Gangetic Plains (Priyadarshini), Indira Gandhi Matritva Sahyog Yojana, Support to Training & Employment Programme for Women (STEP), National Mission for Empowerment of Women (NMEW), Ujjawala Scheme for combating trafficking, Family Counselling Centre programme, Short Stay Home Programme, Condensed Courses of Education for Adult Women (CCE), Integrated Scheme for Women's Empowerment (ISWE), Gender Budgeting Scheme (GBS) are being initiated from time to time to empower Indian women. Another important initiative on the part of the Government of India for empowering women holistically is the National Mission for Empowerment of Women (NMEW). Apart from these initiatives, the Government is also carrying out various schemes like Mahatma Gandhi National Rural Employment Guarantee Scheme, National Rural Livelihood Mission, etc for economic empowerment. Therefore, it is

clear that the state assumed greater responsibility towards women's issues by making various policies and programmes keeping in view the promises made during and immediately after independence.

Role of West Bengal in Women's Empowerment

West Bengal has taken several concrete steps to empower women in the State through implementation of legislation, decentralisation and Central and State sponsored initiatives. All the above-mentioned central programmes are also being implemented in West Bengal mostly in the fields of education and economic rehabilitation of women, and also in the cases of women with physical disabilities^x. The government of West Bengal also runs a number of schemes for the development of women apart from the centrally sponsored schemes already discussed. For example, Swabalamban Scheme has been withdrawn by the Central Government with effect from the 1st April, 2006^{xi}. But the state of West Bengal is still continuing this scheme successfully under the 'State Plan'^{xii}. 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. In West Bengal this unique combined project gives emphasis on financial help, health and education initiatives with vocational training for adolescent girls. Not only that, this particular project also deals with key issues like reproductive and sexual health. SABLA and Kanyashree Prakalpa, the state's flagship Schemes for adolescent girls are working hand in hand and complementing each other.^{xiii}

Women's Empowerment and the Changing Role of the Indian State

Approach of the Indian state towards women empowerment can clearly be analysed from the Five Year Plans. All the Five Year Plans have laid special emphasis on women's issues. The First Five Year Plan gave emphasis on the welfare of the women. It clearly states that all the citizens, both men and women, should have equal opportunity to livelihood^{xiv}. To fulfil the objective of providing adequate services to the women, the Central Social Welfare Board was set up in 1953 with an emphasis on economic advancement of women. The aim of Second, Third, Fourth and Fifth Five Year Plans were not very different from the First Plan. The Second Five

Year Plan also saw women as the target of welfare activities. The objective of the Second Five Year Plan was to complete specially organised welfare services for women and children in a total of 50,000 villages^{xv}. While considering women the targets of welfare activities, the Second Five Year Plan, to some extent, tried to empower women by making them economically self-sufficient through the activities of the Social Welfare Board which tried to train women as village level workers and mid-wives for providing work for women in their homes.^{xvi}

During The Third Five Plan Period, Indian state started to give special emphasis on the development aspect of the women and tried to make women the participants in the field of national development^{xvii}. From the Sixth Plan onwards The Indian state clearly shifted its position on women related issues from welfare to development. Hence, the Sixth Plan endorsed a multi-faceted approach and emphasised on three basic sectors, that is, health, education and employment^{xviii}. During this period Indian state realised that the low status of women in large segments of Indian society cannot be raised without opening up opportunities of independent employment and income for them. To make women self-reliant, various welfare and development schemes were introduced to improve the living conditions of women and to increase their access to and control over material and social resources. Special steps were also taken to remove legal, social and other constraints to enable them to make use of the rights and new opportunities^{xix}.

From the Ninth Five Year Plan we came across a clear shift in Indian State's approach towards women related issues. The Ninth Plan emphasised the concept of Empowerment. Previously, every policy of Government either considered women as targets for development programmes or as participants in the developmental policies. But the Ninth Plan changed state's attitude towards women's issues. Two significant changes were made by the Planning Commission in the Ninth Plan (1997-2002) regarding the conceptual strategy of planning for women. Firstly, the Ninth Plan accepted 'Empowerment of Women' as one of the nine key objectives. Secondly, the Plan tried to merge the already existing services in both women-specific and women-related fields. To make this plan successful, it directed both the Centre and the states to embrace a special strategy of 'Women's Component Plan' (WCP). The advantage of this plan was that almost 30 per cent of funds/benefits flowed to the causes of women from all the general development sectors^{xx}. During this time, the Indian state wanted to enforce various

strategies to empower women holistically. Clearly the state has taken a holistic approach towards women empowerment. In accordance with the aims of the Ninth Five Year Plan, The National Policy for the Empowerment of Women was passed in 2001.^{xxi} The policy called ‘Swashakti’ was launched to create an enabling environment for empowerment of women through setting up of self-reliant Self-Help Groups (henceforth, SHGs) and developing linkages with lending institutions to ensure women’s access to credit facilities for income-generation activities. Definitely, the Indian state realised the need of women empowerment. Tenth Five Year Plan clearly declared that human development should be regarded as the ultimate goal of all our developmental efforts and empowerment of women and development of children should be given priority on the country’s development agenda^{xxii}. The Eleventh Five Year Plan document (2007-2012) for the first time in the history of Indian planning recognises women not only as equal citizens but as ‘agents of sustained socio-economic growth and change’^{xxiii}. It accepted the women as the contributors to the growing economy. The Twelfth Five Year Plan also recognises the primacy of India’s women and children^{xxiv}. 12th Plan admits that the Indian state cannot ignore this vast human resource which constitutes about 70 per cent of India’s population, i.e., the women and children. Since most of the programmes for women and children are implemented at the level of local self-government, that is, the Panchayati Raj Institutions (henceforth, PRIs) and Urban Local Bodies (henceforth, ULBs), the 12th Five Year Plan has given emphasis on Women and Child Friendly Panchayats“and ULBs. Strategies for the inclusion of vulnerable women such as those belonging to the Scheduled Castes (SC), Scheduled Tribes (ST) and minorities; single women, differently abled women; migrant and trafficked women have also been identified. Specific initiatives for empowering women have been outlined in the Twelfth Plan^{xxv}.

Now the present government has stopped the formation of Five Year Plans. This is a big shift of policy decisions for the Indian state. The logic behind this decision was that for a country as diverse and big as India, centralised planning could not be successful. Moreover, since the Planning Commission used to be controlled by the Central government, according to many people, it was used to punish states ruled by the opposition parties while allocating funds.^{xxvi} At the same time the Central government formed NITI Aayog on 1st January, 2015^{xxvii} via a resolution of Union Cabinet which has replaced the Planning Commission. This new body which

is founded on the principle of ‘cooperative federalism’ only gives policy direction to the states. NITI Aayog has been entrusted with the role to co-ordinate ‘Transforming our world: the 2030 Agenda for Sustainable Development’ (henceforth, SDGs). Moving ahead from the Millennium Development Goals (henceforth, MDGs), SDGs have been evolved through a long inclusive process for achievement during 2016-2030. The SDGs cover 17 goals and 169 related targets resolved in the UN Summit meet 25-27 September 2015, in which India was a participant. With this decision Indian state actually shifted its approach from Nehruvian socialism to market liberalism.

But women empowerment remains an important goal of the Indian state even in the age of liberal capitalism and NITI Aayog. According to it, India is on track to achieve gender parity at all education levels, having already achieved it at the primary level.^{xxviii} But at the same time, it has acknowledged the fact that in August 2015, in India the proportion of seats in National Parliament held by women was only 12% against the target of 50% and despite overall declines in maternal mortality in the majority of developing countries, women in rural areas are still up to three times more likely to die while giving birth than women living in urban Centres.^{xxix} From the above discussion it is clear that the approach of the Indian State towards women related issues also changed over time. The approach of the state changed from concept of ‘welfare’ in the seventies to ‘development’ in the eighties and to ‘empowerment’ in the nineties. But at the same time, it is a fact that the Indian state has not withdrawn itself from women empowerment programmes even in the background of post-liberalisation period which started in India from 1991.

State- NGO Relationships in India

Since independence Indian state has been implementing various policies and programmes for the development of marginalised sections of the country including women. But despite so many efforts by the state, the fruits of developmental programmes have not reached to all the deprived people of the society. And here lies the importance of the voluntary organisations.

In India, NGOs are those organisations that have some form of institutional base, are private, non-profit, self-governing, voluntary in nature, and registered with the government.^{xxx} Over 100 years Indian NGOs are involved in various types of development works. India has a rich history

of NGOs but the relationship between the State and the NGOs is not always a very smooth relationship. Sen (327-355) argues that four types of relationship existed during the post-independence period: an era of co-operative relationship during the period of 1947 to late 1950s; next is an era which is characterised by hostile relationship because of the emergence of various social action groups and NGOs during the period 1960 to 1970s; an era of divergent relationship and state control during the period from 1980s to early 1990s; and finally there was a search for a shadow state during late 1990s.^{xxxii} It makes D. Rajasekhar and R.R.Biradar, in their book 'Reluctant Partners Coming Together? Interface between People, Government and the NGOs', doubtful about the relationship between state and the NGOs. According to them, sometimes the government and the NGOs are considered to be reluctant partners and the relationship between them is characterised as antagonistic. But at the same time, they have also expressed doubt whether this relationship is always reluctant or not. Some bureaucrats even believed that the NGOs were the "eyes and ears" of the government (PRADAN 1996)^{xxxiii}. Rajni Kothari argues that the relationship between the State and voluntary organisations has always remained a tenuous one. Many 'NGOs' have flourished through State patronage, have grown large and powerful and have acquired a say in the moulding of official policies. Others (smaller and more mobilisational in nature) have suffered due to political and bureaucratic intrusions (Kothari, 2182)^{xxxiii}. NGOs are very important in Indian governmental programmes. Patrick Kilby in his book 'NGOs in India: The Challenges of Women's Empowerment and Accountability' defines the relationship of NGOs with the state and state instrumentalities as a fluid relationship (Kilby 4). Kilby in his book shows the two way relationship between state and NGOs. On the one hand, over the past 150 years Indian Governments, both colonial and post-colonial, have been shaping Indian NGOs and on the other hand, NGOs are playing important role in shaping the nature of the state. The high level of foreign funding to NGOs in the late 1990s and 2000s reflected the popularity of NGOs. In some cases, to the foreign donors NGOs are more reliable and effective than government channels for various developmental works and poverty alleviation programmes (Murthy and Rao, 1997; Rajasekhar, 1998).

In India Government was not very fond of NGO activities. But over time this approach of the state towards NGOs has changed. From the 80s of the last century the Indian Government had to acknowledge the fact that NGOs cannot be eradicated. Then the Indian Government

adopted a policy of apparent cooperation. But at the same time the Government was trying to control the activities of the NGOs. Indian Plan documents never discussed NGOs role. But things started changing from the period of 7th Five Year Plan (1985-1990) when the world was witnessing the crest of neo-liberalism and market guided economy. Liberalisation Programme also changed the nature of the Indian state from welfarist to liberated to some extent. Indian state started to withdraw itself from various sectors. But at the same time certain sectors remained within the purview of the state. At the same time the Indian Government realised the need for co-existence of public and private organisations. 7th Five Year Plan for the first time formally emphasised the importance of NGOs in the development of India. There was no popular participation in the development programmes and government needed voluntary organisations to supplement their effort. In a way the Indian Government was acknowledging that state development policies had certain limitations. The 1990s can be described as a new era of state-NGO cooperation in India. The Government saw NGOs having two main roles – the delivery of services and the empowerment of marginalised groups (Kilby18)^{xxxiv}. The 8th Five Year Plan defined the role for NGOs in improving the social service delivery system and people's participation in effective micro-level planning.^{xxxv} Not only the Indian state, but international communities also depend on the NGOs for implementing development programmes. According to Kothari, US AID (which calls them private voluntary organisations or PVOs), the World Bank (which calls them para-government organisations) and other international organisations consider NGOs as the agents of today's delivery system and not the bureaucracy (Kothari 1086).

The significance of State- NGO partnership in the field of Women Empowerment

With the growing popularity of the term 'empowerment' it has become a central feature of NGO activity worldwide. The same is true in India also. Patrick Kilby argues that NGOs are commonly used by donors and other funding bodies as agents of empowerment in developing countries. According to him, NGOs work with the poor and marginalised because of their desire for a fair or just world. NGOs can act as facilitators in the empowerment process (Kilby, 128). In the context of a development project, the NGOs are often in a contractual or invited relationship with the government, but in a voluntary relationship with the people that they assist. Contractual relationships are formal, whereas voluntary relationships are informal (Sabhlok, 30)^{xxxvi}. According to Kothari, the various voluntary bodies, particularly those which are working for the

dispossessed and exploited strata of society, have been increasingly making the Indian State accountable to the people—by protecting the rights of women and tribal and minorities, rights of forest dwellers and marginal peasants, trying to enforce minimum wages and trying to free bonded labour and child labour, by taking new initiatives in health care and consumer protection (Kothari 1986). Since the early to mid-1990s Indian NGOs were mainly concentrating on empowerment of poor women in their development work and had adopted the savings and credit self-help group model to achieve this. Generally there has been a strong focus on social transformation and empowerment as a path to reducing poverty and marginalisation among rural and urban women (Kilby123). Indian state acknowledges the importance of the NGOs in today's world. Government has been adopting very friendly plans for the activities of NGOs. But, on the other hand, the state is always trying to exert control over the NGOs to regulate their activities.

An effective partnership between the Government and the Non-Governmental Organisations is very important in the sphere of development and empowerment of women because empowerment of women is not possible by the State alone. Government needs civil society's help in this respect. On the other hand, according to D. Rajasekhar and R,R.Biradar, NGOs are not the 'Magic bullets' (Edwards and Hulme 1995) to solve all the problems of the poor. Interface with government development machinery is, therefore, considered to be essential for NGOs to 'scale up' their development programmes (Rajasekhar and Biradar, 13). It proves the point that it is a two way relationship where Government and NGOs need each other to fulfil their mission.

The Significance of State- NGO Partnership in the Field of Women Empowerment in West Bengal

To make this partnership more fruitful Government of India has incorporated NGOs in different developmental schemes. Government has been interacting with international and national NGOs to collaborate on relevant issues. In West Bengal also, the state government is implementing various programmes in joint collaboration with the NGOs. For example, the Central government has decided that 10% ICDS Projects are to be entrusted to the NGOs. Accordingly the Government of West Bengal entrusted 16 ICDS Projects to different NGOs in different districts in West Bengal. Out of these 16 ICDS Projects one ICDS Project in the name and style ' Kolkata Red Light Areas ICDS Project' was entrusted to four NGOs, which is unique

of its kind for providing benefit to the mothers of Red Light Areas and their children from 0 to 6 years. The same benefits like Government Projects are provided by the NGO run ICDS Projects to the beneficiaries. Actually Government of India wanted to implement this system with a view to involving NGOs in running ICDS Projects. The Anganwadi Workers, Helpers, Officers and staff are appointed by the NGOs as per the recommendations of the recruitment committees constituted by the State Government.

In West Bengal apart from the ICDS Programme, this partnership is visible in other Programmes also. International NGOs like CARE, UNICEF are working in the sphere of child protection. A broad network of NGOs is working with the Government on the issue of women and girl child trafficking like Women's Interlink Foundation, SANLAAP, and Jabala^{xxxvii}. Support to Training and Employment Programme for Women (STEP) is being implemented with the help of NGOs. Several NGOs are also helping the Government to empower women economically in West Bengal by imparting them necessary training through SWABALAMBAN Scheme. Several NGOs also help the government by organising awareness generation campaigns for women. While giving training in SWABALAMBAN Scheme the members of SARANI^{xxxviii} also have tried to aware women on various social issues like HIV/AIDS by organising various awareness generation programmes in their workshops in different areas of North 24 Parganas. Some NGOs also run Short Stay Homes and Rescue Centres for rescued victims and orphaned children.

Conclusion

It is a fact that without the help of the state holistic empowerment of women is not possible. But state initiative is not sufficient enough to remove all the obstacles to women's equal share of power and prosperity. Government cannot on its own deliver all the services of welfare schemes without considering the NGOs as its partners for getting satisfactory result. For the proper delivery of welfare services of different schemes/programmes to the people in the remote areas, semi-urban areas, urban slums and red light areas spread over the entire state, the Government and the NGOs should work shoulder to shoulder. The success of the women empowerment programmes which are being implemented in joint collaboration with NGOs depends on the cooperation between the state and the NGOs. If the state interferes too much on

the activities of the civil society, that will be a bad example for Indian democracy. On the other hand, the NGOs cannot function well in the developmental sector with a vested interest in the programmes. (Kothari 1986). Hence, there should be adequate supervision and some amount of control on the activities of the NGOs. Otherwise, it can weaken the sovereignty of the nation.

Finally, it can be said that the condition of Indian women changed a lot since independence. With due thrust by the Government of India and the state governments along with their associates like NGOs, the matter of empowerment of women today has achieved a lot though not fulfilled total empowerment. Even since Liberalisation the Indian state instead of downsizing its focus on empowerment of women gave more emphasis towards further development of them. It also, considering the present position and role of outside agencies, engaged the NGOs as a partner in achieving the same goal. It is the ray of hope to the Indian women that the public- private partnership in India has started considering their problems and difficulties and translating the same into action with a view to achieving their total empowerment.

ⁱ United Nations Entity for Gender Equality and the Empowerment of Women, *Convention on the Elimination of All Forms of Discrimination against Women*, <http://www.un.org/womenwatch/daw/cedaw>

ⁱⁱUnited Nations ESCAP. *Gender Equality and Women's Empowerment in Asia and the Pacific*. United Nations ESCAP, Bangkok, 2015

ⁱⁱⁱEqual Remuneration Act of 1976, Dowry Prohibition Act of 1961, Medical Termination Pregnancy Act, 1971, Immoral Trafficking Prevention Act (ITPA) of 1986, the Protection of Women from Domestic Violence Act of 2005

^{iv}. The then Finance Minister in his Budget Speech of 2000-2001 had announced that the year 2001 will be observed as "Women Empowerment Year." <http://www.wcdhry.gov.in>

^vMinistry of Women and Child Development, Government of India. *Report on the Working Group on Empowerment of Women: For the XI Plan*. Ministry of Women and Child Development, Government of India, New Delhi, 2006.

^{vi}<http://www.un.org/womenwatch/daw/cedaw/text/econvention.htm>.

^{vii}Ministry of Women and Child Development, Government of India. *Report on the Working Group on Empowerment of Women: For the XI Plan*. Ministry of Women and Child Development, Government of India, New Delhi, 2006.

^{viii}Ministry of Women and Child Development, Government of India, *Annual Report 2014-15*. Ministry of Women and Child Development, Government of India, New Delhi, 2015.

^{ix}Ministry of Women and Child Development, Government of India, *Annual Report 2014-15*. Ministry of Women and Child Development, Government of India, New Delhi, 2015.

^xhttp://wbcdwds.gov.in/link/pdf/srcw/srcw_scheme.pdf

^{xi}D.O. No.- 19-12/2005-Swabalamban(NORAD) dated 05.07.2005 where the Secretary, Department of Women & Child Development, Ministry of Human Resource Development, Government of India intimated that the scheme is being transferred to the State Government with effect from 01.04.2006 with a request to the State Government to make provision for financial allocation in the annual budget from 2006-07 onwards.

^{xii}State Plan (No.3469(3) – SW/IW -43/96 (Pt. –I) dated 15.11.2006

^{xiii}<https://www.wbcdwds.gov.in>.

^{xiv}<http://planningcommission.nic.in/plans/planrel/fiveyr/1st/1planch1.html>.

^{xv}<http://planningcommission.nic.in/plans/planrel/fiveyr/2nd/2planch29.html>.

^{xvi}<http://planningcommission.nic.in/plans/planrel/fiveyr/2nd/2planch29.html>.

^{xvii}<http://planningcommission.nic.in/plans/planrel/fiveyr/3rd/3planch35.html>.

^{xviii}http://planningcommission.nic.in/plans/planrel/fiveyr/10th/volume2/v2_ch2_11.pdf.

^{xix}<http://planningcommission.nic.in/plans/planrel/fiveyr/6th/6planch27.html>.

^{xx}http://planningcommission.nic.in/plans/planrel/fiveyr/10th/volume2/v2_ch2_11.pdf.

^{xxi}<http://www.wcdhry.gov.in>

^{xxii}http://planningcommission.nic.in/plans/planrel/fiveyr/10th/volume2/v2_ch2_11.pdf.

^{xxiii}Mid Term Appraisal for 11th Five year Plan - 2007-2012, Planning Commission, Government of India.

^{xxiv}http://planningcommission.nic.in/plans/planrel/fiveyr/12th/pdf/12fyp_vol3.pdf

^{xxv}Planning Commission (Government of India). Twelfth Five Year Plan (2012- 2017): Social Sectors, Vol- III. SAGE Publications India Pvt. Ltd, New Delhi, 2013

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^{xxvii}<http://www.niti.gov.in/>.

^{xxviii}<http://www.niti.gov.in/content/goal-5-achieve-gender-equality-and-empower-all-women-and-girls>.

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^{xxxvii}Government of West Bengal (GoWB), *Annual Report 2009-10: Department of Women and Child Development & Social Welfare*, Government of West Bengal, Kolkata, 2010, (p.59)

^{xxxviii}SARANI (Society for Action on Rehabilitation Awareness Networking and Information) is an NGO mainly working in the field of Women's Empowerment. It is registered under the West Bengal Societies Act 1961.



Smelling Inequalities: An Osmo-Sociological Interpretation of Caste and Class

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Abstract

Senses have been rarely researched in sociology though it plays a crucial role in understanding social relationship and inequality. Among the senses, smell is specifically significant in this regard. From gustatory preference to intimacy, in anticipating danger or identifying human beings, smell is a key actor.

In everyday life – individuals sniff out their preferred lemon or mango at bazaar, distinguish between fresh or rotten food, construct and marginalize certain group on olfactory basis. Societies are stratified on the basis of olfaction, not just on the basis of class, caste, race and gender. A social hierarchy in a given context is also an olfactory hierarchy or is it the other way round? For example, people who deal with sandalwood, ghee, flowers are the “fragrant group” (Brahmins) who generally belong at the top of the varna hierarchy. In contrast persons who have to deal with human excrements, dead bodies are the “foul ones” (Untouchables) – belonging at the bottom.

A specific profession – or a person associated to it might carry a particular smell. But this physical smell also leads to social and moral construction. The fragrant/foul division often gives birth to the moral construction of good and bad.

In this backdrop of a complex relationship between social, moral and olfactory, this paper tries to unravel the olfactory dimension of inequalities in social relationships as depicted in literature and practiced in everyday life.

Key words: *smell, inequality, senses, moral construct.*

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Introduction

Imagine a winter morning; you are at the bazaar in search of fresh oranges. How would you choose? You will pick one; bring it to your nose to decide. Similar stories will occur about mangoes in summer or lemons throughout the year. So, it is your sense of smell that is controlling your pocket. Stay in the bazaar for a while my friend. Your nose will guide you from fish to meat, spices, and grocery. Here smell is guiding and controlling your navigation, your decision to buy and not to buy. Thus, smell becomes a source of knowledge.

Actually, ‘*indriyas*’ or senses are the gateway of knowledge. We smell, we listen, we taste, we touch, we see (The number of senses is a debatable topic, and I am not claiming that there are only five of them being aware of the existence of the sixth. I also agree with the conception that different cultures have different number of senses) and all these lead us to knowledge. Among the senses, smell is particularly crucial because if we want, we can close our eyes, shut our ears (with hand or cotton, to some extent), we can opt not to taste but we cannot stop smelling as smell is linked to our breath and hence to life. In order to live we must breathe and if we breathe, we will smell. Thus, smell is a lifelong process which starts at birth and ends only at death.

In everyday life from dawn to night we go through an olfactory journey, react differently to each smell, and build impressions upon olfaction. We smell and judge food whether fresh or rotten, be it fish, meat, bread or anything else. Many of us smell our kitchen or neighbor’s kitchen to get an idea about the preparation going on there – fresh boiling rice,

chicken or mutton, biriyani, whether ghee or butter is being added and sometimes what spices are being used. Thus, smell gives us knowledge whether it is a habitual meal or an occasional one – a feast. From a distance we get to know through smell and other sensory information will follow.

As a classifying tool smell can be used to know about spaces. For instance, a temple and a mosque have different smells. Incenses are burnt in temples, churches and as well as in monasteries but don't they smell different? Feelings of us and they are also generated and strengthened due to olfaction along with other factors. A particular smell can generate "we" feeling and contribute to cohesiveness among the followers of a particular religion. In this context, Largey and Watson comments– The use of incense is another example of the management of an odor setting. Religious groups have traditionally used incense to create an "odor of sanctity", an atmosphere of "sacredness" among the followers. It is burnt so that the group may share a common experience. As each follower introjects "particles of the odor" within himself, he is believed to more nearly achieve unity with the others. Boulogne (1953, p. 95) has noted the use of incense "provides for the senses a symbolic representation of the invisible action (communion) that is taking place. In Durkhemian, sense the uses of incense generate a truly social phenomenon" (Largey and Watson, 1972).

Not only a sense of "we" feeling but religious difference can be experienced and hatred can be expressed through smell. In an informal chat one of my respondents expressed his disgust to visit Hazarduari Palace in *Murshidabad* (West Bengal) during *Id-Ul-Fitr*– "Don't go there I will not... The air reeks of *ittar*, the air suffocates me". Thus, we also do sniff out each other which help in constructing, deconstructing and reconstructing individual and group identity. We smell class, gender, caste, religion, race, and the like. For example, in *Saratchandra Chhottopadhyay's "Pather Dabi"* the police of the British Government were in search of a freedom fighter – commonly known as *Sabyasachi*. The image which the police had was of a highly educated middle-class person, therefore they let go a suspect who smelled of "*Nebur Tel*" (cheap lemon scented hair oil) and dirt. Later we, the readers, come to know that, that very person was *Sabyasachi*. He fooled the police with his olfactory disguise. The reason was that the police had a prior constructed olfactory image of an educated middle-class person as well as of a "lower-class individual" and *Sabyasachi's* olfactory image conformed to the lower-class identity. Here the police reflected the social construct about olfactory images of different classes or groups.

The question here is not whether different classes, religions, castes smell different rather they are socially expected to smell different. Each group has a specific olfactory position in the social hierarchy. Olfactory construct and social construct go hand in hand. People who deal with ghee, sandalwood, myrrh, incense, and flower– all fragrant materials are Brahmins– generally situated at the top of *Varna* hierarchy. In contrast people who have to deal with dead bodies, excrement, dirt etc.– all foul objects- are the untouchables generally situated at the bottom. Thus, smell can be used as a significant tool to uncover social realities. In this paper I will explore the connection between olfaction and social inequalities, specifically the relation between olfactory construct of different groups as well as their social and moral constructs. Due to the limitations of space, here I will mainly focus on class, caste, and social mobility in relation to olfaction. The process of smelling is not just a biological one but also carries social and moral connotations. The fragrant/foul dichotomy represents the moral binary of good and bad. Anthony Synnott puts it in this way, "Odor is a significant component of our moral construction of reality and our construction of moral reality (Synnott, 1991, p. 190). This paper is based on literary sources and in-depth interviews conducted among the middle classes of *Kolkata*. Although the findings might not be generalized and I

completely acknowledge the role of other senses, however through this paper I will emphasize on this fact that the “social question is also a nasal one”.

Olfaction and occupation

“That we smell the atmosphere of somebody is a most intimate perception of that person” (Simmel, 1908/2009, p. 578). This remark from George Simmel is significant as in our everyday life we do sniff out and get to know about each other. Often, we do know about the occupation of a person through our nose. Smell of fish denotes fishmonger, a person who sells, cuts or does something associated with fish. A spice seller can also be identified through her or his olfactory atmosphere.

“Well, I... or we don’t get it but people who come in proximity gets to know and remark about smell of spices emitting from us” (This was a part of my interaction with a spice seller). So, olfaction can provide an identity to certain groups and gives information of their profession to others. Actually, smell of those objects with which a person works in his/her everyday life can and often do leave an olfactory mark on that person. It is likely that fish, spices, milk, meat, sweets as well as excrements, carcass, skin of animals, dirt etc. definitely put an olfactory stamp on persons working with these. Thus, all these occupations can be smelled and in turn people associated with this receive comments, gestures, refusals, or acceptances depending upon their olfactory and hence occupational positions.

“In the rainy season”, the woman began, “it is really bad. Water mixes with the shit and when we carry it (on our heads) it drips from the baskets, on to our clothes, our bodies, our faces. When I return home, I find it difficult to eat food sometimes. The smell never gets out of my clothes, my hair. But this is our fate. To feed my children I have no option but to do this work” (cited in Thekaekara).

Thus, the smell of excrement will affect everyday life and have an impact on social interaction of people associated with this kind of profession. So, like occupation olfaction is also social. Rather than starting from occupation I would flip the argument and say is it the olfactory hierarchy which denotes occupational hierarchy. Just as each occupation has a specific position so as each olfaction in the social hierarchy of class and caste when a person is not even engaged in his profession still then his smell can provide knowledge about his occupation or if the smell is not identifiable to others, more information about his occupation will lead to olfactory and social construction. For example, smell of dirt or excrement may denote sweeper or toilet cleaner or in case of olfactory absence mere information about the profession may lead to social expectation to stink. Thus, the fragrant/foul divide is not just an olfactory construct but also a social and moral one. Whether lower-classes or castes smell different or not they are socially expected to smell different.

Smelling inequalities: Caste and Class

“From exhalations I learn much about people. I often know the work they are engaged in. The odors of wood, iron, paint, and drugs cling to the garments of those that work in them. Thus, I can distinguish the carpenter from the ironworker, the artist from the mason or the chemist. When a person passes quickly from one place to another, I get a scent impression of where he has been— the kitchen the garden or the sick room” (Keller, 2006, p. 181).

Objects are perhaps far more powerful than we usually think. Each object has a specific smell which envelops the person working with it, thus, giving the person a distinctive olfactory identity. Therefore objects, occupation and olfaction help to construct a person’s identity and this trio is so interlinked that often a hierarchy of one leads to the hierarchy of another. This hierarchy can be traced within class, caste, and other areas. Incense, myrrh,

ghee, and flower – all these are usually fragrant. People who deal with these are Brahmins – generally situated at the top of the Varna hierarchy. They are considered as the purest and fragrant group. The rituals they perform for example the *Zagya* (যজ্ঞ) is fragrant. The smoke which emits from it is believed to reach heaven – to the gods – is a scented one. As if god himself only accept scented materials and therefore god, the process to connect with him and the persons who are establishing that connection with him all are fragrant. In contrast, people who have to deal with dead bodies, excrement, dirt, skin of dead animals, etc. are regarded as foul. They are the untouchables; the activities they do and the objects with which they work are considered impure and polluting. They are the “stinkers” and usually situated at the bottom or often outside the Varna hierarchy.

Prescriptions and proscriptions associated to the caste system are often expressed in sensory terms. Certain food, beverages, (varying with a great degree from raw to cook) are permissible to Sudras and untouchables but are strictly prohibited for Brahmins and other higher castes. Second, the very term untouchable denotes prohibition about physical proximity for higher groups. Even sometimes stepping on the shadows of an untouchable was regarded as polluting for a Brahmin. Likewise smell also becomes an area of segregation. The seriousness of the issue and the importance of smell is quite evident as Brahmins are not allowed to drink or eat some food or beverages, they are not allowed to smell them either. Although the degree may vary but eating and smelling were both considered as sins. According to *Manusanghita*, “Making a Brahmin cry, smelling liquor or substances that should not be smelled, cheating and sexual intercourse with a man– tradition calls these sins that cause exclusion from caste” (Mc. Hugh, 2012, p. 26).

The significance of smell is articulated in the above lines as smelling of proscribed substances was put into equal footing to harming a Brahmin or cheating someone. In ancient civilization as well as in modern societies certain occupations are segregated due to olfaction (along with other factors). Domes, leather workers, sweeper, toilet cleaners were often pushed outside the city walls or outside smellable range of the royal court and residential area of the upper and middle classes. The crematorium, leather workshop or factory were and are situated at the corner or sometimes at least at a fair distance from the main city area. The “*Methor Basti*” (slum of toilet cleaners) of the T.B hospital in *Kolkata’s Jadabpur* was at the farthest corner of the hospital area. However, expansion of cities is pushing them farther away. Nevertheless, point here is the urban planning is also an olfactory planning. So certain occupations, spaces and objects associated to those and above all the people involved in are regarded as unsmellables.

“One day I was working in my bank. I saw a lady standing in a queue in front of my desk. I did not look twice at her. After a while I got a mild pleasant smell and when I looked up, I saw her standing near me. The fragrance was classy my earlier impression got transformed.”

This was the reaction of one of my respondents. Like occupation or perhaps from occupation classes are also being smelled. The substances with which a person work, his place of residence and work might be suggestive. But it is above all the social construction of his and his occupational smell which is the point here. Class stereotypes are often expressed in olfactory terms. For example, George Orwell puts it in this way “the lower-class smell”. He again remarked, “I don’t blame the working man because he stinks but stink he does. It makes social intercourse difficult to persons of sensitive nostrils. The matutinal tub divides the classes more effectively than birth, wealth or education” (Orwell, 1937, p.161, cited in Synnott, 1991).



Each person has a distinctive smell but in this paper the focus is on their group identity. Lower classes are often marginalized as stinkers or considered as the foul classes while the upper classes are regarded as fragrant. The upper class, in most literary creations is always portrayed as the fragrant class. Kings, queens, and aristocrats are always believed to emit a rich aroma, consume aromatic meal and the atmosphere is always scented. In *Banvatt's Kadambari* there is a vivid aromatic description of the royal bath. Fragrance is not just a part of the preparation or the atmosphere of the upper class, rather sometimes fragrance becomes their identity. For example, Draupadi was regarded as *Nilotpalgandha* or *Padmagandha*. This is not just a part of Draupadi's beauty or status, it becomes her identity. Thus, during that time period *Padmagandha* meant Draupadi. Similar depiction can be found of Rajput queen Padmini.

In contemporary period there was a proliferation in the use of deodorants and perfumes in everyday life. This seems to give the impression that middle-class and upper-class bodies are always perfumed bodies. They are not allowed rather they do not allow themselves to smell bad. Just as lower classes are portrayed as unsmellables, higher classes are and should be smellables. This create an olfactory cage for the upper and middle classes as they cannot set free their natural smell since those are socially undesirable. In contrast lower classes are portrayed or rather stigmatized in terms of their physical or natural smell. By this I do not mean that lower classes smell bad rather they are marginalized more in terms of their alleged, perceived or symbolic smell. Brill observed: "On the basis of reactions to forty-three different odors, respondents 'dislike most' the odor of perspiration... this was not only because of its very sour smell, but, because it was associated with people of the lower-class (Brill, 1932:40, cited in Largey and Watson, 1972).

The social construction is such that perfuming is seldom effective for lower classes as Pollord (1957) observed, "If they did not stink they would not have to cover themselves with perfume" (Cited in Largey and Watson, 1972, p. 1025). Thus, olfactory social construct for class is in the following way: Class prejudices are equally supported by imputations that those of the lower-class are "foul smelling and must be avoided" (Cited in Largey and Watson, 1972, p.1025).

Social, Moral and Olfactory Construction

Constructs in olfactory line informs and is informed by social and moral construction "olfactory appreciation, positive or negative is also constructed not only by personal memories but also by specific teaching and training, by parents and by experts. We are socialized into what our culture considers to smell fragrant or foul and into nasal 'taste'" (Synnott,1993:188). Social construction of smell varies from culture to culture and in terms of race, ethnicity, class, religion and so on. What is considered as fragrant or foul may and does vary but distinction of good and bad smell exists in a specific way across and within cultures. We may think and judge through our physical nose but we definitely think and judge through the social nose. *Shutki* (dried fish) is a delicacy and considered as a delicious dish in some cultures (i.e *Chattagram* in Bangladesh) while to many other Bengalis, let alone the question of others – the very smell is utterly unacceptable – there is no question of eating.

Just like a physical and social expression, smell also has a moral and symbolic representation. Referring someone or something as smelling divine or sweet or stinking carries moral constructs. "Description is prescription. The aromas are converted from physical sensations to a symbolic evolutions" (Synnott, 1993, p.191). When we refer to someone as stinker or something as foul, it might be an olfactory remark but often it is also a moral

judgment and a symbolic presentation of self. Shakespeare made us aware that “we think through our noses” and so Hamlet sniffed out that, something is rotten in the state of Denmark. He again remarked, “I doubt some foul play”, would the night were come! Till then sit still my soul: foul deeds will rise” (Act I scene II). In construct what is considered as good is fragrant. As Keats remarked, “Fragrance is truth and truth fragrance”. In the Buddhist Dhammapada it is said, “...smell of good people goes against the wind: the good man diffuses smell to all directions” (cited in Mc. Hugh, 2012, p.74). In *Buddhadev Guha's Kojagor*, a high-class person refers to his colleague as “*badbu*” or stinker as a slang (1984, p. 266). Thus, social, moral, and olfactory constructions are so interconnected to each other that often one leads to another. Agreeing with Synnott I argue what smell good is good or “what smelled bad is bad” – a social construct. But the story does not end here as in turn what is good smells good and “what is bad smells bad”- is a moral construct.

Smell and Social Mobility

Social Mobility is interlinked with olfactory transformation. As smell becomes an area of class or caste hatred, it also becomes a sight or medium of upward mobility. For example, in Mahabharata, *Satyabati* (daughter of the fisherman community) was regarded as *Matsyagandha* (smelling of fish). Later living with *Parasara* (a great scholar and father of Vyasa) she became *Yojanagandha*. Afterwards she was married to King Shantanu and her fragrance became a legend (*Yojanagandha* means someone whose fragrance travels miles). Here *Satyabati's* olfactory transformation denotes her upward social mobility. As there is a transformation from an objective ‘lower-class’ occupational smell (*Matsyagandha*) to a subjective, individualistic, unique upper-class fragrance (*Yojanagandha*).

Smell is also linked with downward social mobility. For example, there are multiple explanations about why the Tagore family became downgraded from Brahmin to “*Pirali Bamun*” (a lower status within Brahmin). One such explanation holds the view that one of their ancestors had to smell beef resulting in degradation of the family. Although he did not eat beef, smelling and eating both were considered as sin. In everyday life one can also trace efforts from lower classes to deodorize and in some cases even fragrantise their bodies or spaces. Along with other factors this olfactory claim also becomes a claim to upward social mobility.

Conclusion

As smell is ubiquitous and a lifelong process so, sniffing will continue. But let me conclude with an invitation to all my readers to think through their noses. Because- “Odor is many things: a boundary marker, a status symbol, a distance maintainer, an impression management technique, a school-boys joke or protest and a danger signal – but it is above all a statement of who one is. Odors define the individual and the group” (Synnott, 1993, p.18).

The question ‘who one is’ is a crucial one for the person himself as well as for others who are perceiving him/her. So far philosophy, has dealt with this in various ways. Perhaps the perception of olfaction is a novel one. In this paper I have focused on the relation between smell and group identity. While doing this I acknowledge that my writing on smell is not devoid of my middle-class male biases along with other ones. Moreover, due to limitation of the space, my focus was specific on occupation, class, and caste and I might be sketchy in my discussion. This study is based on literary sources and data gathered from in-depth interviews. Due to limitations of time and funding I have mainly interviewed people of middle-class background of Kolkata. Therefore, this paper will largely represent the middle class view. In addition, I acknowledge that smell perception may vary, according to region, time, space, and

culture. Different parts of India and the world address olfaction differently. Thus, this study does not claim generalization.

Although this paper particularly focuses on issues of occupation, class, and caste in relation to olfaction but the role of smell is omnipresent. For example, olfaction also contributes in the construction of gender, space, religion and other areas. A girl child is often described as “sweet smelling” or “smelling like a rose” but in the case of a boy there is an olfactory absence. Women are often depicted as fragrant, having an attractive scent. In *Bankim Chandra Chatterjee's 'Durgesh Nandini'* both the princesses *Tilottama* and *Aesha* are portrayed as fragrant and in each case a floral analogy is being used. Definitely each of these flowers are scented ones – a spring jasmine and a lotus. While in case of men, if there is not an olfactory silence, then there is a picture of sweaty smell. Smell of sweat is otherwise undesirable but in this case it is symbolically represented and glamorized as a sign of hard work, bravery, conforming to the “bread earner role” and as something “manly”.

Thus, there is a significant relation between smell and inequality. Smell can be used as a medium to exercise inequality and marginalized certain groups as well as it can be used as a tool to uncover, underline inequalities in societies. There exists an inequality among smells and social inequalities can also be sniffed out. The good-bad, desirable-undesirable, or higher-lower, categorizations can be enriched with another one with that of smellable unsmellable. Thus, I will come back from where I have begun, that smelling is not just a biological process but also a social and moral one. The nose is also socialized and smelling is also socially trained. This becomes a curious fact in “Sociology of Knowledge”, and one must respect one’s nose because ‘the nose knows’.

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The Engendered Outlaw

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Abstract

Femininity embodies a group of given physical, psychological, behavioral patterns and role expectations that exist in binary opposition to anything masculine, 'naturally'. Mainstream, alternatively malestream, criminological literature analyzed the pursuit of crime predominantly as a male activity. Such is the rhetoric that the idea effectively labels women 'normally' as conformists. Statistics worldwide justify this position by pointing to the fact that male criminals far outnumber female offenders. The above-mentioned common ideological exercise finds legitimacy in such scientific records. The perpetual consensus also explains women to be engaged in less violent crimes and the only crime that women have been held guilty of at large is prostitution (barring all other sexual crimes). News reports in contemporary times repeatedly projecting women accused of sexual and violent offences produced unusual tension and discomfort amongst masses. This probably owes to the fact that such incidents unsettle the idealized notion of women as passive, tolerant and care giving creatures. The present essay tries to look at how culture plays a pathological role in perpetuating some definite forms of domination and its undercurrents especially in perceiving crime and culpability. It investigates literature that informs women and their 'offensive' criminal connection. The following study is an explanatory one which exclusively rests on secondary data analysis. For this I am indebted to Priyonath Mukhopdhyay's Darogar Daptar. In this connection, an interrogation into the idea of double deviance that criminalized women often are made to bear for violating biological and social norms will also be attempted.

Keywords: *nature, culture, women, crime, domination*

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Introduction

Crime being an endemic social fact, '... the general unconcern with the potential deviance of approximately half the members of any human society is surprising', held Heidensohn (1968, p.160). Women's association with crime is attributed an additional layer of deviance- as something unwomanly and abnormal. Crime is attributed a masculine nature, 'naturally' falling outside the domain of any woman. A meagre women prison population across the globe, to some extent, has justified the idea that women do not generally commit crimes. This has resulted in this area to remain less studied and validated their relegation as 'double deviants'. More often, our culture that specifies normative gender behaviour validates such essentialism on biological grounds. A woman, for them, is born to be a conformist. It does not make any sense considering them while studying deviants/criminals since an act of crime means challenging predetermined norms and assuming an alternative standpoint. This certainly is not the



prerogative of women who are more prone to be conservatives. Thus women who transgress legal boundaries become 'double deviants'. They are held to have profoundly contested their biological identity by jeopardizing these societal expectations through such abnormal stance.

Criminology and feminism

Criminology, as an academic field studying the prisons, criminal justice system, and their overall effectiveness in the prevention of crime, originated in the 18th century. From the outset, it showed hardly any concern studying women either as offenders or as victims. It was in the works of the Italian criminologists Cesare Lombroso and William Ferrero that one finds their mention for the first time (1897). They attempted to identify the criminal through certain bodily features (height, weight, skull dimension etc.) which are characterised as less evolved and essentially primitive. The theory of a 'born criminal' rejects the significance of social precursors or even the legal definition of crime rendering them useless while studying criminal behaviour. Lombroso instead gathered data about male and female offenders and studied certain physical patterns that he found to be more correspondent to their primitive versions. In this work Lombroso and William Ferrero attempted to distinguish 'good', noncriminal women from the 'bad', criminal lot and set out to describe this in terms of atavism. However, the samples corresponding to female offenders did not verify his presupposition extensively. This was simply because women were naturally less evolved than men. Hence the criminal folks in them did not show any remarkable degeneration than the morally inclined ones. These atavistic women substitute the arena of 'normal' crime by prostitution. They also conceded that the 'born criminals' in women bore masculine features from the previous epochs and were much more ferocious in all respects from their male counterparts. This concluded that criminal women were more masculine than they were feminine and inherently pathological. Following this tradition there were yet other theorists who defined female offenders in such a sexist manner. Otto Pollak (1950) assumed women were committing as many crimes as men. However, they are inherently capable of concealing their offense and hence are good at deception. They are grossly underrepresented in the criminal population due to reasons such as women's efficiency at concealment, male chivalry etc. He argued that their deceitful nature stems from their domestic roles as well as sexual passivity. Adding to the biological dimension of Lombroso's theory, Pollak commented on psychological and sociological factors of this aspect too.



The rarity of women offenders and the culturally-laden analysis of their criminal behaviour actually reinforced the belief that they normally lacked criminal tendencies. That was essentially their biological nature and any departure from that would mean abnormal. Until the feminist interventions, scientific criminology happened to couch views of either types- a wilful omission of females as subjects and in the rare exceptions where it occurred, they were mentioned as sexual perverts or anomalous beings bearing pathological semblance with men. The criminal question in Criminology has been approached by studying men, as criminals generally meant male criminals (Naffine, 1997). Thus, ignoring the gender question in crime and criminals altogether. There was no recognition of the need of the inquiry as to what it is about men that qualify them predominantly to be studied as criminals which simultaneously justified a careful exclusion of women from such studies. It has been propagating theories of crime with men not only as criminals but as experts too. Criminology was as much an androcentric discourse as was the other arenas of knowledge building. Feminist intervention into criminology from 1960s' onwards largely opened up the ground for thinking and theorizing about women. Carol Smart, Francis Heidensohn, Allison Morris, Loraine Gelsthorpe, Pat Carlen- are to name a few who first challenged this positivist criminological tradition that advocated objectivity and kept women out of the purview of its discourse.

Heidensohn (1968) pointed to the tendency of studies in her days that persisted concentrating entirely on the deviance of men. This for her is 'remarkable' and reveals about the academic concerns as well as the social structure. She argued that more often women's deviousness is represented as a sick behaviour and their mental sanity is put to question. She also examined the existing literature (Lombroso. Pollak and the neo-functionalists) on female deviance and found that they attempt to explain it implicitly through the social structure and the role differentiation in it based on sex. Heidensohn remarked that sex role is an important determinant when it comes to analyse the causes of crime. She insisted on expanding the field of sociology of deviance to explore all deviant phenomena. In the following years there emerged a group of theorists who encouraged and deliberated studying women as subjects and their inclusion (as offenders and victims both) in the field of crime and deviance.



Feminist criminology also questioned the notion of objectivity as a governing principle in conducting scientific research. Objectivity meant keeping the researcher and her position/understanding out of every step concerning scientific research. It should necessarily reign free from any ideological pursuits and political influence as such. However, feminism held that this claim to neutrality is far from the truth. Knowledge is socially situated, and hence is influenced through the position of the knower (Sandra Harding, 1992). This is apparently clear in the traditional criminologists' perception of women. It is likewise responsible for ignoring the gender question in criminological literature that results in viewing men as simply criminals and yet not recognizing the inherent maleness constitutive of their identities. Additionally, it somehow alludes to a cultured tolerance towards the deviance of men and corner their female counterparts. Naffine (1997) argued, 'Criminologists had not considered the effects of their own biases and preconceptions on their work: on what they chose to do, how they did it, and what they made of it.... If criminologists and members of the criminal justice system are to deal with women with proper scientific rigour, with true objectivity, then they should document their subjects properly using the scientific methods which largely have been reserved for the study of men.' Hence, objectivity so to say, can be pursued only through the retention of consciousness regarding one's social position. Women because of their marginalized position in society develop perceptions of the system that men usually are unable to fathom. Hence, their knowledge and lived experience instead of being excluded should be included in research endeavors. This is standpoint empiricism that Harding terms as "strong objectivity".

Sumanta Banerjee brilliantly talked about the crimes that colonial Calcutta witnessed in the 19th century in his *The Wicked City: Crime and Punishment in Colonial Calcutta* (2009). He dedicated a chapter there, especially to the women criminals, referring to them as "underworld heroines" and narrated the trajectories of their lives while critically pointing to the discourse that revolved around this. He argued how the inseparability of crime and masculinity had cast such an ominous spell for lawbreaking women to bear the burden of masculinized identities. Women who break laws constitute a 'special' group altogether who cannot be categorized as 'women' anymore. The police accounts and other writings of that time were baneful and preposterously described them as bearing masculine features, evident from the following statement:



‘Contemporary Bengali chapbooks, as well as memoirs left by police officers, abound with descriptions of such women who are invariably painted as dark-skinned, huge and muscular, always chewing paan and smoking beedis, spewing abuses and behaving like male hoodlums’ (Banerjee, 2009, p. 279).

Banerjee also showed how 19th century police files in Calcutta were replete with instances demonstrating women’s monopoly in a single area of crime- prostitution. It was arguably a deviant activity that has been somewhat tolerated for a long time. It surely offends the moral chastisement aspect of a virtuous woman and makes her ‘despicable’ in that sense. However, it is also a sexual crime that manifests their perversion but does not challenge their subordinate position to men. It conveniently reduces women to their bodies and makes man its possessor, perpetuating women’s blunt sexualized image it once again proves the supremacy of man. Looked at it from such a perspective which, again is a dominant view, reinforces the victimization of women. Historically, women’s victim role has been glorified as her ideal position in society and an intrinsic quality that goes in her making.

The line of hierarchy expands from the world of gender to occupy the field of crime. Hence, certain crimes bearing a feminine nature ‘suit’ women, while others do not- they are preserved exclusively for men. One of the key reasons behind this idea is the denial of violence to women. Calm, nurturant and most importantly ‘motherly women’ have nothing to do with actions that churn out violence. The situation of a woman is strictly a private space and at the same time limited to it. It is inherently distinguished from all the features that constitute a man. It is debatable how likely are men to be treated by the criminal justice processes by indices, such as- marital status, presence of children, family background, as remains the case for women. These roles are as much true for men. However, men seem to be identified as public identities. Hence, their suitability to familial roles is not taken into account while passing a judgement. Anna Motz while outlining 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’ (Motz, 2001, p.3). They are assigned the role of guardians of honour and morality and, therefore, are destined to be natural conformists. In the following section we would discuss two 19th century women from Bangla crime narratives. They are



sourced from detective Priyanath Mukhopadhyay authored volumes of Daroga's daptar. The value constructs present in these narratives in not a very subtle manner describe how crimes by women find moralistic interpretation.

Case 1:

Trailokyo's story

Trailokyotarini- a young village girl from a poor Bengali Brahmin household was widowed at a very early age. She arrived in the city of Kolkata in her teenage years and was sold to a brothel at sonagachhi (a red light area in Kolkata). Her career as a prostitute began from there. A woman with brilliant charms, she was high in demand. In a short while, she became a rich woman with extraordinary luxuries at her disposal- a huge mansion, horse carriage, precious jewellery etc. However, tough times set in as soon as her age did not favour prostitution. She found her way into the world of fraud and deception to earn her livelihood. Trailokyo's introduction to this new business was made by a conman Kali babu. Gradually, she developed a romantic relationship with him and after his death adopted his son Hari.

An adventurous Trailokyo every now and then came up with new plans and tricks. She tempted young men from rich families inviting to her house offering sexual gratification. Once they approached her place, she served them an intoxicating concoction mixing alcohol and cigarette ash. Immediately after consuming the drink they would pass out and an opportune moment would strike.

She would rob off all money and valuables and leave them on the streets, abandoned. Out of shame and embarrassment these men could not afford to lodge an official complaint against this fraud. Next, she swindled gullible village-men looking for beautiful brides from the city of Kolkata with a particular caste membership. While she pretended to be the matchmaker, Kali babu would play family member to the prospective bride. She prepared prostitutes as her agents who would fake as brides and a false marriage would be conducted. The grooms, according to some caste rituals, were obliged to pay a lump sum bride-price. As soon as the marriage ceremony was over, they would set out for the groom's village on a train. However, during the journey invariably the bride and her relatives would abruptly disappear with the money and the



gold. While these means helped her sustain a few more days, investigations were initiated based on police complaints. Upon such police investigation Kali babu was held guilty and sentenced to death by the court of law.

After his death Trailokyo was in a great distress without any source of earning to support the insurmountable responsibilities of herself and Hari, her adopted son. As a mother, she aspired for him to have all good things and live a normal life free from the dark shadows of the crime. She decided to provide for his upbringing and education but was left with no legitimate avenue to do so. She again resorted to new ways of trapping people. A notorious fraudster got transformed into a relentless murderer this time. She hunted her old acquaintances, her fellow sexworkers from sonagachhi. Trailokyo made up tales of a spiritual guru and his magical powers to amplify wealth. She spread it out to the women at sonagachhi. Soon they were tempted to visit him. She insisted on wearing heavy jewellery at the time of the visit. She took them to a deserted location to take a bath right before the visit and then mercilessly drowned them to death as they entered the water. She usurped all these jewellery after killing these women. Several women went missing and gave way to suspicion. Somehow, her last victim survived to draw public attention to this whole incident and Trailokyo, for the first time, could not find an escape. Investigations began.

However, no sooner than detective Priyonath had taken charge of the case that she could be put in custody. Hari was used as bait to catch the cunning Trailokyo. Left with no other choice Trailokyo had to spill the beans. She confessed all her past deeds to the officer which was recorded and later presented before the court. The court rewarded a capital punishment. Trailokyo was a mother at heart and while moving towards her final destination she wished to ensure her son's well being. Anticipating the ordeal that her son would be faced with after her death, she requested Priyanath to look after him.

Case 2:

Suhagiya's story

Suhagiya hailed from the land of Rajputana. At the age of fourteen she was married off to Ramsundar. He was a small salesman and did not match the financial status of the bride's



paternal family. Also, Ramsundar was much older than her and a widower. The young girl was quite disheartened to know her father agreed to such a match for her. Despite her reluctance the wedding was held. Suhagiya, after trying hard for years, could not offer him a place in her heart. As a result, she decided to focus rather on the functional part of this marriage. She depended on him for her subsistence and in turn looked after his needs. Few years later she had a son from this marriage. This son was particularly inclined and obedient to his father.

Meanwhile, Suhagiya grew some acquaintances with people in the neighbourhood. One Vrajbhukhan was an especially good friend to Ramsundar. He and his wife were from the same village. They ran a little grocery shop there. They frequented each other's place. Vrajbhukhan was quite young compared to Ramsundar, almost the age of Suhagiya. Soon their conversations resulted in a good friendship and they grew fond of each other. Suhagiya realised that her liking towards this man was exceptional in a way that she never felt the same for her husband or any other man, so to say. Initially, though she was alarmed by this realisation, yet she was happy to have found him. Neither was she willing to sacrifice this connection. The husband used to leave for nearby villages for his work and sometimes did not return before a day or two. Vrajbhukhan visited her place and she sat with him at his shop for hours. She found the source of pleasure which was missing so far in her life.

One day, upon his return to home Ramsundar found his friend Vrajbhukhan and Suhagiya sitting at the edifice of the house chit chatting. He was readily annoyed at this sight and later scolded his wife for this unsober demeanour. It does not look good if a woman entertains another man at her house in the absence of her husband- he exclaimed. She sensed the caution and tried to defend her position as a loyal wife to her husband. This entire conversation was witnessed by the child. The meetings, thereafter, were continued surreptitiously. The child was vigilant of his mother's association with this man during his father's absence. He soon alerted Ramsundar about this 'nuisance'. Clearly, Suhagiya was put to embarrassment. She could not make up as to how to control her own child who was growing adamant and a threat to her coveted relationship. She had also earned a bad reputation in the village because of him. Henceforth, they decided not to see each other frequently and in the presence of a third person, especially the boy.



Another day, when her husband was away, they secretly met at an odd hour of the night to escape unwanted attention. While the child was asleep, they murmured in a low voice. In the middle of their conversation the child woke up from sleep to find his mother and a man sitting on the bed. Assuming him to be his father, he jumped up to his feet in excitement to embrace him. No sooner than he hugged the man from behind, he saw Vrajbhukhan's face in the faint light of the lamp. Astounded by this revelation the boy at once turned furious. Aggressively, he threatened to expose them. No loving gesture could distract him. Following his mother's bad temper the boy started crying. He screamed out to the neighbours to notify them about this ongoing 'nuisance'. Such extreme adversity made Suhagiya lose her sanity. She could no longer stand the hostility and the threat and decided to put an end to it. She ran to the kitchen, grabbed a sharp knife and slashed the boy's neck with it. The boy started bleeding incessantly and within moments he was lifeless in front of their eyes. This horrible episode did not end here. The revengeful mother dismembered a part of the boy's thigh and cooked it patiently with the wish to serve it to her husband, the father of the dead child. However, during the investigation of this case Suhagiya confessed everything. Burdened with intolerable guilt she lost the desire to live. She was sentenced to death upon judgement.

Analysis

These two characters though date back to the 19th century, they baffle us to disbelief even today. They had indeed very little in common apart from the fact that they had extraordinarily transgressed their gendered roles, lived in the same era and they were both mothers. Both of them were awarded the capital punishment. One for the well being of her child slaughtered many and the other killed her own child to save social embarrassment and out of an immensely accumulated hatred. Our first character, Trailokyo, exemplifies agency. Born to a Brahmin family and a widow at a tender age she aspired to become the master of her own destiny. She used the structure of the society to fight her adversities. The reason that drove her to commit crimes was financial security- as it generally remains in case of many deviants. A woman of exceptional intelligence- Trailokyo throughout had lived a life of a non-conformist. She trapped men using their vulnerabilities owing to sexuality, class, and caste. However, she victimised women too when in need. Trailokyo's story is not only a story of a deviant woman or even a ruthless murderer, but it also seeks to challenge the value constructs, the taken for granted



assumptions about women. She did not remain confined to the orbit of sexual crimes that women are associated with usually nor did she remain a mere accomplice to a man in crime. She targeted women and men alike when in need.

Amidst the forbidden roles assumed by her, she also chose the identity of a mother for herself. She loved, protected, fought for her child in a way that resembles the idea of an 'ideal mother'. Could she be called as one? The passive, chaste and pious image of a mother became jeopardized in association with Trailokyo. The text is replete with numerous adjectives to emphasise the ruthless criminal in her. Hence, the mother in her did not deserve much mention, it appears only at some crucial occasions in a rude, informative tone. An enchantress/a murderess/a woman of loose morals- she perhaps bore properties extremely unimaginable and 'unfit' to those of a mother. Nevertheless, the imposed idea of chastity could not deter her from being able to identify herself as a mother and she did not long for the patriarchal society to bestow her with legitimate rights. This love for her child was used to take her under the grip of the law.

Suhagiya reminds the Greek mythological figure of Procne, who killed her own son and served him for supper to her husband Tereus. The story of Suhagiya was narrated and explained as the dreadful destiny of a fallen, unchaste woman entitled as "*Maa na rakshashi?*" (a mother or a demon?)- with a clear emphasis on the latter. It is an account of an essentialist and misogynist perception that failed to take note of a number of significant factors at play. Hers is the story of a mother who killed her own son under the spell of love and lust for a man. However, it is a multi-layered narrative. She was confounded in a relationship that she never agreed to. The socialization process often trains women in roles that she is expected to play throughout- an obedient daughter, a submissive wife, and a sacrificing mother. As a daughter she could not resist the patriarchal verdicts. Married to a man whom he could never accept, she constantly struggled with her inert heart that refused to fall for him. The conflict she faced was broadly between two positions- how the society expected her to be and her own demands from life. However, the dilemma was she wanted both. Being a conformist, she obliged to comply with the standard norms for which she went through self-denial, at first.



The tension aggravated after her son was born. There emerged another man in her life. Now she was a reluctant wife, a mother by coincidence and a desperate woman in love. The latter collided with the former identities and she was caught up in a swamp. In her final testament one finds severe guilt and a sense of abomination towards her own. She thought of herself to be a demon to have killed her own child. However, she never conceded her love for the child. The child too was not much close to his mother, he was extremely drawn towards his father instead. His sense of loyalty to his father resulted in a rising hostility towards the mother. She also affirmed how prior to the fateful incident the boy appeared as an impending doom before her eyes hardly resembled her own child. In such cases, the often-used categories of mad/bad identifies her as fitting to the 'bad' group as there was no visible trace of insanity in her. The purposeful killing of her child was strongly motivated by the urge of fulfilling her own desire and staying clean in the eyes of the society, at the same time. The extra burden of chastity that a woman is compelled to bear resulted in her viewing herself as a 'fallen woman'. It was a combination of exasperation, fear, guilt, desire and distress. Suhagiya's fear of getting socially ousted took a toll on two lives. Dedicating a subtext that exemplifies Suhagiya's destiny as that of a fallen unchaste woman. This affirms the ideology that maintenance of order in society rests with women, particularly chaste women.

Suhagiya's impulsive act had its seeds laid in her past and a reaction to the conflicting demands of multiple identities. She had been a longstanding victim of situations imposed on her at the cost of her desires. The fact that there was no 'legitimate' avenue to reclaim and fulfill them caused her extreme bewilderment and her son became the sad victim of this accumulated frustration and anger towards the society. Suhagiya's case vehemently points to the fact that 'motherhood' is not a uniform idea and women are not naturally mothers in a way that society understands them to be. In her case it was merely a biological accident that was socially sanctioned. It is also worth noticing that the law which sentenced her to death based on her own testimony did nothing to penalise her partner with whom she had an affair. He too, was a married man and hence guilty of adultery. Nowhere was the question of his virtuosity raised. The chastity of a man is never a matter of concern, it remains undisturbed.



Conclusion

Gender, that is enacted through bodily gestures, postures, conducts, is far from being fixed and its subscription is renewed every day through performance, held Butler (1988). An act of deviance for women becomes a locus of agency directed against the established structure. However, this requires faculties that women, by the virtue of being women, supposedly would lack. The manufactured illusion of gendered identities- “an object of belief (Butler, 1988, p. 520)”- confronts a crisis through an act that instead of repeating the prescribed format clearly does something strikingly new. Social control which is very gender-specific have differential scopes and implications for different genders. Informal social control, i.e., the key tool for designing the woman (and man of course), very much according to the wish and culture of a patriarchal society- supervises the woman to instil specific qualities that are labelled as ‘feminine’ and woman almost inevitably conforms to this ‘illusion’ of femininity that becomes equally cherished to her. The dichotomy serves to secure the ‘good’ from the ‘bad’.

Trailokyo and Suhagiya are doomed to reinforce moral boundaries for ‘good’ women, to highlight the cultural affiliations and ‘save’ women from perishing. The virtuosity of a woman lies in her being sexually passive, submissive, and dependent on men specially for matters that require brains. A criminal, on the other hand, is unchained, ruthless, is empowered to violate and takes up moral agencies to deviate from formal and/informal strictures. Thus, the femininity of a woman always invariably comes in the way of her becoming a criminal. The compliance with ‘nice girl’ constructs, according to Fox (1977), has some functional roles in society. Beyond this eyewash is another agenda at work- ‘More than keeping women out of harm's way, the nice girl value construct also keeps women out of men's way’ (Fox, 1977, p. 817). It is intended to cover and naturalise a discriminatory and exploitative system. Hence, as it is argued by feminist scholars, women’s offending is considered a double deviance both from social and biological orders. Unfortunately, they are judged less based on the gravity of their crimes caused by the underlying broader socio-cultural factors and more on the basis of their departures from dominant discourse of gender.



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Problematizing the male in all women's societies in the feminist utopian fiction Herland, Mizora, Sultana's Dream and Purusanche Band (Men's Rebellion)

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Abstract

Utopias question prevalent social values, subvert existing norms and transform existing social beliefs. The narrative aims to engage the reader in a dialogue between social reality and utopian dream. Towards the turn of the nineteenth century, feminist utopias were being written in America, England as well as British India by women authors who envisioned alternative worlds to subvert patriarchy. Though writing from different parts of the globe these women took resort to similar means to create all women worlds, where women had their freedom and agency and could participate in the personal and public spheres as they liked, though they had to eliminate or remove the men by role reversal, in order to bring about such a society even in their imagination. My paper aims to make a study of the position of the male in all women societies, the methods used to eliminate or remove them and the purpose it solves in Charlotte Perkins Gilman's Herland, Mary Lane Bradley's Mizora, Rokeya Sakhawat Hossein's Sultana's Dream, and Purusanche Band (Man's Rebellion) by Girijabai Kelkar. This paper further argues that separatism doesn't solve the problem of patriarchy but it was essential as a strategy to engage the reader in the demand for equality, autonomy and selfhood, and to reshape the conventional ideas of gender and the masculine/feminine binary opposition.

Key Words: *Utopia, Feminist Utopia, personal and public spheres, patriarchy, separatism.*

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In the fin de siècle of the nineteenth century, women in America, England and even British India were writing feminist utopian fiction to create imaginary worlds where women could be themselves in an attempt to resist patriarchy by systematically eliminating men or by role reversal. Though these writings are from different parts of the globe and portray culturally diverse societies, the societies they create and the measures they use are similar in many ways.

Literature has always been used to assess, contest and propose social change as a form of intellectual activism, Radical feminist and environmentalist, Lierre Keith says: "The task of an activist is not to navigate systems of oppressive power with as much personal integrity as possible; it is to dismantle those systems."¹ That's precisely what feminist utopian fiction has been trying to do by creating worlds or societies that are free from patriarchy mostly by removing men or a deliberate role reversal to drive home the message as in Charlotte Perkins



Gilman's *Herland*, Mary Lane Bradley's *Mizora*, Rokeya Sakhawat Hossein's *Sultana's Dream*, and *Purusanche Band (Man's Rebellion)* by Girijabai Kelkar¹.

Claeys describes utopia as a society that projects a "psychological aspiration of hope for a better state of existence in this life or elsewhere." Writers have mulled over its possibilities down the ages.²

However, the idea of utopia and the writings that project it are full of paradoxes. Thomas More's *Utopia* (1516), the book that gave the term for this genre, is based on inherent contradictions in its name which may possibly mean both eutopia (the good place) and outopia (no place). Again, one person's good place is not necessarily another's it may be a dystopia for them. (bad place).

According to Peter Ruppert utopias question prevalent social values, subvert existing norms and transform existing social beliefs. The narrative aims to engage the reader in a dialogue between social reality and utopian dream. The process is initiated by an understanding of contradictions and disparities: the gap between social reality and utopian possibility, the dichotomy between "what is" and "what might be" or "what ought to be," the disparity between history and utopia.³

Critics of utopian literature or lesbian or feminist separatist groups often perceive the peaceful existence in utopia as controlled by totalitarians and the removal of certain classes, genders, citizens, or practices of eugenics and cultural homogenization as vicious measures. In this research paper I propose to analyse the measures feminist writers use, to subvert patriarchy either by excluding men from their utopian visions or by role reversal and discuss the need for inclusive utopias that project realistic gender just relationships.

Moynihan made a study of Charlotte Perkins Gilman's thoughts on why women's accomplishments were necessary to give a holistic picture of civilization, she argued that throughout history women's accomplishments and contributions to civilization, have been undermined owing to an androcentric culture. According to Gilman women constituted half of humanity that was underdeveloped, and it was imperative to develop them to prevent the deterioration of the human race.⁴



So, the instinctual motivation in imagining alternative societies to counter patriarchy that oppresses and marginalizes women, was to imagine its opposite, in narratives that remove, eliminate, desexualize, or segregate men rather than depict harmonious cohabitation between the sexes and social collaboration with a few exceptions such as in 'My Visit to Utopia' by Elizabeth T. Corbett.

This paper argues that separatism doesn't solve the problem of patriarchy but it was essential as a strategy to engage the reader in the demand for equality, autonomy and selfhood, and to reshape the conventional ideas of gender and the masculine/feminine binary opposition.

Feminist writers have tackled patriarchal dominance by envisioning a future where patriarchy has been subverted and men are absent or occupy subservient roles. Christine de Pizan's *The Book of the City of Ladies* (1405), is one of the earliest known visions of a feminist utopia, wherein women live in a city of their own, removed from men. *The Book of the City of Ladies* or *Le Livre de la Cité des Dames* (finished by 1405) was written in response to Jean de Meun's *Roman de la Rose* popular as a document of courtly literature and romantic love as well as for its misogynist content. Pizan creates an allegorical city of ladies to counter Meun's misogynist statements about women. She resists and upholds the case of women by collecting information about famous women throughout history. Then she puts them in the City of Ladies, which is actually the book. Pizan uses each historical woman as a building block for the walls and houses of the city she builds as well as for her thesis. By the addition of each woman to her city, Pizan builds her argument of women as valued participants in society and champions the cause of women's education.

Mary Lane Bradley in *Mizora* creates an all women world, considered to be the "first significant all-female utopia written in the United States" ⁵*Mizora* (1890) is an important precursor to Charlotte Perkins Gilman's *Herland* (1915), Sally Miller Gearhart's *Wander ground*, (1978) and other utopian writings envisioning woman only worlds from where men have been excluded as a threat to their happiness. ⁶

Mizora is an all-female world that has successfully removed poverty, disease and crime through the use of science. The tale of this peaceful utopia is narrated by an accidental visitor, Vera Zarovitch, a Russian aristocrat exiled to Siberia for her political views. She bribes her way out of prison and tries to reunite with her family but fails and through many



adventures, travelling alone in a boat finds herself in this beautiful land at the centre of the earth.

Like visitors to utopia, she is initially resistant but gradually comes to terms with this land superior to her world back home. Mizora has only one hierarchy and that is based on intellect, education is free and compulsory up to the age of twenty-five. Some women are richer than others having made money through their business enterprises, and certain professions like teaching are better paid than others but in general no one is poor. Women with lesser resources come together for a shared living where they can get to use beautiful gardens and grounds. Labour is an essential duty of all citizens, no one is to sit idle, though hard menial labour such as floor scrubbing is relegated to machines. Mizorans are focussed on health and wellbeing so much so that the cook happens to be a qualified Chemist and earns the respect of all.

Vera is overwhelmed by the youthful appearance of the blonde Mizoran women and the beauty and joy of the Mizoran world. There is no religion, respect for science and nature comes closest to divinity. Mizorans do not kill to feed themselves, instead meat is produced artificially in the laboratory and research is on to produce fruits and vegetables likewise which have been modified to give their best produce through the use of science. However, Vera is perturbed by the complete absence of men and after a few years stay, probes to find an answer.

Mizora's distant history of 3000 years seems similar to U.S.A, there was an uprising against an aristocratic power and a new liberal government was formed with representatives from among the people but the power to vote was limited only to the men. Soon there was a civil war over the legitimacy of slavery and a former General became the President but the govt was scandalized and became fraught with corruption, herein ends the similarity with the history of U.S.A. All attempts to create a monarchy failed, the government was dissolved and it was followed by more wars that lead to the demolition of the male population. At last, the women came together to form a new government excluding men from participation in the coming hundred years by which time they became extinct. Though the narrative doesn't let us into the details of this change, it is clearly stated that the women discovered the Secret of Life, that enabled them to reproduce without men and so they decided to let the male race die out. After men they eliminated the supposedly inferior "darker races", along with other



"coarse" human types who were weak, stupid or evil by prohibiting them from procreating in order to weed out these traits from future society. With the help of science, they eradicated disease and all that Vera gets to see is a beautiful land with blonde women, glowing in their health and wellness though it had a violent past to pay for it, like the shadow beneath the lamp that illuminates. *Mizora* can very well be called racist as there is no place for coloured people, not even women, though the inherent violence in such eugenics is not explicit, it is palpable in the absences that dominate the utopian beauty of the people and land.

Gilman's *Herland* (1915) has striking similarities with Bradley's *Mizora* in being all female lands, with the female inhabitants being physically strong and beautiful, the primacy given to motherhood, shared upbringing of children in their best interests though Gilman shows things from the male gaze and Bradley had a female narrator. *Herland* is the second book of Gilman's trilogy *Moving the Mountains*, *Herland* and its sequel *With Her in Ourland*. *Moving the Mountain* (1911), depicts a socialist utopia of both the sexes over a period of thirty-years, when "women woke up" to their issues and their power to bring about social change. In a heterosexual society Gilman tries to work out things by changing the men to suit the needs of women and raises eyebrows, as John asks Nellie "you women are trying to make men over to suit yourselves?"⁷ She replies "Yes. Why not? Didn't you make women to suit yourselves for several thousand years?" He probes further about the fate of those who refuse to conform, to which Nellie replies, "we dealt very thoroughly with them. . . . Hopeless degenerates were promptly and mercifully removed. . . . Perverts were incapacitated for parentage and placed where they could do no harm. . . . Many proved curable, and were cured"⁸

In the second book *Herland*, Gilman removed men completely to give full play to the possibilities for women, something she couldn't do in *Moving the Mountain*. However, as the narrator is male contrary to other utopias, the two sexes are opposed to each other right at the beginning as the men oppose themselves to the women culturally as they are used to male domination, whereas Herlanders, though descended from harem women, have grown up in a society where they do not depend on men for adventure or civilization. The Herlanders, startle the three explorers' expectations of "femininity." They sport shorthair, and are dressed comfortably in clothing that allows them freedom of movement in sharp contrast to the corseted American and British women of the nineteenth and early twentieth centuries.



The women of Herland have not been with men and defy the expectations of the explorers: "They don't seem to notice our being men . . . They treat us . . . just as they do one another. It's as if our being men was a minor incident" ⁹

Herland women are independent, strongly built, tall and athletic yet calm; they are motherly and patient with their "barbaric" visitors. Their emotional lives are centred on the love between mother and child for they regard sexual love as a demeaning reversion, inferior to the love of mother and child. They admire children, not everyone can be a mother, only the finest individuals are allowed to procreate; they consider education as the primary responsibility of society, and in this manner ensure the prevalence of a refined, intelligent, and moral population.

Having imprisoned the male intruders, they go about educating them of the ways of Herland and try to understand the world beyond Herland through these men. Gilman takes this as an opportunity to show the real picture of U.S.A and critique it as it foregrounds the stark differences with Herland. The men of Herland had brought about their end by violence incited by them, 2000 years before the novel unfolds, most of them were at war when a volcano erupted, leading to a landslide that cut off the country on the hill top from the rest of the world. The men who had remained in the country were killed by the slaves, who "rose in revolt, killed their remaining masters even to the youngest boy . . . intending to take possession of the country with the remaining young women and girls" ¹⁰ Strangely the boys born to women after this violent incident didn't survive and Herlanders faced the fear of extinction. Here Gilman brings in birth by parthenogenesis, prevalent among insects, to keep the line of Herlanders growing, one woman gives birth to five women and the Herlanders descend from them in a similar manner. They keep a check on population to preserve their resources by allowing only a single child to a mother, only in rare cases are extraordinary women allowed a second child. Children are nurtured by skilled and trained mothers.

Gilman intended to show a world where women could reach their full potential as human beings rather than being confined to the private sphere of home, so she removed the men in an attempt to do away with the limiting and restraining influences. Though she attributes the removal of the larger male population to an accidental separation of the land, there is merciless killing of the rest and then as if nature resists by the natural death of the male babies who do not survive.

Robert Sparrow argues that feminist utopias remove men on moral grounds, to create worlds free from the ravages of sexual abuse, animal cruelty, war, violence and repressive inequalities.¹¹

Isabel Knight pins down three kind of gender transformations in feminist utopias: "monogendered," "gender-merged," and "dialectical androgyny." According to Knight in Gilman's *Herland*, which is a "monogendered" utopia, all the characteristics and capabilities necessary for the growth of humankind are attributed to women. Knight considers these kinds of utopias a creative outlet for female rage, but concludes: "The implicit message of the mono-gendered utopia is that the problem of gender is insoluble."¹²

There is another kind strategy used to show resistance to patriarchy in feminist utopian fiction as employed in "*Sultana's Dream*" (1905) by Rokeya Sakhawat Hussain and *Purusanche Band (Men's Rebellion)*(1913) by Girijabai Kelkar.

"*Sultana's Dream*" (1905) by Rokeya Sakhawat Hussain violates and reverses the existing hierarchy in 'Ladyland', the utopian space she creates in a dream vision, bringing women out in the open and putting the men behind veils, pushing them indoors by a ploy to which they readily agree to create an all women space benevolent for women.

In *The Interpretation of Dreams*, Freud warns his reader about the inherent danger of speaking "disagreeable truths" against authority... "If he (the author) presents them undisguised, the authorities will suppress his words...A writer must be aware of the censorship and on its account, must soften and distort the expression of his opinion."¹³

Contrary to her essays in Bengali where she vehemently attacks the injustice perpetrated on women in the name of 'pardah' and tradition, Rokeya effectively uses satire and humour aided by sex role reversal to hit hard her message and subvert patriarchy. Through a dream vision, when Sultana dozes off in her bedroom mulling over the condition of Indian women, her friend Sister Sara appears and takes her to 'Ladyland'. She is so overwhelmed by the peace and beauty of Ladyland that she is no longer shy at the realization that her escort is a complete stranger. She is inquisitive and probes the absence of men in the land only to be told that they are confined inside the 'Zenana' now called 'Mardana'; in Ladyland gender roles are reversed- it is a country where men handle domestic chores and women rule the country, are scientists, teach in universities and occupy all important public positions.



Unlike Gilman's *Herland* or Bradley's *Mizora* where men have been exterminated from their all-female fantasy lands, Rokeya merely reverses the hierarchy to make the oppressors feel a taste of their own exploitations, as men are compelled to live indoors, confined within the four walls of the house, their voices muted and their lives controlled, the narrative depicts "another world, and yet the same". Though the situations that are presented are imaginary, the problems are real.

Sultana's Dream projects men as inferior to women "...a man has not patience enough to pass thread through a needle's hole even." ¹⁴"Men... are rather of lower morals and so we do not like dealing with them," ¹⁵ said the queen of the 'Ladyland'. With the men indoors, the land is free of crime and epidemic diseases and educated women engage in developing the country with the help of science and technology, work in factories, laboratories and observatories.'Utopia' usually connotes an 'ideal' society that exists nowhere, Rokeya's 'Ladyland' exists nowhere, but it has been delineated as an 'ideal' land "free from sin and harm"; the citizens there are "...not subject to any kind of epidemic disease — nor did they suffer from mosquito bites...in Ladyland no one died in youth except by rare accidents."¹⁶ and all this was made possible because men were confined in purdah i.e., Rokeya has constituted men according to the demands of the matriarchal Ladyland.

The queen of 'Ladyland' believes women to be superior to men because, she says "We do not covet other people's land, we do not fight for a piece of diamond though it may be a thousand-fold brighter than Kohinoor, nor do we grudge a ruler his Peacock Throne." ¹⁷ This is, needless to say, a direct reference to the British plunder in India and an attack on the imperialists, it is to be noted that she doesn't even spare the Queen of the British Empire. So, it is clear that Rokeya attacks hierarchies in her fantasyland through the device of satire and humour created through role reversal, that appeals not only to the readers heart but also intellect and they are compelled to think over the hierarchical structure that they are laughing at. It makes them think that if the existing hierarchies were acceptable why are they laughing in the first place.

Unlike *Mizora* there is no violence used in bringing about this role reversal, rather women are able to do so by using their intelligence and belief in the power of science. The Queen of 'Ladyland' refuses to hand over some political refugees of a neighbouring kingdom and their King declares war on her land. The men go to fight and drive them away but are



outnumbered by the King's army and return defeated. Helpless the Queen summons the principals of the two women's universities to find out a way to defeat the enemy or she would commit suicide rather than surrender. The Principal of the University that had invented the device to store solar energy comes up with a plan but on a condition that at first the men must go into the 'zenana' for the sake of purdah, then the women would go to the battlefield. The Queen gives her consent and the men, tired from fighting, readily enter the 'zenana'.

The women go to the battlefield and direct the concentrated heat of the sun on the enemy that flees unable to bear the heat, leaving their arms and ammunition behind which are again destroyed by the heat. In this manner women not only defeat the enemy in a bloodless victory but also have the men safely indoors so that they can rebuild the country in a benevolent manner with the help of science.

The narrative says that all men, even sixteen-year-olds had gone to battle implying thereby that they all enter the 'murdana' but it is left to speculation what happens to the younger boys or those born here after. Again, it is not clear if the men and women continue to have their conjugal relations as prior to role reversal, it would have been interesting to see the role reversal in this area too.

Another utopian text that employs gender role reversal effectively is Girijabai Kelkar's *Purusanche Band*(1913), a five act play in Marathi translated as *Man's Rebellion*. Girijabai strategically uses humour and gender role reversal in a five act play to laugh at the patriarchal hierarchies without inciting the anger and censorship of the audience who were largely male while projecting the injustices and oppressions women had to endure in her times. The play has an imaginary location but it takes up real life concerns of the Maharashtrian women of the times, such as their need for higher education, financial independence, marriage, marital rape, rights of inheritance and maintenance, social status of women, 'nature of womanhood' and 'position of women' as discussed in the Shastras.

She situates her fantasy land at some place in Hindustan, ruled by King Sadhu Singh who was under the tutelage of a misogynist monk named Vikarananda. Sadhu Singh is misguided and prejudiced against women by the misogynist attitude of the monk who condemns women as 'the gateway to hell', the 'barbed fence around reason' and 'once man gets entailed in her coils, he can never escape the cycle of re-birth and never attain salvation'.



¹⁸ Vikarananda describes the relationship between man and woman as the keeping of a cobra and feeding it milk.¹⁹

The King is so instigated that he seeks a solution to the problem and decides to get his kingdom rid of the 'evil influence' of women and makes an announcement that all men would lose their jobs and professions if they didn't separate from their wives and himself becomes an ascetic, much to the chagrin of his Queen.²⁰ The men of his land barring one *sardar* (nobleman) Yashwant Singh, sign a contract, removing themselves from all kinds of association with the female sex and drives their wives out of their homes. Only Yaswant Singh declares that he will never separate from his wife on such a ground or sign such a demeaning contract and condemns the act of the rest, saying that only those who consider their wives as slaves would do such a thing, and chooses to give up his post as he holds his wife in great regard.

Interestingly in this text, unlike others it is the men who eliminate women from their land, what follows this elimination in the Kings' land is total anarchy and chaos. The men are unable to manage both household chores, children and their professional work or jobs, businessmen suffer huge losses as they have lost their potential customers i.e., women, meanwhile the shrewd monk has relieved himself of most of his responsibilities by manipulating the gullible King. Girijabai shows how men fail miserably at multitasking, the gardener of the royal gardens, upon being reprimanded by the King for the untidy gardens says, 'How can you expect a man who spends most of the night baking bread and looking after four children to work well throughout the day?'²¹ This dialogue generates laughter as a man utters it but it is something every woman does, manage their home and children and work though no one acknowledges or realizes the hardships involved.

On the other hand, the *puranika* (female preacher learned in the Hindu scriptures) Saraswati Devi, who is Western educated, motivates the distressed Queen to take up the leadership and responsibility of her female subjects, invoking the Gita where Krishna prepares Arjuna for the war as part of his duty. Saraswati along with Kumudini, another educated woman with feminist ideals brings the women together and they build universities and prepare the women for all kinds of work to run a kingdom. Women endure many hardships to counter the Kings orders that prohibited all sorts of tradesmen to have any



business with them and come out victorious and the women's land prospers, represented on stage by the appearance of coachwomen with whips and female soldiers in male dress.

The success of the women in adopting traditional male role in public demonstrates that given the opportunity women can do it and sometimes even better, thus nullifying the male argument that women were inferior. Saraswati Devi states, 'women [are]... equal... to men, and if there is difference to be found between the sexes it is merely one that nature has endowed us with.'²²

Girijabai's inversion foregrounds the fact that a world without women is deficient and disorderly, there are very few utopias/dystopias by men where women have been eliminated, though women have conveniently removed men from their utopian spaces to give a free play to their possibilities.

As Rokeya condemns women's lackadaisical attitude in *Sultana's Dream*, trying to drive the point that they have also been reluctant in raising questions and protesting against their own oppression, Girijabai through the men's rebellion also tries to give a jolt to women who have been complacent and confirming to tradition in an unquestioning manner. Janakibai, the wife of a Brahmin was an extremely traditional and devoted wife but when her husband signs the contract and just asks her to leave, she is embittered and says, 'Now your true colours are out. You are a fine man, indeed! What great depths in your love for your wife! What returns for the many years of seva [service] rendered to you!'²³ This incident changes her and she devoutly participates in all the women emancipation programmes undertaken by the Queen and her associates to enable women to become independent. While it takes a rejection for Janakibai to learn the facts there are many other women who were already sceptical of men's designs and fully enjoy their new found freedom and independence, such as the *malin* [gardener] who says,

See, we women work so hard, a lot harder than men do. I am the one who plucks the flowers and makes the garlands. Only when it comes to grabbing the salary and spending it on liquor, it is only this area that he (referring to her husband) specializes in. And if I protest, he beats me...serves him right. Now not only will I earn but I will keep it too. I will be rich enough to make my own jewels too.²⁴



These words generate humour but speak the truth on the face of men, which was quite a feat in nineteenth century India and made women ponder over their own lives. It was indeed ahead of her times for Girijabai to portray marital rape and raise serious issues of consent and question patriarchal ideas of ownership and right to a women's body in those times through an incident. The screams of a women rend the silence of the night when the policewomen in patrol arrive to find a man in her house who claimed to be husband but the woman argues that by the signing of the contract, he no longer remains her husband and so he is an imposter and hence his act amounted to 'molestation'.²⁵ He is sent back to his land and is subsequently punished by the King.

Girijabai like Rokeya had made these inversions with a purpose in her utopian play and concludes the plot by bringing the men and women together again with their lessons learnt to start afresh rather than leave them segregated as in *Sultana's Dream*. The heir apparent is injured in a road accident and is brought to the women's hospital by some women who were near the spot and is cared for by the female doctors and nurses. The King himself comes to express his gratitude when a confrontation between the misogynist monk and Saraswati Devi incurs, with Vikarananda arguing against women and Saraswati for them. For every attack on women from scriptures or elsewhere, she presents ten or more counter arguments substantiated by examples. She highlights the achievements of the women comparing them with the failures of the men and announces that each and every woman of the land wanted to be free than be subordinated to men who followed 'half-baked ideas like Vikarananda'. She dealt the final blow to the monk by revealing that he was her husband who had deserted his child bride, shirking all his responsibilities. This is an eye opener for the King and he seeks the forgiveness of Saraswati Devi along with the monk. The play ends on a word of advice to the heir apparent by Saraswati to ensure a gender just kingdom in future: "God created the sexes and He treats them as equals. They are blessed with equal intelligence and equal rights. If one sex tries to rule the other it will end in chaos".²⁶

Through role reversal Girijabai shows how women could exercise their power to protest against the inequalities and injustices perpetrated on them and her notion of equality was truly visionary as twenty years later this thought was reiterated by Kamala Devi Chattopadhyaya a women's movement activist and nationalist. Girijabai camouflaged her attack on men and patriarchy in humour, irony and paradox and made it palatable to an



audience which would have otherwise been bitter, thus she makes her protest open rather than symbolic initiating thought provoking discussions among the audience.

It is pertinent to remember that the times in which Rokeya and Girijabai were writing, were very conservative and women's entry into the literary arena was new and eyed suspiciously, so they sometimes had to be careful to ensure that their writings reached their readers or audience so they used devices to make it acceptable in the first place. Sometimes firebrand writers who could argue logically and prove a point like Tarabai Shinde known for her direct polemical attacks on patriarchy had to face serious male ire and her works and writing career consequently suffered.

Jan Relf argues that separatism in no way fetches a solution or alternative to patriarchy but it can be viewed as an essential and cyclical part of a strategic process that is engaged in the demand for equality, autonomy and selfhood, and the dissolution of the conventional ideas of the masculine/feminine binary opposition and gender as such.²⁷

So, it can be said that though separatism neither provided a solution to gender problems nor posit an equalitarian utopian society, it nevertheless gave women writers the scope to project women in their full potential as much as their imagination and belief would permit them, which was impossible in a society where both men and women lived in their patriarchal capacities. Gilman tried negotiating the position of the male in *Moving the Mountain* but found it problematic which led her to write *Herland* where she created women who were unaware of the trappings of patriarchy whereas the men presented the foil to their experiences as they were rooted in it. All female societies at least liberated women even though in a dream or future society allowing them to think for themselves without having to think of the opposition of men as they had to in their lived realities.

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ভাষা, জাতীয়তাবাদ ও রাজনীতি: আলোচনায় পূর্ব বাংলার (তৎকালীন পূর্ব পাকিস্তান) ভাষা আন্দোলন (১৯৪৮-১৯৫২)

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Abstract

ভাষার উপর আধিপত্যকারী শক্তির আক্রমণ একটি জাতির ইতিহাসকেই পাল্টে দিতে পারে। তারই জ্বলন্ত উদাহরণ পূর্ব বাংলার(তৎকালীন পূর্ব পাকিস্তান)ভাষা আন্দোলন। পূর্ব বাংলার ভাষা আন্দোলন সংঘটিত হয়েছিল, প্রথম পর্ব ১৯৪৮ সালে এবং দ্বিতীয় পর্ব ১৯৫২ সালের একুশে ফেব্রুয়ারী, আসলে ১৯৪৭ সালে পাকিস্তান একটি স্বতন্ত্র রাষ্ট্র হিসেবে আত্মপ্রকাশ করার পর পাকিস্তানের শাসক কর্তৃক পূর্ব বাংলার(তৎকালীন পূর্ব পাকিস্তান) আপামোর সাধারণ জনগণের রাজনৈতিক, অর্থনৈতিক, সামাজিক জীবনে যে শোষণ-নিপীড়ন নেমে এসেছিল তার বিরুদ্ধে অনেক খন্ড খন্ড অর্থনৈতিক, রাজনৈতিক ও সাংস্কৃতিক আন্দোলন ১৯৫২ সালের পূর্বে সংঘটিত হয়েছিল এবং ১৯৫২ সালের ব্যাপক গণআন্দোলন সেইসব পূর্ববর্তী আন্দোলনের সঙ্গে এক ধারাবাহিক যোগসূত্রে আবদ্ধ ছিল। বিশেষ করে ১৯৫২ সালের একুশে ফেব্রুয়ারি সমবেত জনতার উপর পাকিস্তানি পুলিশ বাহিনীর গুলিবর্ষণ ও হত্যার ঘটনা দাবানল সৃষ্টির কাজ করেছিল, কারণ দেশের সামগ্রিক পরিস্থিতি এই সময়ের মধ্যে ব্যাপক ও গভীর ভাবে পরিবর্তিত হয়েছিল। যেকোনো নিপীড়ন-নির্ষাতন যতই নির্মম হোক না কেন তা সব সময় দাবানল সৃষ্টিকারী স্ফুলিঙ্গের কাজ করতে পারে তা নয়, সেটা সম্ভব হয় তখনই যখন দাবানল সৃষ্টির ক্ষেত্র জনজীবনে তৈরি হয়ে থাকে। পূর্ববাংলার ১৯৫২ সালের একুশে ফেব্রুয়ারির পূর্বেই এই ক্ষেত্রে নির্মাণ হয়ে গিয়েছিল আর সেই কারণে ছাত্র-জনতার ওপর পুলিশের গুলিবর্ষণ ও হত্যাকাণ্ড এমন এক স্ফুলিঙ্গ হিসেবে কাজ করেছিল যা পূর্ব বাংলার আপামর জনসাধারণের রাজনৈতিক জীবনকে গভীরভাবে আলোড়িত করেছিল এবং বাঙালি জাতীয়তাবাদী চেতনায় গড়ে তুলতে সাহায্য করেছিল। প্রকৃতপক্ষে ভাষা আন্দোলনের দ্বিতীয় পর্যায়কে বাঙালি জাতীয়তাবাদের উত্থান হিসেবে চিহ্নিত করা যায়। পূর্ব বাংলার আপামর জনসাধারণ ধর্মের ভিত্তিতে প্রতিষ্ঠিত হওয়া এক স্বতন্ত্র রাষ্ট্রের মূল ভিত্তি কে (ধর্মীয় চেতনা) অতিক্রম করে মূলত বাংলা ভাষাকে কেন্দ্র করে নিজেদের মধ্যে যে বাঙালি জাতিসত্তা কে জাগ্রত করতে পেরেছিল তাকে অবশ্যই বাঙালি জাতীয়তাবাদের এক বিস্ময়কর জাগরণ বলা যায়। উক্ত প্রবন্ধে দেখানোর চেষ্টা করা হবে, ভাষাকে কেন্দ্র করে গড়ে ওঠা একটি আন্দোলন কিভাবে সমগ্র জাতির মুক্তি আন্দোলনের সূতিকাগারে পরিণত হয়েছিল এবং কিভাবে সামাজিক-সাংস্কৃতিক পরিবর্তনের জন্য সমগ্র জাতির মধ্যে প্রেরনার সঞ্চার করতে পেরেছিল।

Key words: ভাষা, জাতীয়তাবাদ, আধিপত্যবাদ, জনজাতি, রাজনীতি।

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স্বাধীনতার পূর্বে যে পূর্ববাংলার ব্যাপক জনগোষ্ঠীর পাকিস্তান রাষ্ট্র সৃষ্টি করার জন্য ব্যাপক আন্দোলন সংগঠিত করেছিল সেই জনগোষ্ঠী মহম্মদ আলী জিন্নাহ প্রদত্ত দ্বিজাতিতত্ত্বের ভিত্তিতে গড়ে ওঠা স্বাধীন পাকিস্তানের মধ্যে বাংলাকে রাষ্ট্রভাষা করার দাবিতে আন্দোলনের সূত্রপাত ঘটেছিল



১৯৪৮ সালে, চূড়ান্ত বহিঃপ্রকাশ ঘটে ১৯৫২ সালের ভাষা আন্দোলনের দ্বিতীয় পর্বে। এই পূর্ব বাংলার বাঙালি অধিবাসীদের দ্বারা সংগঠিত রাষ্ট্রভাষা আন্দোলন জিন্নাহর দ্বিজাতি তত্ত্বের ভিত্তিতে পাকিস্তান সৃষ্টির লক্ষ্যকে প্রশ্নের সামনে দাঁড় করিয়েছিল। কেননা ধর্মের ভিত্তিতে ভারত বিভাজন হয়েছিল এবং মুসলিমদের জন্য পৃথক রাষ্ট্র হিসাবে পাকিস্তানের জন্ম হয়েছিল। উত্তর-পশ্চিম ভারতের বিস্তীর্ণ অংশ এবং পূর্ববাংলা নিয়ে পাকিস্তান রাষ্ট্র আত্মপ্রকাশ করেছিল ১৯৪৭ সালের ১৪ ই অগাস্ট। এই পাকিস্তান সৃষ্টির মধ্যে দিয়েই অগণিত মুসলিম ভারতীয় নাগরিকদের প্রকৃত স্বাধীনতা প্রাপ্তি ঘটবে এই স্বপ্ন অচিরেই মিথ্যা প্রমাণিত হলো যখন সদ্য স্বাধীনতাপ্রাপ্ত পাকিস্তান রাষ্ট্রের গণপরিষদ পাকিস্তানের সংখ্যাধিক্য মানুষের মাতৃভাষা বাংলাকে পাকিস্তানের রাষ্ট্রভাষা হিসেবে স্বীকৃতি দেওয়া দাবিকে অগ্রাহ্য করল (১৯৪৮ সালের ২৫ শে ফেব্রুয়ারি)। মূলত “বাংলা” ভাষাকে রাষ্ট্রভাষা করার প্রস্তাব উত্থাপন করেছিল ধীরেন্দ্রনাথ দত্ত কিন্তু উক্ত প্রস্তাবটি বিরোধিতা করেছিল তৎকালীন পাকিস্তানের প্রধানমন্ত্রী লিয়াকত আলী খান। আর গণপরিষদে বাংলাকে রাষ্ট্রভাষা করার দাবি অগ্রাহ্য করার বিরুদ্ধে পূর্ব পাকিস্তানের বাঙালি জনগণের মধ্যে তুমুল প্রতিক্রিয়া সৃষ্টি হয় এবং এই প্রতিক্রিয়া শেষ পর্যন্ত আন্দোলনে পর্যবসিত হয়। পূর্ব পাকিস্তানের ছাত্রসমাজ উল্লেখযোগ্য ভূমিকা পালন করে।

পূর্ববাংলার রাষ্ট্রভাষা আন্দোলনকে ভালোভাবে পর্যালোচনা করলে দেখা যাবে দুটি পর্বে (১৯৪৮ এবং ১৯৫২) রাষ্ট্রভাষা আন্দোলনে পূর্ব পাকিস্তানের ছাত্রসমাজ অগ্রণী ভূমিকা গ্রহণ করেছিল। রাজনৈতিক দলগুলি পরবর্তীকালে আন্দোলনে যোগদান করেছিল। ১৯৪৮ সালে রাজনৈতিক দল বলতে বোঝাত মূলত দুটো রাজনৈতিক দল এক, কমিউনিস্ট পার্টি এবং দুই, মুসলিম লীগ। ১৯৪৮ সালের প্রথমপর্বের ভাষা আন্দোলনে কমিউনিস্ট পার্টি সমর্থন করেছিল। ১৯৪৯ সালে পূর্বপাকিস্তানে নুতন একটি রাজনৈতিক দল তৈরি হয়েছিল যার নাম আওয়ামী মুসলিম লীগ এবং দ্বিতীয় পর্বের ১৯৫২ সালের রাষ্ট্রভাষা আন্দোলন কে আওয়ামী মুসলিম লীগ সমর্থন করেছিল। যখন দ্বিতীয় পর্বে আন্দোলন শুরু হয় তখন আন্দোলনের নেতৃত্ব মূলত ছাত্রদের হাতে ছিল এবং পুলিশের গুলিতে কিছু মানুষের হত্যার ঘটনা ঘটলে তখন আওয়ামী মুসলিম লীগ আন্দোলনে প্রবেশ করল কিন্তু তা হলেও মূলত আন্দোলন নেতৃত্ব ছাত্রদের হাতে থাকে।

ভাষা আন্দোলনের প্রথম পর্বে (১৯৪৮, ১১ই মার্চ) এর আন্দোলনের গুরুত্ব অপরিসীম, যদিও আন্দোলন ছিল মূলত ছাত্র শিক্ষক বুদ্ধিজীবী অংশের শিক্ষা-সংস্কৃতিক আন্দোলন এবং এই আন্দোলনে বাংলার জনগণের তেমন কোন ভূমিকা ছিল না। ১১ ই মার্চের ভাষা আন্দোলনের সময় সরকারের সঙ্গে ছাত্র শিক্ষক বুদ্ধিজীবীর যে সংঘর্ষ বেধে ছিল তাতে জনগণের বিশেষ কোন ভূমিকা ছিল না তবে একথা অনস্বীকার্য মার্চ মাসের ভাষা আন্দোলন সাধারণ জনগণের মধ্যে এক ধরনের রাজনৈতিক প্রতিক্রিয়া সৃষ্টি করেছিল তার উল্লেখযোগ্য উদাহরণ হল, ১৯৪৯ সালের উপনির্বাচনে



টাঙ্গাইলের মুসলিম লীগের প্রার্থী খুরমখান বিরোধী প্রার্থী শামসুল হকের কাছে বিপুল ভোটে পরাজিত হয়েছিল।*

১৯৪৮ সালের ১৫ ই মার্চ তৎকালীন পূর্ব পাকিস্তানের প্রধানমন্ত্রী খাজা নাজিমুদ্দিনের সাথে রাষ্ট্রভাষা সংগ্রাম পরিষদের ৮ দফা চুক্তির মাধ্যমে ভাষা আন্দোলনের সাময়িক ইতি ঘটলেও অচিরেই পাকিস্তান সরকারের মনোভাব পরিবর্তন ঘটতে দেখা যায়। ১৯৪৯ সালের, ১৯শে মার্চ কায়েদে আজম জিন্নাহ তার ঢাকা সফর এবং ২১ শে মার্চ ঢাকার রেসকোর্স ময়দানে ঐতিহাসিক বক্তব্য পেশ এর মধ্যে দিয়ে পাকিস্তান সরকারের পরিবর্তিত মনোভাব লক্ষ্য করা যায়। এই সমাবেশে পূর্ব বাংলার আপামর জনগণের কাছে রাষ্ট্রভাষা বাংলার পক্ষে জোরালো দাবি কে নস্যাৎ করে পরিষ্কারভাবে ঘোষণা করেন পাকিস্তানের 'রাষ্ট্রভাষা হবে উর্দু'। পাশাপাশি পূর্ববঙ্গে রাষ্ট্রভাষা আন্দোলন কারীদের রাষ্ট্রদ্রোহী আখ্যা দেন। ঢাকা বিশ্ববিদ্যালয়ের সমাবর্তন অনুষ্ঠানে একই মনোভাব ব্যক্ত হয়। তৎকালীন পূর্ব পাকিস্তানে আপামর জনসাধারণের মনে এই বক্তব্য ব্যাপক আঘাত সঞ্চার করে এবং জনসাধারণের মধ্যে ক্ষোভের সঞ্চার ঘটে।

অবশেষে ১৯৫২ সালের ২৭শে জানুয়ারি পাকিস্তানের তৎকালীন প্রধানমন্ত্রী খাজা নাজিমুদ্দিনের ঐতিহাসিক ঢাকার পল্টন ময়দানে প্রদত্ত বক্তব্যের মধ্যে দিয়ে রাষ্ট্রভাষা আন্দোলনের দ্বিতীয় পর্যায়ের সূত্রপাত হয় যা তৎকালীন পূর্ব বাংলার সর্বস্তরের মানুষের মধ্যেই বাঙালি জাতিসত্তার চেতনায় বিস্তারে সহায়ক হয়েছিল। পূর্ববাংলার ৯০শতাংশ মানুষ গ্রামে বসবাস করতো। এই বিশাল অংশের মানুষকে ১৯৪৮ সালের ভাষা আন্দোলন গভীরভাবে প্রভাবিত করতে না পারলেও, ১৯৫২ সালের রাষ্ট্রভাষা আন্দোলন এই বিশাল অংশের মানুষকে রাজনৈতিকভাবে আলোড়িত করেছিল। আসলে ১৯৪৭ সালে পাকিস্তান একটি স্বতন্ত্র রাষ্ট্র হিসেবে আত্মপ্রকাশ করার পর পাকিস্তানের শাসক কর্তৃপক্ষ কতক পূর্ব বাংলার আপামর সাধারণ জনগণের রাজনৈতিক, অর্থনৈতিক, সামাজিক জীবনে যে শোষণ এবং নিপীড়ন নেমে এসেছিল তার বিরুদ্ধে অনেক খন্ড খন্ড অর্থনৈতিক রাজনৈতিক সাংস্কৃতিক আন্দোলন ১৯৫২ সালের পূর্বে সংঘটিত হয়েছিল এবং ১৯৫২ সালের ব্যাপক গণআন্দোলন এই সব পূর্ববর্তী আন্দোলনের সঙ্গে এক ধারাবাহিক সূত্রে আবদ্ধ ছিল। বিশেষ করে ১৯৫২ সালের ২১শে ফেব্রুয়ারি পাকিস্তানি পুলিশ বাহিনীর গুলিবর্ষণ ও হত্যার ঘটনা দাবানল সৃষ্টিকারী স্ফুলিঙ্গের কাজ করেছিল। কারণ দেশের সামগ্রিক পরিস্থিতি এই সময়ের মধ্যে ব্যাপক ও গভীর ভাবে পরিবর্তিত হয়েছিল। যে কোন নিপীড়ন-নির্যাতন যতই নির্মম হোক না কেন তা সবসময় দাবানল সৃষ্টির কাজ করতে পারে তা নয় সেটা সম্ভব হয় তখনই যখন দাবানল সৃষ্টির মত ক্ষেত্র জনজীবনে তৈরি হয়। পূর্ববাংলাতে তৎকালীন সময়ে ১৯৫২ সালের ২১ শে ফেব্রুয়ারি পূর্বেই ক্ষেত্রটি নির্মাণ হয়ে গিয়েছিল। আর সেই কারণেই ছাত্র-জনতার ওপর পুলিশ গুলিবর্ষণ ও হত্যাকাণ্ড এমন এক স্ফুলিঙ্গ হিসেবে কাজ করেছিল যা পূর্ব বাংলার আপামর



জনসাধারণের রাজনৈতিক জীবনকে গভীরভাবে আলোড়িত করেছিল এবং বাঙালি জাতীয়তাবাদী চেতনার গড়ে তুলতে সাহায্য করেছিল। প্রকৃতপক্ষে ভাষা আন্দোলনের দ্বিতীয় পর্যায় কে বাঙালি জাতীয়তাবাদের এক বিস্ময়কর উত্থান হিসেবে চিহ্নিত করা যায়।

জাতীয়তাবাদ মূলত একটি ভাবগত ধারণা অর্থাৎ একটি আত্মসচেতন জাতির ভাবময় রূপ জাতীয়তাবাদের মাধ্যমে প্রতিফলিত হয়। যে সংহতি, অনুভূতি ও স্বতন্ত্র বোধের ভিত্তিতে একটি জাতি গড়ে ওঠে তাদের সম্মিলিত অভিব্যক্তিকে জাতীয়তাবাদ নামে অভিহিত করা হয়। এককথায় জাতীয়তাবাদ হল একটি নির্দিষ্ট জনসমষ্টির জাতি চেতনা। যে ঐক্যবোধ জাতীয়তাবাদের ভিত্তি তা হল ধর্ম, ভাষা, সাহিত্য, সংস্কৃতি, ইতিহাস প্রভৃতি এক বা একাধিক কারণে দেখা দিতে পারে কিন্তু পূর্ব বাংলার আপামর জনসাধারণ ধর্মের ভিত্তিতে প্রতিষ্ঠিত হওয়া এক স্বতন্ত্র রাষ্ট্রের মূল ভিত্তি কে (ধর্মীয় চেতনা) অতিক্রম করে মূলত বাংলা ভাষাকে কেন্দ্র করে নিজেদের মধ্যে যে বাঙালি জাতির সত্তাকে জাগ্রত করতে পেরেছিল তাকে অবশ্যই বাঙালি জাতীয়তাবাদের এক বিস্ময়কর জাগরন বলা যায়। অবশ্য বাঙালি জাতীয়তাবাদের স্রোতধারা অনেকদিন ধরে ধীরে ধীরে প্রভাবিত হচ্ছিল কিন্তু সম্পূর্ণ বাঙালি জাতি তার জাতিসত্তাকে এমনভাবে কখনো সামনে নিয়ে আসতে সক্ষম হয়নি। সাংস্কৃতিক ঘটনাপ্রবাহে এই আন্দোলনের সূচনা হলেও পরবর্তী জাতীয়তাবাদী আন্দোলন গুলির ক্ষেত্র তৈরি করতে সক্ষম হয় ১৯৫২সালের ভাষা আন্দোলন। ১৯৫৪ সালের রাজনৈতিক সংগ্রাম, ষাটের দশকের অর্থনৈতিক বৈষম্য সোচ্চার করার আন্দোলন এবং সবশেষে একাত্তরের মুক্তিসংগ্রাম সবকিছুই দানা বাঁধতে পেরেছে ভাষা আন্দোলনের শুভ সূচনার কারণে। সেই অর্থে ভাষা আন্দোলন ছিল সমগ্র জাতির মুক্তি আন্দোলনের সূতিকাগার।

বিশিষ্ট রাষ্ট্র দার্শনিক গ্রাঁমসি তাঁর “Prison Notebooks” নামক গ্রন্থে “HEGEMONY” নামক যে ধারণার অবতারণা করেছিলেন তা তৎকালীন পূর্ব পাকিস্তান এর ভাষা আন্দোলনের রাজনৈতিক তাৎপর্য বুঝতে বিশেষভাবে সাহায্য করবে। গ্রাঁমসি বর্ণিত HEGEMONY নামক ধারণা থেকে HEGEMONY এর চারটি পৃথক মাত্রা বেরিয়ে আসে অথবা এভাবে বলা যায় গ্রাঁমসি “HEGEMONY” এর চারটি চরিত্রায়ণ এর কথা বলেছেন।

এক, *Integral Hegemony* - যেখানে শাসিত সম্পূর্ণভাবে শাসকের সাথে একাত্ম হয়ে পেরে।

দুই, *Decadent Hegemony*- যেখানে শাসকের স্বার্থ এবং শাসিত এর স্বার্থ এক সেটা সমাজের সকলের মনে করে না তবে অবশ্যই সমাজের একটি অংশ শাসকের স্বার্থের সঙ্গে নিজেকে একাত্ম বোধ করে।

তিন, *Minimal Hegemony*- যেখানে জনসাধারণের খুব নগণ্য অংশই মনে করে শাসকের স্বার্থ এবং শাসিতের স্বার্থ অভিন্ন। গ্রাঁমসি এর বক্তব্য অনুযায়ী এই চরিত্রের মধ্যে এক



ধরনের বিরুদ্ধাচরণকারী চরিত্র থেকে যায় , যার মধ্যে থেকেই আসে *Hegemony* এর চতুর্থ মাত্রা “*Counter Hegemony*”/ এই *Counter Hegemony* যখন আসে তখন শাসকের অস্তিত্ব সংকটের মধ্যে পড়ে।^৬

গ্রামসি বর্ণিত HEGEMONY নামক ধারণার দ্বারা যদি পূর্ববঙ্গে ভাষা আন্দোলন কে বিশ্লেষণ করা যায় তাহলে কতগুলি বিষয় আমাদের চোখে পরে-জিন্নাহ-এর দ্বিজাতি তত্ত্বের ভিত্তিতে নির্মিত নতুন রাষ্ট্র পাকিস্তানের জনগণ (পূর্ব-পশ্চিম নির্বিশেষে)পাকিস্তান রাষ্ট্রের সঙ্গে একাত্ম বোধ করেছিলেন। নতুন পাকিস্তান রাষ্ট্রের নির্মাতা হিসেবে জিন্নাহ এর প্রতি পাকিস্তানের (পূর্ব ও পশ্চিম পাকিস্তান নির্বিশেষে)জনগণের বিশ্বাস ও শ্রদ্ধা ছিল অপরিসীম কিন্তু একাত্মতায় ছেদ পড়ে যখন পাকিস্তানের গণপরিষদে পূর্ব পাকিস্তানের অধিকাংশ মানুষের বাংলা ভাষাকে রাষ্ট্রভাষা করার দাবি পাকিস্তানের তৎকালীন শাসকগোষ্ঠী দ্বারা অস্বীকৃত হয়। শুরু হয় রাষ্ট্রভাষা আন্দোলন (১৯৪৮সালের ভাষা আন্দোলনের প্রথম পর্ব) যাতে শুধুমাত্র যোগদান করেছিল পূর্ব বাংলার ছাত্র সমাজ ও বুদ্ধিজীবী সমাজ অর্থাৎ গ্রামসি বর্ণিত HEGEMONY নামক ধারণা অনুযায়ী এক্ষেত্রে INTEGRAL HEGEMONY রূপান্তরিত হয়েছে DECADENT HEGEMONY তে , আবার ১৯৫২সালের ২৭ শে জানুয়ারি পাকিস্তানের তৎকালীন প্রধানমন্ত্রী খাজা নাজিমুদ্দিন উর্দুকে রাষ্ট্রভাষা করার পক্ষে জোড়াল সাওয়াল করে পূর্ব পাকিস্তানের অগণিত বাঙালী জনগণের আবেগকে অগ্রাহ্য করেছিল যার চূড়ান্ত পরিণতি হিসেবে ১৯৫২সালের ২১ শে ফেব্রুয়ারি রাষ্ট্রভাষা আন্দোলন এর সুত্রপাত ঘটেছিল যাতে বহু আন্দোলনকারী পুলিশের গুলিতে মৃত্যু বরণ করে এবং এই ঘটনার প্রতিক্রিয়া পূর্ববঙ্গের (তৎকালীন পূর্ব পাকিস্তান) মানুষের মনকে রেখাপাত করে, যার ফলস্বরূপ ভাষা আন্দোলন শুধুমাত্র শহরের বুদ্ধিজীবী এবং ছাত্র সমাজের মধ্যে আবদ্ধ না থেকে গ্রামীণ বাংলায় ছড়িয়ে পরে। তৎকালীন পূর্ব পাকিস্তানের অধিকাংশ জনসাধারণ পাকিস্তানি শাসকগোষ্ঠীর বিরুদ্ধে সোচ্চার হয়ে ওঠে। জনগণের মধ্যে যে প্রতিরোধ চেতনা দ্রুতগতিতে সঞ্চারিত হয়েছিল তার কোনো সাংবিধানিক প্রতিফলনের পথই মুসলিম লীগ সরকার খোলা রাখেনি। উপরন্তু মুসলিম লীগ সরকার জনগণের উপর ক্রমাগত শোষণ নির্যাতন চালিয়ে গেল এবং অন্যদিকে তার বিরুদ্ধে সাংবিধানিক প্রতিরোধের সব পথ বন্ধ করে রাখার ফলে শুধু খন্ড খন্ড অর্থনৈতিক, রাজনৈতিক ও সাংস্কৃতিক আন্দোলনের মাধ্যমে জনগণ তাদের বিক্ষোভের অভিব্যক্তি ঘটিয়েছিল এবং প্রতিরোধ সংগঠিত করেছিল অর্থাৎ শাসকের দ্বারা নির্মিত HEGEMONY এর বিরুদ্ধে এক ধরনের COUNTER HEGEMONY গড়ে উঠলো।এই প্রক্রিয়ায় একদিকে ছিল ক্ষমতাসীন মুসলিম লীগ দল ও তাদের শাসনের দ্বারা উপকৃত সুবিধাভোগী মুষ্টিমেয় লোক ,ভূমির মালিক , জোতদার , মহাজন,ব্যবসায়ী, আমলা ইত্যাদি। অন্যদিকে ছিল কৃষক , শ্রমিক ও বিভিন্ন পেশায় নিয়োজিত বিপুল অংশের মানুষ, অধিকাংশ ছাত্র ও বুদ্ধিজীবী অর্থাৎ একদিকে শাসকের ঐতিহাসিক জোট এবং তার বিরুদ্ধে ছিল বিরোধী গোষ্ঠীর প্রতি-ঐতিহাসিক জোট। ১৯৫২ সালের ভাষা আন্দোলনে এই দুই পক্ষ একেবারে মুখোমুখি



দাঁড়িয়েছিল এবং এই মুখোমুখি সংঘর্ষের একটা পরিণতি ঘটেছিল ১৯৫৪সালের তৎকালীন তৎকালীন পূর্ব পাকিস্তানের সাধারণ নির্বাচনে যেখানে শাসক হিসাবে মুসলিম লীগের অস্তিত্ব সঙ্কটের মধ্যে পড়েছিল এবং তৎকালীন পূর্ব পাকিস্তানের শাসন ক্ষমতা থেকে শেষ পর্যন্ত মুসলিম লীগের উচ্ছেদ ঘটেছিল বলা যায়। যদিও সেই সময় তৎকালীন পূর্ব পাকিস্তানের ওপর থেকে পশ্চিম পাকিস্তানের শাসকদের আধিপত্যের সম্পূর্ণ ঘটেনি।

তবে ভাষা আন্দোলনের ফলাফল কে অতি সূক্ষ্মভাবে বিচার করলে দেখা যায় যে ভাষা আন্দোলনের দুটি পর্যায় (১৯৪৮ ও ১৯৫২) তৎকালীন পূর্ব পাকিস্তানে এক ধরনের সাংস্কৃতিক রেনেসাঁর জন্ম দিয়েছিল যা আধুনিক ধর্মনিরপেক্ষ বাঙালি জাতীয় জনসমাজকে জন্ম দিয়েছিল। “রেনেসাঁ” এর আক্ষরিক অর্থ পুনর্জাগরণ। প্রাচীন গ্রীস ও রোমে উন্নত ইউরোপীয় সভ্যতা প্রতিষ্ঠা পেয়েছিল তার শ্রেষ্ঠ ফসল গুলি রেনেসাঁ সময়ের মানুষেরা আবার নতুন করে উপভোগ করতে ব্যবহার করতে চেয়েছে। গ্রীস ও রোমের ধ্রুপদী সভ্যতা ও সংস্কৃতির পুনরাবিষ্কারের ফলে পশ্চিম ইউরোপের মানুষ তীব্র উত্তেজনা অনুভব করেছে, প্লেটো অ্যারিস্টোটল কে সামগ্রিকভাবে জেনেছে, সফিস্টদের চিন্তা অনুসরণ করে ব্যক্তি মানুষকে গুরুত্ব দেওয়ার প্রয়োজন অনুভব করেছে। ঠিক সেরকম ভাবেই, তৎকালীন পূর্ব পাকিস্তানে সংগঠিত রাষ্ট্রভাষা ভাষা আন্দোলনের মধ্য দিয়ে তৎকালীন পূর্বপাকিস্তানে বসবাসকারী বাঙালী নিজেদের অতীত সাংস্কৃতিক উত্তরাধিকার ও ঐতিহ্যের মূল উপাদানগুলিকে নতুনভাবে পুনরাবিষ্কার করতে সক্ষম হয়েছে এবং এর ফলে জন্ম নিয়েছে এক আধুনিক ধর্মনিরপেক্ষ বাঙালি জাতীয় জনসমাজ। আসলে ভাষা আন্দোলনের প্রতিক্রিয়া স্বরূপ তৎকালীন পূর্ব পাকিস্তানে এক ধর্মনিরপেক্ষ সাহিত্য ও সাংস্কৃতিক ধারার সূত্রপাত ঘটেছিল। একদল মুসলিম লেখক, কবি, বুদ্ধিজীবীরা এক্ষেত্রে এক গুরুত্বপূর্ণ ভূমিকা পালন করেছিলেন। মুসলিম লেখকরা তাদের সাহিত্য সৃষ্টির মধ্যে প্রতিফলিত করেছিল বাংলার সাংস্কৃতিক উত্তরাধিকার এবং ঐতিহ্যকে। সেই সময়কার অন্যতম সাহিত্য সৃষ্টি হল হাসান হাফিজুর রহমান সম্পাদিত “একুশে ফেব্রুয়ারি” নামের সংকলনটি যা প্রকাশিত হয়েছিল ১৯৫৩ সালের মার্চ মাসে। এই গ্রন্থটি ছিল প্রবন্ধ গান কবিতা গল্পের এক সুন্দর সমন্বয় যা বাঙালী সমাজজীবন, সামাজিক রীতিনীতি, সাংস্কৃতিক উত্তরাধিকার, ঐতিহ্যগুলিকে উজ্জ্বল ভাবে তুলে ধরেছিল। ভাষা আন্দোলনের মধ্যে দিয়ে বাঙালী ভাষার প্রতি যে ভালোবাসা, আনন্দ, আবেগ ব্যক্ত হয়েছিল সেটাও উক্ত বইটিতে উল্লেখিত বিভিন্ন কবিতা, গল্প, প্রবন্ধ ও গানের মধ্যে দিয়ে ব্যক্ত হয়েছিল। একুশে ফেব্রুয়ারি নামক সংকলনের এই প্রথম সংস্করণ (১৯৫৩) যারা ছিলেন তাদের মধ্যে উল্লেখযোগ্য ব্যক্তিত্ব হলেন - আলী আসরফ, সিরাজুল ইসলাম চৌধুরী, কবি উদ্দিন আহমেদ গোলাম মোস্তফা, শামসুর রহমান, জামাল উদ্দিন প্রমুখ।^{১০} আনিসুজ্জামান এর লেখা প্রবন্ধ “একুশে ফেব্রুয়ারি ও আমাদের সাংস্কৃতিক চেতনা”- এর কথা বিশেষ ভাবে বলা দরকার এখানে তিনি দেখিয়েছিলেন যে ভাষা আন্দোলন সফল হবার ফলে সাহিত্য, সংস্কৃতি, শিক্ষা, এমনকি জাতীয় আন্দোলনের কি কি লাভ হয়েছিল।^{১১} ১৯৫৬



সালে আরেকটি উল্লেখযোগ্য গ্রন্থ প্রকাশিত হয় যার নাম হল “পূর্ব পাকিস্তানের রাষ্ট্রভাষা” যার লেখক হলেন সৈয়দ মুজতবা আলী। পশ্চিম পাকিস্তানের শাসকবৃন্দ যখন পূর্ব বাংলার সমগ্র জনতার ওপর জোর করে চাপিয়ে দেবার ষড়যন্ত্র করে, তখন যেসব বুদ্ধিজীবীরা প্রতিবাদ করেন তাদের মধ্যে অন্যতম সৈয়দ মুজতবা আলী।^{১০} সৈয়দ মুজতবা আলী রচনাবলীর সম্পাদক সবিতেন্দ্রনাথ রায় এ গ্রন্থটি সম্পর্কে মন্তব্য করতে গিয়ে বলেন “ তবে এই বইটি কেবল রাজনৈতিক প্রতিবাদ বা দলিল আখ্যা দিলে লঘু করা হইবে। ইহার প্রতি পৃষ্ঠায় যে তত্ত্ব ও তথ্য পাওয়া যায় তাহা লেখকের দীর্ঘকালব্যাপী সুগভীর চিন্তাসঞ্চাত। যে ভাষা আন্দোলনে পূর্ব বাংলার অগণিত তরুন তরুনী, ছাত্র ছাত্রী আত্মহুতি দেন সে আন্দোলন ক্রমে পূর্ব বাংলার জনসাধারণের স্বাধিকার আন্দোলন ও ক্রমে স্বাধীনতা আন্দোলনে পরিণত হয় তাহার পিছনে এই গ্রন্থটির অবদান অবশ্যই উড়াইয়া দেওয়া যায় না।^{১১} বাংলা একাডেমি প্রকাশিত “একুশের সংকলন” (১৯৭৯) একুশে ফেব্রুয়ারি উপলক্ষে দুটি প্রবন্ধ সংকলিত আছে যাতে বাংলা ভাষা ও সাহিত্যের বিকাশে একুশে ফেব্রুয়ারি কি গভীর প্রভাব পড়েছে তার ওপর সূক্ষ্ম আলোচনা পাওয়া যাবে। একুশের সাথে সম্পর্কিত প্রবন্ধ দুটি হল।^{১২}

১) গোলাম সাকলায়েন - 'একুশে ফেব্রুয়ারি' বাংলাদেশের প্রবন্ধ ও গবেষণা সাহিত্য,

২) সুনীল কুমার মুখোপাধ্যায়শা- 'একুশে ফেব্রুয়ারি ও বাংলা ভাষা'

এইভাবে ১৯৫২সালের পর থেকে বর্তমান সময় পর্যন্ত বাংলা ভাষা ও সাহিত্য নিয়ে গবেষণা অব্যাহত রয়েছে বাংলাদেশে যা আবশ্যিক ভাষা আন্দোলনের ফলশ্রুতি।

সুতরাং উপরের সমস্ত আলোচনা থেকে একথা পরিষ্কারভাবে বোঝা যাচ্ছে যে ভাষার ওপর আধিপত্যকারী শক্তির আক্রমণ একটি জাতির ইতিহাসকেই পাল্টে দিতে পারে। তারই জ্বলন্ত উদাহরণ হল পূর্ব বাংলার(তৎ কালীন পূর্ব পাকিস্তান) ভাষা আন্দোলন। এই সত্যতাকে স্বয়ং জিন্নাহ তাঁর জীবন সায়ান্ধে এসে উপলব্ধি করেছিলেন। মৃত্যু মৃত্যুশয্যায় শায়িত জিন্নাহ তাঁর ডাক্তার এলাহী বখশকে বলেছিলেন “দেখ ডাক্তার আমি জীবনে দুটি ভুল করেছি তাও পূর্ব পাকিস্তান সম্পর্কে প্রথম ভুল করেছি লাহোর প্রস্তাবকে সংশোধন করে একজন নেতা হিসেবে আমার পক্ষে আদৌ উচিত হয়নি। আমি দিব্য চোখে দেখতে পাচ্ছি পূর্ব পাকিস্তান পশ্চিম পাকিস্তানের কর্তৃত্ব

মানবে না তারা নিশ্চয়ই স্বাধীন হয়ে যাবে। আর এর অন্যতম প্রধান কারণ হচ্ছে ওদের ওপর বিমাতাসুলভ আচরণ, পাকিস্তানের ওদের ত্যাগের জন্যই এসেছে কিন্তু পশ্চিম পাকিস্তানী নেতারা ওদের প্রতি অবিচার করছে। আমার দ্বিতীয় ভুল আমি ঢাকায় গিয়ে করেছি। গভর্নর জেনারেল হিসেবে ভাষা সমস্যা নিয়ে কথা বলা আমার উচিত হয়নি। আসলে ভাষা প্রশ্নের মীমাংসা পার্লামেন্ট করতে পারত। কিন্তু আমি কয়েকজন পূর্বপাকিস্তানী নেতার দ্বারা বিভ্রান্ত হয়ে ভাষার প্রশ্ন উত্থাপন করেছিলাম কিন্তু পূর্ব পাকিস্তানী ছাত্র ও জনগণের মনোভাব লক্ষ্য করেছি তাতে আমি বিশ্বাস করি বাংলা ভাষাকে রাষ্ট্রভাষা করার দাবি অযৌক্তিক নয়।^{১৩}



মিস্টার জিন্নাহ আরো বলেছিলেন “ উর্দু পশ্চিম পাকিস্তানের জনগণের ভাষা নয় ,পশ্চিম পাকিস্তানের বিভিন্ন প্রদেশের বিভিন্ন ভাষা প্রচলিত অথচ পূর্বপাকিস্তানে যার জনসংখ্যা পশ্চিম পাকিস্তানের চেয়ে অনেক বেশি এবং সেখানে শতকরা ১০০ জনই বাংলা ভাষী বুঝতেই পারছে বাংলা ভাষার দাবি কত জোরালো।আর এই জন্যই আমি ভাষা সম্পর্কে আর কোন কথা কোনদিন উচ্চারণ করিনি।”^{১২}

জীবনের সায়াহ্নে এসে জিন্নাহ এর এই ভবিষ্যদ্বাণী শেষ পর্যন্ত সত্যিই হল। ভাষা আন্দোলনের ব্যাপকতা বাঙালি মননকে এতটাই প্রভাবিত করেছিল যে শেষ পর্যন্ত বাঙালি জাতীয় জনসমাজের মধ্যে এক প্রবল জাতীয়তাবাদী আবেগের ঢেউ এর সৃষ্টি হয়েছিল এবং তা প্রবল শক্তিতে আছড়ে পরেছিল ১৯৭১ সালে মুক্তিযুদ্ধে, যারমধ্যে দিয়ে স্বাধীন বাংলাদেশের জন্ম যা অবশ্যই বাংলা ভাষার জয় অর্থাৎ ভাষা আন্দোলন “রাষ্ট্রভাষা বাংলা চাই” স্লোগানের মধ্যে দিয়ে যে বৃত্তের সূচনা করেছিল সেই বৃত্ত সম্পূর্ণ হলো বাঙালি জাতির নিজেস্ব রাষ্ট্র বাংলাদেশ সৃষ্টির মধ্যে দিয়ে।

সূত্র নির্দেশঃ

- ১) বদরুদ্দীন উমর, পূর্ব বাংলার ভাষা আন্দোলন ও তৎকালীন রাজনীতি প্রথম খন্ড, বাংলা একাডেমী ঢাকা, ১৯৮৫, পৃষ্ঠা:৫২
- ২)প্রাগুক্ত-৫৩।
- ৩) বদরুদ্দীন উমর, পূর্ব বাংলার ভাষা আন্দোলন ও তৎকালীন রাজনীতি তৃতীয় খন্ড, বাংলা একাডেমী ঢাকা, ১৯৮৫, পৃষ্ঠা:৪৮৮
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প্রেস লিমিটেড, ঢাকা, ১৯৯০ পৃষ্ঠা 48

৮) প্রাগুক্ত-পৃষ্ঠা ৫১

৯) প্রাগুক্ত-পৃষ্ঠা ৫১

১০) প্রাগুক্ত-পৃষ্ঠা ৬০

১১) কামাল মোস্তফা, ভাষা আন্দোলনঃ সাতচল্লিশ থেকে বায়ন, বাংলাদেশ কো-

আপারেটিভ বুক সোসাইটি লিঃ, ধাকা, ১৯৮৭, পৃষ্ঠাঃ ৩০

১২) প্রাগুক্ত-পৃষ্ঠা ৩১



Pedagogical Reasoning: The Understanding of Effective Teaching

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Abstract

Teaching is a knowledge-based art. It is an efficacious execution of teacher's knowledge, experience and skill. As education methods, teacher knowledge also varies according to subject and discipline. What are the essential features of teacher knowledge? In this milieu, pedagogical reasoning is proposed as a cognitive model describing how to make learning meaningful by developing a new type of teacher knowledge. It epitomizes the modern conception of teaching by reasoning. It also explains how the initial teacher knowledge, step by step, developed as pedagogical reasoning. Understanding pedagogical reasoning is essential to know the objectives of pedagogy and different types of teacher knowledge. This article also summarises the basic concept of pedagogy, the essential features of teacher knowledge and other popular and concepts related to it.

Key Words: Pedagogy, Pedagogical Reasoning, Effective Teaching, Meaningful Learning.

Abbreviation: Pedagogical Content Knowledge (PCK).

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1. INTRODUCTION

In the formal educational system, only an effective teaching method makes learning meaningful. On the other hand, a resourceful teacher can set it up. However, what is the characteristics of an ideal teacher? There are kinds of literature on it. This article is not going to define all the norms of a perfect teacher. It highlights only teacher knowledge to explore pedagogical reasoning as a cognitive model of an idyllic teacher. This article explains the elementary concept of teacher knowledge, and then it depicts different categories of it. For effective teaching, we need a developed and practical kind of teacher knowledge. The reasoning of the teacher always enhances the excellence of teacher knowledge. In clarifying the titled topic, this article explains how the teacher's knowledge is designed as a new comprehension by following the stages of comprehension, transformation, evaluation, and reflection. Furthermore, it finally elucidates how the teacher's new comprehension is developed as the ideal knowledge of effective teaching techniques or teacher's pedagogical reasoning.

2. AIMS AND OBJECTIVES

- i) Clarifying the relation between pedagogy and pedagogical reasoning
- ii) Exploring the concepts of Teacher knowledge
- iii) Comparing pedagogical content knowledge with pedagogical reasoning
- iv) Enlightening how the teacher's knowledge is designed as a new comprehension
- v) Describing different stages of pedagogical reasoning



3. STUDY METHOD

The qualitative analysis method was used for the present study. This study analyzed mainly two concepts: effective pedagogy and teacher knowledge. Pedagogy describes teaching techniques, whereas teacher knowledge explores the helpful teacher's knowledge domain for meaningful learning. Both are important for effective teaching, but they will be persuasive only when these two elements will be united together. This study considered all the developmental process of teacher knowledge or reasoning throughout his or her preparation. This study tried to determine the new type of teacher knowledge that a teacher gains throughout his practical journey. This study analyzed popular teaching methods to know how a teacher can execute or explore all of their understanding in an effective mode of pedagogy.

Data collection: Data was collected through secondary sources like books, journals and websites.

4. LITERATURE REVIEW

In the modern era, Pedagogy is a significant issue. Teacher knowledge is one of the most critical elements of effective pedagogy. Different literature describes teacher knowledge with a various concept. Literature of Schwab (1978), Shulman (1987), Brown and McIntyre (1993), (Shulman and Grossman, 1987), Grossman (1990) (Fenstermacher, 1994) are noticeable among them. In all this literature, teacher knowledge is explained as a collection of different kinds of knowledge. They categorised teacher knowledge mainly in two types: general teaching knowledge and subject knowledge. They defined these two types of knowledge separately. However, this article shows that we need a new type of knowledge in classroom teaching: the revitalisation of the above mentioned two types of knowledge. This article also efforts to find the process of unifying different kinds of teacher knowledge and make learning meaningful.

5. DISCUSSION

5.1. Pedagogy and Pedagogical Reasoning:

Pedagogy is often used as the practice (or the art, the science or the craft) of teaching. From a modern educational perspective, the term 'Pedagogy' refers to the instructional techniques and strategies that make learning effective. It considers an interactive process between teacher and learner. Thus, pedagogy may be explained as the act of teaching with its attendant discourse. (Alexander, 2003).

On the other hand, when teacher knowledge is adequate for meaningful learning, it will be pedagogical reasoning. The concept of Pedagogical Reasoning was first suggested by Shulman (1987) in his article "Knowledge and Teaching: Foundation of the New Reform"¹. In this article, he gives a vivid picture of this concept. Providing a new framework of effective

¹Shulman, L. S. (1987). Knowledge and Teaching: Foundations of the New Reform. *Harvard Educational Review*, 57 (1), p.8



teaching, he analyses pedagogical reasoning as a combination of the teacher's basic knowledge and ability. It includes the teacher's knowledge of the subject matter, his/her observation power to maintain the classroom and the skill of using the obtained knowledge compatible with classroom ambience.

In the preliminary level of teaching, a teacher knows his specific subject domain, which is the target knowledge for the students. In an effective pedagogy, the teacher modified his knowledge comprehensible for the students. There are various ways of teaching -like talking, showing, enchanting. Any teaching method necessarily begins with a teacher's reasoning about what they have to teach and how to teach. It proceeds through a series of activities. So, the goal of a teaching method is to achieve new comprehensions by both teacher and the students. In this process, the teacher promotes his or her comprehensions among students. For that, the teacher must have a strong base of some essential knowledge regarding teaching (Fenstermacher, 1978 and Shulman,1987). The next question is, what types of teacher knowledge is necessary for effective teaching?

5.2. Teacher Knowledge: The Base of Pedagogical Reasoning:

'Teacher knowledge' is a complex idea. Teacher knowledge is the combination of knowledge necessary to comprehend by a teacher for developing his pedagogical reasoning. To explain teacher knowledge, Shulman (1987) defines seven categories of it. They are:

1. Content knowledge
2. General pedagogical knowledge
3. Pedagogical content knowledge
4. Curriculum knowledge
5. Knowledge of learners and their characteristics
6. Knowledge of educational contexts
7. Knowledge of educational ends, purposes and values

Among these first three are highlighted by many educationists. The remaining four are included in the first three points. In simple word, *content knowledge* refers to the subject knowledge of the teacher (Shulman 1987). Schwab (1978) gives us the fundamental conception of teacher knowledge. For effective teaching, it is not only subject knowledge, but He must have the efficiency to justify each sentence delivered by him in the class. Moreover, it is expected that the teacher knows why a specific topic is included in a particular discipline/course. Thus, a teacher's vast knowledge is crucially important to the improvement of teaching and learning.

According to Shulman (1987), *general pedagogical* knowledge is the concept of classroom management's broad principles and strategy. Brown and McIntyre (1993) mention some general aspects which are necessary for effective teaching. These are:

- Creation of a relaxed and enjoyable ambience in the classroom.
- Retention of control over the whole class.
- Transfer comprehension in an exciting way; thus, it motivates the learner.



- Understanding the learning environment.

5.3. Pedagogical Content Knowledge (PCK) and Pedagogical Reasoning:

Sulman (1987) introduces ‘Pedagogical Reasoning’ as a term for this new kind of knowledge. Pedagogical content knowledge refers to the knowledge about how to teach. So, knowing pedagogical reasoning, it is necessary to know PCK. Shulman (1987) explains PCK as a *knowledge growth in teaching* (Shulman and Grossman, 1987). He further explained PCK as “a way of knowledge unique to teachers whereby they take an aspect of the subject matter and transform their understanding of it into instruction that their students can comprehend”².

Grossman (1990) also linked PCK with the knowledge of the subject matter. In this context, he included the concept of the purpose of teaching, curriculum, students’ comprehension of the subject matter, evaluation process to assess the students’ understanding, effective teaching practices to teach particular subject matter, and specific principles for the teachers to create the favourable atmosphere for learning. The term PCK is also used to explain how the teachers’ new knowledge is related to teaching (Fenstermacher, 1994). In describing PCK, echoing Shulman (1986), we may say, “It represents the blending of content and pedagogy into an understanding of how particular topics, problems, or issues are organized, represented, and adapted to the diverse interests and abilities of learners, and presented for instruction”³

In shortly, PCK can be described as a unique type of teacher knowledge. PCK includes powerful analogies, proper illustrations, appropriate examples, adequate explanations, accurate demonstrations, comprehensible and alternative representations for conveying ideas to the students. It also includes assessment techniques, the mastery of skills and the development of a meaningful teaching strategy of the content knowledge for the students. Besides, PCK also includes a teacher’s personal ability to guide a learner properly. Using PCK teacher makes learning easier for the learner. He can understand students’ misconceptions about the topic. So, the concept of PCK is very similar to the concept of pedagogical reasoning. PCK is described as a piece of knowledge, whereas pedagogical reasoning is described as understanding.

5.4. Developmental Stages of Teacher Knowledge to Pedagogical Reasoning:

Developing pedagogical reasoning is a continuing process. The teacher acquires it throughout his teaching experience. Teaching and learning are correlated, and it is a dialectic method. Alternatively, it may be said that there are two learning programmes proceed parallelly. Throughout this process, the student learns his lesson while the teacher also learns how to teach. At the end of this process, the teacher knows how to teach, which makes him able to successfully provide meaningful learning for the learner.

²Shulman, L. S. (1987). Knowledge and Teaching: Foundations of the New Reform. *Harvard Educational Review*, 57(1), p.8

³Ibid. p.8



We may illustrate the development of pedagogical reasoning in six steps. These are comprehension, transformation, instruction, evaluation, reflection, and new comprehension. In each stage, pedagogical reasoning is developing gradually, and finally, it will be considered a measure of meaningful learning. The steps of pedagogical reasoning are described below:

5.4.1.Comprehension:

Comprehension is the preliminary stage of the teacher's understanding. Here the teacher comprehends what he/she is going to teach. It is to be noted that the pedagogical aim is not to teach students some specific text but to help them fulfil their educational purpose. The teacher engages himself firstly to teach the students what they will do with their literacy; how do they use and enjoy their freedom; how they take care of their responsibility. He/she encourages the learners in developing their understandings, skills, and values needed to function for a free society. In simple words, a teacher must comprehend both the content and purpose of his teaching; then, he/she finds the strategy to convey his knowledge to the students in a specific background. Thus, it can be said that in this step teacher prepares his knowledge base for teaching.

5.4.2.Transformation:

Transformation is the way of transforming the comprehended idea of teachers to the students. In this stage, the teacher motivates the learners and transfer to them the knowledge of the subject matter. Transformation is not a single process. We may suggest the following orders of transformation:

- **Preparation:** Preparation involves examining and critically interpreting the materials of the given text in terms of teachers' understanding. In this stage, the teacher scrutinizes his teaching materials, educational purpose or goal in the light of his comprehension and assess whether those materials ready for delivering the students or not.

- **Representation:** Representation is the process by which a teacher can deliver his knowledge to the student. Representation involves thinking through the key ideas of the text or lesson. In this step, the teacher identifies alternative representation methods for the students; for presentation, they may find appropriate analogies, metaphors, examples, and demonstrations. These may help him to convey his comprehension to the students through the proper presentation. There are multiple forms of representations. Cognitive psychologists argue that processes of internal representation are crucial elements in all kind of representation.

- **Selections:** In this stage, teachers use their knowledge about learners. Teacher influenced by the ideas, beliefs and values of the learners to select effective teaching strategies. Teaching strategy includes lecture, demonstration, recitation, or seatwork. It also includes cooperative learning, reciprocal teaching, Socratic dialogue, discovery learning, project methods, and learning outside the classroom setting (Shulman, 1987).

• **Adaptation:** Adaption means modifying the students' content according to their ability, age, gender, language, culture, prior knowledge, motivation, and skill. Shulman (1987) finds similarity between adaption and tailoring. According to him, adaptation is like preparing a suit of a particular style, colour and prepared for purchase by a particular customer; however, it must be tailored to fit perfectly.

In this stage, the teacher must know about the relevant aspects of students' abilities such as language, culture, motivation, or prior knowledge skills, which may affect their response to different forms of representation. He/she also acquire knowledge about students' conceptions, misconceptions, expectations, motives, difficulties and other relevant issues. The teacher must select strategies by which he/she may assess students' approach, understanding, and misunderstanding of the subject materials.

• **Instruction:** Instruction is the activity that involves the visual performance of a variety of teaching acts. It includes many of the most crucial aspects of pedagogy, such as:

- a) Organizing and managing the classroom
- b) Presenting a clear explanation and vivid descriptions
- c) Assigning and checking work
- d) Interacting effectively with students through questions and probes, answers and reaction
praise and criticism

Thus, instruction includes management, explanation, discussion, and representation of all the observable features for effective teaching. There is a strong relationship between the comprehension of a new teacher and the styles of his teaching technique (Shulman, 1987). In this context, Grossman (1990) explains that teaching behaviour is bound up with comprehension and transformation of understanding. A flexible and interactive teaching technique teacher uses available learning equipment to the learner for meaningful learning.

5.4.3Evaluation:

In the Evaluation process, the teacher evaluates students understanding and misunderstandings. In analysing the learner's comprehension, a teacher requires a clear conception of the aim of teaching and the process of learning details. The evaluation may differ according to the teacher and the teaching method.

5.4.4Reflection:

Reflection is a set of the process through which a teacher learns from his teaching experience. Depending on it, he/she reconstructs or recaptures the events, emotions, and accomplishments. Reflections are not merely a disposition or a set of strategies but also the use of a particular kind of analytical knowledge brought to bear on work. Central to this process, a review of the teaching in comparison to the ends is sought.



5.4.5 New comprehension:

New comprehension represents what the teacher has learnt from all the previous processes. New comprehension does not occur automatically; after evaluating and reflecting for new comprehension, the teacher must follow some specific strategies as documentation, analysis, and discussions. Thus, new comprehension gives the teacher a nit conception of his own established knowledge, students' standards, and the concept of the teaching environment. Furthermore, using his conception, if a teacher can perform his teaching, it will be pedagogy or art of teaching.

6. CONCLUSION:

Finally, it can be said that this article does not describe some teaching instruction or some characteristics of the ideal teacher. It tries to depict pedagogical reasoning as the knowledge structure of an ideal teacher. This knowledge is not subject knowledge of the teacher or some information he/she gathered by studying. It is practical knowledge or understanding. It is also a reflection of the teacher's meaningful learning. In Sanskrit literature, it said that a person learns from her teacher, books, and life. However, at the same time, his/her knowledge enriched when he/she teaches someone. An ideal teacher must be a reliable person. In Indian philosophy, it is said that a reliable person has some criterion:

- i) He /she will be a specialist in a specific matter.
- ii) He/she must desire to communicate his knowledge to others who thereby understand it.
- iii) He/ she does not make a mistake in providing knowledge to others.
- iv) He/she must be physically and mentally able to pass his/her knowledge to others correctly.

Thus, following all these discussions, pedagogical reasoning is a cognitive journey of a reliable person to be a teacher gaining knowledge both for the learner and for the teacher himself, making education meaningful and enriched their life towards its supreme goal.

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Social Work Practice through Outreach Camp and Field Study in a Backward District of West Bengal: A Case Study

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Abstract

It is an empirical study. The paper is the ultimate outcome of a field visit made in the district of Purulia. An attempt is made with mostly used tools and techniques applied for the household visits, interactions with the villagers which highlight the basic problems relating to their health and hygiene, gender sensitization etc. Also, findings on the working of NGOs on education and development have been pointed out in this paper. The role of spiritual and socio-economic development made by the NGOs including the work implemented in and around Ajodhya Hills has been presented through this paper. This will serve the purpose of learning about the application of social work and its consequences in backward districts like Purulia and its villages. Personal and group interviews, surveys, FGDs, observation and some other common social science field methods have been applied.

Keywords: Social work, Rural development, Gender sensitization, Spiritual development, Philosophy of Swamiji

(Paper published on 1st December, 2021.)

Introduction

We are well aware that social work education has been playing a vital role in promoting professionalism from a development perspective, imparting training of development workers, strengthening institutional backup and creating better convergence among development organisations. In addition to the conventional education system, institutions/universities are running a wide range of online education, training and participants contact programmes for the learners intending to pursue courses in social work. There is enormous flexibility and innovation of undergoing courses of social work, which have attracted thousands of learners at a very reasonable cost. The learners already in work and employment are showing interest to obtain the course in certificate, diploma and in PG related to social work. Depending upon the learners' strength being gradually increasing,



every such social work education institute has adopted its own form of curricula for this discipline. As per various studies, we have seen that in almost every part of our country need for professionals particularly social work professionals in development projects is being planned, implemented and managed in joint collaboration with government and foreign contribution (Dr. M.N.Ansari-2002). Maintaining the pace of foreign contribution in the development sector of our country, the requirement of need-based course curricula under the conventional education system is yet to be done in a larger case. The concept of foreign fund support to the Government has created a new avenue to set up Non-Governmental Organisations under Government setup (GoNGO)s has been grown up and such private agencies are being rolled out all over the country with financial support from various international funding agencies. Also, there is an increasing need of professionals for the international funding agencies and development organisations for their sponsored projects in our country at the central and state level. The United Nations Development Programme (UNDP), United Nations (International) Children's Emergency Fund, United Nations Education, Social and Cultural Organisation (UNESCO), Food first Information, Department for International Development (DFID), Norwegian Agency for Development (NORAD) and Food first Information & Action Network (FIAN) are some of the examples which have gradually been giving thrust on the utilisation of services of social work professionals since when they start funding for our country and abroad.

Considering the facts and circumstances, many educational institutions/ universities have introduced degrees (both UG & PG) and diplomas in social work education. The need of social work professionals has also created ample opportunities for various ODL institutes to undergo various courses on social work education, training and development of grass-roots professionals according to their own framework.

In the discipline of social work, the outreach programme is an important part of learning from the grassroots level exposure. For the better practice of social work, the MSW Department of Mahishadal Girls' College has taken the first-hand attempt of such a programme in the backward district of Purulia for getting the exposure about villages under Purulia II and Bagmundi Community Development Blocks for the MSW students from 1st April to 5th April 2019.



Objective

- To understand the methods, tools and techniques of writing project proposals for NGOs.
- To have an orientation about NGOs like KALYAN at Vivekanandanagar, Jadugora and Gramin Vikash Kendra at Ajodhya Hills & outreach programme conducted at the nearby villages of NGO KALYAN.
- To acquire knowledge of rural development programmes run by NGOs.
- To apply different methods, tools & techniques of social work in the practical field and lessons learnt.

Review of Literature

It is quite evident from the foregoing discussion that Ajibo et al. (2017) have pointed out fieldwork has always been the part of social work training and this is an integral component of social work education. Fieldwork experiences play an important role in building the skills and competence of social workers in various ways. Chandrapa and Saxena (2017) have also pointed out that fieldwork gives an extra advantage to the Social Work curriculum. In this way, the indispensable opportunities provide to supervise and practice the application of theoretical methods of the discipline so that the students can practice effectively with human beings in different social situations.

India is very fortunate to have a good beginning of professional Social Work under the leadership of Sir Clifford Manshardt, the founder-director of its first school of Social Work, now popularly known as the Tata Institute of Social Sciences at Mumbai. This visionary personality enunciates that professional training in Social Work stands for the soundness of essential principles of education, for flexibility of the method and for a working relationship with the whole professional field that will give both perspective and depth to its educational program.

Jeyarani and Jebaseelan (2017) have pointed out that social work is an international profession and similarly social work education internationally has always embraced both academic and practical components. Social work education comprises a theoretical



component taught in the classroom and field-based education involving the integration of the academic aspect and practice. Fieldwork, which is also known as field instruction, field placement, field education, practical or internship is, therefore, an integral component of social work education.

Noronha and Monteiro (2016) have clearly stated that fieldwork comprises working with the social welfare agencies, non-government agencies, Government agencies or any organizations where involve in helping individuals, groups or communities to enhance their social functioning or to enable them to cope with problems. The purpose of social work practicum is to prepare students for social work practice by providing them opportunities to integrate knowledge with practice thus the preparation to become professional social workers.

Wai-man et al. (1998) have observed that overall, studying the community, the placement setting and the elderly population at the initial stage of placement allows students to develop an overview of their field setting and to feel comfortable in working within that context. More specifically, the agency and community experience can provide the student with an orientation to the field agency as a social system, and examine some of the characteristics of this system and transactions with other environmental systems.

Describing social work research education scholars (Hewson et al. 2010) have stated that it provides some insight into why there is a disjuncture between the demand for integration and the apparent failure in the uptake of research within social work practice. Negative stereotypes about research prevail among social work students and social work practitioners alike.

Participants

This is the outcome of a departmental outreach programme and fieldwork of the Post Graduate Dept. of Social Work, Mahishadal Girls' College. Among the participants, a team of 34 members, out of which 30 students of MSW course (24 girls & 6 boys) of Mahishadal Girls' College participated in the programme and 04 faculty members guide the total activities. At the same time, one faculty member (Rural Management), Department of Commerce, Bhattar College Dantan, Paschim Medinipur also participated in the programme jointly guided the team.



Methodology

As per the decision taken in the meeting with the functionaries of NGO KALYAN, each team of social work students (three students in each group) visited the home in a village of Purulia –II Block and also, visited one voluntary organisation working for the cause of neglected and destitute children in Ajodhya Hills area of Bagmundi Block. The faculty members assisted the team to make the camp purposeful and lesson worthy to the students. Random sampling was applied to select Bongabari Village of Raghampur GP of Purulia II Block and also, Voluntary Organisations namely Jadugora Gramin Vikash Kendra at Ajodhya Hill and KALYAN at Vivekanandanagar were selected purposively. The team developed a tool for obtaining primary data about the present socio-economic conditions of the village Bongabari in Purulia-II and prepared an unstructured interview schedule for understanding the functioning of both the organisations working in the district. Personal and group interviews, surveys, FGDs, observation and some other common social science field methods have been applied.

Results and discussions

(1) The results of the visit to the nearby village have been presented categorically as follows

Construction and use of toilets

- Construction of latrines is observed in about 40% of the households of the study areas but those are yet too used normal cases.
- Latrine is used as infrastructure for poultry, piggery and goat rearing.
- Majority of the villagers are in lack of knowledge to use the latrine
- Poor knowledge of keeping clean and better maintaining of home toilets

Access to drinking water

- Shortage of water resources both drinking and surface water is a common problem.
- Tube wells provided by the government are mostly out of order during summer and voluntary organizations as well as Govt. support is not enough.



- Significant number of villagers drink tank water during summer.

Preventive health and hygienic behaviour

- Children mostly are not taken care of learning hygienic behaviour
- Open defecation practice is still sustaining among a larger number of people
- Practice of prevailing neglect for menstrual health care among the females
- There is still the practice of using pond water for cooking.
- There is a common bathing pond for the villagers and buffalo in the village during summer.

Gender sensitization

- Large number of women does not use the latrine.
- Majority of them do not use napkins during the menstruation period.
- Some of them are not aware of using latrine for defecation and menstrual care also.

Socio-economic pattern

- Villagers are mostly belonging to the lower economic class.
- Condition of houses and dwelling units are very unhealthy. Most of those houses are prevented from sufficient light and air passage.
- Enrolment in the schools for getting education among children is quite high.
- Functioning of the ICDS Centre is very effective and the participation of children is almost full.

(2) The result of the visiting NGO KALYAN and Jadugora Gramin Vikash Kendra:

The observation and discussion have been presented categorically as follows

NGO KALYAN

The orientation includes an in house discussion with the authorities, staff and stakeholders about the functions of KALYAN and value education with the Philosophy of Sri Ramakrishna, Sri Sri Maa Sarada & Swami Vivekananda.

The students first visited various departments of KALYAN and met with all staff mainly of Family Counselling Centre, ASHA District Training Centre, Youth Organisations



Development Cell, SHG Unit, Sanitation Cell, JSS Office, etc. Students acknowledged and shared their pleasure and various aspects of learning through this visit.

All students attended a four days Orientation and Workshop programme jointly organized by KALYAN and Mahishadal Girls' College to re-evaluate the outreach programme and fieldwork. Swami Vaskaranandaji Maharaj, Head, Purulia Ramakrishna Mission inaugurated the programme. Coordinator of MSW Dept., Mahishadal Girls' College and Director, JSS, KALYAN highlighted on the importance of the programme as well as they discuss the history and functionaries of KALYAN in the neighbouring areas. They also highlighted the purpose of social work and its intervention into various spheres of society. In the following days, several discussions were made by various renowned personalities in the direct participating approaches.

Maharaj Swami Vaskaranandaji delivered an inspirational speech with the ideology and philosophy of Swami Vivekananda. Maharajji motivated all students about value-based education by quoting Swami Vivekanandaji on education as "Education is the manifestation of perfection already in man" and he tried to make understand all about the relation of secularism & spiritualism.

NGO JADUGORA GRAMIN VIKASH KENDRA

The Voluntary Organisation namely Jadugora Gramin Vikash Kendra started its journey with some dedicated tribal youths residing in and around the Ayodhya Hills area to provide educational support to the children of tribal communities and other deprived and underprivileged families residing in and on the hilltops. This has given the focus on educating, nurturing, caring and bringing them into the mainstreaming process. The organization is run entirely with community support and support from various individual donations. At present this organisation imparts education for about 200 children in six stages starting from Ankur, Kishalaya and from Class-I to IV. In addition to education, the students are given meal and tiffin support from the voluntary organisation.

Lesson learnt

The discussions on lessons learnt may be made in two different parts as follows:



(i) *Learning from the village survey:*

The socio-economic condition of the villages under survey has been assessed applying social work methods to understand the effort made for construction and use of toilets, access to drinking water, preventive health and hygienic behaviour, gender sensitization and socio-economic pattern. The methods are mainly used to build up a rapport, conducting personal interviews with household members and community key persons like ICDS workers, panchayat members, NGO workers and school teachers. Focus group discussions were also made with children of ICDS Centres to understand their knowledge about using the toilet, personal hygiene and environmental sanitization. The role-play method was also applied among ICDS children to see the behavioural aspects of using home toilets. Important lessons learnt from the village survey include- application of social work methods and the successful completion of the survey without any resistance, difficulties, controversy and argument with the villages in a professional direction. The survey with the villagers has created an impressive effect in terms of making a home visit, interaction, interview, data collection and discussions made for this purpose.

(ii) *Learning from the NGOs/VOs:*

The above visiting NGOs and interacting with their key officials have given us new opportunities of learning about how does NGOs functioning, what are their staff patterns, how do they generate funds and mobilize resources. These are very essentials for the student and learners of social work education. Visiting NGOs like KALYAN has taught us how to work in different fields of community needs for the cause of people in the backward district like Purulia, how to create and maintain documentation of success and mobilizing fund support from international donor agencies. On the other hand, visiting Jadugora Gramin Vikash Kendra at the hilltop of Ajodhya Hills is a source of motivation for promoting education among destitute, neglected and distressed children without funds from the government and other agencies. It is community supported centre of life building education that has created a greater impact in the areas for its dedication and commitment to the cause of children.



Conclusion

This paper has provided an overview on the development and implementation of different development programmes implemented by the NGOs in the backward district of West Bengal based on the research and practical program by the postgraduate students of social work. The literature suggests a need for such fieldwork and outreach camp content and participants in this study report enhanced students' research capacity to better prepare students. It also helps to address increasing demands to research in their practice. The learning, challenges and future directions identified in this study will help enhance the current practicum of the program and it may also assist others with current or future research work by the students. The outreach camp and placement as required by the social work students to be comfortable with ambiguity, able to work on multiple tasks across projects, highly flexible and adaptable, and able to work independently. In addition, given the variety of projects, students' interests may not match available projects perfectly and students need to be made aware of these possibilities in the initial interviews for which this paper will set a direction to them.

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Availability of NPK Nutrient in Soil, in Krishnagar and Tehatta Subdivisions, Nadia, West Bengal

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Abstract

India is a country with an agriculture-based economy from ancient time and now the development in this sector is increasing rapidly. The agriculture depends on power of land, macro and micro nutrient present in the soil control the soil fertility. The present study is restricted within the Tehatta and Krishnanagar subdivisions of Nadia district and is mainly concerned with NPK concentration in soil.

Keywords: *nutrient, fertility, NPK, plant growth.*

(Paper published on 1st December, 2021.)

Introduction

India is a country with an agriculture-based economy from ancient time and now the development in this sector is touching the sky. One of the important requirements of agriculture is soil fertility. Soil fertility is the ability of the soil to support plant growth based on its content of nutrients. This is dependent on the availability of two types of chemical constituents: macro nutrients and micro nutrients, in the soil. The major soil nutrients are Nitrogen, Phosphorous and Potassium; known as NPK. In case of shortage of NPK in soil it can be artificially added as fertilizer.

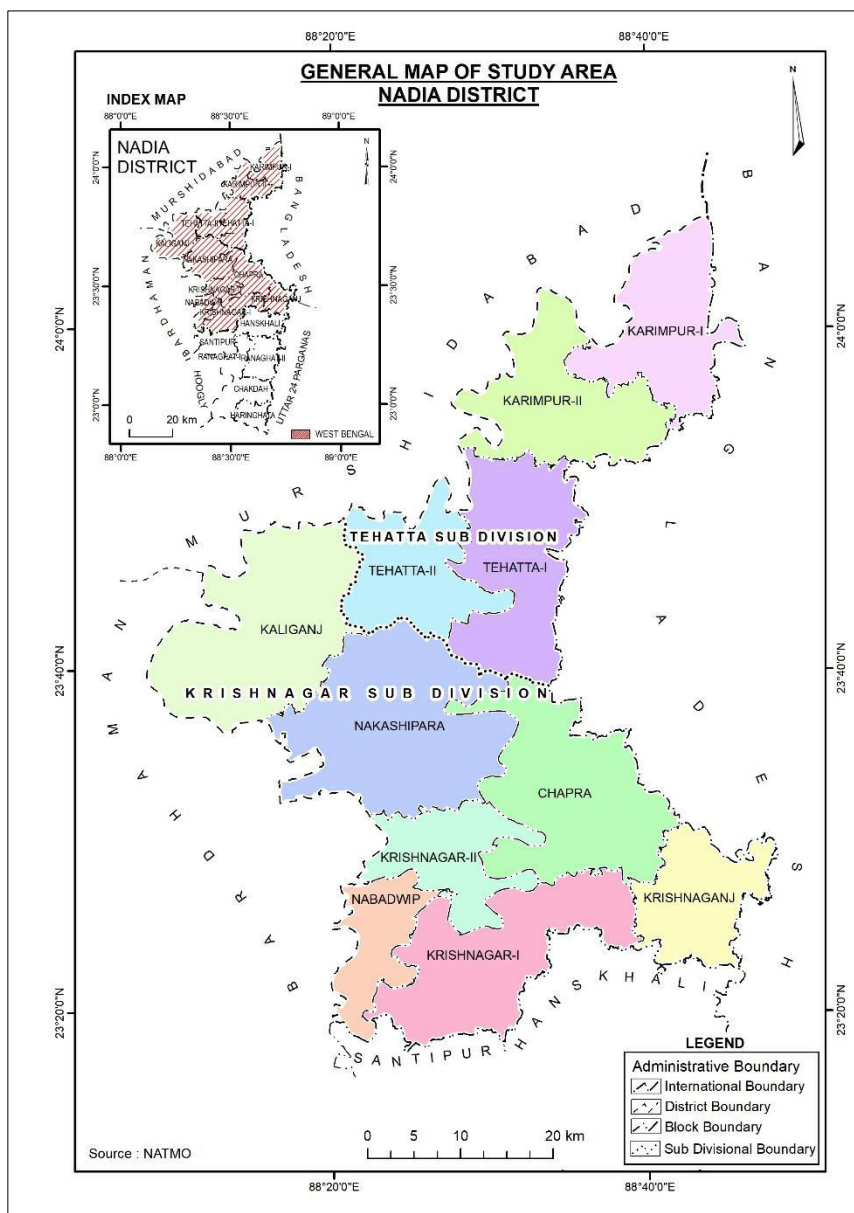
The availability of soil nutrient is represented by the Soil Nutrient Index (P.Ravikumar, 2013). The soil nutrient index was first proposed by Parker in the year 1951, he had used a three-tier calculation system to calculate soil fertility. This method has been widely used and modified by different researchers. Ravikumar and Somasekhar (2013) had evaluated soil nutrient status with respect to available organic carbon, available phosphorous and available potash in the Varahi river basin of Karnataka, India using the soil nutrient index analysis based on Parker's techniques. This technique is also used by the Ministry of Agriculture, Govt of India, FAO soils bulletin, According to a report of Envi Stats India 2019, the State and Union Territory wise soil fertility is calculated depending on macro and micronutrients in soil. Suchitra and Pai (2019) had evaluated village wise soil nutrient indices depending on available phosphorous, Available organic carbon, available



potash and boron. This result helps to reduce the excessive use of chemical fertilizer which ultimately helped to increase profit level and improve soil health and quality in the long run. Amaranth Shanmugasundaram (2020) had also calculated the soil nutrient index by using the data of available sulphur and micronutrients of Tiruchirappalli district of Tamil Nadu, India.

Study Area

The Nadia district is located at the southern part of West Bengal and consists of four administrative subdivisions, Tehatta, Krishnanagar, Ranaghat and Kalyani.. However there



are three agricultural sub divisions – Krishnanagar Sadar, Kalyani and Tehatta. There are seventeen C.D. blocks as per administrative divisions. But as per agricultural divisions, aslight change can be noticed. There are sixteen agricultural blocks in Nadia district. The two subdivisions namely Krishnanagar and Tehatta of Nadia district have been chosen for the present study of soil nutrient. The concentration of NPK was calculated on the basis of available data which was collected from the Soil Survey Department, Baharampur,

Murshidabad. The area belongs to the lower Gangetic plains and the climatic condition is humid summer short dry winter, The main occupation of this area is agriculture and more



than 80 % agricultural area covered with irrigation facility. This area surrounded by Bangladesh to the east, Murshidabad to the northern part, Hooghly and Bardhaman districts to the western part and Ranaghat block of same district in southern part. The study area is extended from 23° 18' N to 24° 11' N latitudes and from 88° 09' E to 88°48' E longitude and covers an area of about 2520 sq. km.

Methodology

To calculate the soil fertility index the age old Parker's (1951) method is adopted due to its huge applicability. The formula is

$$\text{Soil Nutrient Index} = \left[\frac{(LC \times 1) + (MC \times 2) + (HC \times 3)}{N} \right]$$

LC= Total number of sample in low category.

MC= Total number of sample in medium category.

HC= Total number of sample in high category

N = Total number of sample.

The Nutrient Index with range -

Nutrient index	Range	category
I	< 1.67	low
II	1.67-2.33	moderate
III	> 2.67	high

The modified classification of Nutrient Index with range and category by Amar and Shanmugasundaram (2020) is:

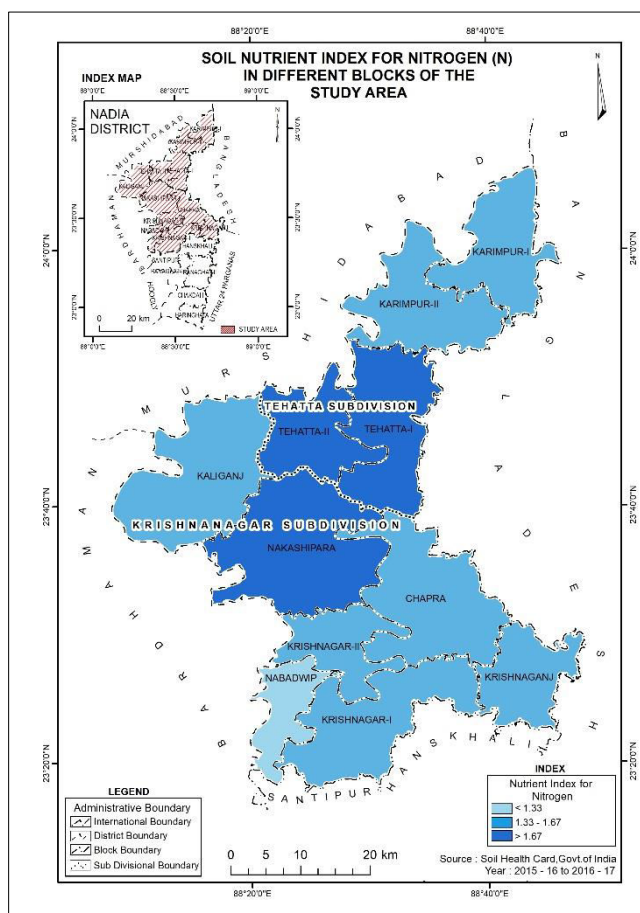
Range	Category
< 1.33	Very Low
1.33- 1.67	Low
1.67- 2.00	Marginal
2.00- 2.33	Adequate
2.33-2.67	High
> 2.67	Very High



Available Nitrogen: Nitrogen is the one of important micro nutrients for plant growth; also it is the main source of amino acid which is main ingredients of plant enzyme and protein. Nitrogen is also main component of chlorophyll molecules. Chlorophyll can hold the sunlight and helps in photosynthesis. Nitrogen is even present in root as protein and enzyme and helps to absorb the nutrient and water. Excessive irrigation or heavy rainfall cause nitrogen leaching and deficiency in soil. As a result chlorophyll molecules are reduced and plant become pale which is known as chlorosis, plant look thin, growth is in dormant condition which is known as general starvation of plants.

Available Nitrogen Nutrient Index

N.I. Nitrogen		Block
< 1.33	Very Low	Nabadwip
1.33- 1.67	Low	Krishnaganj, Chapra, Kaliganj, Krishnanagar-I & II, Karimpur
1.67- 2.00	Marginal	Nakashipara, Tehatta- 1 &II,



As per the available Nitrogen data calculated as nutrient Index (N.I.)after Parker, only Nakashipara , Tehatta-I and Tehatta -II blocks are in moderate category and are included as marginal nitrogen available in soil following Amar andShanmugasundaram (2020). Rest of

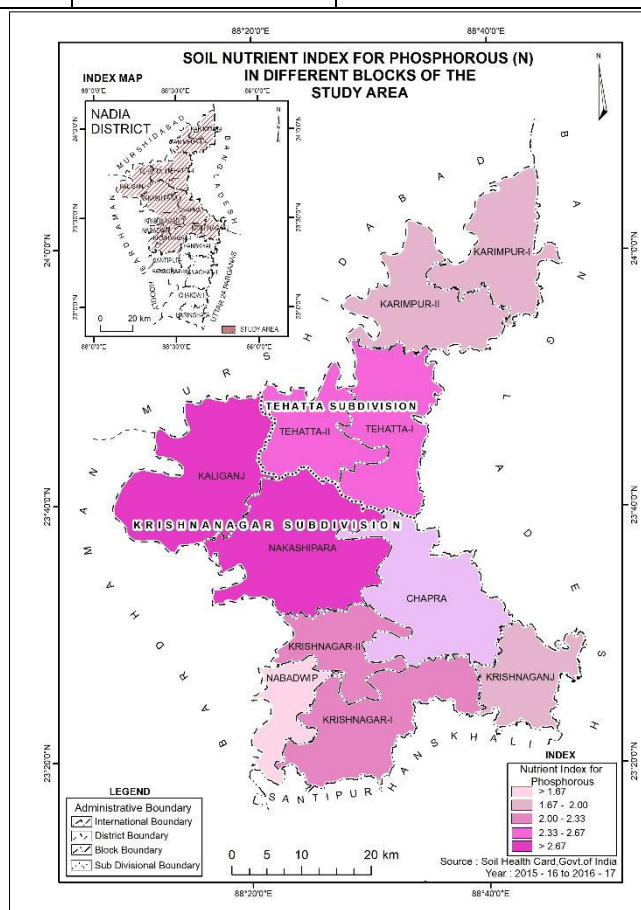


the blocks fall in low category except Nabadwip. Nabadwip is having very low concentration of available nitrogen in soil.

Available Phosphorous: the main role of phosphorous in plant is to transfer and store the energy. The phosphorous (P), is utilized during photosynthesis, reproduction and plant growth. It is also important for cell division and development of new tissues

Available Phosphorous Nutrient Index

Range of Phosphorous	Category	Block
1.33- 1.67	Low	Nabadwip
1.67- 2.00	Marginal	Krishnaganj, Karimpur -I &II
2.00- 2.33	Adequate	.Krishnanagar- I & II
2.33-2.67	High	Tehatta- I & II
> 2.67	Very High	Nakashipara, Kaliganj



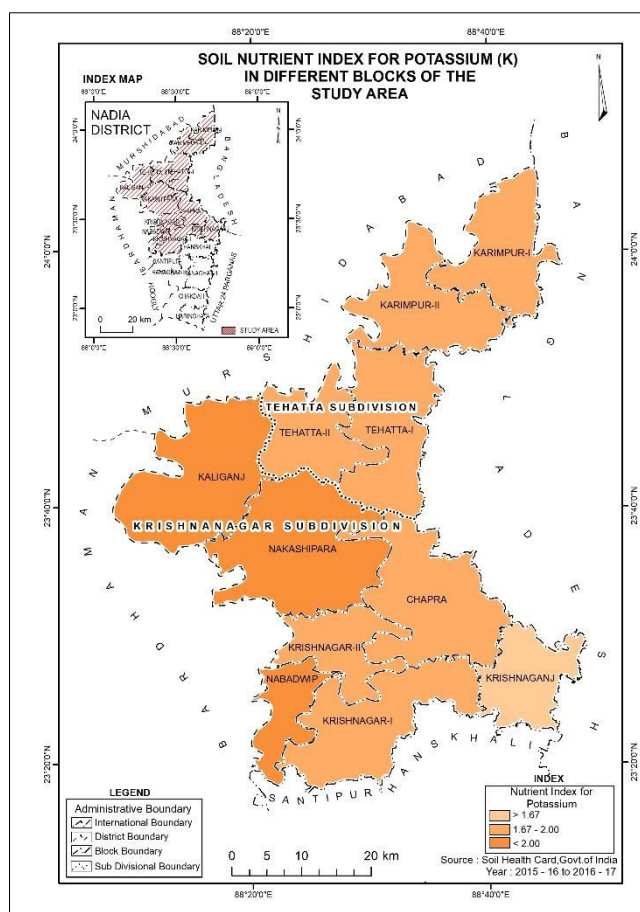
Very high amount of available phosphorous found in Nakashipara and adjacent Kaliganj block. Tehatta –I and II fall in high category whereas Krishnanagar I and II have just adequate amount of phosphorous. But the Krishnaganj, Karimpur I and II blocks represent

marginal amount of Phosphorous while the Nabadwip block represent, low amount of Phosphorous.

Available Potassium: Potassium is among the 17 micro nutrients which helps in plant growth. Potassium helps in Photosynthesis, growth of roots and helps plant to resist drought. Potassium helps to regulate the water balance in the plants body by controlling the leaf stromata.

Available Potassium Nutrient Index

Range	Category	Block
1.33- 1.67	Low	Krishnaganj
1.67- 2.00	Marginal	Karimpur I and II, Krishnanagar I and II, Tehatta I and II
2.00- 2.33	Adequate	Nabadwip, Nakashipara, Kaliganj



In the study area adequate amount of potassium is found in Nabadwip, Nakashipara and Kaliganj blocks, whereas Karimpur I and II, Krishnanagar I and II, Tehatta I and II fall in to



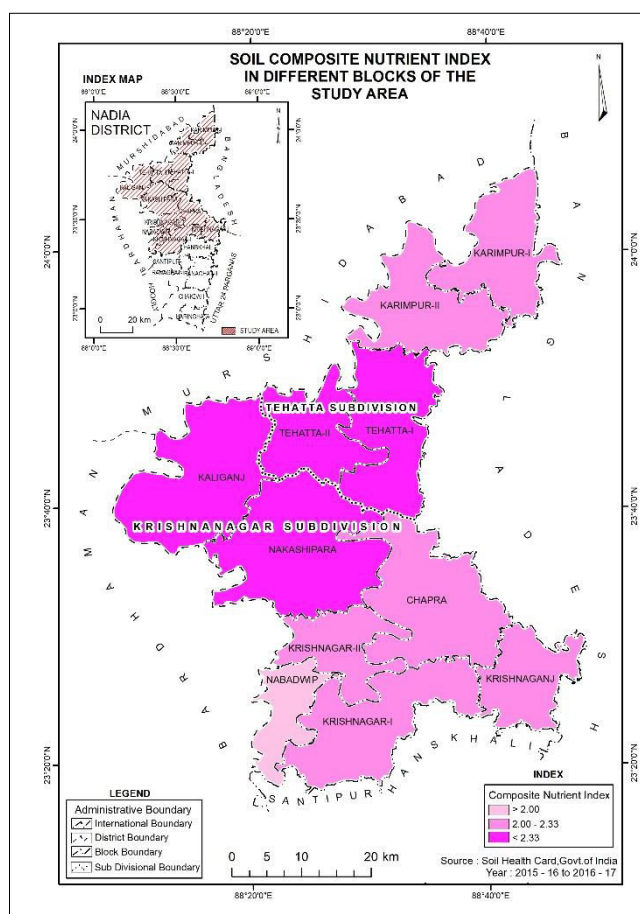
marginal category. Only the Krishnaganj fall into the low category of available Potassium in the soil.

Composite nutrient index

According to the soil fertility index by Parker (1951) the Composite Nutrient Index is finally calculated with nitrogen phosphorous and potassium (NPK) combined together in the study area.

Composite nutrient index

Range	Category	Block
1.67- 2.00	Marginal	Nabadwip,
2.00- 2.33	Adequate	Krishnaganj, Karimpur, Krishnanagar I & Ii. Chapra
2.33-2.67	High	Tehatta -I And Ii, Nakashipara, Kaliganj





According to the Composite Nutrient Index, Tehatta I and II, Nakashipara and Kaliganj represent the high concentration of nutrient in soil, adequate level is found in Karimpur I and II, Krishnanagar I and II, Krishnaganj and Chapra, Nabadwip block falls in low category nutrient index.

Conclusion

The above study shows that the amount of nitrogen is low in 73 % area. On the contradictory available phosphorus ranges from low to very high in the study area. The amount of potassium is moderate. The block-wise variation of NPK indicates that the requirement of fertilizer varies area-wise. For that reason intense soil test is necessary for good cropping which will ultimately help to lower the cost of cultivation, increase yield and bring economic prosperity of the farmers.

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Inequality Determining Factors and the Trends in Inequality – A Cross Country Analysis Using Dynamic Panel Regression Method

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Abstract

This study is an empirical analysis based on secondary data over the period from 1990-2018 across two sets of countries (developed and developing). In this study we have made a modest attempt to show the impact of several explanatory factors (like globalization, mean years of schooling, expenditure on education and per-capita GDP etc.) on the dynamics of inequality using dynamic panel regression. To this end we have considered rule of law and corruption perception index as instrumental variables. Our econometric results reveal that MYS has positive and significant impact on gini. We find globalization has negative and significant impact in the percent point change in gini for the two sets of countries. On the other hand, expenditure on education has insignificant impact however it has negative and significant impact on the gini in case of developing countries.

Key Words: *Inequality, Globalization, Education, PCGDP, Dynamic Panel.*

(Paper published on 1st December, 2021.)

I. Introduction

It is known to all that owing to the rapid growth in globalization world trade has increased significantly since 1980 and it is also obvious that the share of world trade as percentage of GDP has risen sharply over the last four decades. A number of studies regarding distributional effect of globalization reveal contradictory picture. Some studies explore that globalization is crucial factor for increasing income across the countries of the globe even low-income countries earn more from globalization. However, above finding was opposed in economic theory with Kuznets hypothesis. We all know that Kuznets have found an inverted-U pattern relationship between inequality and per-capita income in his cross-section analysis of countries. According to Kuznets (1955) at the initial phase of economic growth through industrialization income inequality tends to increase reaches at peak then and fall with the



industrial development i.e the crucial force is structural change of the economy. However, initial studies regarding the impact of trade globalization on income inequality in economic theory was based on the famous Stolper-Samuelson theorem. One of the assumptions of this theorem is that capital and labour can move within a country but not internationally. But modern world has been experiencing the movement of capital from one country to another in various forms (like FDI, equity flows, portfolio debt, cross border bank lending etc.)and migration of labor (basically skilled). These cross-border travel leads to weaken the relevancy of the theorem substantially in analyzing the link between trade liberalization and income inequality. However, there is a debate on the impact of capital flows as a result of larger financial openness on the dynamics of inequality of poor countries. It might be beneficial or detrimental to the interest of the developing and less-developed countries. It goes without saying that globalization has three dimensions such as economic, cultural and political that operate simultaneously, on the other hand gini index is the most popular measure of inequality that briefly reflect the distribution of income within a country (Ravallion, 2003). Again, in case of developed countries several studies have considered between-skill and within-skill inequality for capturing the rising trend in income inequality (Reenen, 2011; Chusseau and Dumont,2012)..

Against this backdrop our study will focus on the impact of globalization on inequality. We will consider all the aspects of globalization not only financial aspect. For the purpose of our analysis in addition to globalization we consider education, expenditure on education,rule of law, and corruption perception as explanatory factors in explaining change in inequality over the last three decades by using dynamic panel regression method separately for 15 developedand 15 developingcountries. For the purpose of our analysis we take gini coefficient as a measure of inequality. We, in our study, will also try to produce a comparative picture between the two sets of countries regarding dynamics of inequality and the role of explanatory factors.Structure of our paper is as follows: Section II represents review of literature; section III discusses about data and methodology; section IV presents analysis of data and finally section V presents concluding observations.

II Review of Literature

Literature in this area is plenty and we safely classify according to their nature and focus. We have mentioned few of them. Some studies have focused on globalization and inequality



(Chusseau and Hellier,2012; Reenen,2011;Navarro et. al. ,2004,Chusseau and Dumont,2012).Some other studies have focused not only on income but also on social and cultural aspects for capturing the multidimensional characteristics of inequality (Weber,1958; Mills,1963 and Dahrendorf,1979,; Goesling and Baker,2008)). Some studies concentrate on within-country income inequality and have raised serious issues for using gini in case of cross-country comparisons (Ravallion, 2003) While some other studies have tried to measure the relationship among globalization, poverty and inequality (Basu,2006;Galbraith,2002; Heshmati,2004). Few studies have focused on the relationship between inequality and growth (Stiglitz, 2013; Cornia and Court,2001}. Further, some empirical studies have found evidence that supports the Kuznets hypothesis (Kuznets,1963; De Gregorio and Lee,2002) and some studies have shown some deviation from Kuznets Hypothesis (Alderson and Nielsen,2002)

Chusseau and Hiller (2012) in their extensive research have identified three determinants namely globalization, technical change and institutions which have potent contribution towards higher inequality. On the other hand, Navarro, Schmitt and Astudilo (2004) have found that poor people significantly are suffering from economic concentration. They advocate that Government should provide more concern towards reduction of poverty not on economic growth.

Reener (2011), Chusseau and Dumont (2012) have found increase in income inequality in advance economics. However, they found uneven increase in inequality across the countries both in intensity and periodicity.Further Weber (1958), Mills (1963) and Dahrendorf (1979) identified multidimensional aspects of inequality beyond income. They can have considered various social and cultural aspects for measuring inequality.Goesling and Baker (2008) do not only consider income but also have taken under consideration health and educational inequality for introducing operationalization of inequality.Ravallion (2003) has pointed out some conceptual, methodological and definitional issues regarding popularly used gini measure . Gini actually reflects summary of income distribution within a country. Generally developing economics construct consumption-based indices but developed countries construct income-based indices. So, Interpretation becomes difficult in case of cross-country comparison.Basu (2006) in his study advocates for workers' equity and asking for establishment of new international organization for coordinating equitable development since there exist cross-country differential in levels of development and availability of policies.Galbraith (2002), Heshmati (2004) have tried to construct comprehensive way to measure inequality. Both population-weighted and un-weighted



methods have their own shortcomings, moreover, within a household one may find greater value of inequality. So, there is a serious methodological problem. Stiglitz (2013) has identified increasing trend in inequality suffering by the advanced economics. Pervasiveness of inequality consider across to education, health care facility so on and so forth. Interestingly, Cornia and Court (2001) have opined that value of gini ranges between 0.25 to 0.40 is considered as growth stimulating where as any value of gini beyond 0.45 is growth dampening. Kuznets (1955) have proposed that at the initial stage of economic development inequality increases and reaches at peak. When economics develop inequality tend to decrease. Many of the empirical studies (Kuznets, 1963; Gregorio and Lee, 2002) found evidence that goes at par with the hypothesis. Alderson and Nielsen (2002) add some value through proposing “great U-turn” hypothesis.

III. Data and Methodology

This study is basically an empirical analysis based on secondary data. In this study we have made a modest attempt to show the trend in inequality across the 15 developing countries and 15 developed countries separately over the period from 1990 to 2018. For this purpose we have collected data from World inequality database and from various issues of World development Indicator. Globalization is one of the crucial independent variable in explaining behavior of inequality. We have used KOF globalization index (GI henceforth) which is comprehensive in nature. Education is directly associated with inequality (Park, 2017) and we have taken mean years of schooling (MYS henceforth) as indicative of education. It is undeniable that more expenditure on education (EXPEDU henceforth) helps in capacity building and thereby may reduce the degree of inequality. We have taken expenditure on education as percentage of GDP from World Development Indicator data base. Finally we consider per-capita GDP (PCGDP) which is measured at constant 2010 US\$ as explanatory variable and we collect data from World Development Indicator data base. So far as methodology is concerned we have used dynamic panel regression method for capturing the impact of aforesaid independent variables on inequality. Moreover, we have also used graphical and tabular method for presenting and analyzing data.



Econometric specification

We have used the dynamic panel regression with GMM estimators using Arellano- Bond method (1991). The simplest model can be expressed as

$$Y_{it} - Y_{it-1} = (\alpha-1) Y_{it-1} + \beta X_{it} + u_i + \varepsilon_{it}(1)$$

Where, $i = 1,2,3,\dots,15$ (separately for 15 developing and 15 developed countries)

$t= 1,2,\dots,T$ (time) i.e. from 1990 to 2018; .

Here, Y_{it} stands for dependent variable; X_{it} represents the vector of explanatory variables (other than lag dependent variables. Again, u_i stands for unobserved country specific effect and ε_{it} is the conventional error term such that $\varepsilon_{it} \sim N(0,\sigma^2)$

IV. Analysis and Findings

Our study is an empirical analysis based on secondary data. We try to capture the impact of education, globalization, per-capita GDP, rule of law, corruption perception index on inequality over the period from 1990 to 2018 separately for two sets of countries. At the initial stage of our analysis we present the summary statistics of macro variables separately for developed and developing countries (see table-1 and table-2). It is evident from table-1 that inequality which is measured by gini remain at the level which helps economy to grow with smaller deviation. Trade openness and net FDI inflow (infdi) have shown larger dispersion over the period of our study. On the other hand, the mean value of PCGDP is found to be US\$ 42801 with moderate dispersion.

Table-1: Summary Statistics of macro variables (developed countries)

Variable	Obs	Mean	Std. Dev.	Min	Max
gini	262	31.59383	3.74366	24.9	41.5



mys	435	11.15747	1.675194	6	14.1
exponedu	303	5.167845	1.24332	2.9906	8.55955
tdop	434	64.17886	27.7966	16.01388	158.727
infdi	432	2.290661	3.072014	-9.597695	25.72611
-----+-----					
pcgdp	434	42800.48	17285.25	8464.938	92077.58
gl	417	80.33829	7.322599	49.78711	91.29702

Source: Authors' computation from secondary data

While we consider same macro variables for developing countries it is found that inequality takes maximum value over 45 which has dampening impact on economic growth. Trade openness and net inflow of FDI have shown larger dispersion but at different level compared to developed countries over the period of our study. Education in terms of MYS has shown improvement with mean value of 7.47 with higher level of dispersion. PCGDP has shown mean value of US\$ 5588 which is much below than that of the mean value of PCGDP of developed countries over the period of our study coupled with larger level of dispersion.

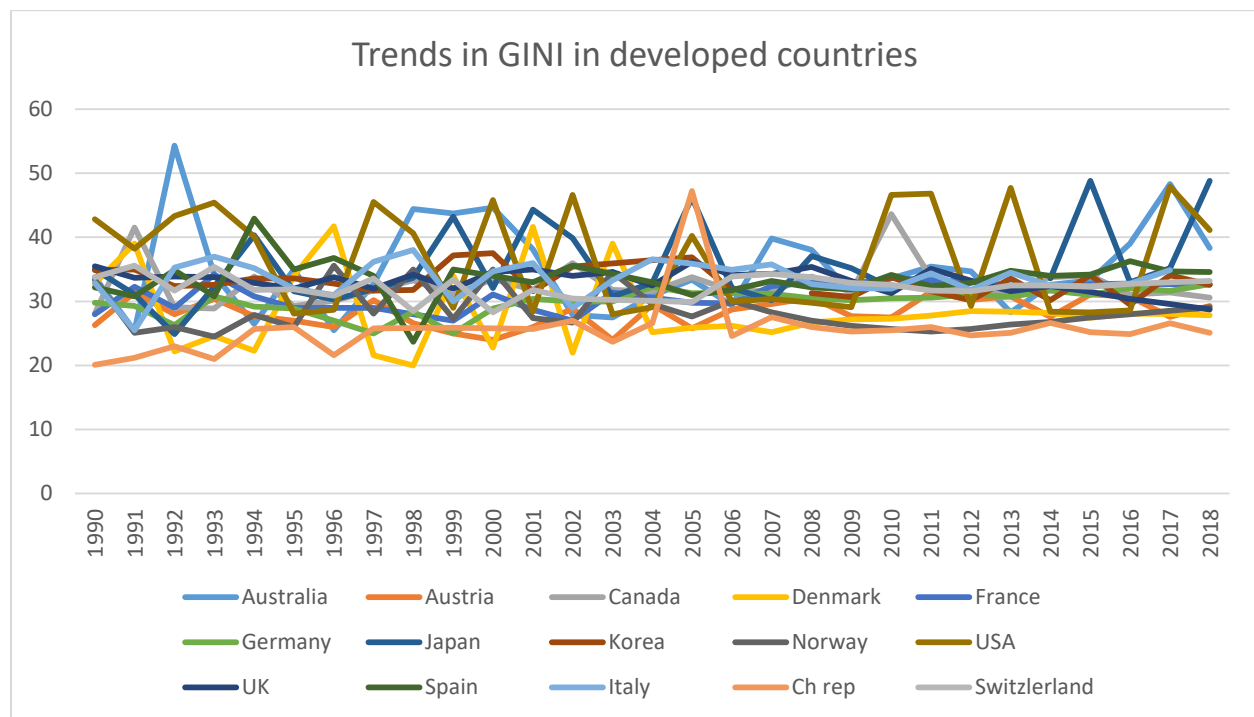
Table-2: Summary Statistics of macro variables (developing countries)

Variable	Obs	Mean	Std. Dev.	Min	Max
-----+-----					
gini	328	42.03384	10.43803	21.8	72
mys	425	7.474824	2.960144	2.2	13
exponedu	254	3.844397	1.585828	0.56	7.31866
tdop	426	49.96693	21.0432	13.75305	119.8583
fdiinflow	428	2.206873	2.131849	-1.011797	11.66113
-----+-----					
pcgdp	434	5588.288	7142.079	411.1646	34745.77
gl	417	55.14946	12.49257	22.70127	80.37327



Source : Authors’ computation from secondary data

Now if we look at the trend in gini of the developed countries over the year from 1990 to 2018 it is clear from figure-1 that barring few countries all other have consistent trend. In few cases we have observed sudden upward movement and precipitous fall in the rate. In case of Australia we observe sudden jump followed by fall in rate of inequality over the period between 1990 and 1994. France has experienced the same at the later stage of our study period. Italy has experienced sudden jump followed by fall at the middle portion of our study. USA on the other hand, has found to be most inconsistent country in terms of movement of gini. Other countries like Japan, Korea, Denmark, Czech Republic, and Germany have achieved consistent trend in inequality over the period of our study.

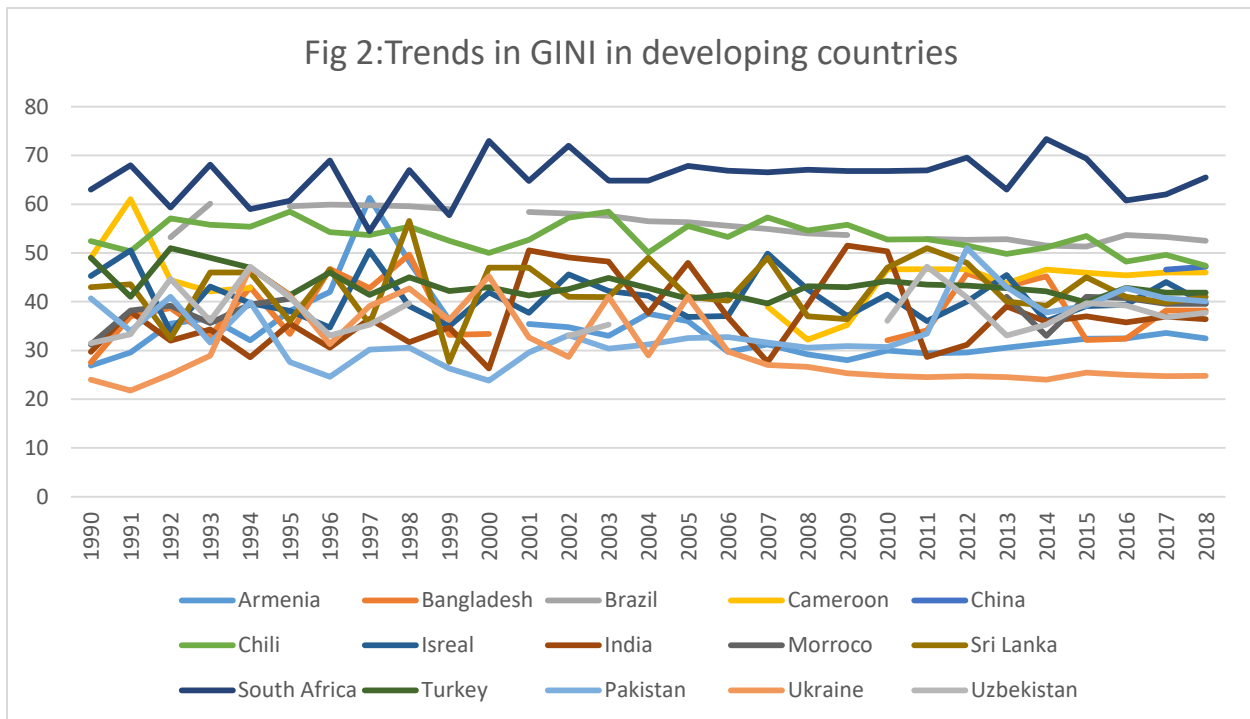


Source: Authors’ computation from secondary data

When we look at the picture of gini over the period of our study we observe that majority of the developing countries are able to lower their inequality over the period of our study. Israel has found to achieve higher level of inequality. Sudden jump in the movement of gini and sudden drift have been observed in case of Armenia and Cameroon. Moreover, India, China and Sri

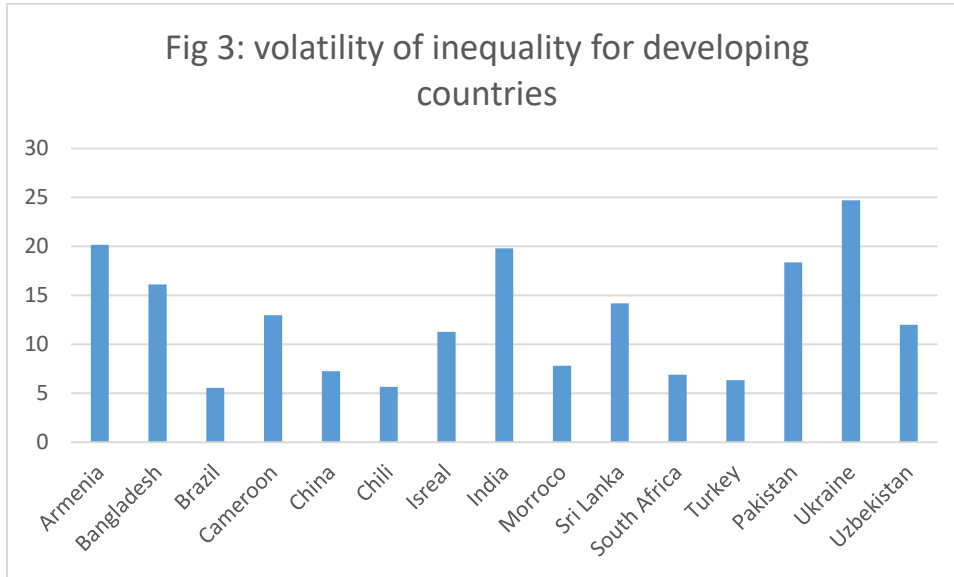


Lanka have been inconsistent in terms of movement in gini. Ukraine in this respect shows minimum value of gini throughout the period of our study.



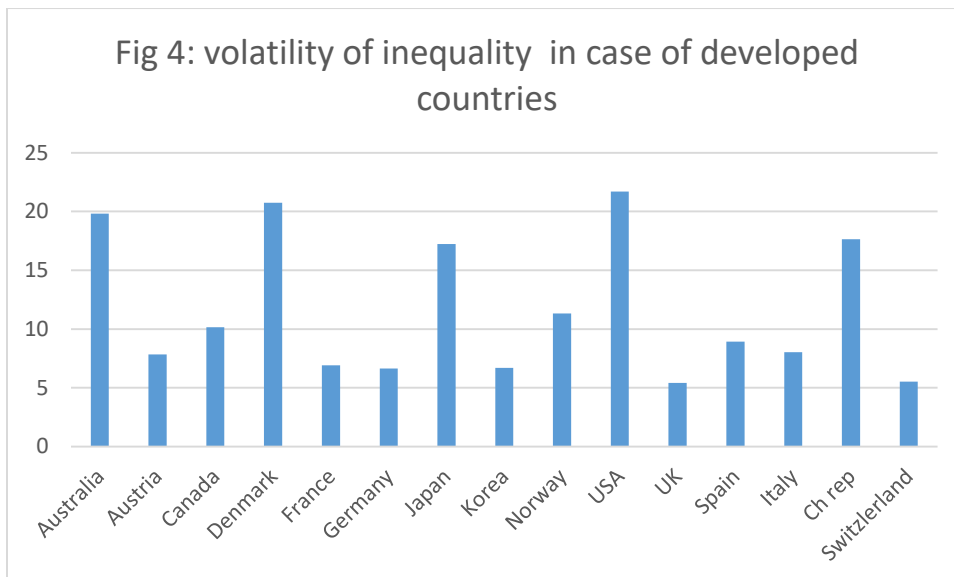
Source : Authors’ computation from secondary data

Now if we look at the variability which is measured by coefficient of variation across the two sets of countries separately over the period of our study we can easily observe that there exists large amount of cross-country differentials within the two sets of countries over the period of our study. In case of developing countries we find that Ukraine has achieved highest variability followedby Armenia and India(see fig-3).On the other hand, Brazil, Chili, China, Turkey have achieved smaller variability over the period of our study. However, on should note that lower level of variability in inequality does not indicate lower level of inequality.



Source : Authors’ computation from secondary data

When we throw our attention on the CV profile of developed countries we have found that maximum variability remain at the lower level than that of the developing countries (see fig-4). Degree of variability is found to be higher for USA, Australia, and Denmark. Where as UK, France, Germany and Austria have able to maintain lower level of variability in inequality over the period of our study.



Source : Authors’ computation from secondary data



Now we try to capture the impact of several explanatory factors on gini separately for two sets of countries. We take natural log value of gini as dependent variable and we find that in case of developed countries $\ln MYS$ has positive and significant impact on $\ln gini$. That is one percent point increase in MYS will lead to 0.51 percent point change in $gini$. That supports that as years of education increases inequality also increases. On the other hand we find that lagged dependent variable, globalization have negative and significant impact in the percent point change in $gini$. From the value of wald chi we find that our model is statistically significant. The value of Sargan test and associated p-value clearly shows that there is overall validity of the instruments in analyzing the sample analog of the moment conditions used in the estimation process. Here, rule of law and corruption perception index have used as instrumental variables.

Table 3 : Dynamic Panel Regression Results (Dependent variable: $\ln gini$)

Wald chi2(5) = 33.64				
Prob> chi2 = 0.0000				
One-step results				
$\ln gini$	Coef.	Std. Err.	z	P> z
-----+-----				
$\ln gini$				
L1.	-.3425873	.0637845	-5.37	0.000
$\ln gi$	-1.207925	.6840016	-1.77	0.077
$\ln mys$.5137719	.1986822	2.59	0.010
$\ln expedu$	-.1735162	.1161875	-1.49	0.135
$\ln pcgdp$.0618098	.1908105	0.32	0.746
_cons	8.335422	2.622627	3.18	0.001

Standard: D. $\ln gi$ D. $\ln mys$ D. $\ln expedu$ D. $\ln pcgdp$ pcpindexruleoflaw

Sargan test of overidentifying restrictions



H0: overidentifying restrictions are valid

chi2(152) = 192.2938

Prob>chi2 = 0.0150

Now if we analyses the dynamic panel regression result for the set of developing countries over the period from 1990 to 2018 we see that our model is statistically significant. We also find that lnMYS has positive and significant impact on the percent point change in inequality. Where as globalization and expenditure on education have negative impact on percent point change in gini. However, p-value of sargan test indicate mild autocorrelation exist. Here also rule of law and corruption perception index have used as instrumental variables.

Table 4 : Dynamic Panel Regression Results (Dependent variable: lngini)

.Wald chi2(5) = 18.63

Prob> chi2 = 0.0023

One-step results

lngini	Coef.	Std. Err.	z	P> z
L1.	.1184139	.1093715	1.08	0.179
lngl	-1.201989	.6706238	-1.79	0.073
lnmys	.9645525	.5359066	1.80	0.072
lnedu	-.2202821	.1261226	-1.75	0.081
lnpcgdp	.0634663	.2338078	0.27	0.786
_cons	5.902307	1.622755	3.64	0.000



Standard: D.InglID.InmysD.IneduD.Inpcgdpruleoflawcindex

Sargan test of overidentifying restrictions

H0: overidentifying restrictions are valid

$\chi^2(73) = 82.60247$

Prob> $\chi^2 = 0.1070$

V. Concluding Observations

Following conclusions have emerged from our study:

First from the summary values of macro variables we find that inequality remain at the level which helps economy to grow with smaller deviation. Trade openness and net FDI inflow (infdi) have shown larger dispersion over the period of our study. While in case of developing countries it is found that inequality takes maximum value over 45 which has dampening impact on economic growth. Trade openness and net inflow of FDI have shown larger dispersion but at different level compared to developed countries over the period of our study.

Second, Majority of the developed countries are able to maintain inequality below the alarming level. However, sudden jump drift has also been observed over the period of our study. On the other hand, in case of developing countries we find that though inequality remains above the alarming level initially but majority of the countries have able to reduce it over the period of our study.

Third, In case of developing countries we find that Ukraine has achieved highest variability followed by Armenia and India. On the other hand, Brazil, Chili, China, Turkey have achieved smaller variability over the period of our study. Further in case of developed countries we have found that degree of variability is higher for USA, Australia, and Denmark. Whereas UK, France, Germany and Austria have registered to maintain lower level of variability in inequality over the period of our study.



Finally, our econometric results reveal that lnMYS has positive and significant impact on lngini. We find that lagged dependent variable, globalization have negative and significant impact in the percent point change in gini. Expenditure on education has insignificant impact however it has negative and significant impact on the lngini in case of developing countries. We also find that in case of developing countries lnMYS has positive and significant impact on the percent point change in inequality. Whereas globalization has negative impact on percent point change in gini

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Study on the Morphological Characters of *Capsicum annuum* L. in the Presence of Various Biofertilizers

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Abstract

The experiment conducted in chilli plant in grow bags under control and three different biofertilizer treatments namely Azospirillum, Phosphobacteria and Spent Mushroom Compost (SMC) showed good growth in all the treatments including control. The parameters tested were shoot length, root length, number of lateral roots, number of leaves and diameter of leaves on the 15th, 30th and 45th day after sowing. On the 15th day, the shoot length, number of leaves and diameter of leaves were found to be significantly higher in Phosphobacteria, whereas, the root length was significantly higher in Azospirillum treated chilli plants. On the 30th day, the root length, number of lateral root formation and number of leaves formed were found to be significant in control chilli plant. The shoot length was higher in Phosphobacteria treated plants, whereas the diameter of leaves on the 30th day was significantly higher in SMC which shows that the plants are able to absorb the fungal mycelium from the compost and grow only during the later stages of its growth. On the 45th day, the plants grown using SMC showed significant increase in root length and diameter of leaves, whereas, the shoot length and number of leaves were found to be significantly higher in Phosphobacteria treated chilli plants. Lateral roots were much higher in control plant on the 45th day. The fruits started forming after 50 days in chilli plants grown using Spent Mushroom Compost. This indicates that the use of SMC gives more positive effect in the later stages of growth of chilli plant than the early stages.

Keywords: *biofertilier, experiment, phosphobacteria, nutrition, etc.*

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Introduction

Plants are incredibly important kingdom of organisms. Plants are critical to other life on this planet because, they form basis of all food webs. Generally plants are the back bone of life on earth which provides essential resources for humans. Plants provide many products, directly or indirectly to the humans. Organic farming is a system which avoids or excludes the use of



synthetic inputs and promotes the use of organic fertilizers like vermicompost, vegetable compost, animal manure, coco peats, off-farm organic wastes and so on. Generally, the nitrogen requirement of non-leguminous crops such as horticultural crops is met partly from the activities of associative symbiotic bacteria—*Azospirillum* increases the yield and nitrogen economy of vegetables (Mukesh Kumar and Kuldeep Kumar, 2019). Application of liquid *Azotobacter* and *Azospirillum* biofertilizers with reduced recommended dose of nitrogen fertilizers is capable of improving soil health and fertility as well as to achieve more productivity (Reddy *et al.*, 2018). The inoculants of *Azospirillum* are considered significant and commercially viable under the present agricultural situation.

Biofertilizer is an environment friendly, low cost, renewable source of plant nutrient which supplement chemical fertilizers. Biofertilizer helps in releasing the plant nutrients slowly by their activities in the soil and make the nitrogen and phosphorus available to plants. To maintain the soil health and minimize the environmental pollution, the use of bio fertilizers are common now-a-days. To reduce the cost of cultivation and practice organic farming, biofertilizers form an ideal input. Biofertilizers help to increase the availability and uptake of mineral nutrients by plants. The existence of microorganisms in the soil would increase the growth of plants by making the nutrients easily available to the plants and the substrate applied in the soil with microorganisms are termed as biofertilizers. These fertilizers are not harmful to crops or other plants like the chemical fertilizers. They are actually taken from the plants or animal wastes along with the microbial mixtures. Use of bio-fertilizers in the soil, makes the plants healthy as well as protect them from getting any diseases. It produces the growth stimulating substances like auxin, gibberellins and cytokinins which contribute towards vigorous growth of the plant (Kumar *et al.*, 2018).

Capsicum annuum. L

Systematic position

Kingdom : Plantae

Division :Magnoliophyta

Class :Magnoliopsida

Order: Solanales

Family :Solanaceae

Genus :CapsicumSpecies :annuum

Plate 1 Habit of *Capsicum annum* L

Capsicum annum L. is cultivated in the world for its use as a spicy vegetable in human food (Kumar *et al.*, 2010). It is commonly known as chilli. It belongs to Solanaceae family and is one of the most varied and widely used foods in the world (Kumar *et al.*, 2017). The plant is frost tender that is, in the absence of winter frosts it can survive several seasons and grow in to a large, shrubby, perennial herb. The single flowers are off-white coloured in nature while the stem is densely branched. The fruits are berries, which may be green, yellow, orange or red in colour at the ripening stage.

The main objective of the present study is to analyze the morphological parameters of the chilli plants at particular time intervals under different biofertilizer treatments.

Materials and Methods

The plant taken for the present study was *Capsicum annum* L. belonging to the family Solanaceae. Growth studies were carried out under different treatments of biofertilizers namely



Azospirillum, Phosphobacteria and Spent Mushroom Compost against untreated control at different stages of growth of the plant.

Collection of the seeds

Seeds of *Capsicum annuum* L. were obtained from Tamil Nadu Agricultural University, Coimbatore.

Collection of biofertilizers

The biofertilizers namely *Azospirillum* and Phosphobacteria were obtained from TNAU, Coimbatore. The Spent Mushroom Compost was collected from the Mushroom cultivation at Department of Botany, Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore.

Trichoderma viride was added as a biocontrol agent for controlling the disease. The application of *Trichoderma* is beneficial as it helps in reducing the fertilizer application as well as increases the yield of the crop.

Azospirillum

Azospirillum is known for its nitrogen-fixing and phytohormone production ability. *Azospirillum* helps in fixing atmospheric nitrogen and benefit the host plants by the supply of vitamins and growth hormone. *Azospirillum* inoculation increases the growth, nitrogen uptake and yield in number of crops. The recommended dosage of *Azospirillum* is 5kg/hectare (Mallikarjuna Rao *et al.*, 2014)

Phosphobacteria

Phosphobacteria is the organism involved in making the insoluble phosphorus available to the plants. Phosphorus is the second most important nutrient required by crop plants. The phosphate solubilizing bacteria (PSB) solubilize the insoluble phosphates and make them available for crop plants in the rhizosphere region (Mallikarjuna Rao *et al.*, 2014). The recommended dose of phosphobacteria is 10 kg/hectare.

Spent Mushroom Compost



The average pH of fresh mushroom compost is 6.6, which is an excellent pH for any compost used as an organic fertilizer or soil amendment. It is mainly used as a mulch and soil conditioner to improve ornamental and vegetable garden.

Methods

Experiment in Grow Bags

The seeds obtained from TNAU, Coimbatore were soaked in different organic fertilizers overnight. Later, the seeds were sown in Grow bags (30cm×30cm×45cm sized bags) containing garden soil and cocopeat in the ratio 1:1. The treated bags were maintained in triplicates. The effect of different biofertilizers on the growth and yield parameters of *Capsicum annuum* L. were assessed. The growth parameters at different stages of growth of the plants were analyzed. Neem extract was sprayed at intervals to control the growth of insects. The different organic fertilizer treatments given were:

T₀ – Control

T₁ – *Azospirillum*

T₂ – Phosphobacteria

T₃ - Spent Mushroom Compost

Growth Parameters

To measure the growth parameters, plant samples were uprooted carefully on 15th, 30th and 45th day and the following parameters were recorded for all the treatments.

1. Root length (cm)
2. Shoot length (cm)
3. Number of leaves
4. Number of lateral roots
5. Diameter of leaves (cm)

Root Length

The plants were taken from control bag and other treatment bags and washed to get rid of adhering soil particles. Then, the length of the roots were measured with the help of a scale from



root collar point to root tip and expressed in centimeter. Three seedlings were randomly selected from each treatment and their root length was measured using cm scale and recorded in cm/seedling.

Shoot Length

To measure the shoot length of the plants, the measurement was taken from the shoot collar point to shoot apex and expressed in centimeter. Three seedlings were randomly selected from each treatment and their root length was measured using cm scale and recorded in cm/seedling. Three readings were taken for statistical analysis.

Number of leaves

The number of leaves present was recorded in the uprooted plants.

Number of lateral roots

Lateral root is the horizontal extension from the primary root (radicle) and the number of lateral roots present is recorded in the uprooted plants.

Diameter of leaves

Diameter of leaves is the measurement from the leaf axis to the outside edge of the leaf.

STATISTICAL ANALYSIS

The data obtained from various morphological observations were subjected to statistical analysis as per the procedure of Panse and Sukhatme (1978).

Results and Discussion

The experiment was conducted in chili plant (*Capsicum annuum* L.) with a control and three treatments namely *Azospirillum*, Phosphobacteria and Spent Mushroom Compost (SMC) on the growth parameters of the plant. The parameters such as shoot length, root length, number of lateral roots, leaves and diameter of leaves were measured on the 15, 30 and 45 day after sowing (DAS). The growth parameters have been statistically analyzed. The results are tabulated and given below.



On the 15th day (Table 1), the shoot length was found to be higher in T₂ i.e. the chilli plant that received Phosphobacteria. The reading was observed to be 7.0±0.1 cm. The root length on the 15th day was higher in T₁ (5.4±0.2 cm). T₁ is *Azospirillum* supplemented chilli plant.

The number of lateral roots was found to be significantly higher in control plant on the 15th day and the value was 9.0±2.0. Significantly higher number of leaves and diameter of leaves were observed in T₂ on the 15th day and the values were found to be 5.0±0.1 and 2.0±0.1 respectively.

On the 30th day (Table 2), the shoot length was found to be significantly higher in T₂ (7.4 ± 0.2 cm) i.e. the chilli plant that was supplemented with Phosphobacteria. The root length was found to be higher in control plant that was supplemented with only farmyard manure. The value was found to be 6.6 ± 0.3 cm.

Similar to the root length, the number of lateral root formation and number of leaves formed were found to be higher in control plant and the readings observed were 16.0 ± 1.0 and 6.0 ± 0.1 respectively. The diameter of the leaves was found to be significantly higher in the plant treated with Spent Mushroom Compost (T₃-SMC). The value recorded was 3.4 ± 0.1.

The 45th day reading was also observed for the control plant and plants treated with *Azospirillum*, Phosphobacteria and Spent Mushroom Compost. The root length, shoot length, number of lateral roots, leaves and diameter of leaves were observed and tabulated (Table 3). The shoot length was significantly higher in T₂ (12.2 ± 1.0cm). The root length and the diameter of leaves were found to be higher in chilli plants treated with SMC (T₃). The root length and diameter of leaves in SMC was recorded to be 7.6 ± 0.2cm and 4.2 ± 0.2respectively.



Table 1 Morphological parameters of *Capsicum annuum L.* on the 15th day of growth

BAGS	PARAMETERS				
	Shoot length	Root length	Number of lateral roots	Number of leaves	Diameter of leaves
T₀	5.1 ± 0.1	4.5 ± 0.1	9.0 ± 2.0	4.1 ± 0.1	1.5 ± 0.1
T₁	6.2 ± 0.2	5.4 ± 0.2	6.0 ± 1.0	4.9 ± 0.1	1.9 ± 0.2
T₂	7.0 ± 0.1	4.7 ± 0.2	8.0 ± 1.0	5.0 ± 1.0	2.0 ± 0.1
T₃	4.6 ± 0.4	4.1 ± 0.1	7.0 ± 1.0	2.0 ± 1.0	2.0 ± 0.2
SED	0.1967	0.1291	1.0000	0.5812	0.1225
CD(P<0.5)	0.4535	0.2977	2.3060	1.3402	0.2824

Table 2 Morphological parameters of *Capsicum annuum L.* on the 30th day of growth

BAGS	PARAMETERS				
	Shoot length	Root length	Number of lateral roots	Number of leaves	Diameter of leaves
T₀	7.0 ± 0.1	6.6 ± 0.3	16.0 ± 1.0	6.0 ± 0.1	2.3 ± 0.1
T₁	7.0 ± 0.2	6.3 ± 0.4	15.0 ± 1.0	5.0 ± 1.0	2.8 ± 0.2
T₂	7.4 ± 0.2	5.6 ± 0.2	14.3 ± 1.5	4.5 ± 0.5	2.6 ± 0.1
T₃	6.5 ± 0.2	5.4 ± 0.2	13.0 ± 1.0	5.0 ± 1.0	3.4 ± 0.1



SED	0.1472	0.2068	0.9428	0.6128	0.1106
CD(P<0.5)	0.3394	0.4770	2.1741	1.4132	0.2549

Table 3 Morphological parameters of *Capsicum annuum L.* on the 45th day of growth

BAGS	PARAMETERS				
	Shoot length	Root length	Number of lateral roots	Number of leaves	Diameter of leaves
T₀	11.5 ± 0.2	7.5 ± 0.1	36.1 ± 0.2	6.8 ± 0.4	3.5 ± 0.2
T₁	10.5 ± 0.3	7.3 ± 0.1	34.5 ± 0.5	8.6 ± 0.5	3.3 ± 0.2
T₂	12.2 ± 1.0	6.4 ± 0.2	32.5 ± 0.5	9.5 ± 0.5	3.8 ± 0.2
T₃	8.9 ± 0.4	7.6 ± 0.2	35.5 ± 0.5	8.4 ± 0.5	4.2 ± 0.2
SED	0.4807	0.1225	0.3621	0.4000	0.1247
CD(P<0.5)	1.1086	0.2824	0.8350	0.9224	0.2876

Diameter of Leaves

The presence of number of lateral roots on the 45th day was higher in control plant (T₀). The value recorded was 36.1 ± 0.2. The number of leaves in chilli plant on the 45th day was found to be significantly higher in the plants treated with Phosphobacteria (T₂). The value recorded for the same was 9.5 ± 0.5.

Hirrel and Gerdemann (1980) were the first to establish the benefits of AM fungi in plants of the genus *Capsicum*. Two years later, Bagyaraj and Sreeramulu (1982) confirmed the benefits of preinoculation with AM fungi on the height, dry weight and yield of hot peppers transplanted into the field. Pereira *et al.* (2016) have shown the benefits of mycorrhizal inoculation on growth, yield and nutrition of *Capsicum* spp. Khan and Chattopadhyay (2009) have shown that chilli plants treated with biofertilizer increased the plant height when compared to inorganic fertilizer.

Studies by Shiva *et al.* (2015) on the growth yield and quality parameters of chilli have shown significant differences among the organic as well as inorganic sources of nutrients.



The present study is an approach to study the growth parameters of chilli plant when grown under Spent Mushroom Compost as substrate. It was observed that in the initial days, the growth was significantly higher in Phosphobacteria treated chilli plants. The plant requires a considerable amount of phosphorus for growth which is being supplied by the phosphorus solubilizing bacteria (Phosphobacteria).

The leaf diameter was found to increase in chilli plants grown with SMC as substrate on the 45th day. This shows that the plant can photosynthesize well and produce the food required for the growth of the plant as well as the yield of the crop. The current investigation is just a preliminary work on the growth of chilli plants using different organic fertilizers like *Azospirillum*, Phosphobacteria and SMC against the control plant with the application of only farmyard manure. Further studies are required to prove the importance of SMC in the growth of plants.

The experiment conducted in chilli plant in grow bags under control and three different biofertilizer treatments namely *Azospirillum*, Phosphobacteria and Spent Mushroom Compost (SMC) showed good growth in all the treatments including control. The parameters tested were shoot length, root length, number of lateral roots, number of leaves and diameter of leaves on the 15th, 30th and 45th day after sowing. On the 15th day, the shoot length, number of leaves and diameter of leaves were found to be significantly higher in Phosphobacteria, whereas, the root length was significantly higher in *Azospirillum* treated chilli plants.

On the 30th day, the root length, number of lateral root formation and number of leaves formed were found to be significant in control chilli plant. The shoot length was higher in Phosphobacteria treated plants, whereas the diameter of leaves on the 30th day was significantly higher in SMC which shows that the plants are able to absorb the fungal mycelium from the compost and grow only during the later stages of its growth.

On the 45th day, the plants grown using SMC showed significant increase in root length and diameter of leaves, whereas, the shoot length and number of leaves were found to be significantly higher in Phosphobacteria treated chilli plants. Lateral roots were much higher in control plant on the 45th day. The fruits started forming after 50 days in chilli plants grown using Spent Mushroom Compost. This indicates that the use of SMC gives more positive effect in the later stages of growth of chilli plant than the early stages. So, we can conclude that SMC could



be used as a substrate for the growth of vegetable crops that might give a better yield not only in grow bags but also under field conditions.

In India, there is a large area of unproductive lands which can be exploited with cultivation of vegetable crops. It will help in the upliftment of the farmers. The use of *Azospirillum* and Phosphobacteria on the growth of various vegetable crops have earlier been studied by various researchers and shown that the plants grow well under biofertilizer treatments. In the current study, the use of Spent Mushroom Compost has been tried and it has shown a positive result. Further study is required to prove the efficacy of the biofertilizers as well as the SMC in field conditions.

Conclusion

In India, there is a large area of unproductive lands which can be exploited with cultivation of vegetable crops. It will help in the upliftment of the farmers. The use of *Azospirillum* and Phosphobacteria on the growth of various vegetable crops have earlier been studied by various researchers and shown that the plants grow well under biofertilizer treatments. In the current study, the use of Spent Mushroom Compost has been tried and it has shown a positive result. Further study is required to prove the efficacy of the biofertilizers as well as the SMC in field conditions.

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Problems and Prospects on issues related to Biodiversity in Kerala

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Abstract

Kerala is the land of the gods, mesmerizing in its beauty, enviable in its culture. The Biodiversity-rich Kerala is home to a large number of wildlife. Many diverse plant species with threatened flora ranging from wild cardamom to giant grass and fauna ranging from Asian elephant to Nilgiri Tahr is recorded here. It is a significant piece of the biodiversity focal point of the unexplored Western Ghats, which is unfortunately being deteriorated day by day due to exploitative activities by human beings including natural means. The overall effects of this unmanageable exploitation may lead to devastating consequences. Hence the current paper gives a short outline on specific issues in relation to biodiversity focal points in Kerala its mitigation in general.

Key words: Kerala, eco-degradation, eco-restoration, management.

(Paper published on 1st December, 2021.)

Introduction

Biodiversity is the variety and variability of species, variety or genes in general but in broader sense landscape also in which we see a large number of creatures. Biodiversity means the extreme significance of an exceptionally wide assortment of creatures and plants that are inhabitants of this world or in a specific natural surroundings. It is very important to keep up with the degree of biodiversity on the earth so the natural balance can be adjusted. Biological diversity is one more



name for biodiversity and is generally the variety of the multitude of various types of creatures and plants on this planet. Having an exceptionally high biodiversity is vital to assist with keeping up with the environmental elements in a particular condition. Biodiversity can be characterized as an assortment of fauna and flora that are accessible in a particular living space or the planet earth. Biodiversity is generally originated from the terms – species variety and species richness.

Biodiversity is primarily a unified perspective on the natural assortments. A ton of different words and terms have been used to clarify diversity. A portion of these terms include taxonomic diversity, environmental diversity, morphological diversity and functional diversity. Biodiversity gives a significant broad perspective on all these. Biological diversity is very significant on the grounds that its keeps up the environmental equilibrium. Various creatures and plants rely upon each other to satisfy their requirements as a whole. The diversity in living things has brought about various kinds of biodiversity relying upon the specific factors. Hereditary diversity is because of the hereditary parts shared by living life forms. The species that have comparative qualities separate and they grow diversely subsequently making biodiversity. Species diversity takes place when an environment includes various types of living things. Ecological diversity is through the association of living things that share normal wellsprings of energy in an environment which adds to biodiversity.

India positions among the main 12 countries which have a rich legacy of biodiversity. There are around 350 distinct types of vertebrates alongside 12000 unique types of birds which are found in India. Furthermore, there are around 50000 types of bugs in our country. There are a wide assortment domestic creatures like cows and bison

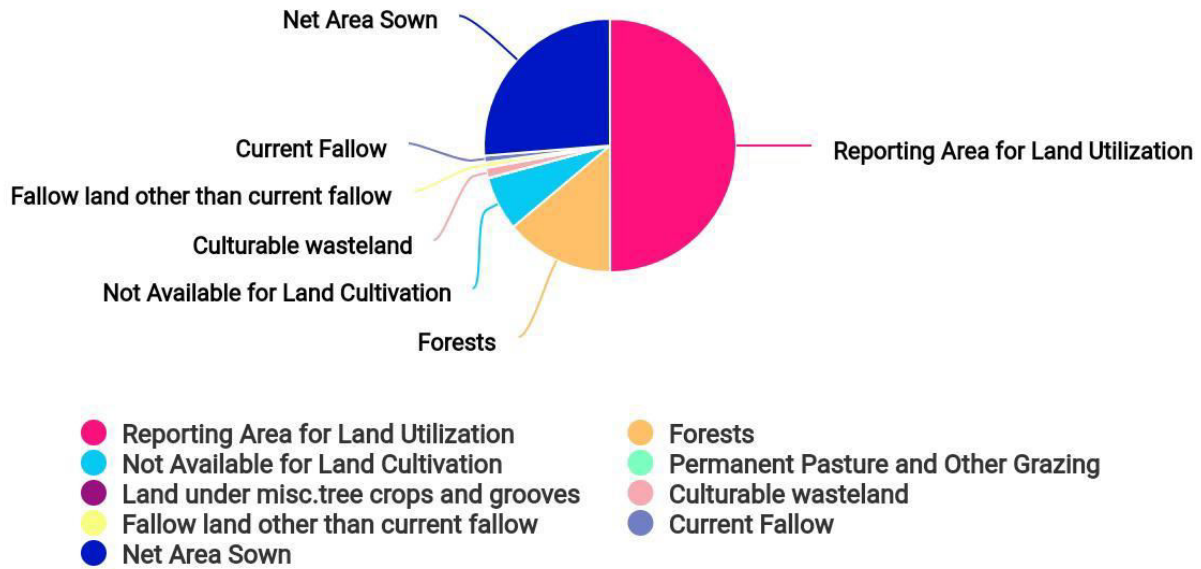


alongside marine life which is found in India. Additionally, India is a place that is known for 10 unique biographical regions which include islands, Trans Himalayas, Desert, Western Ghats, Gangetic Plain, Semi-parched zone, North-eastern zone, Deccan Plateau, Coastal islands and the Western Ghats.

Biodiversity of Kerala

The vast majority of Kerala's essentially biodiversity of wilderness lie in the evergreen forests of its easternmost districts; beach front of Kerala generally lies under development and is home to nearly little natural life. Apart from this Kerala contains 9,400 km² of regular timberlands. Out of the roughly 7,500 km² are of non-plantation forest cover, there are wild regions of tropical wet evergreen and semi-evergreen forests, tropical moist and dry deciduous forests, and montane subtropical and temperate forests. Such woods together cover 24% of Kerala's land mass (**Fig. 1**). Kerala likewise has four of the world's Ramsar Convention-recorded wetlands: Ashtamudi Lake, Lake Sasthamkotta, Thrissur-Ponnani Kole Wetlands, and the Vembanad-Kol wetlands are noted as being wetlands of global significance. A large number of factors effecting biodiversity in Kerala (**Fig. 2**) is due to manmade cause though natural means cause its seriousness time to time. Even though Kerala is rich in biodiversity there are lot of problems and threats to the state due to its unique feature, some of the major issues are listed below:

Land use pattern of Kerala



(Source :Land Use Statistics, Ministry of Agriculture, GOI, (2014-15))

Fig. 1 land use pattern of Kerala, India.

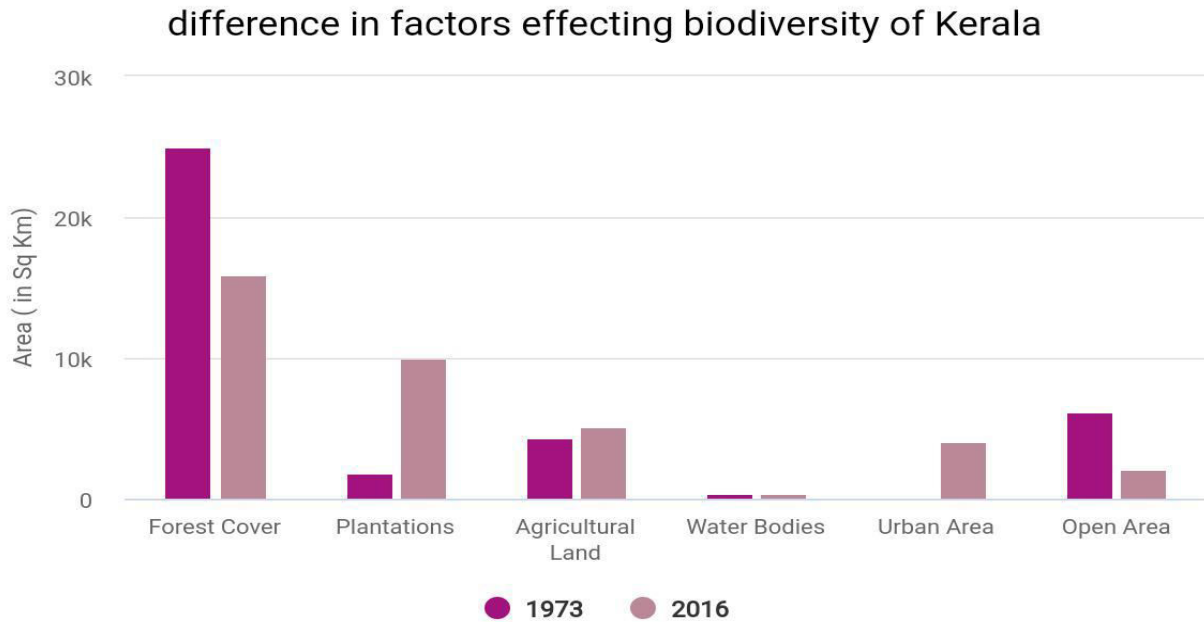


Fig. 2 Difference in factors effecting biodiversity of Kerala.



(Source: Data and maps from public-funded Landsat satellites in the US, obtained by Mint after a special request made to researchers Ramkrishnan Ramabhadran and TV Ramachandra who are studying Kerala's forest loss and drought situation using remote sensing data at IISC)

1. Transformation of Forest Areas for Non- forestry Purposes:

Due to different prerequisites like power, water system and drinking water, a few dams have been built in the normal woods of the State, development of streets for better access, establishment of transmission lines, dorms, and so forth are influencing or draining the climate and the rich biodiversity. The creation of numerous these technological and social advances has numerous destructive impacts on the biodiversity.

2. Soil erosion :

The disposal or disintegration of the upper layer of the dirt shows indication of soil erosion. It happens when there is elimination of trees which binds to a tight spot in the soil. Due to which accordingly the wind and water diverts the top layer of the dirt. Catastrophes like landslides and flood occur because of this. Trees are absent to prevent the water from downpour to gush straight into the plains. These outcomes are harming and loss of settlements where individuals are residing in pre-requisitely settlement area.

3. Global warming

Global warming is the fundamental driver of the adjustment of our current circumstance in ecological basis. These seasons are presently getting postponed. Besides, there is an irregularity in their ratios. The



temperatures are fluctuating at its outrageous focuses. Moreover, the glacier in the Himalayan ranges are reaching its breaking point and melting. Accordingly, floods are influencing the hilly areas of the state and individuals living there. In addition, the proportion of water appropriate for drinking is likewise diminishing.

4. Sway in the water cycle:

Trees discharge soil water into the climate. Therefore cutting them down is diminishing the content of water in the air. So cloud formation is irregular and incomplete. Due to which the rural grounds are not getting legitimate precipitation. In this way it is affecting the people of the state indirectly.

5. Threat to fauna:

Deforestation is influencing natural life also. Numerous creatures like Dodo, Indian autochs, Stegodon Tasmanian Tiger are now wiped out. Moreover, a few creatures are nearly on the verge of endangerment. That is on the grounds that they have lost environment or their place of residing.

6. Infringements and other Illegal Occupations:

Due to populace tension and need for additional spaces to build houses and practice development of different domestic and economic species, individuals of the midlands and marshes infringe woodland regions, which are likewise regularized occasionally. Encroachers additionally allow the domestic animals to wander into the regular woods regions, influencing the wild plant variety and spreading infections to wild creatures. In numerous cases, diseases of the developed yields are additionally transmitted to the native plant species. Poaching by



encroachers is one more power, influencing the wildlife variety of the State, that too at species level.

7. Sand mining :

Rivers across the State have become killing fields on account of aimless and illegal sand mining over a period of time and have made profound pits in stream beds. The mid and marsh spaces of waterways, which were initially sand stockpiling zones, have transformed into death traps. The mud-filled pits, around nine to ten meters down, had come about because of specific extraction of development grade sand using post and net scooping. Thus illegal activity or misuse of sand mining may lead to disastrous outcomes some of them are listed below:

A. Sand Mining can cause floods

Sea shores, sandbanks and dunes, and act as boundaries to flooding. At the point when sand mining eliminates such boundaries, regions close to the ocean or waterway become more inclined to flooding. Accordingly, beachside networks in regions exposed to aimless sand mining are hence more helpless against the powers of nature.

B. Sand Mining Adversely Affects Tourism

Sand mining obliterates the stylish magnificence of sea shores and water way banks, and furthermore makes the biological framework there completely unstable. Assuming such sea shores and riverside regions are well known vacationer locations, then, at that point, the travel industry capability or the tourism potential of such regions will be lost.



C. Sand Mining Destroys Aquatic Ecosystems

The evil impacts of sand mining on wild life are not restricted to sea shores and sandbanks, but in addition to that it also incorporates underwater ecosystem. At the point when sand is mined from sea beds or waterway beds, it can cause turbidity of water. The machines and human aggravation prompted by such cycles can likewise negatively affect aquatic life. The turbidity can create an obstruction that keeps daylight from entering the water, which is unsafe to corals that need daylight. Fish may likewise cease to exist because of an absence of food and oxygen in the turbid waters. In this way, the whole aquatic ecosystem might disintegrate because of sand mining. The fishing business that is reliant upon such waters will likewise experience incredible financial misfortunes.

D. Sand Mining Causes Erosion

Unregulated mining of enormous volumes of sand along sea shores prompts their disintegration. Ocean sea shores are generally shaped by the slow activity of depositional and erosional powers. Although this is maintained normally by the nature, human interference can cause unreasonable disintegration and subsequently the retreat of sea shores. By eliminating an excess of residue from streams, sand mining prompts the disintegration and contracting of waterway banks. Deltas can subside because of sand mining. These disastrous impacts of sand mining at last lead to the deficiency of cultivable land and property. It likewise weakens the ground and causes the roads, bridge and dikes to collapse.



E. Sand Mining In Beaches can affect the biodiversity

Sea shores are situated at the crossing point among sea and land. Thus sea shore consists of different types of animal from crabs, snails, to turtles. At the point when sand is mined in sea shores, it upsets the natural life living in the ocean side environment. Accordingly, sand mining can be a component answerable for the vanishing of animal types.

F. Plantation Establishment:

In request to meet the lumber and pulpwood necessities of the State, in the forested zone of the Highlands, in excess of 70000 ha of normal woods are changed over into forest plantation primarily of teak and eucalypts. Despite the fact that estates of teak, which is a native species, permit the food of specific measure of plant variety and give environments to fauna, there is significant decrease in both the parts of regular biodiversity, due to the extraordinary planting of trees. On account of Eucalypts, which is fascinating types of extremely short rotation period, the development and endurance of wild widely varied vegetation in these ranches is exceptionally poor. Likewise, Eucalypt estates, brought up in the higher height meadows of the State with special biodiversity, are extremely hurtful to the general abundance of native organic assets of the State.

G. Pilgrimage:

There are a couple of extremely famous pilgrimage sites and places of interest inside the timberland spaces of the State like Sabarimala, Tekkady, Malayattoor, Athirappilly and Agasthyamala. Individuals in huge numbers cross the woods regions for



significant distances by walking to arrive at the site, and in that cycle, contaminate the climate and particularly the water bodies, eliminate small plants and leave used convey packs, bottles, food materials, etc. This in turn upsets the wildfire ecosystem present there.

H. Ecotourism :

In this the individuals in huge numbers are permitted to go into both secured and other normal woodland regions for entertainment, carrying with them different things like plastic and food items which they discard at these places this polluting and harming the biodiversity of that site. Sightseers additionally remove blossoms and other plant parts like seeds, stem leaves, animal parts, and so forth influencing the recovery of different plant and creature species quite impossible. Such involvements of individuals additionally become an aggravation factor to the wild fauna populace, which require undisturbed regions for their feeding, breeding, and growth.

I. Attack of Exotic Weeds:

The forest area of the State, and particularly the estates inside, have turned into a significant environment for the colonizing fascinating weeds like types of *Mikania* , *Lantana* , *Eupatorium* , *Mimosa* , etc. (**Table 1**) On account of their gregarious nature, these weeds stifle the native species as well as cover the trees in the plantations, prompting their stunted development or even demise. Weeds additionally block the free movements of wild fauna and diminish their feed accessibility by suppressing the growth of native vegetation; simultaneously, weeds are likewise not satisfactory for the wild creatures. The soil is additionally made more infertile,



influencing the less development or no development of native plant species. This large number of factors goes about as the main reasons why the plant and wildlife diversity and the nature of the regular habitat of the state is reducing.

Table 1 Major invasive species of Kerala

Sl.No.	Species name	Estimated Extent (in sq Km)
1)	<i>Chromolaena odorata</i>	773
2)	<i>Lantana camara</i>	185
3)	<i>Ageratum conyzoides</i>	62
4)	<i>Ageratina adenophora</i>	21
5)	<i>Mikania micrantha</i>	8

(Source :India state of forest report, 2019)

J. **Over-exploitation:**

The biodiversity of Kerala is a rich wellspring of a few lumber and non-lumber items. Due to the expanding request, originating from the increasing population, such things are being taken advantage of lawfully and unlawfully, in an exceptionally unreasonable way, which drains their source species and corrupt their natural surroundings. Wood of different sorts, non-lumber products of plant, medicinal plants, bark and bark items, honey, hide, horns, and so on all have a place with this classification of items.

K. **Uncontrolled collection of non timber forest produce:**

Non timber forest produce is the livelihood of many tribal communities in the state since a very long time however the

Impractical gathering of non timber forest produce assortment in the state has made numerous floral species to be critically endangered .Kerala is rich of NTFP and around 120 Items are recorded as financially significant by The Kerala Forest Department (**Fig. 3**). Therefore this over utilization can cause more harm than harm than good to the society..

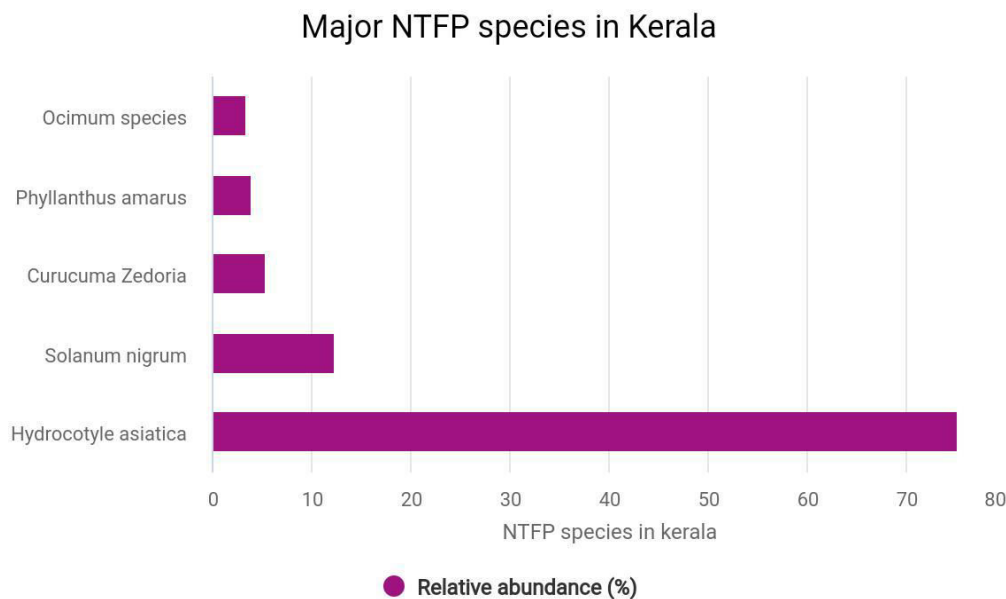


Fig. 3 Major NTFP species in Kerala

(Source: India state of forest reports -2019)

L. Forest fire:

Forest fire is one of the most Important and dangerous issue for the Forest and the Forest Department of Kerala. The tribal communities who maintain their livelihood by cattle grazing usually burn the area to get fresh shoots of the cattle this in turn can cause huge forest fires due to negligence and can not only effect the plant and animal species present at that point of time in the region but can also influence it's regeneration due to decreased soil fertility.



M.Regular Calamities:

Forests Fire, landslides, soil erosion, wind, cyclone, earthquakes, flood and so forth, happen sporadically in the forested zone of the Highlands of the State. They go about as main thrusts to wreck the biodiversity and upset the climate.

Measures to overcome the impact of biodiversity loss

Environmental degradation is a serious issue everywhere. Kerala is a site where this type of degradation is a common phenomenon every year. To overcome the problems, following are the measures that may be incorporated to minimize the loss against various manmade and natural activities.

- 1) Keep up with the geographical highlights of the State to decrease the loss of Biodiversity.
- 2) Sanction a strict land-use regulation to forest, all further weakening of the geography of the state and for protection of biodiversity.
- 3) Every Panchayat, Municipality and Corporation should have a People's Biodiversity Register (PBR) containing subtleties, including conventional utilizations, of all living creatures occurring in the individual regions with the complete association of school and educators, Self Help Groups (SHG), nearby local area and NGOs under the direction and oversight of the Panchayat level Biodiversity Management Committees (BMCs) to be set up under the Biodiversity Act.



- 4) Distinguish the biodiversity rich part of the neighborhood that could be enhanced generously to assist with creating extra pay for the locals.
- 5) Reserve no less than one plot for every panchayat, district and company as per the accessible degree for long term preservation.
- 6) Formulation of Biodiversity Management Plan by every local body in a particular region.
- 7) Make thorough review of Rare, Endangered and Threatened (RET) species in the ecosystems, evaluating their status and scope of conveyance and, recognizing possible natural surroundings.
- 8) Distinguish keystone, umbrella and endemic species which need to be conserved according to the priority.
- 9) Identify marker species for every full scale and miniature biological system in the State as well as indicators for observing environment.
- 10) Initiate new projects to concentrate on the effects of global warming and environmental change on biodiversity.
- 11) Identification of wild plant and animal species and their habitats requiring preservation activities.
- 12) Identification of vertebrates and invertebrates and their territories requiring preservation activities
- 13) Reintroduction and foundation of reasonable populaces of Threatened species.
- 14) Promotion of *ex-situ* protection of RET species in zoological and botanical nurseries, seed banks, cryopreservation and or some other reasonable techniques.



- 15) Formulate guidelines in the assortment of RET species, with regional need, without preventing research by bonafide taxonomists.
- 16) Create an information base of ex situ assortments and conservation centres in the State.
- 17) Encourage protection exercises through people's cooperation.
- 18) Effective control measures to forestall the spread of Invasive Alien species.
- 19) Establish a compelling planning and checking instrument/cell for the different examination exercises happening in the forest and present an effectively retrievable arrangement of data.
- 20) Map every one of the current forest types in Kerala utilizing remote detecting at higher spatial scales, GIS information, and field studies.
- 21) Map and archive all the current and potential wildlife life corridors, and delicate species territories, assess their natural status and, announce them as Eco Sensitive Zones to forestall every single unfavourable movement.
- 22) Distinguish degraded forest regions and re-establish them either by permitting normal recovery giving satisfactory security from fire, cattle and other biotic tensions or by establishing native species as per the availability of the space.
- 23) Make assessment of biodiversity a vital part of advancement undertakings and projects to keep away from every single unfavourable effect and enhance the biodiversity of the area.



- 24) Launch awareness missions to reduce infringement by man into the wildlife territories
- 25) Protect the main regions from human impedance, that is reduce or control ecotourism.
- 26) Encourage the plantation of medicinal plants in home nurseries to reduce the burden on the ecosystem.
- 27) Develop and carry out eco-improvement projects adjoining every one of the Protected Areas to satisfy the needs of local people.
- 28) Collect and gather particulars on the accessibility of the over exploited species.
- 29) Develop proper rules for checking and managing bio prospecting.
- 30) Involve requirement offices from other line offices to combat poaching and unlawful poaching.
- 31) Rehabilitate wrongdoers who approach for assurance and protection through participatory methodology (Social fencing).
- 32) Strengthen the current Intelligence Wing of the Forest Department, in the line of the Police Department to battle Criminal operations in the forests regions.
- 33) Create Conservation Reserves around protective areas to decrease over exploitation in such regions.
- 34) Prevent encroachment by appropriate division of boundaries and enforcing time-bound eviction plan.



35) Strict law requirement by coordinating all implementation offices against uncontrolled sand mining from waterways as well as plain regions, and hilly areas.

36) Restoration of deserted plantations with native species.

Conclusion:

Kerala is a part of Western Ghats which is recognized as biodiversity hotspot. Since the Western Ghats is considered to play an important role in keeping up with the climatic Balance of the county, Kerala being a part of the Western Ghats shares equal importance in maintaining the equilibrium. Therefore, protection and care of this biodiversity such a place is urgent need of the current situation. This can also prove to be an ideal opportunity for starting a suitable protection procedure for the environmental hotspots of Western Ghats with proper methodology and public Interest. More research and extension activities should be implemented by Govt. sectors as well as by Institutions to cater a goal oriented result that can serve the whole nation, nay globe in near future.

PHOTO PLATE (Fig. 4- Fig. 13)



Fig. 4 Vembanad Lake (Photo: D. Das)



Fig. 5 Water hyacinth:—exotic weed in Vembanad Lake (Photo : D Das)



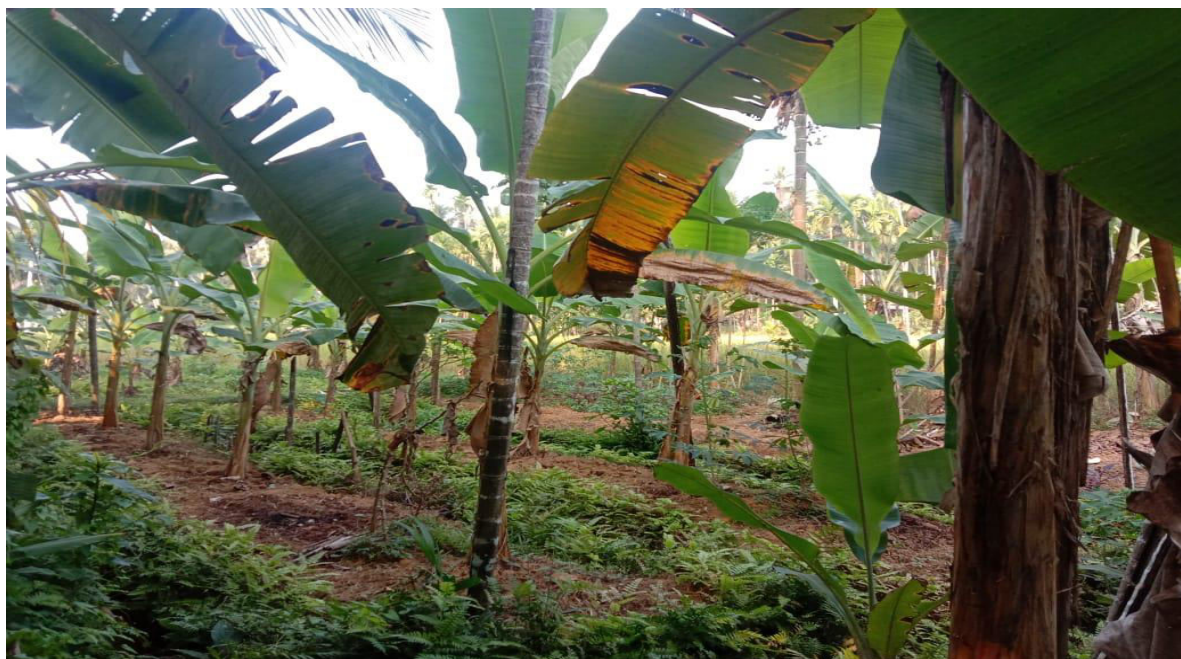
Fig. 6 Calophyllum sp. (Ungam in Malayalam) at canal bank (Photo : D Das)



Fig. 7 Aquatic bird at Vembanad Lake (Photo : D Das)



**Fig. 8 Local variety winter rice (Mundakan) at Calicut or Kozhikode
(Photo : M. Venu)**



**Fig. 9 Banana (Vazha) plantation at Kozhikode with other vegetable
(Photo : M. Venu)**



Fig. 10 Kuttiady river in Western Ghats (Photo : M. Venu)



Fig. 11 Beauty of Western Ghats (Thusharagiri waterfalls), (Photo : M. Venu)



Fig. 12 Beauty of Western Ghats (Pamba River), (Photo : M. Venu)



Fig. 13 Beauty of Janaki forest, (Photo : M. Venu)



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Meaning and Understanding: Later Wittgenstein

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Abstract

In this paper I would like to focus on later Wittgenstein's view on meaning and understanding language and wish to show how far his views are tenable. The main question is: how meaning of a word or sentence is to be understood and in turn how language is to be understood. In twentieth century utmost importance is given to language, as philosophers of the twentieth century conceived language as a tool to solve philosophical problems. Language consist of words and sentences, which express our thought and is a chief instrument for communication. In Wittgenstein's philosophy, meaning of a word is it's use in the language –game. In order to extract the meaning we have to put the word in a proper context, in which it is used. According to later Wittgenstein, a person is said to have mastered language if he can use it in a proper situation. For him language, that is, speaking and understanding presupposes that the speaker and the hearer shared the same form of life, that is, they have the same kind of custom, practices, assumptions, beliefs, expectations, presuppositions, propensities, traditions, culture, environment etc. A child's learning a language is a kind of his gradual participation in the language – game and activities (both linguistic and non-linguistic behaviour) into which it is woven and which is embedded in a certain form of life. Language, according to later Wittgenstein, is a kind of rule-following which is accredited by the society or community. Many philosophers challenge Wittgenstein's position from various ends, They are against Wittgenstein's view that meaning is use and also raise objection against his view of understanding language. They offer some other alternative views for meaning and understanding language. Whatsoever, from ordinary language philosophers standpoint, Wittgenstein's proposal for meaning and understanding language cannot be ignored.

Key words : language, meaning, understanding, use, language-game, form of life, context, words, sentence.

(Paper published on 1st December, 2021.)

In this paper I would like to focus on later Wittgenstein's view on meaning and understanding language and wish to show how far his views are tenable. The main question is : how meaning of a word or sentence is to be understood and in turn how language is to be understood. In twentieth century utmost importance is given to language, as philosophers of the twentieth century conceived language as an analytical tool to solve philosophical problems.

We concentrate our attention to language for it is the chief expression of our thought. Our thought get expressed through language. Here we will concentrate our attention on how later Wittgenstein interpret meaning and understanding language. Exactly what he thinks when we say that we know the meaning of a word or sentence and we understand the sentence uttered by the speaker?



Ordinarily, the meaning of a word is its denotation. This view is widely accepted by most of the philosophers like Russell in the case of logically proper name, Frege, Kripke in the case of rigid designator etc. Even early Wittgenstein himself adhered to this view. In the *Tractatus*, he said that the meaning of the name is the object it denotes. Besides, meaning has been explained from different ends by different philosophers. There are different views of meaning: truth-conditional, verificationist and pragmatist views of meaning. According to the truth-conditional view of meaning, the meaning of a proposition is to be explained in terms of its truth-conditions. For instance, the proposition, 'The cat is on the mat' means exactly that the state of affairs exist which make the proposition true. According to the verificationist, proposition is true if we can verify the states of affairs, it is asserting. A proposition is true if we can verify it. And the pragmatist focuses on the effects or consequence of asserting the proposition.

In *Investigations* later Wittgenstein adopted a new theory of meaning. He explained meaning in terms of its use. In sect.43 of the *Investigations*, he defined meaning as: "For a large class of cases- though not for all- in which we employ the word "meaning" it can be defined thus: the meaning of a word is its use in the language." According to Wittgenstein, the meaning of a word is its use in the language-game. In order to extract the meaning of a particular word we have to put the word in a proper context, in which it is used. And a person is said to have understood the meaning of a word if he can apply the word in a proper linguistic or non-linguistic context. That is, a person is said to understand the word 'ball' if he can bring the ball or draw the picture of the ball if he can be asked to do so. So, the meaning of a word or sentence is not determined by its reference but on the basis of how it is used practically. Just as the significance of a piece in chess depends on its role in the game, similarly the meaning of a word is its role in the language-game. So, when the notion of meaning creates an obstacle in understanding the workings of language, Wittgenstein asked us to concentrate on the uses of the words. He does not deny any mental experiences accompanying the use of an expression, rather he believes that to consider such private mental expression is irrelevant and unnecessary. That is, according to Wittgenstein, if a person uses the word "ball" in a proper situation and can properly communicate with others then it is unnecessary to investigate what happens to his mind. In investigating the meaning of an expression we have to consider how it is used, that is, how the person handles the situation, how he acts or reacts in a certain situation.



In this connection it is to be noted that while investigating the use of words he does not engage his discussion to the grammatical aspect of that use. He distinguishes between surface grammar and depth grammar and puts his emphasis on depth grammar. By surface grammar of a word we mean the way a word is used in the construction of a sentence. And by depth grammar we mean what the word means. Considering Wittgenstein's view of meaning in *Investigations* Bolton remarks that , "it may be thought that what we have here is not really a theory about meaning. And it certainly is strange to say that we assume that men act. Perhaps there is no assumption and no theory, but simply a description of what obviously are the facts." In this connection a distinction between early Wittgenstein and later Wittgenstein must be noted. Early Wittgenstein defines meaning in terms of truth-conditions. In TLP 4.022 he says that the sense of a proposition is 'how things stand if it is true' and in TLP 4.024 he says that to understand a proposition means to know what is the case if it is true. To consider meaning of a proposition in those terms is to consider meaning in terms of truth-condition. In *Tractatus* he supports referential theory of meaning , i.e., the meaning of the name is the object. But in *Investigations* ,he moves away from his position and puts emphasis on the context or situation where the word is used. Here he advocates contextual theory of meaning. While maintaining his views in *Investigations* he seeks to imply that language is intimately connected with our life.

For speaking and understanding language presupposes that the speaker and the hearer share the same form of life, that is , they have the same kind of custom , practices , assumptions , beliefs, expectations, presuppositions, propensities, traditions, culture, environment etc. A child's learning a language is a kind of his gradual participation in the language-game and activities (both linguistic and non-linguistic behaviour) into which it is woven and which is embedded in a certain form of life. Anthony Kenny says , " the comparison of a language to a game was not meant to suggest that language was a past time, or something trivial; on the contrary, it was meant to bring out the connection between speaking of language and non-linguistic activities. Indeed the speaking of language is part of living in society which Wittgenstein calls a 'form of life'.

Language , according to later Wittgenstein , is a kind of rule –following which is accredited by the society or community. Both the speaker and the hearer follows the same conventional rule. Thus Rush Rhees says : ' Language is obviously part of what there is in



sharing a common society or way of life.’ So , the words uttered by the speaker conveys meaning to the hearer if they have the same conceptual framework and they have the same conceptual framework when they share a common i.e., identical form of life. Thus Wittgenstein remarks : “ If a lion could talk , we could not understand him”. We cannot understand him because he does not share the form of life with us. Hence , according to later Wittgenstein , language is a social function, which depends upon the conviction of another person. So , language cannot have a private use. If a word or sentence is used privately then it no longer remains a working part of the machine of language, but a mere idle ornament with no function whatever. One essential characteristics of language , according to later Wittgenstein , is that language has to be shared and public.

Wittgenstein’s view about meaning and understanding language has been challenged from various ends. Philosophers like James Bogen , A.C.Grayling , Frank Ebersole are of the opinion that Wittgenstein’s definition of meaning is very much ill-defined and it cannot provide any satisfactory account of meaning. The concept of ‘use’ is not clear. It is not clear that how a particular word mean the same thing in various contexts. Wittgenstein provide no criteria for identifying or differentiating one particular use of a word from its other uses. Again meaning cannot be equated with use. One can use a word for various purposes , for e.g., to insult or to appraise or to inspire etc. but through such activities nothing is conveyed about its meaning. Hence, the definition of meaning as given by later Wittgenstein is vague and imprecise.

There are many instances, where one know how a word is to be used, without knowing what it means, For example we use ‘QED’ without knowing its meaning. Again, one can know the meaning of a word , without knowing its use. For instance, one can know that the latin word ‘jejunus’ means ‘hungry’, without knowing how to use it in a sentence. Bede Rundle also share the same view. He is also of the opinion that questions of meaning may appear to be questions of use but not vice versa. Many other philosophers like M.J.Charlesworth, Jason Xenakis, Gellner , Findlay , Heath etc also raise objections against Wittgenstein’s view of meaning by sharing the same view.

Again, Rhees further argues that language is not a matter of applying rules or following rules. It is a matter of communicate one’s ideas and thought to others . Here, an internal process is going on i.e., understanding between speaker and hearer, which is not a kind of external relation



,which suppose to hold between a word and rules, as suggested by Later Wittenstein. According to Rhees , the explanation as given by later Wittgenstein hinders the possibility of the growth of understanding.

Again, A.J.Ayer in his symposium “Can there be a private language?” criticizes Wittgenstein’s contention that in order for assign to be meaningful, it is necessary that it should be understood by others. Ayer argues that it is quite conceivable (logically possible) that a person like Robinson Crusoe who lived in an isolated island can devise a language for himself , though he has not learned from anyone else. Though it is difficult for him to share with others but he can quite well understand his own sensations. So , sharing language publicly is not a pre-requisite for understanding. Hence , the explanation of meaning and understanding language as given by later Wittgenstein is not so satisfactory , as it appears.

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