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PREFACE

We are glad to announce that on account of huge positive response and support from our authors from every corner of the world of knowledge a next volume of the June issue of our IJIRD has been published as volume 1/A. We are grateful to all the contributors of the journal whose works have paved the way to attain such heights.

Our earnest request to the authors to go through the regulations for sending papers and strictly maintain the format as given in our website and printed on back cover of the Journal.

All authors are also requested to note that, the payment of processing fees only confirms that their paper has been considered for publishing. It does not assert that the paper has to be published in certain or upcoming issue. In which issue publishing of the papers will be considered depends on the decision of the Editorial Board of our Journal.

Sibsankar Pal
Editor-in-Chief

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সাঁওতাল ধর্মচেতনায় 'বাহাপরব'

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ABSTRACT

ভারতবর্ষের আদিবাসী জনগোষ্ঠীগুলির মধ্যে সাঁওতালরা হল অন্যতম। ভারতবর্ষের বাইরেও বাংলাদেশ ও নেপালে সাঁওতালদের বসবাস আছে। সাধারণভাবে সাঁওতালদের অরণ্যের সন্ধান বলা হয়। এদের সমস্ত রকম ধর্মীয় আচার অনুষ্ঠানই অরণ্যকেন্দ্রিক। 'বাহা' এদের প্রধান ধর্মীয় উৎসব। শাল গাছের উদ্দেশ্যেই এদের এই উৎসব। সাঁওতাল সমাজ মনে করেন এই শাল গাছের তলাতেই তারা একদিন সত্যের সন্ধান পেয়েছিলেন। আসলে সাঁওতাল ধর্মচেতনায় গাছের একটি বড় ভূমিকা আছে। কেন্দ্র গাছ, বট গাছ, মহয়া গাছ, শাল গাছ এদের ধর্ম চেতনায় অতি পবিত্র গাছ। এই গাছগুলিকে সাঁওতাল ভাষায় যথাক্রমে বলা হয়, এড়ে আতনা, লেপেং তেরেল, পেটের বাড়ে, খদে মাতকম ও শারী-শারজম, অর্থাৎ মিথ্যা আসন গাছ, চঞ্চল কেন্দ্র গাছ, পেচানো বট গাছ, ক্ষুদ্র মহয়া গাছ এবং সত্য শাল গাছ। সাঁওতালী পুরাণ অনুসারে আদি পিতা পিলচু বুড়হা এবং আদি মাতা পিলচু বুড়হি নানা প্রতিবন্ধকতার মধ্যে দিয়ে আসন গাছের স্থান থেকে ক্রমশ শাল গাছের কাছে এসে সত্যের সন্ধান পেয়েছিল। সাঁওতাল সমাজ মনে করেন যে, এগুলি কোন বিশেষ গাছের নাম মাত্রই নয়, অরণ্য কেন্দ্রিক যাবাবর এই সাঁওতাল জনগোষ্ঠী জীবিকার সন্ধানে সারা পৃথিবীর বিভিন্ন দেশেই ঘুরে বেড়িয়েছে। কিন্তু কোন দেশের কোন স্থানে কিছুদিন থাকার পরে সুবিধা করতে না পেরে অবশেষে শাল গাছ অধ্যুষিত মধ্য ভারতে এসে বেঁচে থাকার অনুকূল পরিবেশ পেয়ে স্থায়ীভাবে বসবাস করতে শুরু করে। তাই এই শারী শারজম সাঁওতাল সমাজের কাছে শুধুমাত্র সত্য শালগাছই নয়, বরং সাঁওতাল সমাজের কাছে জীবনের সারসত্য ধর্ম হয়ে উঠেছে। আমার এই প্রবন্ধের মুখ্য বিষয়বস্তু হল 'বাহা' উৎসবের ধর্মীয় চেতনার দিকগুলি নির্মাণ করা।

Keywords : সাঁওতাল জনগোষ্ঠী, জাহের ঠাকুরাণি, পুরোহিত, ধর্মচেতনা, বাহাপরব

ভারতবর্ষের আদিবাসী জনগোষ্ঠীগুলির মধ্যে সাঁওতালরা হল অন্যতম। ভারতবর্ষের বাইরেও বাংলাদেশ ও নেপালে সাঁওতালদের বসবাস আছে। ভারতবর্ষের পশ্চিমবঙ্গ, ঝাড়খণ্ড, বিহার, উড়িষ্যা, আসাম, ছত্রিশগড় প্রভৃতি রাজ্যে এদের উপস্থিতি লক্ষ্য করার মতো। পশ্চিমবঙ্গের প্রায় সব জেলাতেই সাঁওতালরা ছড়িয়ে ছিটিয়ে আছে, তবে প্রধানত পশ্চিম মেদিনীপুর, বাঁকড়া, পুরুলিয়া, বীরভূম এবং মালদহ জেলায় সাঁওতালরা পুরুষাক্রমে বসবাস করছে।^১

সাঁওতাল লোককথা অনুসারে আদিতে পৃথিবীতে জল ছাড়া কিছু ছিল না। ঠাকুর 'মারাংবুরু' একমাত্র বিরাজ করতেন। ঠাকুর মারাংবুরু প্রথমে বোয়াল মাছ, চিংড়ি মাছ, কাঁকড়া, কচ্ছপ ইত্যাদি জলচর প্রাণীদের সৃষ্টি করেন। এরপর ঠাকুর মারাংবুরু মানুষ সৃষ্টি করতে চাইলেন। এরপর তিনি হাঁস ও হাঁসালি নামক দুটি পাখী সৃষ্টি করে ভুল করে তাতে মানুষের প্রাণ প্রতিষ্ঠা করে দিয়েছিলেন। পাখী দুটি প্রাণ পেয়ে আকাশে অনবরত উড়তে লাগল। চারিদিক জলমগ্ন। ঠাকুরের কাছে তা বড় বেদনার হয়ে উঠল। স্বর্গ থেকে কপিলা গাই জল খেতে নামত। তার মুখের ফেনার সাথে করম বীজ এসেছিল। এই ফেনার উপর করম বীজের ঝোপ সৃষ্টি হয়েছিল। এই

করম গাছের ঝোপে বাসা বেঁধে পাখী দুটি, দুটি ডিম পেড়েছিল। এবং নির্দিষ্ট সময়ে ডিম দুটি থেকে দুটি মানুষের বাচ্চা হল। একজনের নাম পিলচু হাড়াম ও অপরজনের নাম পিলচু বুড়হি। এরাই সাঁওতাল সমাজের আদি পিতা ও আদি মাতা। ঠাকুর মারাংবুরু এরপর এদের বসবাসের জন্যে পৃথিবী সৃষ্টি করতে চাইল। কেঁচো এবং কচ্ছপের সহায়তায় ঠাকুর মারাংবুরু পৃথিবী সৃষ্টি করলেন। কচ্ছপ জলের উপর ভেসে রইল এবং কেঁচো জলের নিচ থেকে মাটি খেয়ে কচ্ছপের পিঠের উপর মলত্যাগ করে পৃথিবী সৃষ্টি করলেন। এরপর ঠাকুর মারাংবুরু এই পৃথিবীতে শাল, মহয়া সমেত সমস্ত গাছপালা, জীবজন্তুর সৃষ্টি করলেন। এবং এই আদি পিতা পিলচু হারাম এবং আদি মাতা পিলচু বুড়হি আসলে ভাই ও বোন। ঠাকুর মারাংবুরু সৃষ্টি রক্ষার্থে এই পিলচু হাড়াম ও পিলচু বুড়হি ভাই ও বোনের মধ্যে হাঁড়িয়া নামক একপ্রকার মাদক দ্রব্য তৈরি করা শিখিয়ে এদের তা সেবন করায়, এবং এই হাঁড়িয়া সেবনের ফলে এদের মধ্যে কাম উত্তেজনা সৃষ্টি হয়। নেশার ঘোরে কাম উত্তেজনার ফলে ভাই ও বোনের মধ্যে যৌন মিলন হয়। এবং এই যৌন মিলনের ফলে সাঁওতাল সমাজের সৃষ্টি রক্ষা

সীতালরা উৎসবপ্রিয় ও ধর্মপ্রবণ জাতি। সীতালদের গ্রামসব গ্রামেই দেবস্থান আছে। এদের প্রধান দেবতার নাম মাকুর মারাংবুরু। এছাড়াও জাহের বুদ্ধি, জাহের হাংগাম, মড়কে, তকইক, গীমাগাড়ে ইত্যাদি। মাসে মাসেই এদের ধর্মীয় আচার অনুষ্ঠান। 'বাহা পরব' এদের প্রধান জাতীয় ধর্মীয় উৎসব। এছাড়াও আছে, ছাতা, করম, মাথাগীম, সহরাবি, নীশনা প্রকৃতি ধর্মীয় আচার অনুষ্ঠান। জঙ্গ, বিবাহ ও মৃত্যুকে নিয়েও এদের নানান আচার অনুষ্ঠান লক্ষ্য করা যত বিঘম।*

সাধারণভাবে সীতালদের অরণ্যের সন্তান বলা হয়। অরণ্যের কোণেই এদের বসবাস। অরণ্যের সম্পদের উপরই এদের জীবন ও জীবিকা এখনো নির্ভরশীল। অরণ্যের সঙ্গে এদের জীবন যেহেতু গভীরভাবে মিশে আছে, সেহেতু এদের প্রায় সমস্ত রকম ধর্মীয় আচার অনুষ্ঠানই অরণ্যকেন্দ্রিক। তাই এদের প্রধান জাতীয় ধর্মীয় আচার অনুষ্ঠান 'বাহা পরব' অরণ্যকেন্দ্রিক জীবন দর্শনেরই এক জীবন্ত দলিল।

সীতাল সমাজে বছরের প্রথম মাস হল ফাওন মাস। এই মাসের শুরু পশ্চিম দশম তিথি থেকে 'বাহা পরব' আরম্ভ হয়। 'বাহা পরব' শেষ না হওয়া পর্যন্ত সীতালরা মধ্য ফুল খায় না, মাথায় খোঁপায় মেয়েরা শাল ফুল গুঁজে না। শাল গাছের উদ্দেশ্যেই তাদের এই জাতীয় ধর্মীয় উৎসব। ফাওন মাস শাল মধ্যের ফুলের গন্ধে গ্রাম জঙ্গল মাতাল হয়ে ওঠে। অরণ্যের সন্তান সীতালরা প্রকৃতির এই সৌন্দর্যকে ধামসা মাদলের তালে তালে, নাচ গানের মাধ্যমে বরণ করে নেয়।*

প্রকৃতিই তো তাদের জীবনের সব কিছু। খাদ্য, বস্ত্র, বাসস্থান, প্রেমের মুক্তাদন সবই তো প্রকৃতি দেয়। ধামসা মাদলের তালে তালে নাচ গানের সমবেত কণ্ঠে তাই তারা গেয়ে উঠে -

"অকয় মায় চিয়ারা হো বির দিসম্ দ?
অকয় মায় দহয় হো আতোরে পঁয়রি?
মারাং বুরুম চিয়ারা হো বির দিশম্ দ,
জাহের এরায় দহয় তো আতোরে পঁয়রি।"

অর্থাৎ

"বনভূমি কে খুঁজবে?
গ্রামে কে বসতি স্থাপন করবে?
মারাং বুরু বনভূমি খুঁজছেন,
জাহের এরা, গ্রামে বসতি স্থাপন করবেন।"

আবার গায় -

"হেসাঃ মা চটেরে যা গৌসাই তুদে দয় রাগে কান,
বাড়ে মা লাওয়েরে রে যা গৌসাই গোতরোং দয় শাহেদা,
দেশ চং আচুরেন যা গৌসাই তুদে দয় রাগে কান
দিশম্ চং বিছুরেন যা গৌসাই গোতরোং দয় শাহেদা"

অর্থাৎ

"অশথ গাছে 'তুত' পাখি কাঁদছে
বটগাছে 'গোতরোং' পাখি দীর্ঘশ্বাস ফেলছে,
দেশ পরিবর্তন হচ্ছে, তুত পাখি কাঁদছে
দেশ পালটে যাচ্ছে, গোতরোং পাখি দীর্ঘশ্বাস ফেলছে।"

আবার গায়,

"সারজম বাহা মাতকম্ গেলে,

মালি বাহা ম্যা বাহা বঙগা,
নাওয়া বাহা ম্যা, নাওয়া গেলে,
জিউগি হোডেম ম্যা, লেকেচ্ লেকেচ্।"

অর্থাৎ

"শালফুল ফুটেছে, মধ্য ফুল ফুটেছে
বেলফুল ফুটেছে তাই এ ফুলের মাস
তাই চারিদিকেই নতুন ফুল,
প্রাণ মধুময় হয়ে উঠেছে ও দলোন যাচ্ছে।"

অতঃপর বলা ভাল যে, বাহা পরবের সাতদিন আগে থেকেই গ্রামের মোড়ল পুরোহিতকে ডেকে পূজার দিন ঠিক করেন। বাহা পরবের গ্রামবাসীদের পূজার দিন জানিয়ে দেয়। পূজার দিন গ্রামের সীতাল যুবকরা জঙ্গ থেকে ছোট ছোট শাল গাছ কেটে এনে 'জাহেরে' অর্থাৎ পূজার স্থানে ছোট ছোট চালাঘর তৈরি করে। প্রত্যেক সীতাল গ্রামে একটি করে জাহের স্থান আছে। এই চালাঘরগুলিই এদের দেবতার স্থান। চালাঘরগুলি তৈরি হলে পুরোহিত গোবর জল দিয়ে সেই স্থান পরিষ্কার করে এবং আতপ চালের গুড়াগুলে আলপনা তৈরি করে। পুরোহিত এই দিন কারো হাতের রাম্মা খান না। নিজের হাতে কড়াইয়ে রাম্মা করে খান। এবং পুরোহিতের বাড়িতে গ্রামের সীতাল যুবকেরা রাম্মা করে খোয়ে শিকারে বের হয়। পুরোহিত তারপর জাহেরে ধ্যানে বসেন। পূজার উপবরণ ডালায় সাজিয়ে রাখে, অস্ত্রগুলিতে সিন্দুর মাখায়, শিঙাধরনি করে। উৎসব আরম্ভ হয়।*

এরপর পুরোহিত দেবতাদের স্মরণ করলে, দেবতারা উপস্থিত হন। তিনজন গ্রামবাসীর উপর তিনজন দেব দেবী ভর করেন। একজনের উপর জাহের ঠাকুরানি, একজনের উপর মঁড়েকে, এবং আরেকজনের উপর মারাংবুরু। জাহের ঠাকুরানি মালা ও বালা পরেন, মাথায় ঝুড়ি ও হাতে ঝাঝু নেন। মঁড়েকো তির ধনুক এবং মারাংবুরু কুড়ালি জাতীয় অস্ত্র নেন। পুরোহিত এবং এই তিনজন জাহিরে যায়, গ্রামবাসীরা এদের অনুসরণ করে। জাহেরে গিয়ে জাহের ঠাকুরানি জাহের পরিষ্কার করে, অন্য দুজন তা দাঁড়িয়ে দেখে। পরে সবাই গ্রামে ফিরে আসে। গ্রামে ফিরে এলে পর পুরোহিত মালা, বালা, ঝুড়ি, তির ধনুক, ও কাপি অস্ত্র ফেরত নেয় এবং তাদের মাদুরে বসতে দেয়। এই তিনজন আসন গ্রহণ করলে পুরোহিত তাদের একমুঠো করে চাল দেয় এবং পূজা সংক্রান্ত কোন ভুল থাকলে ক্ষমা চেয়ে নেয়। এবং এর পর চাল ফেরৎ নিয়ে জল দিয়ে তাদের পা ধুয়ে দেয় এবং পা ধুয়ার পর অবশিষ্ট যেটুকু জল থাকে তা তাদের গায়ে ছিটিয়ে দেয়, তখন এই তিনজন চিৎকার করে লাফিয়ে উঠে অর্থাৎ দেবতার তাদের দেহ ছেড়ে চলে যায়। পরে এই তিনজনকেই হাঁড়িয়ার নেশা পান করতে দেওয়া হয়। এবং সারারাত্রি ধরে ধামসা মাদলের তালে তালে নাচ গান চলে।*

এই দিন রাত্রেবেলা পুরোহিত মাটিতে ঘুমিয়ে উৎসবের পবিত্রতা রক্ষা করে, পরদিন সকালে স্নান করে নতুন কলসিতে জল আনে। পুরোহিতকে সাহায্য করার জন্য একজন অবিবাহিত যুবক থাকে, সে পূজার উপকরণ ডালায় সাজিয়ে রাখতে সাহায্য করে। পরে সবাই একসাথে গান করতে করতে জাহেরে যায়। পুরোহিত ধ্যানে বসেন এবং তিন দেব দেবী আবার তিন জনের উপর ভর করেন। এবং এই তিন ব্যক্তি নিজ নিজ অস্ত্র

নিয়ে জঙ্গলে যায়। এবং মড়েকো একটি শালগাছে তীর ছোড়ে, এবং মারাংবুরু তখন সেই শালগাছে উঠে শালফুল পাড়ে। জাহেবে সেই শালফুল নিয়ে ফিরে আসে। পুরোহিত সেই শালফুল গ্রহণ করে। জাহেবে বৃষ্টি, মড়েকে এবং মারাংবুরু নিজ নিজ আসন গ্রহণ করে। এরপর পূজা আরম্ভ হয়। মহয়া, নির্মালা দান হয়, পরে দেবতাদের উদ্দেশ্যে বলি হয়, দেবতাদের রক্ত পান করতে দেওয়া হয়। পুরোহিত দেবতাদের গ্রামের সকলের কল্যাণ কামনা করে। পূজায় বলি দেওয়া পশু পাখির মাংস দিয়ে খিচুড়ি রান্না করে গ্রামের সবাই আনন্দে খায়। গ্রামের সবাই বাড়ি ফিরে আসে, পুরোহিত একমাত্র রয়ে যায় জাহের স্থানে।^{১০}

অতঃপর বিকেল বেলা গ্রামের যুবকেরা পুরোহিতকে আনতে জাহেবে যায়। পুরোহিত জাহের থেকে আসার সময় পবিত্র শালফুল নিয়ে আসে, যুবকেরাও শালফুল নিয়ে আসে। গ্রামের মেয়েরা প্রত্যেকে থালায় জল ও বাটিতে তেল নিয়ে নিজ নিজ বাড়ির ধারে পুরোহিতের জন্য অপেক্ষা করে। পুরোহিত গ্রামে প্রবেশ করলে পর প্রত্যেক মেয়ে পুরোহিতের পা ধুয়ে তেল মাখিয়ে দেয়। এবং পুরোহিত তখন তাদের প্রত্যেককে পবিত্র শাল ফুল বিতরণ করে। এবং নিজ বাড়িতেও শাল ফুল নিয়ে আসে। ঐ দিন থেকে সাঁওতাল মেয়েরা মাথায় শাল ফুল গুঁজতে পারে। এবং গ্রামের ছেলে মেয়েরাও একে অপরের গায়ে জল ছিটিয়ে দেয়, ওই জল তাদের অতীতের ভুল ভ্রান্তি ধুয়ে দেয় বলে বিশ্বাস, এবং মেয়েরা হাতে হাত ধরে অর্ধবৃত্তাকারে নেচে ওঠে। ছেলেরা ধামসা মাদলের তালে তালে নৃত্যের ঝড় তোলে। উৎসবের পবিত্রতা রক্ষার জন্য সারারাত নাচ গানে মেতে ওঠে সাঁওতাল সমাজ।^{১১}

আসলে সাঁওতাল ধর্মচেতনায় গাছের একটি বড় ভূমিকা আছে। কেন্দ্র গাছ, বট গাছ, মহয়া গাছ, শাল গাছ এদের ধর্ম চেতনায় অতি পবিত্র গাছ। এই গাছগুলিকে সাঁওতাল ভাষায় যথাক্রমে বলা হয়, এড়ে আতনা, লেপেং তেরেল, পেটের বাড়ে, খদে মাতকম ও শারী-শারজাম, অর্থাৎ মিথ্যা আসন গাছ, চঞ্চল কেন্দ্র গাছ, পেঁচানো বট গাছ, ক্ষুদ্র মহয়া গাছ এবং সত্য শাল গাছ। সাঁওতালী পুরাণ অনুসারে আদি পিতা পিলচু বুড়হা এবং আদি মাতা পিলচু বুড়হি নানা প্রতিবন্ধকতার মধ্যে দিয়ে আসন গাছের স্থান থেকে ক্রমশ শাল গাছের কাছে এসে সত্যের সন্ধান পেয়েছিল। সাঁওতাল সমাজ মনে করেন যে, এগুলি কোন বিশেষ গাছের নাম মাত্রই নয়, অরণ্য কেন্দ্রিক যাবাবর এই সাঁওতাল জনগোষ্ঠী জীবিকার সন্ধানে সারা পৃথিবীর বিভিন্ন দেশেই ঘুরে বেড়িয়েছে। কিন্তু কোন দেশের কোন স্থানে কিছুদিন থাকার পরে সুবিধা করতে না পেরে অবশেষে শাল গাছ অধ্যুষিত মধ্য ভারতে এসে বেঁচে থাকার অনুকূল পরিবেশ পেয়ে স্থায়ীভাবে বসবাস করতে শুরু করে। তাই এই শারী শারজাম সাঁওতাল সমাজের কাছে শুধুমাত্র সত্য শালগাছই নয়, বরং সাঁওতাল সমাজের কাছে জীবনের সারসত্য ধর্ম হয়ে উঠেছে।^{১২}

এই প্রবন্ধের সবশেষে বলা যায় যে, আজ অবিরাম উন্নয়নের নামে ভারতে আদিম অধিবাসীদের জীবন যাত্রার প্রধান অবলম্বন জল জমি জঙ্গল প্রতিদিন লুট হয়ে যাচ্ছে। শাল, মছল, পলাশ, কেন্দ্র, ভরুর জঙ্গল শেষ হয়ে যাচ্ছে। বনসৃজনের নামে জঙ্গলমহলে মাথা উঁচু করে উঠেছে সোনাধুরি, ইউক্যালিপটাস, সেওনের মতো বিদেশী আধিপত্যবাদী গাছ। এগাছের গড়ায় গরু ছাগলে খাবার ঘাস পায় না, এগাছে পাখি বাসা বানাতে পারে

না, মৌমাছি ফুলের মধু পায় না। অরণ্য নির্ভর আদিবাসী জীবনযাত্রার উপর মহামারীর মত বিপর্যয় নেমে আসছে, বিশেষতঃ ভারতের আদিবাসী সমাজ, অরণ্য আশার কথা আছব আদিবাসী সাঁওতালরা পবিত্র 'বাহ্য' পরবের মাধ্যমে শাল গাছের উদ্দেশ্যে উৎসব পালন করে চলেছে। কারণ, এই শালগাছের তলাতেই তো তারা একদিন জীবনে বেঁচে থাকার সত্যের সন্ধান পেয়েছিল।

তথ্যসূত্র এবং টীকা :

- ১। ধীরেন্দ্রনাথ বাস্ক, পশ্চিমবঙ্গের আদিবাসী সমাজ, প্রকাশক, শ্রীমতি অনীতা বাস্ক, ১৮/১ - শান্তিনগর, রিজেন্ট পার্ক, কলিকাতা ৭০০০৪০, প্রথম প্রকাশ, মে - ১৯৮৭, তৃতীয় প্রকাশ, সেপ্টেম্বর - ১৯৯৯, পৃষ্ঠা - ১৮৬।
- ২। গোমস্তা প্রসাদ সারেন, বরান উৎসব অরণ্য উৎসবেরই প্রাচীন সংস্করণ, সাধন মাহাত, সম্পাদক, মারাংবুরু, প্রকাশক, কিরীটিচূষণ মাহাত, দপ্তর, মায়া, চকন্দাজার, পুরুলিয়া - ৭২৩১০১, ১-ম বর্ষ, সংখ্যা, আশ্বিন - কার্তিক - ১৪১৪, পৃষ্ঠা ৯৯-১০১।
- ৩। মিহির চৌধুরী কামিল্যা, রাঢ়ের জনজাতি ও লোকসংস্কৃতি, প্রকাশক, উচ্চতরবিদ্যাচর্চাকেন্দ্র, বাংলা বিভাগ, বর্ধমান বিশ্ববিদ্যালয়, প্রথম প্রকাশ - ১৫ই আগস্ট, ২০০৬, পৃষ্ঠা - ৬১
- ৪। ধীরেন্দ্র নাথ বাস্ক, আদিবাসী সমাজ ও পালপার্বণ, প্রকাশক, লোকসংস্কৃতি ও আদিবাসী সংস্কৃতি কেন্দ্র, তথ্য ও সংস্কৃতি বিভাগ, পশ্চিমবঙ্গ সরকার, মধুসূদন মঞ্চ, ঢাকুরিয়া, কলিকাতা ৭০০০৬৮, প্রথম প্রকাশ, জানুয়ারি - ২০০১, দ্বিতীয় সংস্করণ, মে ২০০৯, পৃষ্ঠা ৭৯।
- ৫। ধীরেন্দ্র নাথ বাস্ক, পশ্চিমবঙ্গের আদিবাসী সমাজ, প্রকাশক, শ্রীমতি অনীতা বাস্ক, ১৮/১- শান্তিনগর, রিজেন্ট পার্ক, কলিকাতা ৭০০০৪০, প্রথম প্রকাশ, মে - ১৯৮৭, তৃতীয় প্রকাশ, সেপ্টেম্বর - ১৯৯৯, পৃষ্ঠা - ২১৩-২১৪
- ৬। ধীরেন্দ্র নাথ বাস্ক, আদিবাসী সমাজ ও পালপার্বণ, প্রকাশক, লোকসংস্কৃতি ও আদিবাসী সংস্কৃতি কেন্দ্র, তথ্য ও সংস্কৃতি বিভাগ, পশ্চিমবঙ্গ সরকার, মধুসূদন মঞ্চ, ঢাকুরিয়া, কলিকাতা ৭০০০৬৮, প্রথম প্রকাশ, জানুয়ারি - ২০০১, দ্বিতীয় সংস্করণ, মে - ২০০৯, পৃষ্ঠা - ৮০-৮১
- ৭। তদেব, পৃষ্ঠা - ৮১
- ৮। তদেব, পৃষ্ঠা - ৭৯-৮০
- ৯। তদেব, পৃষ্ঠা - ৮০
- ১০। তদেব, পৃষ্ঠা - ৮১-৮২
- ১১। তদেব, পৃষ্ঠা - ৮২
- ১২। রামদাস টুডু রেস্কা, খেরওয়াল বংশা ধরম পুথি, সাঁওতাল ধর্ম ও সংস্কৃতির আদিগ্রন্থ, অনুবাদ ও সম্পাদনা, সুকুমার শিকদার এবং সারদা প্রসাদ কিস্কু (খে. বী), প্রকাশক, নির্মল কুমার সাহা, নির্মল বুক এজেন্সি, ৮৯-মহয়া গাঙ্গী রোড, কলকাতা - ৭০০০০৭, প্রথম প্রকাশ, ২রা অক্টোবর, ২০০৪, দ্বিতীয় সংস্করণ, মে - ২০০৫, পৃষ্ঠা - ৮০

COLONIAL INFLUENCE OVER MARITAL MORALITY

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ABSTRACT

Marriage can be studied from an anthropological, biological, legal, economic, sociological, psychological perspective. The question is why then, as a philosopher should one proceed to deal with such a subject? Marriage deals with a very vital aspect termed as morality. Every marital relation in society follows a particular moral code of conduct, which provides the guideline regarding the behaviour of the partners involved. Marital morality in both, east and west, since time immemorial have focused on this aspect. Marriage in India has been determined by religious and social norms as set up from the classical age. However the colonial period in India, also had a profound influence over the marital norms and the shaping up of its moral outlook.

Keywords: *Marriage, Family in India, Nineteenth century, Colonial period, Middle class*

The sacrament of marriage has been very significant at all times in human societies of all kinds. The continuity of human race and its development along with the realization of values of life in human society have been possible due to the institution of marriage. Sociologists feel that marriage offers a suitable framework upon which personal and group relations having to do with industry, property, government, religion etc. are developed. It is a social institution which transforms a male and female into a family and brings along with it certain rights, duties and creates definite relationships.

Marriage can be studied from an anthropological, biological, legal, economic, sociological, psychological perspective. The question is why then, as a philosopher should one proceed to deal with such a subject? Marriage deals with a very vital aspect termed as morality. Every marital relation in society follows a particular moral code of conduct, which provides the guideline regarding the behaviour of the partners involved, which affects them as well as society. I do not mean to say here that there is a single code followed by all cultures at all periods of time. What I mean is that these norms are more or less followed in this

relation so that its authenticity can be maintained in society. Ethical study as a part of philosophy tries to focus on this aspect.

Marriage as a philosophical issue raises many key issues for moral philosophers and for social and political philosophers too. For the moral philosophers it focuses on the issue of moral obligations within a marital relation and moral virtues associated with this relation. Traditional moralists believe that marriage is an ethical relation which gives a moral stamp and a privileged position to any relation falling under it. Social and political philosophers are concerned with how the organization of sex, love and intimacy through marriage affects society and state. It also focuses on questions like: should same-sex marriage be allowed? Is polygamy morally permissible? Or whether marriage should be abolished or not?

The prime question here being that: Does marriage have any moral significance? Are marriages morally distinct from otherwise similar non-marital relations? Religious doctrines may give their answer by insisting upon the sacramental character of marriage but apart from this, it is merely a social and legal institution constructed by

society for its own benefit. It is essential thus to review the morality of marriage and how it has affected the society and its various institutions. Marriage being closely related to the physical act of sex, it thus demands that we should also study how the sexual morals have been shaped from the historic times and how these morals have influenced society.

Sexual morals of society have presupposed the virtues of sexual faithfulness, love being connected with sexual activity, validity and legality of marital sex, ideal of monogamy, heterogenous sex and importance of family in maintaining the sexual morals. These presuppositions have framed the structure of marital morality where the norms of a marital relation are decided upon and followed. It is this morality which prohibits pre-marital sex, extra-marital affairs, adultery, homogeneity, and decided upon the respective status and position of men and women in the relationship.

Marital morality in both, east and west, since time immemorial have focused on the above factors. However the times seem to be changing where decline of marriage is appearing to rule the front. Divorce rates are getting high and increasing number of people are living in non-marital relations. The institution of marriage is neither required for sex nor for children, now. The legal status of marriage may seem as promising but the religious value and its shaping up of social norms is no longer adhered to.

This position of vulnerability of the historical institution of marriage requires a study of how and why the exclusive privileging of moral sanctity to a man-woman relation has been granted in a marital sphere only. Also one needs to study as to how the shaping of the marital morality and the in-built sexual morality has effected the society. The present study is an effort to find out the impact of the colonial period over the institution of marriage.

The colonial period in India witnessed a remarkable change in its social and political ideas. Revolutionary and reformatory practices brought about a wide range of development in the nineteenth century India. In this period there was a conflict of traditions of west and east, where cultures of the modern west challenged the old, traditional and static values of the Indian society and the need was felt to reshape the culture through the colonial experience. However, this reshaping did not negate the consciousness of our own proud heritage despite the awareness that some of the features of the ancient system were an obstacle to modernization.

The attempt to bring out the reformation was mainly instigated by that part of the country which was more close to the British. The new social group, the educated urban elite, brought forward the fresh wave of new ideas and

activities. These reforms affected the familial structure of society, thus affecting the relation between man and woman. Historical accounts of 19th century, specially, the narratives of women provide ample information in the above sphere. Here, I would like to focus on the nineteenth century Bengal which had provided the greatest impetus for reform through its attempt of bettering the lot of women.

The urban, elite, intelligent class of Bengali men, called *bhadralok*, were more instrumental in bringing the change in the domestic sphere than anyone else. The starting point of the change was: marriage and sexuality.

The institution of marriage in Brahminical system was based on the sole purpose of begetting a male progeny. Male progeny was essential for economic reasons as well as for spiritual salvation. The necessity of sons was such a major factor of society from time immemorial that the nineteenth century patriarchs too could not easily forgo it under the influence of modern norms.

When poet Michael Madhusudan Dutta gave up his ancestral faith, his father remarried so that he could have another son who would ensure his salvation. The nationalist leader Bipin Chandra Pal's father also declared to do the same when his only son became a Brahmo. Thus we can see the fear and anticipation of the older generation towards the upcoming trend of forgoing the value system of our culture.

Family in India was not a nuclear set-up but an extended one and which was the basic unit of social organization. The values which sustain the family was dominating in all social mores. So if male progeny was a value sustaining the family, it affected and dominated the man-woman relationship, the status of women and the institution of marriage and family. An ideal woman was one who would beget male progeny. Such a woman was respected, looked upon and sought in marriage. Men remarried (sometimes older men married young girls) several women to beget male issues. Female issues thus became a curse and cause of anxiety, resulting in the father's search for a groom for his daughter at an early age.

Nineteenth century memoirs of Bengali men and women point out the marital and familial scenario of those times where we find the dual scene of a repressive and regressive familial surrounding, where marriage has a single utility, and on the other hand we also find a growing awareness among the newly educated youth of the country regarding the evils surrounding the family system. Child marriage was rampant, girls deprived of education and occupation were expected to concentrate all their energies, talents and capabilities in the domestic sphere. For this a girl was married off at early age, say nine to twelve years, so that socialization could begin early. As Manu

says, that marriage is the only *saAskâra* for girls which gives them the status of a *sadâcâri* or respectable person. To preclude the possibility of performing the *upanayana* of girls without the Vedic mantras, Manu ordained that the ritual of marriage is the only Vedic sacrament or rite of initiation for girls. The text further added that serving of husband is their residence with teacher; their household duties are equivalent to tending of fire². Medhâtithi too echoed the same view in his *bhâsya* where he says that marriage is the only rite of initiation for girls³.

Similarly in the colonial period too child marriage was felt as a proper way of moulding the life of the girl under the tutelage of her in-laws. T.R. Chaudhuri writes, "A young girl was given in marriage to a family rather than an individual. Felicity for the large family unit rather than the individuals who got married was evidently the primary purpose of marriage." He further adds, "fear of feminine sexuality and anxiety to control it were of course conscious motives behind the institution of child-marriage."

The sexual relation between a man and a woman projected the picture of male domination and female submission. The socially sanctioned role of an ideal couple was where the husband was peripheral in a wife's life, controlled her sexual, productive and reproductive capabilities; and the wife was dedicated, loyal, committed in discharging her duties and the enormous responsibility of motherhood. In Saratchandra Chattopadhyay's novel we find mention of many such female characters who got married at an early age and assumed the responsibility of entire household.

Going back to the need felt by society to control female sexuality can never be considered a new and surprising element. Any patriarchal society trying to ensure the legitimacy of heirs, at the very outset controls female sexual needs. Child marriage with the bride being nine to twelve years was a necessary concomitant of such a system. Also it was very important to control the sexuality of widows who had lost their husbands at a very young age, may be without having any sexual encounter. The social evil of *sati* and the abject misery in which the widows lived was quite rampant in those times.

To further aggravate the situation, caste hierarchy predominated the marital scenario in colonial Bengal. Marriage of high caste men to low caste women and vice versa was strictly forbidden. The three upper castes- Brahmin, Baidya and Kâyasthas had their *Kulins*, i.e. the families accorded the highest ritual status. *Kulinism* was a vital part of marriage where *Kulin* grooms were most sought after. A *kulin* girl had to marry a suitable *kulin* boy, in the absence of which she was either married off to a much younger or an older *kulin* man. A *kulin* boy, on the other hand, gained from this custom by making marriage a pro-

session where he married several girls, left them at their ancestral homes, visited for a few days each year for monetary stipend, conjugal pleasure and enjoyment of the reverence of a son-in-law (*jamai-ador*). Since a *kulin* girl could not remain unmarried for her entire life⁴, she was bound to marry any *kulin* man even if he was dying.

All the above factors determining the man-woman relationship rigidly controlled the sexuality of females, exploited them and subverted the norms of marriage. In the Indian system, institutions of marriage and family were not only controlled by *dharma*âstic injunctions but also interpreted and used by *deûâcâra* or practice followed by a caste-community for their own benefit. The ideal sexual conduct and conjugal morality was determined by the above.

Early marriage in case of girls affected their vision of sexual pleasure and love. When a child bride of nine-ten years was made to live conjugally with a husband who was in his forties or more, one can imagine the trauma experienced. It resulted in an outlook of shame and disgust towards sex. Western society may have tried to repress sex by constantly harping on its sinful nature, thus subverting the natural bodily tendencies; Indian society, on the contrary, pushed sex at a very tender age, thus killing the natural inclination which could have been more fruitful if it was allowed to grow at the proper age.

The marital relation between a man and a woman revolved around the extended family where the couple had hardly any time for each other, except at night. It was also considered immodest on a couple's part to show any sign of attachment to each other. The wife's sole aim in life was to show care and concern for the members of the household, however, a husband could not show any concern for his wife and her parents. The ancient conception of marriage as revolving around, religious duties, procreation and conjugal love was vitiated in the nineteenth century. The young couple were totally under the familial norms of modesty and had to control their behavior privately and publicly. They would never speak to each other before the elders. The wife never ate in the presence of her husband. If by any chance the husband happened to appear while she was eating, she had to stop eating immediately, and he had no other option than to move out of sight.⁵ After marriage both husband and wife are expected to make each other happy, but the strict morality and *lokajjâ* prevented the couple from doing so.

However child marriages did not preclude romantic attachment and the taboos inhibiting free communication stimulated the yearning for love rather than stifling it. If we look into the Bengali literature of that period, viz Rabinranath, Sarat Chandra or Bankim Chandra's stories and novels, we see romantic love as a preceding fac-

tor of marriage. Some of the early rebels like Michael Madhusudan Dutta, Gyanendramohan Tagore courted the ladies whom they eventually married.⁶

There was a dramatic change in the family atmosphere where new job opportunities in colonial government made many young men leave their ancestral house and reside in the city. The family members though reluctant to send the bride at husband's abode, had to relent under the inducement of the men. In such a scenario, conjugal relations, free from traditional taboos got a new dimension. This developed a feeling of passion and companionship in the marital relationship, thus forming a new standard of an ideal relationship. The Brahmo enthusiasts, with their English ideas preached that wives should be true companions and supporters of their husband's in times of trial. This required educating the wives and mould them in English lifestyle. Manuals were written to help husbands with the task of educating the wives so that they could be fit companions for their educated husbands. However, a debate arose as to the proper form of education appropriate for a wife. While the conservatives demanded that education that would make women better wives and mothers along with certain elementary education, on the other hand the egalitarians like Romesh Chandra Dutt demanded free and equal opportunities for women in every field like medicine, science, law etc.

Apart from education, nineteenth century morality brought the private into the public domain by trying to remove purdah and the seclusion of women. It should be mentioned here that Purdah or seclusion of women was not an ancient Indian custom. Rather, purdah concept was derived from the Muslim legacy which had ruled India in the middle period. A change in the social norms of purdah affected the relation of man to woman. Satyen Tagore created a sensation in his times by taking his wife out in an open carriage. Jnanadanandini Debi, wife of Satyen Tagore went with her husband to Bombay, thus creating a new stir and acted as a guiding light for others to follow. Mrs Stayen Tagore introduced the Parsee style of wearing sarees along with bodice so that women could freely come out of their homes. This free mixing changed the definition and criteria of 'chaste wife' and transformed the quality of the relations of men and women.

Another factor working behind the qualitative reform of conjugal relation was consensual marriage. The ongoing scenario of child marriage, where the family members decided the choice of partners, there were hardly any scope of consent asked from the couple. This custom was regarded as barbaric by the western notions where the couples themselves decided upon the matter. Brahmos affected by the western criticism, introduced the custom of marriage by consent. In many cases the would-be-hus-

band was introduced to the girl, allowed to talk for a while and then decide whether they will get married or not. The engaged couple went through a period of courtship with or without any chaperone. The opportunity of this free mixing helped in overcoming many inhibitions and fears of future life to be spent together. One can say that if the earlier form of child marriage was like pushing a person into a dark well, the new consensual form was jumping into the well wearing a headlight. The headlight showed one the depth and the condition of the well, by which one could decide not to jump as well. However, consensual marriage was a part of Brahmo customs only. The Hindu households still followed the old tradition of searching the suitable partner.

The marital ethics of nineteenth century filled with liberal ideas of doing away with sati, child marriage, enforced widowhood along with romanticism can be considered as the dawn of new age and egalitarian conception of man-woman relation and breaking away from the shackles of patriarchy. But the picture had another side to it too. The new sensibility towards sex and marriage was also overpowered by the Christian asceticism, concept of sin, patriotism and gaining secularism through Brahmopladdhi. Chaudhuri writes that Brahmos influenced by Christian concept of sin started maintaining Purity in matters of sex.⁷

Couples took vows of celibacy, promising not to touch each other, stopping all communication and eventually rejoicing the triumph of spiritual love over physical love. Patriotic sentiments too created a conflict of physical love and love for motherland where the two were realized as irreconcilable. The protagonists in this type of transformation were Vivekananda and Ramakrishna. Vivekananda called upon the young men and women to serve the nation as ascetics. Whereas his preceptor Ramakrishna sought that realization of spirituality could not be achieved if one was involved in pleasures of the flesh. This was again seen as a new and reformed mores of man-woman relation, where a reconstructed individual with a celibate outlook was the perfect individual for national reconstruction.

This, however, can be regarded as a picture of handful of reformists, revolutionaries and spiritualists. The general scenario of people belonging to the middle class and the lower strata of society, was still under the hold of medieval morality. The sexual ethos of Indian society has from the very beginning been determined by patriarchy. The ideal family system and a social setup in patriarchy has been characterized by male domination over female existence, identity and especially her sexuality. From the Rgvedic period, father has been recognized as the lord of the family who exercised absolute control over his wife and children. The children were brought up under the care and

tutelage of the father who made appropriate arrangements of their education and marriage. Father was the sole owner of the property and after his death the ownership of the property and family passed on to his sons, especially the eldest one. Father figure was revered as God and the ideal of fatherhood was followed in religious worship too. This has been the core pattern accepted in Indian society, whether ancient or medieval.

As one tries to arrive at a conclusion of the research on such a debatable topic, as, marriage, one finds so many changes occurring inside oneself, in the same way that this institution has gone through several centuries. As a child and an adolescent, marriage seems to be a fairy tale, a key to being grown up. As an adult, marriage ceases to be a fairy tale and becomes a never ending series of responsibilities and cessation of independence. Still people want to get married and take an active interest in this institution and feel proud in the state of being married. Coontz writes, "The historical transformation in marriage over the ages has created a similar paradox for society as a whole. Marriage has become more joyful, more loving, and more satisfying for many couples than ever before in history. At the same time it has become optional and more brittle."¹ Marriage for many years has been seen as a means of serving various social, economic and family needs, so much so that the individual needs have always taken a secondary place. Marriage has been more of a way of life which helped to nurture social relation, economic ties, benefits, security etc. with love and intimacy being a welcoming part of it.

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(Footnotes)

- ¹ T.R.Chaudhuri, p.66
- ² Manus 2/67
- ³ Medhātithi (Manu 2/67)
- ⁴ It was a prime duty of the father of the girl to get her married, so that he could prevent himself from being considered an outcaste and save his ancestors from the torment of hell.
- ⁵ Manomayee basu p. 4
- ⁶ Love in a colonial Climate p.85
- ⁷ T R Chaudhuri p.87
- ⁸ Coontz. P.306

STUDY OF RELATIONSHIP BETWEEN (I) DIFFERENCE BETWEEN IDEAL AND REAL SELF CONCEPT OF SCHOOL GOING ADOLESCENTS AND (II) THEIR MENTAL HEALTH.

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ABSTRACT

The purpose of the study is to investigate the relation between i) difference between Ideal and Real Self concept and ii) Mental Health of the school going adolescents of the rural schools. A sample of 200 school going adolescents (100 boys and 100 girls) of rural govt.- aided schools were selected by purposive simple random sampling method. 'Ideal Self-Concept', 'Real-Self Concept' and 'Mental Health' questionnaire developed by Dr. Arun Kanti Sarkar were used for collection of data. The result shows that the difference of Ideal and Real self concept is significant in relation to mental health of the individuals. It further shows that the higher the difference score of the Ideal and Real self concept the higher the score of mental health (i.e. poor mental health).

Keywords: *self concept (ideal and real), mental health and adolescents.*

Introduction:

Self-concept has been established as one of the most important constructs in the social sciences and as fundamental to psychological wellbeing. It is also an important mediating factor that facilitates the attainment of other desirable psychological, behavioral, and educational outcomes that underpin human potential. As such interventions that foster self-concept will also foster psychological wellbeing and influence desirable psychological and educational outcomes, whereas those that undermine self-concept are likely to have negative effects on these constructs. The self-concept construct is vital to psychological wellbeing as people who feel good about themselves and their abilities are likely to be more effective than individuals with low self-concepts. Self-concept also facilitates other important aspects of psychological wellbeing including happiness, motivation, anxiety, depression, and academic striv-

ing behaviours. Recently, self-concept has also been demonstrated to share a mutually reinforcing relation with academic achievement such that prior academic self-concept causally influences subsequent achievement, and prior achievement causally influences subsequent self-concept (Marsh & Craven, 2006). These new research results provide an influential platform for developing self-concept interventions to address timely educational issues (e.g. underachieving students, school bullying) and offer new tangible solutions for positive psychology approaches in maximizing psychological wellbeing from an early age. As such, self-concept is a key psychological wellbeing construct in and of itself that has been demonstrated to impact on a wide range of critical wellbeing outcomes and serve as an influential platform for enabling full human potential.

Roger believed that for a person to achieve self-actualization they must be in the state of congruence. Emo-

tionally secure persons experience general well-being through their self-actualizing activities. "Emotionally secure persons experience a great deal of mental equanimity and balance. They are able to spontaneously express their creative potentialities in diverse and original ways, resulting in self-satisfaction. Thus emotional security prepares the ground for mental health and incessant creative activities of individuals" (Lokesh K. Verma & Rita Sinha).

Definitions of the Terms:

Self-Concept

"Self-Concept is the sum total of all an individual can call his own, including both physical and mental data. It refers to those perceptions, beliefs, feelings, attitudes and values which the individual views as part or characteristics of himself. Thus self-concept refers to individual's perception or view of himself. It includes the person's abstractions and evaluations about his physical abilities, appearance, intellectual capacities, social skills, psychological self image, self-confidence, self-respect and self adequacy. (Combs and Syngg (1964). An individual's self concept is reinforced or modified by every life experience. Self concept does not develop in isolation, it is formed in a social intercourse; private reactions to himself; mastery in solving and competence in dealing with life's situation (Coppersmith, 1967). Therefore, Interaction with social environment is important for the development of self and vision plays a vital role in this interaction. Self-concept can be categorized mainly into two categories i) Ideal Self-Concept and ii) Real Self-Concept. A person's ideal self may not be consistent with what actually happens in real life and experiences of the person. Hence a difference may exist between a person's ideal self and real self. This is called incongruence. Where a person's ideal-self and real-self are consistent or very similar, a state of congruence exists.

Mental health

a) Mental health, derived from its original term mental hygiene, is the state or quality of the mental process that either promotes health or determines potential risks towards ones well-being. Listed below are the more common mental qualities psychologists and psychiatrists use to evaluate, diagnose and prevent, more commonly known as mental disorders. Disciplines of psychological studies, psychiatric studies and more are applied to the measurement of mental health in order to improve social ability and optimize ones capacity to think, respond and cope with everyday lives. The following are the psychiatric syndromes and symptoms:

1) Obsession, 2) Anxiety, 3) Hysteria, 4) Anxiety-Hysteria, 5) Paranoia, 6) Schizophrenia, 7) Depression, 8)

Manic Depression, 9) Mania, 10) Neurasthenia, 11) Aggression, and Psychiatric Anxiety.

Adolescents

The term "adolescence", as it is used today, has a broader meaning. It includes the process of mental, emotional, and social maturation. The concept of adolescence as a period of life distinct from childhood or adulthood has some roots in writings from the distinct past. Adolescence is often described, as an exciting transitory phase in the human life cycle but is perhaps the most challenging stage as well. This is a time when adolescents evolve into adults with newly discovered independence and renewed responsibilities. They are constantly in search of their own new identity. They tend to question and appreciate the values of the adult world and try to assert their identity. During adolescence they develop skills that will help them to grow into caring and responsible adults. When adolescents are supported and encouraged by caring adults, they thrive in unimaginable ways, becoming resourceful and contributing as members of their families and societies.

Study of related literature

Research based primarily on databases of nationally representative samples measuring a diversity of educational and psychological variables collected on multiple occasions during high school and after graduation has demonstrated that changes in critical outcome variables (e.g. test scores, school grades, course work selection, educational and occupational aspirations, subsequent university attendance, bullying, relations with parents, self-concept, and locus of control) were related to the effects of academic self-concept. (Marsh, 1990a; Marsh & Craven, 2006), attending single-sex versus co-educational high schools (Marsh, 1991c) attending and performance in academically selective schools (Craven, Marsh & Print, 2000; Marsh & Hau, 2003), gaining part-time employment (Marsh, 1991a), and participation in extracurricular activities (Marsh & Kleitman, 2002). Collectively, this research shows that the positive and negative effects of critical life events on subsequent outcomes are mediated through their significant effects on self-concept. On the basis of their review of mental health research, Marsh, Parada and Ayotte (2004) related responses from the SDQII instrument and the Youth Self-Report, a leading instrument measuring adolescent mental health problems. They found that correlations between the 11 factors of self-concept and eight mental health problems varied substantially (+0.11 to -0.83; mean $r = -0.35$). Externalizing factors (delinquent, aggressive behaviors) were almost unrelated to physical, appearance, and peer self-concepts and only modestly related to global self-esteem, but were substantially re-

lated to parents and honesty self-concepts (-0.46 to -0.70). Internalizing behaviors were substantially related to emotional stability self-concept (-0.71, -0.83) and, to a lesser extent, self-esteem. Furthermore, self-esteem was able to uniquely explain only 3 per cent of the co variation between mental health and self-concept factors, whereas specific components of self-concept accounted for 97 per cent of this co variation. Thus, this study indicates that a one-dimensional perspective is not viable in mental health research and demonstrates the salience of a multidimensional self-concept construct for psychological wellbeing.

Objective of the study:

- i. To determine the mental health of the school going adolescents
- ii. To determine the ideal self-concept of the school going adolescents
- iii. To determine the actual self-concept of the school going adolescents.
- iv. To study the difference between ideal-self and actual-self of the school going adolescents.
- v. To study the relation between mental health and self concept.

Hypothesis of the study:

A significant relationship exists between Ideal and Real self concept and Mental Health.

Sample

The sample was randomly selected adolescent students from five Government aided rural Secondary Schools of Murshidabad, West Bengal. 40 students were taken from each school, 20 each from Class classes VIII and XI respectively. So, a total sample of 200 adolescent students was taken from five Government aided Secondary Schools of Murshidabad West Bengal.

Tools:

b) **Mental Health:** F-inventory, will be used for the purpose, was originally prepared by Girindra Sekhar Bose, a revised version of which was standardized by Arati sen (1969). This revised version of the inventory consisted of 70 items, each with three response alternatives, covering the following psychiatric syndromes and symptoms:

- 1) Obsession, 2) Anxiety, 3) Hysteria, 4) Anxiety-Hysteria, 5) Paranoia, 6) Schizophrenia, 7) Depression, 8) Manic Depression, 9) Mania, 10) Neurasthenia, 11) Aggression, and Psychiatric Anxiety.

Different weightages were given to items and responses in terms of scores and on the basis of clinical assessment of the gravity of symptoms. A high score on the test indicates greater degree of mental illness. Various forms of reliability coefficients found by Arati Sen for sub-

jects in the age group 12- 17 year ranges from .74 to .88 which may be considered as fairly high. Validity was studied by comparing test results with Bernteuter Personality Inventory (R=.59) and also by comparing the means of scores of normal children with clinically diagnosed patients. (Means for patient is 171.56 which is 2 SD higher than the mean for normals which is 86.9) Sen suggests the following criteria for classification of children on the basis of the scores on F-inventory:

Scores bellow:

50 —	mentally sound
51-110 —	having average mental health
120-154 —	considerably neurotic
155 and above —	highly neurotic

b) **self concept:** To measure the self-concept of student teachers, Personality Word List (PWL) developed by Arun Kanti Sarkar, Kalyani University is used as a measure of self-concept. One of the simplest and most direct ways of discovering how an individual perceived himself is to ask him to respond to the question, like "who am I?" and "what I would like to be?". Self-concept is best conceived as a system of attitudes towards oneself. Just as a person, as a result of experiences, forms attitudes which he organises into a self-consistent system and defends against threats and attacks, so the person also forms attitudes towards himself. Self-concept consists of all the perceptions, feelings, attitudes, aspirations and values of oneself concerning oneself. Self-concept scale measures ideal self, and real self. It measures how the students perceive themselves. The SCL (Self-Concept List, the revised personality word list) is based on self reporting technique and is available in the form five point lykert scales. The SCL in the final form yielded a list of 90 words in the check-list form. The Personality Word List in final revised version contains 45 adjectives in each part in terms of "Words" in Bengali. However, for the present study English version has been used by the investigator.

Analysis

The score of the difference between ideal and real self concept is arranged from higher to lower scoring of the individuals along with their mental health scoring. Mean and standard deviation of Mental health score of 27% from the higher group and 27% of the lower group is calculated.

group	Number	Mean	Standard deviation
Higher group(27%)	54	139.2037	48.3967
Lower group(27%)	54	95.72222	32.31882

Significance difference of the two groups.

Standard error- 7.91

Converted the obtained difference between means into standard sigma (z) score

Z= 5.56

The computed z value is much greater than 1.96 as well as 2.58, the critical values required to reach 5% and 1% level of significance, respectively. Thus we may safely conclude that the difference between the means of the higher and lower group cannot be attributed to a chance factor. This difference is quite trustworthy and dependable to say that the value of higher group (i.e. higher scores of self concept difference) is greater than the lower group (i.e. lower scores self concept). The hypothesis is thus established that there is a significant relationship between difference of ideal and real self concept and mental health.

Interpretation

The analysis shows that the higher score of the Ideal and Real self concept difference is strongly related to higher mental health score. High mental health score means poor mental health. That means the higher the Ideal and Real self concept difference score the poorer the mental health of the adolescents.

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THE NATURE OF ÂTMAN IN INDIAN PHILOSOPHY

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ABSTRACT

All Indian thinkers whether academic or non-academic explain the Indian philosophy and their originality lies only in matters of explanation. The Vedas, the Upanisads and the six systems are being interpreted in newer and newer lights. Indian philosophy is again characterized by unity of metaphysics, cosmology and axiology. The concepts of immortality and freedom are the characteristic of human being, actually it deal quest of human spirit. It is so since, man, according to Indian philosophy, is neither body, nor mind, nor intellect but the Âtman or self. According to Indian philosophy liberation is the ultimate goal of all human beings. From the metaphysical principle follows the axiological ideal of liberation and liberation is the essential part of Âtman. One of the noblest prayers in all literature occurs in the Brihadaranyaka Upanishad, "Lead me from falsehood unto truth, from darkness lead me unto light, from death lead me unto immortality". Thus Most of the Indian thinkers as well as religious leaders explained concept of Âtman with their attitude and inner hearted beliefs. Of all the subjects of philosophical discourse that colored the cultural life of India from the earliest stage of her history, that of the atman or soul easily occupies the most prominent place. Political organization, ethical codes, social institution, and religious rites and observances have all been determined by the attitudes the Indian people have assumed to this supreme problem in the successive phases of their long history. Every change in the conception of the atman or soul has been reflected in the cultural environment, which in its turn has called forth modification in older beliefs. Thus nature of Âtman or soul is to be remarkable position in Indian philosophy and Indian philosophers have given inner thought about these idea.

Keywords: Upanisads, The Nature of Âtman, Jainschool, Nyaya-Vaiseshika, Self-luminous, Ramanuja concept

Development of the Idea

The opinion that the *Upanisads* as a whole, represented a period of infancy in the development of Indian philosophy, thought widely prevalent belief that whatever appears in *upanisadic* time. The word '*Âtman*' originally meant life-breath and gradually acquired the meaning of feeling, mind, soul and spirit.¹ Shankaracharya quotes an old verse giving the different connotations of the word '*Âtman*'.² The verse says that '*Âtman*' means that which pervades all; which is the subject and which knows, experiences and illuminates the objects and which remains immortal and always the same. In the *Katha Upanisad* the *Âtman* is said to be the ultimate reality.³ The objects are the roads, the body is the chariot, the sense are the horses, the mind is the reins, the intellect is the charioteer, the ego is the enjoyer and the *Âtman* is the Lord sitting in the chariot. *Brihadaranyaka Upanisad*

declared: 'without whom the eyes cannot see, for whom the eyes are the instruments who sees through the eyes that is *Âtman*; without whom the ears cannot hear, for whom the ears are the instruments who hears through the ears- that is *Âtman*.'⁴

Three stage of Upanisadic Utterance

The *Upanisadic* teaching in respect of the *Âtman* represents three well-defined stages in the progressive movement of thought. They corresponded respectively to the doctrines that characterized the *Âtman* as a 'thing', those that looked upon it as the 'knower', and those that regarded it as the supra-relational conscious principle. For convenience of reference they may respectively be called the psychological, the epistemological, and the transcendental theories.⁵

The Psychological Level

Nothing seems more obvious to our ordinary thought than the psychological theory which regards the *Ātman* as a 'thing' alongside of other thing, and knowledge as a relation of comprehends. The *Ātman* from this standpoint is on a level and co-ordinate with any other thing existing in the world possessing a definite nature by which it may be recognized as distinct from other thing. It may be then identified with any of the things suggested by the exigencies of the situation or the individual temperament of the philosophers. Thus in the *Bṛhadāranyaka Upaniṣad* the *Ātman* is defined as speech, breath, eye, ear, *manas*, or heart, each of which is rejected by *Yajñavalkya* as inadequate and false.⁴ Similarly, *Taittirīya Upaniṣad* signifies the attitude of the *Upaniṣadic* thinkers to the all-too-common tendency of ordinary thought to grasp the *Ātman*, through the mechanism of the defining intellect, as a definite object in the democracy of the universe.⁵ Whether it is defined as *vac*, *manas*, *apas*, *akasa*, *citta*, *vijñāna* or as in modern psychology and realism, as the behavior of the organism.

The epistemological Level

The ontological status of the *Ātman* is accordingly to be discovered through an epistemological analysis leading ultimately to the enrich can be no knowledge without the presence in the knower of an infinite conscious principle that, thought itself the presupposition of all distinction within it. The knowing self in the strictly epistemological sense has nothing outside of itself; I am the presupposition of all that exist for me, and except in relation to my knowledge the world would be as good as nothing for me. All distinctions that I might make between object and objects must be within my knowledge and it would therefore be impossible for me to distinguish something that I know and some other thing that I do not know. I am in this sense the universal principle and as such not limited by anything lying outside myself. In other words, everything that exists for me however distinct from something else, can be so distinguished only because both fall within my knowledge. In this sense I can have no support in a thing lying beyond myself; I as the subject of knowledge am the ultimate presupposition of all objects.⁶

The transcendental Level

The transcendental doctrine of the self as discovered and propounded by *Upaniṣads*, the *Ātman* was taken to be an integral experience above all relations internal or external. It was therefore quite natural for the

majority of the latter thinkers to re-interpret the *Upaniṣadic* teaching in conformity with the requirements of our ordinary knowledge. Thus the transcendental approach by the *Upaniṣad* believed the principle *svayamsiddha* and *svaprakāśa* or an eternal conscious principle in which existence is knowledge and knowledge is existence and to which such objectivistic principles as space, time and causality are inapplicable.⁷

The position of Ātman in Indian Philosophical systems

Each and every schools (both orthodox and heterodox) of Indian Philosophy has tried to define *Ātman tattva*. According to the heterodox schools of the *Carvaka* denies the existence of soul as any transcendental entity, but they identifies it with the body endowed with consciousness. The *Carvaka* admits the reality of consciousness and consciousness is perceived to exist in the material body composed of the four gross elements of earth, water, fire and air. Hence consciousness must be a quality of the material body and not of any non-material spiritual substance. The so-called soul is nothing, but the body endowed with consciousness.⁸

According to the jain school *jīva* is generally the same as the *Ātman* or the *Puruṣa* in other pluralistic schools with this important difference that it is identified with life of which consciousness is said to be the essence.⁹ Consciousness is regarded as the essence of the *Ātman* (*chetanalakṣaṇojīva*). Every soul from the lowest to the highest possesses consciousness. The degrees of consciousness may vary according to the obstacles of karma. The *ātman* or soul is the knower (*jñāta*), agent (*karta*) and enjoyer (*bhokta*).¹⁰ The soul knows thing, performs action and enjoys pleasures or suffers pains. The soul illumines itself as well as the objects. The soul is both eternal and changeless. The soul has no form (*murti*). But as light, which is formless assumes the form and dimension of the case in which it is placed, so also the soul having no form of its own, acquires the size and form of the body it inhabits. It is in this sense that a soul (*jīva*) though formless is said to occupy space or have extension (*astikāya*). The soul is not infinite. It is co-extensive with the body, because it can immediately know objects only within the body. Consciousness is present only in the body and not anywhere outside it. The jains holds that *Ātman* or soul (*jīva*) assumes the dimension of the body which it comes to inhabit. For example the *Ātman* moves from the body of a mosquito to that of an elephant, the soul expands according to the dimension of the elephant's body. Thus the jains holds

that the *Atman* is capable of adjusting the size to the dimension of the psychical body in which it happens to be housed for the time being.¹³

Buddhist philosophers believed that in man there is a permanent and abiding substance called *Atman* or soul, which persists through all the changes in the body and the mind and which exists before birth and continues after death and migrates from one body, after death, to another body. Consistently with his theory of dependent originations, Buddha denies the existence of soul or self. Whenever we look towards what we call 'mind' we see a stream of ideas or thoughts.¹⁴ So *Atman* is nothing, but the series of successive mental and bodily processes which are impermanent. There is no permanent *Atman* or self behind this stream. The self is a stream of cognitions (*vijnanasantana*). Thus according to Buddhism there is no permanent soul in this world, soul is a stream of consciousness and it is an aggregate of impermanent mental and bodily processes.¹⁵

According to the Nyaya-Vaiseshikas school *Atman* or soul means individual soul. The self is a unique substance (*dravya*) and has no parallel in the ordinary perceptible substances. Cognition (*jnana*), pleasure (*sukha*), pain (*dukkha*), desire (*iccha*), aversion (*dvesa*) and volition (*prayatna*) are the qualities of the self.¹⁶ These qualities are not material and cannot therefore, exist in a material substance. There is an immaterial substance as the substratum of these qualities, and this immaterial substance is the self.¹⁷

The Nyaya-Vaiseshika philosophers highlight that, self is the knower (*jnata*), enjoyer (*bhokta*) and active agent (*karta*). The self is the perceiver of all, the experience of all pleasures and pains, and the knower of all things. The self is different from the body, the senses, the mind and the stream of cognitions. Consciousness cannot be the property of the physical body, nor the senses. The body is material, and consciousness cannot inhere in it. The mind is not the self. It is an internal sense, through which the self gains the knowledge of pleasure, pain etc. The self is not transcendental consciousness devoid of the distinction of subject and object. This school also says that consciousness is a property of the soul, but it is not an essential property. The self is a permanent substance, which acquires consciousness in conjunction with the mind, the sense organs and the objects. Consciousness cannot exist apart from self, even as the brilliance of the flame cannot live apart from the flame. But the self itself is not necessarily conscious. Consciousness is an adventitious quality of the self. The self, in essence, unconscious and inactive.¹⁸

The Nyaya-Vaiseshika philosophers regard that the self as partless (*niravayava*) and eternal (*nitya*). A compound substance made up of parts is destructible. The self is simple and partless. So it has neither origin nor destruction. It is neither created by God. It is eternal. The Law of karma becomes inexplicable without the admission of eternal soul. Birth is association of the soul with a body, and death, its dissociation from a body. An organism is born and perishes, but a soul is unborn and immortal. If it perishes with the body, it cannot reap the fruits of its free right and wrong actions and the consequent merits and demerits.¹⁹

The *Atma* is regarded by Nyaya-Vaiseshika philosophy as ubiquitous (*bibhu*). It is all pervading. It cannot have limited magnitude, because what is limited has parts, and is therefore, destructible. The self is not atomic. If it were atomic, it could not have consciousness in connection with the whole body. Though the self is pervading, it cannot apprehend many things simultaneously owing to the atomic nature of the mind, which is its inner sense. The self perceives its qualities, viz, sound, colour, taste, smell etc. through the external sense organs. If the mind does not come into contact with the external sense-organs, the self cannot gain any knowledge of the external sense-organs, the self cannot gain any knowledge of the external objects and their qualities. Again the self does not come into contact with the mind, it cannot have either internal perception or external perception. The self is the agent and the mind and the sense-organs are its instruments.²⁰

The soul is regarded by the Mimamsakas as something distinct from the body, sense-organs and *buddhi* and inactive permanent substance.²¹ The soul according to the Prabhakara is something non-intelligent, indeterminate and inactive permanent substance. He also says that soul as a substance which is not of the nature of consciousness, but a substrate of consciousness. That consciousness is not the essence of the soul is evidence in the state of deep sleep in which there is no consciousness, though the soul persists. We have no perceptual or direct knowledge of the soul. The reality of the self can only be inferred as the substrate of cognition, pleasure, pain, volition etc. The self acquires consciousness due to its contact with the body which it assumes an account of the merits and demerits acquired by it in previous life. Prabhakara also regard that soul is self-luminous. It is not apprehended by itself apart from a cognition. A cognition is self-luminous. It apprehends itself. Cognitions manifest themselves as well as the objects which produce them, and the soul in which they exist. The self is

apprehended as the knower (*Jnata*) of objects. Mimamsakas accept nine special qualities Cognations, pleasure, pain, desire, aversion, effort, merit, demerit and impression which are produced by its conjunction with the mind which is the internal organ.²²

The Samkhya and the Yoga regard the self as an eternal spirit whose essence is consciousness. Consciousness is its essential property, not an adventitious quality. Feeling and activity are qualities of the intellect (*buddhi*), which is a modification of *prakriti*. But the self (*purusha*) is devoid of them, it is feeling less and inactive, it is only a knower of the modifications of *prakriti*. The soul is devoid of associations with *gunas*. It can therefore have no real connection with pain. Pain is a modification of *buddhi*. The self is reflected in the modes of *buddhi* and the self erroneously identifies itself with these modes.²³

Adivita Vedantin Sankara believed that *Atman* is the same as Brahman. It is Pure Consciousness. It is the Self which is self-luminous and which transcends the subject-object duality and the trinity of knower, know and knowledge and all the categories of the intellect. It is the Unqualified absolute. It is the only reality. Brahman is everything and ever thing is Brahman. There is no duality no diversity at all.²⁴

Ramanuja conception of *cit* are same as soul. The individual soul is an attribute or mode (*prakara*) of God and forms part of His body, yet it is also a spiritual substance in itself and is absolutely real. The soul is conceived as real Knower (*jnata*), a real agent (*karta*) and a real enjoyer (*bhokta*). Ramanuja describes three classes of soul. To the first belong the ever-free (*nitya-mukta*) soul which were never bound. They are ever free from karma and *prakriti* and live in Vaikuntha in constant service of the Lord. To the second belong the release or liberated (*mukta*) soul who were once bound but who obtained liberation through their action, knowledge and devotion. To the third belong the Bound (*bandha*) souls who are wandering in account of ignorance and bad krams.²⁵

CONCLUSION

Indian Philosophy arose from practical necessity and also from a spiritual outlook to the life and the world. Every system of Indian Philosophy excepting the Carvakas, is moved to philosophical speculation by a spiritual disquiet at the sight of sorrows and evils in the world and in life. All the Indian systems, including the non Vedic ones are of opinion that this process is direct to a definite

goal and that goal can assuredly be achieved which is liberation or *moksa*. According to them the evil of *samsara* or bondage carries with it the seeds of its own destruction and it is sooner or later bound to be superseded by the good due to ignorance, the self identifies itself with body and undergoes various sufferings which really pertain to the body. The individual human being can through his own efforts attain liberation from these sufferings. In order to attain this liberation one has to realize the real nature of the self.

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REVERBERATION OF ANTI-PARTITION AGITATION AND SWADESHI MOVEMENT OUTSIDE BENGAL (1905 – 1911)

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ABSTRACT

Reverberation of the Swadeshi movement echoed outside Bengal on the eve of the Anti-partition agitation in Bengal (1905) and gradually its impact was strongly felt in the United Provinces, the Central Provinces, the Bombay Presidency, the Madras Presidency, the Punjab and in the French settlements – Chandernagore and Pondicherry. The response in Bihar and Orissa was sporadic. Recent studies show that the movement waved Barak Valley or Surma Valley in Assam. Tilak preached the cult of Boycott and Swadeshi with great enthusiasm in Western India. There was vigorous campaign against British unjust in Punjab. Lala Lajpat Rai, Bal Gangadhar Tilak and Bipin Chandra Pal became famous as "Lal-Bal-Pal". Aurobindo travelled different parts of India and gave stirring speeches Chidambaram Pillai founded Swadeshi Steam Navigation Company in Tuticorin. It also facilitated the growth of Extremism. Partition was revoked in 1911. Gandhi Later used many aspects of Swadeshi.

Keywords: *Swadeshi, Boycott, Anti-partition, Agitation, British, Nationalism, Movement, Bengal, Newspaper, Culture, Education*

The Partition of Bengal (1905) is both an event and memory. As an event it is specific to the time of its occurrence. As any event it ushered in a combative phase of Indian nationalism and set the stage for more dramatic contestation with Raj. As an event it was preceded by a prolonged period of gestation when colonial bureaucracy examined its feasibility either on administrative or political grounds or, sometimes, both. It was followed initially by Swadeshi and Boycott but when anti-partition agitation seemed to have run out of steam, it culminated in extolling the cult of the booms,¹ but never marred by violence.

On 19th July, 1905, Curzon formally announced the Partition of Bengal, Assam, Chattagram, Rajshahi, Hilly Tripura and Malda were included in the new province, called East Bengal and Assam. The Protracted and spirited reaction against the partition of Bengal (1905) (what

was in appearance an administrative but in reality a political decision) resulted in a phenomenal expansion of nationalist space in India.²

In 1906 at Calcutta Congress regarding the partition of Bengal Surendranath Bandyopadhyaya announced to the delegates coming from all over India, "we are resolved to fight for each other's fights and stand by one another in the hour of our darkest misfortune."³

It has been generally argued that the Anti-Partition Movement had a very limited geographical spread. According to this version the Movement was supposedly confined to Bengal metropolises. Curzon predicted it would be fierce in the capital where the best wirepullers (of congress) and its most forthright orators reside", but it would not last.⁴ Anti-partition agitation has often been situated in the metropolitan setting. Calcutta, Dacca, Mymensingh

Rangpur or Barisal figured more prominently in the Historical discourses on Swadeshi. Dr. Sumit Sarkar has pointed out that in Bihar, Orissa and Assam the educated Bengali was becoming increasingly unpopular due to his dominant position in the services and professions. 'Counter-elite' movements developed with the spread of education, ultimately demanding separate provinces for Orissa and Bihar.⁵ Bipan Chandra and many others added that the main drawback of the Swadeshi movement was that it was not able to garner the support of the mass of Muslims and especially of the Muslim peasantry.⁶ But British intelligence Branch records quite clearly indicated that antipartition Agitation along with Swadeshi was a new gospel in the countryside and different parts of India. It is to be noted that Sumit Sarkar in an interview to the Subharanjan Sen Gupta stressed to reexamine the Anti-partition Movement and Swadeshi on the basis of newly founded archival records. It is published in *Bajra Sikhaya Bangla* in 2005. It is titled as *Swadeshi Andolon Sanlap. Curzon's partition of Bengal and Aftermath*, is written by Sukharanjan Sen Gupta, in 2007, Artich, titled as *Bangabhanga : Sarnakalin Sambadpatra Prasangikata*, published in *Bangabhanger Shatabarsher Prasangikata*, is written by Swapan Basu in 2006. *Shatabarsha Phire Dekha Bangabhanga* is published by College and University Teachers Association in 2005. Partition of Bengal, Significant Signpost, 1905-11, by Nitypriya Ghosh & Ashok K. Mukhopadhyaya, 2005 Bengal Partitioned : Selection From confidential records 07 are some other recent important publications on this subject. Govt. Report also showed that participation of the Muslims worried the British Government extremely. Dr. Basudev Chattopadhyay has said that "it (Anti-Partition Movement) ushered in a combative phase of Indian nationalism and set the stage for more dramatic contestation with the Raj."⁷

It is generally believed that the Swadeshi movement was limited within cities. But official and non-official records confirmed that the Anti-partition agitation and the Swadeshi movement rippled the country side also. Nirad. C. Chowdhury in his *Autobiography of An Unknown Indian* showed how relatively calm Kishorgunj a small country side town of Eastern Bengal became highly politicized by the wave of the Swadeshi Movement and tension was created among the Hindu Muslim Community.⁸ Official documents also confirmed this.⁹

Vast Intelligence Branch records relating to partition needs to be studied carefully.¹⁰ Briefly these records show that initially the government had discounted the possibility for any major upheaval. But it soon realized its mistake. This was frankly admitted by F.C. Daily, a British intelligence official, in his confidential note on *The Effect of*

the Anti-Partition Agitation on Provinces other than Bengal submitted to the government in as early as January, 1906.¹¹ In confidential "R. W. Carlyle's Report" it was pointed out that "notwithstanding the discouragement by Government officers of any agitation on behalf of the partition, it is doubtful whether the Muhammadan leaders would have been restrained."¹² Local folklores point to Muslim participation at village level. Momin community (Muslim weavers) of Mymensingh turned folklore for Hindu-Muslim unity.¹³ :- "make no difference between Ram and Rahim (brother). Be pure in your heart. Brother, think over the country! Country is our mother."

Rafiuddin Ahamed in his *Bengali Muslim 1871 – 1906 : A quest for Identity* Delhi, 1981 and Fancis Rabinson *Separation Among Indian Muslims : The Politics of the United Provinces Muslims, 1860 – 1923*, have emphasized on Muslim participation. Home-political files records and 'History Sheets' show the eminent Muslim leaders like Ismail Hosain Siraji, Liqueal Hosain, Abdur Rasul not only participated in the movement but also enjoyed greatly the revoke of the Partition of Bengal in 1911. Khwaja A. Khalique's *Genesis of Partition*, 2002 is an important book in this context.

In the major centres of agitation in North India grievances of both resident and itinerant Bengalis were shared by the local population. Resident Bengalis were joined by local leaders such as Ghanashyam Das, a local pandit in Agra, Mahadev Singh, a pleader in Mirzapore, Pandit Bishnu Nath, an Arya Samajist in Mathura or Pandit Kashi Prasad in Lucknow. From the beginning there were attempts to promote Swadeshi especially in Benaras, Moradabad, Allahabad and Lucknow.

The superintendent of Police reported that in September 1905 attempts were made by some students of Benaras College to introduce Swadeshi Movements there.

J. V. Naik, University of Mumbai, said that Western India pioneered in terms of both drawing inspiration from, and providing support to the anti-partition agitation in Bengal.¹⁴ Lokmanya Tilak viewed "Lord Curzon's colossal blunder as India's opportunity", and was mainly due to his conscious efforts that the "tsunami wave of anti-partition agitation reached the remotest corners of the Bombay Presidency".¹⁵ Anti-Partition Agitation prepared the ground. Mainly due to exertions of Lokmanya Tilak "lava like flood of Swadeshi movement" was received by Maharashtra and it furthered the cherished goal of attaining Swaraj or self-rule.¹⁶ Tilak's invaluable contribution to Swadeshi movement is admirably recorded by Sri Aurobindo in his brilliant "Appreciation" of the Lokmanya.¹⁷

The significant cumulative effect of the anti-partition

agitation was the activation of the National Congress. Anti-partition Movement helped to transform in into a living force to reckon with. Tilak's lecture on "Political Situation" delivered at Calcutta under the presidency of Babu Motilal Ghose, the 7th June 1906 was a concise, clear and creative statement of how "the partition grievance will be edifice for the regeneration of India."¹⁸ Boycott of English textiles seem to have been quite successful in some districts of Bombay Presidency. The mill owners of Bombay and Ahmedabad were ready to encourage and support the Swadeshi movement, as it provided a great impetus to the cotton industry.

In Punjab Arya Samaj took the lead in organizing the movement. In the initial stages Mr. Tahal Ram Ganga Ram was reported to have been active in organizing protest meeting especially in Labour and Ambala. Sarala Devi, niece of Rabindranath Tagore played important role in spreading Swadeshi Movement. She reached Lahore as the wife of Rambhuj Dutta Chaudhuri. The DIG stated, "..... she may become a trouble some person in Punjab."¹⁹ She worked successfully as the editor of his husband's paper, the 'Hindustan'. Sarala had started her Swadeshi movement in his own way.²⁰ Later she toured with Gandhi and cherished the concept of Swadeshi.²¹ She had been active in promoting 'Bharat Shree Mahamandal'.

From October, 1905 Swadeshi Movement moved at a fast pace in South India. To the utter dismay of the officials Christian Missionaries began to appear in support of the Swadeshi. A recent study shows that in the years 1906-08 Tirunelveli district and the port city of Tuticorin emerged as important centres of Swadeshi mobilization.²² Of particular significance was the formation of the Swadeshi steam Navigation Company by V.O. Chidambaram Pallai which posed a direct challenge to the European shipping Companies. Shri Chidambaram Pillai was regarded as the "patriot".²³ Apart from forging emotive bond with Bengali brethren, it took the more difficult and yet the most enduring line of constructive Swadeshi.

Two French settlement, Pondicherry and Chandernagore were waved by the waves of Anti-partition Agitation and Swadeshi.²⁴ Aurobindo had close association with the two places.²⁵ Two places had strong connection with Paris.²⁶ "Bengali Raj" was founded in Chandernagore.²⁷ Due to The Swadeshi movement Chandernagore college, (presently Chandernagore Govt. College) was closed in 1908. Its Sub-Director Charu Chandra Roy was arrested. These two places gave asylum to the personalities like Aurobindo and S. Bharati. Arms and literature came from Paris and other places to Pondicherry and later these were distributed in different parts of India.

In Bihar and Orissa the Swadeshi Movement was sporadic and spasmodic. In Gaya, Patna, Hazaribag and some other places some Bengalis tried to fan the movement, but without much support from their Behari Counterparts.²⁸ In Orissa, Oriya nationalism was taking ground during this period. Jagatguru Shankarcharya of Jagatnath temple to many aspect supported Swadeshi movement.²⁹ Contrary to official records Swadeshi movement waved Barak valley on Surma Valley in Assam. Many important Bengali leaders visited Assam during this period and their stirring speeches inspired the people greatly.³⁰

Partition was revoked in 1911. Capital was transferred from Calcutta to Delhi. But the Bengali speaking people were still divided in many place.³¹ The spirit of Swadeshim continued. And sometimes resentment became revolutionary. The waves of movement spread to London, Java Japan, the British Colombia and coastal region of the pacific ocean of the United States of America. In 1913 in San Francisco the Gadar movement started. So the paradigm of the movement crossed the boundary of India and affected international revolutionary scenario.

It is interesting to note that a vast number of newspaper and periodicals were published in different regional languages during this period. They, along with handbills and leaflets like *Sonar Bangla*, played very important role to spread the message of *Swadeshi* and to inform the general people about the development of the movement.³²

Satish Chandra's *Don* was first published in 1897. In 1904 its name was changed as *The Don and Don Societies Magazine*. It was published up to 1913. This was very popular among students. Ex-president of India Rajendra Prasad was one of the important student writer.³³ *Don* became the mirror of Indian nationalism.

It is to be noted that after publication of the news of the Partition of Bengal (1905) Indo-British newspaper like *The Englishman*, *The Statesman*, *The Pioneer* had expressed their opinion against the partition of Bengal.

To spread Swadeshi movement *Bengalee*, *The Amrita Bazar Patrika*, *New India*, *Don*, *Hitababi*, *The Sandha* and other newspapers and periodical played significant role. In *The Bande Mataram* and *The Yugantar* the ideal of *Purna Swaraj* was expressed firmly. Intrusingly in *The Bande Mataram* Aurobindo opined for "passive resistance"; but in *The Yugantar* "Extremism" was encouraged by him.³⁴ important Muslim Leaders participated in the Swadeshi Movement. Different newspapers and periodicals like *Rajnama-i-Mukaddas-Hublul*, *Soltan* became their weapons.

On 12 August 1901 *New India* was published as a weekly magazine. Here Bipin Chandra pal established himself as a journalist From 1901 to 1903 he was basically

an "Moderate" Politician, but after 1905 he became "Extremist".³⁵

The Sandha was one of the most influential and massive circulated daily Bengali newspaper, first published in 1904 by Bramhobandhav Upadhyay. In 1907 British police arrested its manager Saradacharan from its office. During trial it was known Bipin Chandra Pal was also connected with this newspaper.

On 10 March 1907 Bramhobandhav published *Swaraj*. It expressed nationalistic ideas and ideals through its pages.

British atrocities and stringent Press Laves made every possible attempt to stop papers like *The Punjabee* in Punjab, *The Hindu* and *The Swadesh Mitra* in Madras etc. In 1909 Pandit Madan Mohan Malabya published *Leader* from Allahabad before that in 1900 he had published *Avudhyay*.

During this period newspapers and periodicals in Hindi got prominence. *Hindi Pradip*, *Hindi Keshari*, *Bharat Mitra*, *Karmayogi* played important role. From 1901 to 1920 Balmvendra Gupta, Mahabir Prasad Trevedi, Indra Vidyapatibachaspati, Baburao Bishnu, Lakshminarayan Garde, Benarasi Das Chaturvedi and Shivpujan Sahaj were important personalities in the field of Hindi Journalism.

During this period Urdu journalism was also improved a lot. Many important personalities joined in the Urdu journalism. In 1912 Abul Kalam Azad published *All Hillal*.³⁶ These Urdu newspapers and periodicals expressed the various aspirations of small towns remote villages on big cities.

The announcement of July 1905, set off a mighty upsurge which brought in people and political leaders of all shades of opinion together. It provided "elements of unity" and inspired one and all in one way or another, for some time at least to support Economic Swadeshi and National Education to foster the spirit of self-reliance.³⁷ This new spirit of resurgent patriotism found reflection in contemporary literature, art dance, drama etc in different presidencies and provinces at British India. "Tagore was the poet of new nationalism." Ezra Pound wrote that Rabindranath "has sung Bengal into a nation." Tilak was a great patronize of Marathi dramas. Like *Jatapala* (drama) in Bengal *Pawda* (drama) became popular in remote villages of Maharashtra. In south India oral tradition was revisited triumphantly. Sumit Sarkar has pointed out that a remarkable feature of the Swadeshi movement was the "simultaneous presence in it, at least in germ, of so many of the tendencies and forces which went on shaping the life of our people till 1947 and even beyond." It anticipated the techniques of Gandhian non-cooperation; volunteer organization or *Samitis*, labour union with an ele-

ment of political guidance; the use of the religious medium to overcome the barrier between the elite and the masses. The Swadeshi movement was "not merely an economic or a political movement," but according to Surendranath Banerjee "an all comprehensive movement co-extensive with the entire circle of our national life." Even Gokhale, the Moderate leader, who disapproved of the boycott programme as radical, regarded the movement as "a landmark in the history of national progress." He admitted that it "helped to draw closer all parts of the country in sympathy and aspiration."

The Swadeshi movement leaves an impression of richness and promise, of national energies bursting out in diverse streams of political activity, intellectual debates and cultural efflorescence : and a feeling of hope. However there were several limitation like lack of leadership, the movement could not make much headway in the United Provinces and sporadically in Bihar and Orissa. There were communal riots in Bengal and fanning of Hindu sentiments. But it made is to belief that we could do our own good without the British mercy. The British would not teach is what we should do or should not ; what we should wear and should not. The Swadeshi movement unearthed rich social cultural and historical heritage of India and also regional histories. This is the most outstanding achievement of Swadeshi Movement.

In sum, the import of the anti-partition agitation enabled the Swadeshi Movement to gather momentum in almost whole of India. It was this weapon which later Gandhi effectively used in his own peaceful manner to raise India. "Swadeshi" with all its implications and dimensions' became the watchword and catchword of the Indian nationalism that followed Anti-partition agitation (1903-08) and is no time it spread in all parts of the country. Aurobindo, Bipin Chandra and others talked about "new nationalism" which would have two aspects – one spiritual and other materials. The Swadeshi movement symbolized both this aspects and inspired the ordinary people with the spirit of *Atmshakties* on self help to fight against the British unjusts. It was the triumph of the common man.

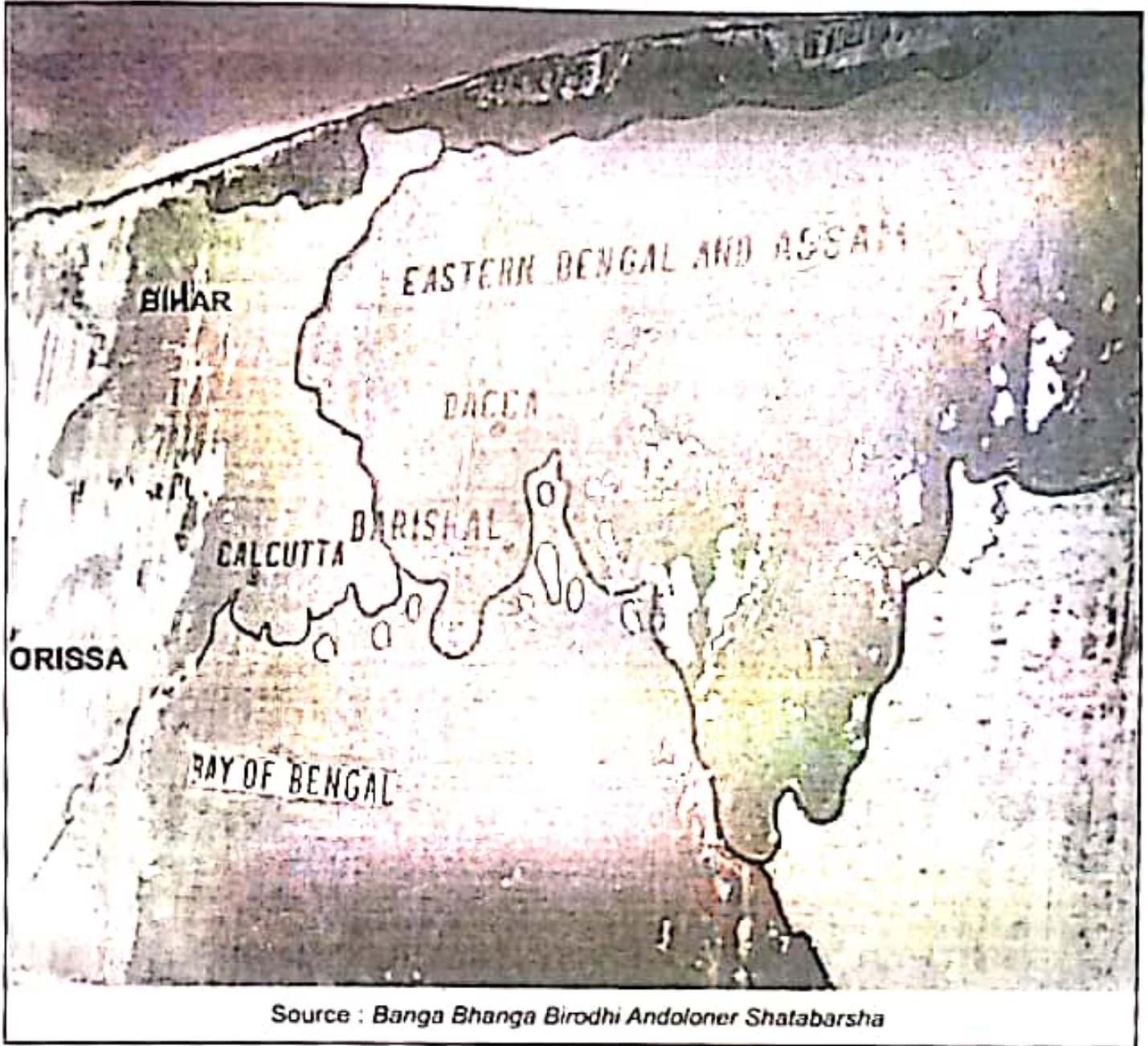
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Appendix – A

Partition of Bengal in 1905



Source : *Banga Bhanga Birodhi Andolonor Shatabarsha*

ASTUDY ON THE SCHOOLS UNDER NATIONAL CHILD LABOR PROJECT (NCLP) IN WEST BENGAL

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ABSTRACT

In India, increasing number of child labor is always a problem. It is major obstruction for the human development of the country. Child labor means engaging children in hazardous industrial or other works which is barring them from school education. The practice deprives children of their childhood, and is harmful to their physical and mental development. In 1988, National Child Labor Project (NCLP) was launched on the basis of National Policy On Child Labor, 1987. Under NCLP, special schools are arranged to withdraw children from hazardous work and engage them education system.

According to Census 2011, the number of child labor is reported 234275 in West Bengal. According to the Census 2001, out of the total child labors, only 7.4% child labors have attended the school and the rest 92.6% are dropped out. The alarming picture is actually posing a threat for the human development. NCLP should be a good help for reducing number of child labors and to mainstream them.

This study aims to find the current status of NCLP schools in West Bengal and identify their present drawbacks with possible recommendations.

Keywords: NCLP, CHILD LABOR, SCHOOL EDUCATION

Introduction

In India, increasing number of child labor is always a problem. It is major obstruction for the human development of the country. Child labor means engaging children in hazardous industrial or other works which is barring them from school education. The practice deprives children of their childhood, and is harmful to their physical and mental development. And in case of total development, education plays a vital role. So, it can be easily assumed that engaging a child in labor-works, actually affects the education system.

In 1986, Govt Of India made The Child Labor (Prohibition & Regulation) Act to prohibit engagement of children aged below 14 in certain hazardous Occupations and Processes as well as regulating the conditions of services of such children engaged in non-hazardous Occupations and Processes. In 1988, National Child Labor Project (NCLP) was launched on the basis of National Policy On Child Labor, 1987. Under NCLP, special schools are arranged to withdraw children from hazardous work

and engage them education system.

According to Census 2011, the number of child labor is reported 234275 in West Bengal. According to the Census 2001, out of the total child labors, only 7.4% child labors have attended the school and the rest 92.6% are dropped out. The alarming picture is actually posing a threat for the human development. NCLP should be a good help for reducing number of child labors and to mainstream them.

Objectives

This study aims

- 1) To find the current status of schools under National Child Labor Project (NCLP) in West Bengal
- 2) To select the drawbacks and suggesting possible solutions for further development.

Methodology

In this study, the statistical survey data and reports of many government and non government agencies

are used as the secondary data. A case study has also been done on two schools under NCLP.

Background study

Ministry of Labor & Employment (Government of India), has arranged three phase system to eliminate the child labor problem in India:

- 1) To establish legal framework for the prohibition and regulation on child labor.
- 2) To collaborate various departments in order to meet the need to solve the child labor problem.
- 3) To set up the National Child Labor Project (NCLP) for the total elimination of child labors from the hazardous occupations.

The main aim NCLP is the rehabilitate the child labors in the child labor dominated districts in India. There are three steps in this planning:

- 1) To identify the child labors who are working in the hazardous professions between age group 5-14 years.
- 2) To withdraw all the child labors and putting child labor of age group 5-9 years in the conventional schools under SSA.
- 3) Child labors of the age group 9-14 years are to be placed in the special schools under NCLP.

West Bengal	2008-09	2009-10	2010-11	2011-12	2012-13
	1869.97	1015.35	1537.63	2204.98	1707.71

According to the guidelines of Ministry of Labor & Employment (Government of India), the main agency for implementing NCLP is Project Society (PS) which is registered under Registration of Societies Act, 1860 and established at district level. The district collector is the main authority of the PS for running the NCLP schools. The members of PS are selected from various government sectors and concerning non government organizations. PS involves NGOs, SHGs (Self Help Group and local Panchayet to run the school. In absence of suitable authorities, PS itself runs the school.

Every special school under NCLP has two educational instructors and one vocational instructor who are working in a fixed remuneration per month. One government official is appointed as the project director.

NCLP schools provide some specific facilities for child labor learners. These are:

- 1) Bridge education/ non formal education.
- 2) Skill/ vocational training.
- 3) MiD Day Meal.
- 4) Monthly stipend of per head RS.150/
- 5) Health care facilities for every group of 20 students.

The NCLP was launched in nine districts at the initial stage. And during the 10th five year plan (2002-2007), total 250 districts are covered in 15 states. According to the

report of by Ministry of Labor & Employment (Government of India), 7th August, 2013, NCLP has covered 266 districts of 20 states in India.

The total funding of this project is provided by Ministry of Labor & Employment (Government of India). The V.V Giri National Labor Institute acts as the nodal agency on behalf of Ministry of Labor & Employment (Government of India) to implement the project.

Status of NCLP in West Bengal

The journey of NCLP was started in West Bengal in 1995. At first stage, it covered total six districts- Burdwan, Dakshin Dinajpur, Uttar Dinajpur, North & South 24 Paragans and undivided Medinipur. There were 246 schools under NCLP at that time. Murshidabad & Kolkata were included during the Ninth Five Year Plan. During 10th Five Year Plan, other districts were included. At present, there are 19 districts under NCLP in West Bengal. At the state level, Government of West Bengal is the chief agent of NCLP on behalf of the Ministry of Labor & Employment (Government of India)

Table-1

Year wise released grants for West Bengal for implementing NCLP (in lakhs)

West Bengal	2008-09	2009-10	2010-11	2011-12	2012-13
	1869.97	1015.35	1537.63	2204.98	1707.71

Source: Press Information Bureau, Ministry of Labor & Employment (Government of India), 7th August, 2013
In West Bengal, total sanctioned schools under NCLP are 960. Out of them, 915 schools were functioning up to 2008-09.

Table-2

District wise number of schools & enrolled children under NCLP in West Bengal

Sl no	District	Number of sanctioned special school	Number functioning special school	Number of enrolled children
1	Uttar Dinajpur	40	40	2000
2	Dakshin Dinajpur	40	40	2000
3	Murshidabad	140	140	7000
4	North 24 Paragana	40	40	2000
5	South 24 Paragana	40	40	2000
6	Burdwan	46	46	2350
7	Kolkata	40	40	2000
8	Paschim Medinipur	46	42	2100
9	Purba Medinipur	35	25	1250
10	Malda	40	40	2000
11	Birbhum	55	55	2750
12	Hoogly	68	68	3400
13	Purulia	90	90	4500
14	Jalpaiguri	19	19	950
15	Bankura	62	55	2750
16	Coochbihar	19	19	950
17	Nadia	100	100	5000
18	Howrah	40	16	800
Total		960	915	45800

Source: Report on NCLP, Department of Labor, Government of West Bengal, 2010.

According to Table-2, NCLP is not fully operational in Paschim Medinipur, Purba Medinipur and Bankura district. Later, Alipurduar is also recognized as a separate district from Jalpaiguri. NCLP is functional in Jalpaiguri and so is in Alipurduar also.

Apart from giving education and vocational training, West Bengal Government has proposed for at least one residential school under NCLP in each district. State Government also has decided to provide RS.500/ per student for maintenance. The first school was opened in Hoogly district in 2008. Uttar Dinajpur, Nadia, Bardhaman North 24 Pgs. & Paschim Midnapur have followed the example. Other districts also will be provided the residential facility for students of NCLP schools.

The Mid Day Meal is running in all the schools under NCLP under the supervision of concerning Block Development Office and Municipality.

The total enrolled students in NCLP schools are 45,800. More than 50% of the learners are female children. In 2007-08, it was found that 74% students were girl children in Malda District. The increasing enrollment of girl children is really increasing. If we consider the number of child labors in West Bengal in Census 2011, we can see that around 5% child labors are studying in the special schools under NCLP. It means that there are still around 95% child labors in West Bengal who are not enrolled in the special schools for them.

According to the reports of Ministry of Labor & Employment (Government of India), total of 30,649 child labors are mainstreamed through the NCLP.

Table-3

Year wise list of mainstreamed child labors in West Bengal through NCLP.

West Bengal	2009-10	2010-11	2011-12
	13187	2215	7456

Source: Report on mainstreamed child labors through NCLP by Ministry of Labor & Employment (Government of India)

Though we can see the gradual decrease in the numbers of mainstreamed child labors, that does not indicate the success possibilities. There are a large number of child labors are still uncouncted, just lying under the lamp.

Drawbacks

While choosing the present drawbacks of NCLP schools, the report of Institute of Development Studies, Kolkata (Education for child labor in West Bengal, 2008) and some other probe reports by UNICEF India, Ministry

of Labor & Employment (Government of India) and report of Labor department, Government of West Bengal has been cited. A case study was done on three NCLP schools in Jangipur Sub-Division of Murshidabad district. The opinions of concerning authorities and teachers of NCLP schools also have been taken into consideration to select the problems.

- 1) Poor physical infrastructure: In 2001 & in 2007, two surveys have been done by Central Government Authorities to evaluate the standards of NCLP schools in West Bengal. Both the surveys showed poor physical infrastructure of the NCLP schools. Most schools are running depending on other school's building. Many schools are found single-room school. Sitting arrangement is inadequate. Provision for pure drinking water & girl's toilet is not satisfactory.
- 2) Question in defining the child labor: According to the selection method of Government of India, a child labor means a child who is engaged in hazardous works. But this only limits the search. A child labor who works in tea stall or in a paddy field or as a house-help will not be counted in this process.
- 3) Poor remuneration of the teachers: There are two educational and one vocational instructor in every NCLP school. They are paid just Rs.1500/ per month which is very low in today. They don't feel motivated in such low remuneration.
- 4) Irregular fund release: The fund releasing is very irregular. Sometime, the instructors are not paid for a long time. Kolkata and Murshidabad district have faced such problems.
- 5) Students studying in other regular schools along with the NCLP schools: It is found in the case study in the Jangipur Sub Division of Murshidabad district that a large number of students of NCLP schools are also studying in the regular schools. This is happening with the active support of some guardians and instructors of NCLP schools. This is not serving the real purpose in any way.
- 6) Lack of linkup between the NCLP schools and regular schools: The students who passed from the NCLP schools often face problems regarding the admission in regular schools. The academic session in regular schools of West Bengal starts in January and the students of NCLP schools finish their course in April. So, these students are actually getting admission in the upper primary level in middle of the academic session. In the case study in the Jangipur Sub Division of Murshidabad district, it is seen that almost all the students of the NCLP schools don't get any text books from the authorities due to this academic calendar related problem.

7) No next step program for the pass outs: A large portion of the pass out students again gets dropped out and engaged in labor works due to sheer economic necessity without completing the elementary level. The standard of vocational training is very poor and don't certify the learner any employment assurance.

Recommendations

- 1) Counting all child labors: The term 'child labor' should be redefined. All the child labors should be brought under the NCLP schools. In that process, proper identification of child labors is necessary. In reality, there are more child labors than the mere statistical presentation of government websites. The concerning authorities should take appropriate steps to count all child labors in the locality irrespective of any doubtful parameter.
- 2) Development of physical infrastructure: The development of physical infrastructure is a must thing. There should be proper class room and additional facilities like drinking water and girl's toilet.
- 3) Introduction of Information & Communication Technology (ICT): Introduction of ICT will help the instructors to initiate better teaching-learning process in the NCLP schools.
- 4) Arranging proper & updated training for the instructors: The instructors should be properly trained. It is often found that the instructors are not compatible with the course.
- 5) Increasing remuneration of the instructors: The remuneration of the instructors should be increased in order to motivate them for proper commitment.
- 6) Regularity in fund release: Fund should be released regularly. Irregular payments only affect the schooling system.
- 7) Matching academic calendar with the regular schools: The academic calendar should be matched with the regular schools in order to avoid further harassment

- 8) Providing proper vocational guidance for the needy students: Many pass out students of the NCLP schools are not able to continue formal education due to economic necessity. They should be given proper vocational guidance. This facility should be merged with the present infrastructure.
- 9) Selecting real child labors for the school: Some instructors admit regular students of other formal schools to fill up the quota. This is hampering the real purpose of NCLP. Concerning authorities should look into this matter.

This study ends with the hope that it will help to get the current status of NCLP schools of West Bengal with its present drawbacks and possible recommendations for further development.

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قرآۃ العین حیدر کی ناولوں میں مشترکہ تہذیب کی عکاسی

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”قرآۃ العین حیدر نے ایک ایسی مشترکہ تہذیب کے
گمن گائے اور اپنے تہمدار کرداروں میں ایسی
ہندستانی شخصیت کو جا کر کیا، جن کا فیر کئی قوموں اور
لسلوں کے تہذیبی اختلاط کا رچین مت ہے۔“
عبدالغنی قرآۃ العین حیدر کے ناول ”آخرب کے
ہمسفر“ پر بحث کرتے ہوئے مشترکہ تہذیب کے
متعلق اپنی رائے اس طرح دیتے ہیں:

”نرمیشیر کے عیسائیوں اور انگریزوں سے قرآۃ العین کا
شفق بھی شاید اسی جہت سے ہے کہ وہ غیر منقسم
ہندوستان میں ہندوؤں اور مسلمانوں کے ساتھ
عیسائیوں کو نہ صرف یہ کہ ایک مشترکہ تہذیب کا
تیسرا عنصر سمجھتی ہیں بلکہ جدید بین الاقوامی دور کا
مغربی نمائندہ بھی تصور کرتی ہیں۔“
پروفیسر عبدالسلام فرماتے ہیں:

قرآۃ العین حیدر کو یوپی کی اس تہذیب سے والہانہ
عشق ہے جو ہندو اور مسلمانوں کا مشترکہ سرمایہ تھی۔
اس آزادانہ میل جول نے یہاں کے ہندومت اور
اسلام دونوں میں ترمیمیں کر ڈالی تھیں۔ ہندو
مسلمان نہ صرف ایک دوسرے کے دکھ درد میں
شریک ہوتے تھے بلکہ مذہبی رسوم اور مہواروں
میں بھی دل کھول کر حصہ لیتے تھے کہ اپنے مذہب
کی پابندی یوں کو بھی بھول جاتے تھے۔ اس طرح
محرم کے زمانے میں ہندو سیلیں لگاتے تھے اور
اہل بیت کے غم میں مرچے لکھتے تھے۔ یہاں مسلمان

Abstract خلاصہ :

جب ایک مذہب کے لوگ دوسرے مذہب کے
لوگوں کے ساتھ تہذیبی اور اخلاقی سطح پر ملتے ہیں تو دونوں مذاہب
میں دوستی اور بھائی چارگی بڑھ جاتی ہے۔ دونوں ایک دوسرے
کے ساتھ رہنے سہنے لگتے ہیں، دونوں ایک دوسرے کی تہذیب کو
روزمرہ کی زندگی میں شامل کرتے ہیں تو ایسی تہذیب مشترکہ
تہذیب کہلاتی ہے اور اس مشترکہ تہذیب میں نئی سوچ، نئی فکر،
نئے انداز اور مارڈرن خیالات سامنے آتے ہیں تو اسے نئے
چیلنج کا نام دیا جاسکتا ہے۔ اس کی فکر مشترکہ تہذیب سے بالکل
جداگانہ ہوتی ہے۔ مشترکہ تہذیب چونکہ خود بھی نئی تہذیبوں کے
نئے کے بعد بنتی ہے اس میں مارڈرن خیالات یا مارڈرن تہذیب
کا داخل ہو جانا کوئی عجیب بات معلوم نہیں ہوتی۔

بنیادی الفاظ: (Key Words)

مذہب، تہذیب، مشترکہ، نئی فکر، مارڈن، ہندو، مسلم،
عسائی، نئے چیلنج، ہندوستان، عیاقوامی، مذہبی رسوم، تہوار
شادی، سماج، تاریخی واقعات، اعلیٰ طبقہ۔

قرآۃ العین حیدر کے ناولوں میں مشترکہ تہذیب کی
عکاسی بھرپور انداز میں ہوئی ہے، کہیں کہیں نئے چیلنج بھی دکھائے
گئے ہیں۔ ان کے ناولوں میں مشترکہ تہذیب کی عکاسی کس حد
تک ہوئی ہے اس پر محققین و مفکرین نے اپنے اپنے خیالات کا
اظہار کیا ہے، جنہیں ذیل میں پیش کیا جا رہا ہے۔۔۔

قرآن کے الفاظ میں:

شاعروں نے حمد و نعت اور منقبت کے شعرا سی
عقیدت کے ساتھ لکھے۔" ۳۱

قرۃ العین حیدر کو ہندو مسلم کلچر کا گہرا پاس تھا۔ وہ
ہندو مسلم تہواروں اور میلے ٹھیلے کے بارے میں گہری واقفیت
رکتی ہیں۔ قرۃ العین حیدر اپنے ناولوں میں مشترکہ تہذیب اور
نئے چیلنج کو اس نئی چابکدستی سے پیش کرتی ہیں کہ اس پر حقیقت
کارنگ چڑھ جاتا ہے۔

قرۃ العین حیدر نے نئے چیلنج سے متعلق کردار کے
ذریعہ اپنے خیالات کا اظہار کیا ہے۔ چونکہ پرانی تہذیب میں
لڑکیاں چہار دیواری میں قید رہتی تھیں۔ انہیں ماپنے گانے، کلب
جانے، مرد دوست رکھنے کی اجازت نہیں تھی یہاں تک کہ ان کا
باہر نکلتا معیوب سمجھا جاتا تھا۔ قرۃ العین حیدر نے چیلنج کو سامنے
رکھ کر نئی سوچ رکھنے والی دنیا سے نکل کر نئے نئے دنیا
میں داخل ہوتی ہیں۔ ان کے خیال میں لڑکیوں کو ہر ممکن آزادی
ملنی چاہئے، وہ ناچیں گائیں، کلب جائیں، لوگوں سے ملیں اور
اعلیٰ سے اعلیٰ تعلیم حاصل کریں۔ حتیٰ کہ ان کی مرضی کے مطابق
ان کی شادی بھی ہو۔ وہ نئی فکر کو اپنے ایک کردار سامنے رکھ کر پیش
کرتی ہیں۔

۔۔۔۔۔ انہوں نے رخشندہ کو مکمل آزادی دے رکھی

تھی کیونکہ وہ جانتے تھے کہ وہ اس کا غلط استعمال
نہیں کرے گی۔ اس نے میرس کالج میں پانچ سال
کا کورس ختم کر کے بیچلر آف میوزک کی ڈگری ملی
تھی۔ اس الموز سے کلچر سنٹر میں رقص سیکھا تھا وہ اپنے
دونوں بھائیوں کے ساتھ دل کشاب جا کر

انگریزی ماہج میں شامل ہوتی تھی۔ وہ پی جی کی کار یا
اپنی سائیکل پر جب چاہتی اور جہاں چاہتی آ جا
سکتی تھی۔" ۳۲

قرۃ العین حیدر تہواروں کے ذریعہ ہندو مسلم مشترکہ
تہذیب پر بڑی خوبصورتی سے روشنی ڈالتی ہیں۔ "میرے بھی منم
خانے" میں ہندو مسلم اور عیسائی سبھی کرداروں کو جگہ دیتی ہیں اور
سبھی ایک دوسرے کے ساتھ میل ملاپ رکھتے ہیں۔ ہولی ہو یا
محرم یا کوئی اور تہوار سبھی دل کھول کر ایک دوسرے سے ملنے اور
جشن مناتے تھے۔ ان میں کسی طرح کی کوئی تعصب پرستی نہ تھی:

"محرم گیا اور درخشندہ اس میں مصروف ہو گئی۔
لکھنؤ کا محرم جب گلی گلی امام باڑے سجے تھے اور
شربت کی سیلیں، لگائی جاتی تھیں اور ہندو، مسلمان
، شیعہ، سنی اکٹھے ہو کر حسین مظلوم، انسانیت کے
سب سے بڑے ہیرو کی بارگاہ میں اپنی عقیدت کا
اظہار کرتے تھے۔ چوبیس گھنٹے ماتی کارہ بچتا تھا۔
امام باڑوں میں چراغاں کیا جاتا تھا۔ ہندو عورتوں
کی ٹولیاں پوربی زبان میں کہتے ہوئے نوستے اپنے
طریقہ سے گاتی ہوئی سڑکوں اور گلیوں میں سے
گذرتی رہتی تھیں۔ چالیس دن تک سارے شہر میں
سے بلا کی چہل پہل، زندگی کا جوش رہتا تھا۔" ۳۳
قرۃ العین حیدر نے "مفتخہ غم دل" میں ایک مشترکہ
تہذیب اور مشترکہ نظام و بردہ ای دلکش انداز میں پیش کیا ہے۔
چونکہ اوہ کی تہذیب مشترکہ تھی، ہندو، مسلم، عیسائی اور کانسہ سبھی
ایک دوسرے کے ساتھ ایسے مل جل کر رہتے تھے کہ دوسرے شہر

منانے فیض آباد سے اپنے بیٹے کے پاس لکھنؤ آتی ہیں۔ ساری سلطنت میں ہندو جاؤں نے مسجدیں اور امام باڑے بنوا رکھے ہیں۔ لکھنؤ سے اسی میل کے فاصلے پر بہرائچ ہے جسے ہزاروں برس پہلے شراوتی کہتے تھے جہاں سالانہ مسعود غازی کی درگاہ ہے۔“

”آخر شب کے سمندر“ میں ترقاہ العین حیدر نے بنگال کی مشترکہ تہذیب کو پیش کیا ہے۔ وہ بنگال کے ہندو مسلمان کی تہذیب کو ایک ہی تہذیب مانتی ہیں۔ بنگال میں ہندو مسلمان میں تعصب پرستی نہیں تھی۔ بنگال کے پرانے سنگیت کارروویٹوں نے گرو دیو کی شاعری کو بہت حد تک متاثر کیا تھا۔ بنگال میں رہنے والی عیسائی عورتیں وہاں کی تہذیب اور پرانی ریت رسموں کو مناتی اور ساڑھیاں بھی پہنتی تھیں۔ ان پر بنگال کی کلچر کا گہرا اثر تھا۔ ترقاہ العین حیدر نے نئے چیلنج کو یوں پیش کیا ہے کہ نوجوان نسل کو رٹ کے ذریعہ شادی کو اہمیت دیتی ہے اور مولوی اور پنڈت کی ضرورت محسوس نہیں کرتی۔ والدین اپنی بیٹی کی خوشی کے لئے کسی مذہب یا سماج کی فکر نہیں کرتے اور اپنی اولاد کی خوشی کے لئے ہر چیز کو ٹھکرا دیتے ہیں۔ ان کے ماول میں کچھ کردار ایسے بھی ہیں جو خود کو ماڈل سمجھ کر اپنی زندگیوں کو برباد کر لیتے ہیں۔ یا سب سے بلومنت اسی طرح کی فکر رکھنے والی لڑکیوں کی نمائندگی کرتی ہے۔ ترقاہ العین نے نئے چیلنج کو سامنے رکھتے ہوئے Gay culture کو بھی دکھایا ہے۔ دراصل یہ کلچر انگلش کلچر کی دین ہے۔ وہاں مرد کی مرد سے شادی کوئی غلط فعل نہیں سمجھا جاتا۔ ترقاہ العین حیدر کے خیال میں یہ کلچر بہت تیزی سے ہندستان میں

پھیل رہا ہے اور سماج کا ایک حصہ بننا جا رہا ہے:

”اب اس نے کرسٹو ٹیگرٹ کے بازو پر ہاتھ رکھ دیا دیپالی دلکشاً شدید کراہت کے ساتھ دوسری طرف دیکھنے لگی۔ ڈک بارلو کو کہتا رہا۔ مسز سین۔ میم۔ مین BI ہوں مگر مجھے کرسٹوفر سے اتنی محبت ہے کہ شاید ہم دونوں شادی بھی کر لیں آپ کو پتہ ہے Gay شادیاں اب کافی ہونے لگی ہیں۔“

”کار جہاں دراز ہے“ میں ترقاہ العین اپنے خاندان کا ذکر ضرور کرتی ہیں مگر مشترکہ تہذیب کا بھی خیال رکھتی ہیں۔ وہ محرم کا ذکر کرتی ہیں اور یہ بتاتی ہیں کہ اس تہوار کو ہندو مسلم مل جل کر دھوم دھام سے مناتے اور جو شہادت نامہ پڑھا جاتا ہے اسے غور سے سنتے ہیں۔ وہ اس ماول میں بیرونی ملک کی مسجد اور وہاں مختلف مسلم ممالک کا جمع ہو کر بقرعید کی نماز ایک ساتھ ادا کرنا اور پھر امام کا انگریزی میں خطبہ پڑھنا ایک نئی بات معلوم ہوتی ہے۔ ہندو مسلم مشترکہ کلچر کو وہ اس طرح پیش کرتی ہے:

”آج چاند رات ہے امام باڑہ روشن ہوا۔ لاکٹری کے کنارے شیعہ منبر کے سامنے بوسیدہ چٹائیوں پر آن بیٹھے گلی پار برآمد کے نیچے مولوی محمد مسیح اللہ نے لائٹن کی روشنی میں شہادت نامہ پڑھا شروع کر دیا۔ ہندوؤں نے اپنے تعزیے سجائے۔“

سپیلیس لگ گئیں۔“

پروفیسر کو پی چندا رنگ ”کار جہاں دراز ہے“

پر بحث کرتے ہوئے کہتے ہیں کہ:

”کار جہاں دراز ہے، ان کی ایک اور تصنیف ہے

جسے وہ سوچی ناول کہتی ہیں۔۔۔۔۔ یہ ہنر بجنور کے
ایک خاندان کی تاریخ ہے جو ۲۱ ویں صدی سے
شروع ہو کر تاحال جاری رہتی ہے۔ اس مخصوص
خاندان کے پھلنے پھولنے میں، بہر کیف اس عمومی
ثقافتی شناخت، ہندوستانی مسلمان اور اس کے

معاشرتی رویہ و مشترکہ نقوش کا اظہار ہوتا ہے۔“ ۱۰
”گردش رنگ چمن“ میں قرۃ العین اودھ کی مٹی ہوئی
تہذیب اور طوائف کے مسائل کو زیادہ جگہ دیتی ہیں۔ اس ناول
میں مشترکہ تہذیب کی عکاسی بھی ملتی ہے اور نئے چیلنج کی طرف
خاص توجہ مرکوز کرتی ہیں۔ مسلم بہن ہندو بھائی کے ہاتھ میں
راکھی باندھنا چاہتی ہے اور اس بھائی کی غیر موجودگی میں ڈاکیہ
کے ذریعہ راکھی بھیجنے کی چاہت رکھتی ہے۔ ہندو بھائی اور مسلمان
بہن کی بے پناہ محبت کو اس ناول میں دکھایا گیا ہے۔ مارڈن
تہذیب جو پھل پھول رہی تھی اس کا اثر نئی نسل پر بھی خاصہ پڑ رہا
تھا:

”میرے والدین ایک دوسرے کے بہترین اور
پر خلوص دوست ہیں۔ انہوں نے آج تک ایک
دوسرے سے شادی نہیں کی۔ وہ دونوں اپنے آپ کو آزاد
پرندے پکارنے کے شوقین ہیں۔“ ۱۱
مارڈن تہذیب میں شادی کی کوئی اہمیت نہیں، بغیر
شادی کے عورت مرد میں تمام طرح کے تعلقات ممکن ہیں۔ ان
سے بچے بھی ہوتے ہیں لیکن بچے جب بڑے ہو جاتے ہیں تو
انہیں یہ فعل برا نہیں لگتا۔ وہ اپنے ماں باپ کو آزاد خیال بتاتے
ہیں اور خود بھی آزاد ذمہ داری گزارنا چاہتے ہیں۔ مشترکہ تہذیب

میں انگریزی کلچر بڑی تیزی سے داخل ہو رہی تھی۔ مسلم گھرانے
میں نواب خاندان اور راجہ خاندان کی لڑکیوں کی شادی عیسائی
گھرانے میں ہو رہی تھی۔ اس ناول میں مسلمان خاندان کی
لڑکیوں کی آزادی اور تمام طرح کی اسپورٹس میں شامل ہونا اور
پارٹی یا کلب میں جانا اور پردے میں نہ رہنا۔ ایسے ان گنت
رجحانات سامنے آتے ہیں۔

”کنوریلکھت ذرا زور سے بولا، اور یہ جو سینکڑوں
بے پردہ مسلم لڑکیاں کالجوں میں پڑھ رہی ہیں تمکو
دکھلائی، نہیں دیں؟ تم دراصل چند مفروضات لے کر
واپس آئے ہو ان کو بدلنا نہیں چاہتے۔ ہاکی، جیمین،
بیڈمنٹن کی انڈیا نمبروں، سوئیٹنگ کی انڈیا نمبروں
سب تو مسلم لڑکیاں بن چکی ہیں۔ ہائی سوسائٹی بھی
پہلے کی طرح بیگمات میں جگمگا رہی ہے۔“ ۱۲
”چاندنی بیگم“ میں ۱۹۴۷ء سے لیکر عہد حاضر تک

کے تمام حالات و کوائف اور مختلف مسائل کو زیر بحث لایا گیا
ہے۔ اس ناول میں مشترکہ تہذیب کی جھلک صاف نظر آتی ہے
لیکن کچھ ای صدیوں سے، اس کی وجہ یہ ہے کہ ہر طرف انفرادی
کا زمانہ تھا یعنی اسی وقت ہندوستان دو ٹکڑوں میں تقسیم ہو چکا تھا
ایسی صورت میں نسلی کشاکشی قائم ہوئی تھی۔ اس کے باوجود لکھنؤ
کے کچھ حصوں کا ماحول بہتر تھا۔ وہاں ہندو مسلم میں مشترکہ
تہذیب قائم تھی۔ ہندو کی مسل گھرانے میں اور مسلم کی ہندو
گھرانے میں ساریاں ہو رہی تھیں۔ اس کی وجہ یہ تھی کہ مسلمان
گھرانے کی لڑکیاں زیادہ پڑھی لکھی نہیں ہوتی تھیں اور لڑکے اعلیٰ
تعلیم حاصل کر رہے تھے۔ مسلمان لڑکے ہندو کی پڑھی لکھی لڑکیوں

مذہب کے بارے میں بتاتی ہیں۔ وہ قنون لطیفہ، جنگ و جدال، تاریخی واقعات، طرح طرح کے لوگ، ہندوستان کی گونا گونی تہذیب ان سبھی کو اپنے ناولوں میں شامل رکھتی ہیں۔
حاشی:

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۲۔ ایضاً، ص ۳۳۳

۳۔ پروفیسر عبدالسلام: قرۃ العین حیدر اور ناول کا ضد پذیرن، ص ۲۲، ایچان پبلیشنگ ہاؤس، دہلی ۱۹۸۳ء

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۵۔ ایضاً، ص ۲۳۳

۶۔ قرۃ العین حیدر: سچینہ غم دل، ص ۸۲، ایجوکیشنل پبلیشنگ ہاؤس، دہلی، ۲۰۰۸ء

۷۔ قرۃ العین حیدر: آگ کا دریا، ص ۲۹۳، ایجوکیشنل پبلیشنگ ہاؤس، دہلی، ۲۰۰۸ء

۸۔ قرۃ العین حیدر: آخر شب کی مسرے، ص ۳۳۶، ایجوکیشنل پبلیشنگ ہاؤس، دہلی، ۲۰۰۳ء

۹۔ قرۃ العین حیدر: کار جہاں دراز ہے، ص ۸۱، ایجوکیشنل پبلیشنگ ہاؤس، دہلی، ۲۰۰۳ء

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۱۱۔ قرۃ العین حیدر: گردش رنگ چمن، ص ۳۵۲-۳۵۳، ایجوکیشنل پبلیشنگ ہاؤس، دہلی، ۲۰۰۷ء

۱۲۔ ایضاً، ص ۵۱۲

۱۳۔ قرۃ العین حیدر: چاندنی بیگم، ص ۱۵، ایجوکیشنل پبلیشنگ ہاؤس،

سے شادی کرنا چاہتے تھے بلکہ کر رہے تھے۔ ان کی سادیوں میں کسی طرح کی کوئی رکاوٹ سامنے نہیں آ رہی تھی۔ تہوار خاص کر عید اور دیوالی ہندو مسلمان ایک ساتھ مناتے اور ایک دوسرے کے میاں آتے اور جاتے۔ ہندو عورتیں مزاروں کی زیارت بھی کرتی تھیں۔ قرۃ العین لکھنؤ کی تہذیب کا ایک نمائندہ مشترکہ تہذیب بتاتی ہیں۔ ان کا کہنا ہے کہ ہندوستان کے ہزارے کے بعد بھی یہاں تعصب پرستی نہیں تھی۔ تھوڑے وقفے کے لئے دو قوموں کے درمیان کشیدگی ضرور بڑھ گئی تھی۔ لیکن یہ کشیدگی چند دنوں میں ختم ہو گئی۔ ہندو مسلم مشترکہ تہذیب ذیل کے تقاباس سے عیاں ہو جائیگا:

”مٹر کیوں شادیاں اگر بہت اونچے طبقے میں ہو رہی

تھیں نر یقین کے ہم رجب ماں باپ عمو ماں خاموش

رہتے تھے۔ بچوں کے نام بہم قسم کے کبیر، رائل، میر،

مونا، سیما پاروسی مان، میرا، ناسا شار کھے جاتے۔ عید

دیوالی بطور تہذیبی تقریبات ان کے گھروں پر منائی

جاتیں۔“ ۱۳

قرۃ العین حیدر کے ناولوں میں زیادہ تر اعلیٰ طبقہ کے

درمیان مشترکہ تہذیب کو دکھایا گیا۔ متوسط طبقہ اور ادنیٰ طبقہ کا ذکر

کچھ وقفے کے لئے کرتی ہیں لیکن پھر اس سے باہر نکل آتی ہیں۔

چونکہ خود بھی ان کا تعلق اعلیٰ طبقہ سے تھا، اس لئے اعلیٰ طبقہ کے

مسائل اور ان کے افکار و خیالات ہم تک پہنچاتی ہیں۔

یہ بات حقیقت پر مبنی ہے کہ قرۃ العین حیدر اپنے

ناولوں میں طرح طرح کی تہذیبی تضاد برقرار رکھتی ہیں۔ کبھی وہ

ہندو دیوالی کا ذکر کرتی ہیں تو کبھی اسلامی تاریخ کا تو کبھی عیسائی

আদিবাসী সম্প্রদায়ের খেড়া পরব

উত্তম কর্ন

সহ-শিক্ষক, রাজারামপুর হাইস্কুল, লাঙ্গলগোলা, মুর্শিদাবাদ, পশ্চিমবঙ্গ

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ABSTRACT

আদিবাসী সম্প্রদায়ের অন্তর্গত উত্তরবঙ্গের আদিম সীওতাল গোষ্ঠীর এক বিশেষ পরব খেড়া। 'খেড়া' বা 'খেড়া' শব্দটি 'খেল' বা 'ক্রীড়া' থেকে এসেছে। যার অর্থ জানতরু বা সাপুড়ের মত মন্ত্রশক্তির সাহায্যে পাতারোড়ের বিষ মেহকে নির্বিষ করে খেলা বা প্রতিযোগিতার মাধ্যমে লড়াই করে 'খেড়া' পরবকে আকর্ষণীয় ও রোমাঞ্চিত করে তুলত —এটাই এই উৎসবের মূল বিষয়। এই অনুষ্ঠানের প্রাণকেন্দ্র যা মনসার অলৌকিক মন্ত্রশক্তির মহিমা উত্তরবঙ্গে জঙ্গলাইতড়ি, উত্তর দিনাজপুর, দক্ষিণ দিনাজপুর (গঙ্গারামপুর), মালদার কিছু অংশ জুড়ে এই উৎসব বছরের বর্ষা বা শরৎ ঋতুতে হয়ে থাকে। সনাতন দেব ঐতিহ্যগুলি আধুনিক প্রযুক্তি বিজ্ঞানের যুগে এগুলি অবলুপ্তির পথে। কুসংস্কার মনে হলেও এগুলির মধ্যে সুশ্রু বিজ্ঞান ভাবনার বীজ অক্ষুরিত ছিল। তাই এগুলিকে যথাযথভাবে সংরক্ষণ করে রাখলে মানুষ অতীত ঐতিহ্যকে ফিরে পাবে বলেই আমার বিশ্বাস।

Keywords : খেড়া, পাতাবোলা, জানতরু, সীওতাল ওকা, সর্পদেবী, মন্ত্র, আউরে, কিড় বিকিড়, কাল নাগিনী, লোকসংস্কৃতি, বিশ্বায়ন, অপসংস্কৃতি, সনাতন, Folklore

খেড়া কি? এবং কেন এই উৎসব পালন করা হয়? এসব অবগত হওয়ার জন্য স্বল্প পরিসরে হলেও আলোকপাত করা প্রয়োজন। 'খেড়া' আদিবাসী সম্প্রদায়ের মধ্যে আয়োজিত এক বিস্ময়কর, শিহরণকারী পরব বা উৎসব; যা জাদু বা মন্ত্রশক্তি দ্বারা সর্প বিষকে ধীরে ধীরে নির্বিষ করে তোলা হয়। এই পরবের প্রতিযোগিতায় জানতরু ও সাপুড়িয়ার অলৌকিক মন্ত্রশক্তির তীব্র লড়াই চলতে থাকে শেষে নির্বিষকারী ব্যক্তিকে বিজয়ীরূপে ঘোষিত হয়। তবে এই উৎসবের মূলকেন্দ্র সর্পের অধিষ্ঠী দেবী মা মনসা। তিনি এই পরবের মধ্যমণি। অনেকের প্রশ্ন থাকতে পারে কেন কিভাবে এই দেবীর উদ্ভব? এর উত্তর খুঁজতে গেলে আমাদের বাংলা মঙ্গলকাব্যের দেব-দেবীদের উদ্ভবের কারণের দিকে যেতে হবে —

১২০২-১২০৩ খ্রিঃ তুর্কী আক্রমণের ভয়ে ভীত-সঙ্কল্প বাঙালি সেই দুর্বিপাকের দিনে এমন একজন দেব-দেবীর আবির্ভাব কামনা করেছিলেন যারা তাদের আশু বিপদ থেকে উদ্ধার করবে। তুর্কী আক্রমণের ধ্বংসলীলা থেকে মানুষের মধ্যে যত অসহায় চেতনা প্রবল হতে থাকল তখনই এক একজন দেব দেবীর উদ্ভব হতে থাকল। সেজন্য রসিকতা করে 'স্বর্গীয় প্রহসনে রবীন্দ্রনাথ বৃহস্পতির জবানীতে ইন্দ্রকে বলেছেন — 'হে সৌম্য,

তেরিখ কোটি দেবতাতেও কি ইন্দ্রলোক পূর্ণ হয় নাই? আরও কি নূতন দেবতা আক্রমণের আবশ্যিক আছে? হে প্রিয়দর্শন, স্মরণ রাখিবে জন্ম মৃত্যুর দ্বারা মত্যালােকে লোকসংখ্যা নিয়ম শাসনে থাকে, কি স্বর্গলোকে মৃত্যুর অভাবে দেব সংখ্যা হ্রাস করিবার কোনো উপায় নাই অতএব সংখ্যা বৃদ্ধি করিবার পূর্বে সবিশেষ 'বিবেচনা করিয়া দেও কর্তব্য।' তবুও মঙ্গলকাব্যে দেব দেবীর উদ্ভবের সেই সংখ্যা বেড়েছিল যেমন আর্ঘ-অনার্যের সংমিশ্রণের ফলে পৌরাণিক ও লৌকিক সমন্বয় ঘটল, এরফলে সৃষ্টি হ'ল মঙ্গলকাব্যের দেব দেবীর। বেদের 'মনায়ী' এর ওরাও উপজাতির মধ্যে পূজিতা 'মধ্যমা' মিলে হলেও মনসা; শিব গৃহি 'চন্দী' ও ওঁরাওদের 'চন্দী' মিলে হয়ে গেলেন চন্দীমঙ্গলের দেবী চন্দী, নদী মাতৃক বাংলাদেশে ঝোপ-ঝাড়, বন-জঙ্গলে হিংস্র জন্তু জানোয়ারে উপদ্রব থেকে রক্ষা পাওয়ার জন্য এক এক দেব-দেবীর উদ্ভব হতে থাকল হিংস্র পশুর হাত থেকে রক্ষা পেতে দেবী চন্দী বা অভয়া দেবী (অভয়াম বা চন্দী মঙ্গল), বসন্তরোগ থেকে পরিত্রাণ লাভের আশায় সৃষ্টি হ'ল শীতলা দেবী (শীতলামঙ্গল), সর্প দংশনের কবল থেকে মুক্তি পেতে উদ্ভব হ'ল 'মা মনসার, (মনসামঙ্গল বা পদ্মপুরাণ)। এইসকল দেব-দেবীর পু

পার্বণ অর্থাৎ অনাথ উভয় শ্রেণীর মধ্যে আজও পালিত হয়। মা মনসার অলৌকিক শক্তিকে কেন্দ্র করে অনাথ জাতি তথা আদিবাসী সম্প্রদায়ের মধ্যে আজও বছরের কোন এক সময়ে পালন করা হয়ে থাকে। আলোচ্য 'খেড়্যা পরব' বা উৎসবটি সেই মা মনসা দেবীর সর্পবিশ্বকে কেন্দ্র করেই উদ্‌যাপিত হয়। এটি তারই উপর লিখিত এক নিবন্ধ বিশেষ।

ভারতের আদিবাসী সমাজে প্রচলিত বিভিন্ন উৎসবানুষ্ঠানগুলির মধ্যে 'খেড়্যা পরব' এক ভিন্নত্বের ও ভিন্ন প্রকৃতির। সু-দূর প্রাচীনকাল থেকেই হয়তো আদিম অরণ্যচারী, ওহাবাসী, অসহায় মানুষেরা প্রকৃতির স্বাম্বৈয়ালীপনা দুর্যোগ ও হিংস্র বণ্যপ্রাণীর আক্রমণের হাত থেকে আত্মরক্ষার তাগিদে এই উৎসবটির সূচনা করেছিলেন। কোনো কোনো অঞ্চলে বর্ষা ও শরৎ ঋতুতে ঘটা করে এই উৎসবটি সম্পন্ন হতে দেখা যায়। তাছাড়া এখনো সীওতাল শ্রেণীভুক্ত আদিবাসী সম্প্রদায়ের মানুষের মধ্যে সর্পদেবী 'মা মনসার' কৃপাদৃষ্টি লাভের নিমিত্তেও এই উৎসবটি পালন করা হয়ে থাকে।

উৎসবটির কায়াগঠন ও উপকরণ সম্পর্কে বলতে গেলে প্রথমেই বলতে হয় — গ্রামের মোড়ল বা মাতব্বরগণ ও অনুষ্ঠানের উদ্যোক্তাগণ গ্রামবাসীদের নিয়ে একটি আলোচনা সভার আয়োজন করেন এবং সেখানেই অনুষ্ঠানের দিনকল্প, স্থান, ব্যয়ভার নির্বাহ বাবদ চাঁদা নির্ধারণ করেন। তাই অনুষ্ঠান সম্পন্ন হওয়ার কয়েক সপ্তাহ আগে থেকে হাটে কিংবা বাজারে শাল গাছের ডাল ঘুরিয়ে সবাইকে অনুষ্ঠানে আসার আমন্ত্রণস্বরূপ ডাক বা গিরা দেন। নির্ধারিত ওই গিরানুযায়ী দূরদুরান্তের গ্রামগুলি থেকে গুণী জান ওরুসহ চ্যালার দল, ওঝার দল এমনকি সাপুড়ের দলও সেই অনুষ্ঠানে হাজির হন।

অনুষ্ঠানের উপকরণ হিসাবে মাঠের মাঝখানে পোতানো হয় ছোটো একটা কলাগাছ ও তার পাশে রাখা থাকে জলপূর্ণ কাঁসার ঘট। আর ওই স্থান থেকে ৮০ থেকে ১০০ হাত দূরে মাঠের চারিদিকে জানগুরু, ওঝার দল ও সাপুড়ের দলগুলি সারিবদ্ধভাবে তাদের আখড়া বসিয়ে দেন। এই সময় অনুষ্ঠানের আয়োজকরা নিজেদের গুণীমান-জানগুরু দিয়ে ওই জলপূর্ণ কাঁসার ঘটে আর কলার গাছে মনসা-দেবীকে অধীষ্ঠানের জন্য ধূপ-সিঁদুর, কলা, দুধ ও আরও নানা ভোগ সামগ্রী দিয়ে পূজো সারেন। পূজোর শেষে সাত-আটজন তরুণ ছোকরাদের সর্বাপ্র শরীরে মস্তবলে পাতা বোজার বিষ (যাদের উপর সর্প দেবী মা মনসা বা কোনো অলৌকিক শক্তি ভর করে প্রাচীন লৌকিক সংস্কার মতে) তুলে দেন। আর বোজরা সেই দুর্বিসহ জ্বালা-যন্ত্রণায় ছটফট করতে থাকে। এ সময় তারা হাত নাড়তে নাড়তে সজোরে ওই কলা গাছ আর কাঁসার ঘটটি চাপড়াতে থাকে। ওই সময় বোজারা কখনো কখনো সাপের মত হাতে ফনা তুলে বুক দিয়ে চেতিয়ে চলার চেষ্টা করে আবার কখনো কখনো মা কালীর মতো চোখ দুটি মস্ত গোল করে ও বিরাট লম্বা জিহ্বা বের করে দিয়ে এদিক সেদিক ছোটোছুটি করতে থাকে। কখনো বা আবার নটরাজ শিবের মত তারা বিভিন্ন অঙ্গভঙ্গিমায় প্রলয় নৃত্য করেও থাকে।

এই সময় জানগুরু, ওঝা আর সাপুড়ের দলের কেউ কেউ জানহাতে কয়েকটি রাঙাজবা ফুল ধরে ঐ পাতা বোজাদের তা দেখিয়ে আপনমনে বিড় বিড় করে মন্তোচারণ করে। কেউ কেউ আবার নতুন গামছার দু'প্রান্ত দুই হাত ধরে সেটি পাকাতে পাকাতে আর নাচের তালে তালে

তারত্বরে চেতিয়ে ঐ পাতা বোজাদের কাছে টানার জন্য 'মনসা বিষয়ক গান' আউরে থাকেন। কেউ বা আবার যপ করে মাটি থেকে একমুঠো ধুলো তুলে নিয়ে আর তাতে বিড় বিড় করে কিছু একটা মন্ত্র মূকে সজোরে পাতা বোজাদের ছুঁড়ে মারেন। দু'একজন আবার মানুষের মরার খুলি মাথায় নিয়ে নাচতে নাচতে বোজাদের কাছে টানার জন্য অপ্রাণ চেষ্টা করেন। এরূপ মন্ত্রশক্তি জাতির প্রতিযোগিতার আসরে যে গুণীমানজনগুরু বা ওঝার দলের মন্ত্রশক্তির জোর বেশি থাকে সেই দিকেই পাতা বোজাগুলো ছুঁতে থাকে। এই উৎসব অনুষ্ঠানে বিভিন্ন জানগুরু, সাপুড়ে এবং ওঝাদের মন্ত্রের জাদুতে আর ঢানী তুমরির বোলের সুন্দর সুরে মাতোয়ারা হয়ে বোজাগুলো এদিক-সেদিক ছুটো-ছুটি করতে থাকে। পাতা বোজাদের এদিক-সেদিক ছোটো-ছোটো দেখে গুণীমান-ওঝার দল আরও জোরে তাদের গান ও মন্ত্রের মাত্রা বাড়িয়েদেন। আর তাই দেখে দর্শকগণ অতি উৎসাহী হয়ে জোরে জোরে হাততালি ও চেঁচামেচি শুরু করে দেয়। ফলে এই সময় অনুষ্ঠানের এক অদ্ভুত দৃশ্য ও পরিবেশের সৃষ্টি হয় — যা বহুক্ষে না দেখলে বিশ্বাস করা যায় না। তবে যে দলের বা আখড়ার মন্ত্রের জোর বেশি সংখ্যক পাতা বোজাগুলিকে কাছে টেনে নিয়ে তাদের বিব নাড়িয়ে দেয় অনুষ্ঠানের উদ্যোক্তাগণ তাদেরকেই বিজয়ী দল হিসাবে শিশু বা অন্য বিশেষ পুরস্কার দিয়ে পুরস্কৃত করে থাকেন।

এই পর্বের দু'একটি গান স্মৃতিতে ভেসে আছে সেগুলি নিম্নে লিপিবদ্ধ করছি —

ওগো — ও — ও — ও — ও — ও — ও (২)

ঝিঙে ফুল ফুটিল বটে

বাবুর বাগানে।

আনব ফুল গাথব মালা

মস্ত ভুবনে।।

আনব ফুল ... (২)

সারগে (স্বর্গ) সে নামেন বিষয় (বিষ)

হায় হায় সোনার ছাতি রূপোর ওড়ি,

হায় হায় কিড় বিকিড় পাখি উড়াইল (২)

চূলেসে নামেন বিষয়,

হায় হায় সোনার ... (২)

মাথাসে নামেন বিষয়,

হায় হায় সোনার ... (২)

ওগো — ও — ও — ও — ও — ও — ও (২)

নাগনাগিনী কাল নাগিনী

নাচিয়া মরে কালীন্দ্রি দহে,

দয়াল আর কত দিন করব বেইমান

দয়াল আর ... (২)

অষ্টকরে ভষ্ঠ (বষ্ঠ) করে জানে ভগবান

অষ্ট করে ... (২)

হায়কাল ভামরাহে ... (২)

সোনার মুনীর জীবন কালয়ে আছে
হায় কালা ... সোনার মুনীর জীবন ... (২)

এইভাবে সারা শরীরে অঙ্গ-প্রত্যঙ্গ যেমন মাথা, কপাল, বুক, পেট, আর কোমর থেকে পায়ের গোড়ালি পর্যন্ত শরীরের সমস্ত বিষ ঝেড়ে নামানোর জন্য তাস্তিক গানগুলি গাওয়া হয়ে থাকে।

এই গানগুলি বিশেষ সুর, ছন্দ, তাল-লয়ে গাওয়া হলেও এর যে মূলভাব বা গুণাখটি বাংলার প্রাচীন সাহিত্য "চর্যাপদের" সেই সাক্ষ্যভাষার ন্যায় যা, সহজে বোধগম্যের বিষয় নয়। যেমন শ্রদ্ধেয় উপেন কিন্তু মহাশয়ের একটি কবিতার কয়েকটি পঙ্ক্তিতে 'খেড়্যা' উৎসবের নিগূঢ় তত্ত্বটি উদ্ভাসিত হয়েছে —

"জাগরে খেড়্যা জাতি,
কথা তুমার গুনতাম বটে
খেড়্যা মানে বুঝতে লাড়িত
তুমি নাকি ডাকাতই ছিলে
দ্যাশের লোক বইলত।" (উত্তরণ সাময়িকী, কবিতা,
দেখ খেড়্যা জাগছে, পৃ: নং : ৩১)

আজ আমরা বিজ্ঞানের আশীর্বাদে নানা রকমের প্রযুক্তিবিদ্যার জ্ঞান অর্জন করে জীবন চলার পথকে অতি সুগম করেছি এবং সুখ স্বাচ্ছন্দে আমাদের জীবনকে ভরিয়ে তুলেছি। তাই ঐ সকল অন্ধবিশ্বাস, কুসংস্কারাঙ্কন 'খেড়্যা' জাতীয় উৎসবগুলো আমাদের কাছে অপারন্তের। ফলে পূর্বের সেই লোকগাথা, লোকসংস্কৃতিগুলি দিনে দিনে অবলুপ্তির পথে। বিশ্বায়নের

করাল খাবায় পাশ্চাত্য দেশের চটুল অপসংস্কৃতিগুলি প্রত্যক্ষ বা পরোক্ষভাবে আমাদের সমাজজীবনে ব্যাপকভাবে প্রভাব বিস্তার করে চলেছে।

তবে একথা সত্য যে বিজ্ঞানের ক্রমবিবর্তনের ধারা অনুযায়ী বিশ্বের সব কিছুই যখন পরিবর্তনশীল তখন আমাদের পূর্বসূরীদের দ্বারা সৃষ্ট ঐ সকল ঐতিহ্যপূর্ণ সনাতন লোকসংস্কৃতির ধারাগুলি আঁকড়ে ধরে থাকলে মানবসভ্যতার অগ্রগতি হয়তো কিছুতেই সম্ভব হতো না। তবে একথা বলার অপেক্ষা রাখে না যে এককালে এইগুলোই ছিল মানবজাতির বলায় অপেক্ষা রাখে না যে এককালে এইগুলোই ছিল মানবজাতির শৈশবকালের প্রতিচ্ছবি। তাই ঐ সকল প্রাচীনকালের লোকগাথা, লোককাহিনী তথা লোকসংস্কৃতিগুলোকে সমাজের সর্বস্তরের মানুষের কাছে থেকে বিভিন্ন — "Folk Lore Society" এর মাধ্যমে সংগ্রহ করে অতি যত্ন সহকারে সংরক্ষণ করে রাখা উচিত নইলে মানব জাতি হারাবে তার ঐতিহ্যপূর্ণ সংস্কৃতির এক আদিকরূপ।

সহায়ক গ্রন্থসমূহ :

- ১। সাঁওতালি ভাষা ও সাহিত্যের ইতিহাস — ধীরেন্দ্রনাথ বসু
- ২। ফেরোওয়াল বংশ ধরমপতি — সুকুমার সিকদার ও সারদাপ্রসাদ কিস্কু
- ৩। জমসিং বিস্তি — নায়েক মঙ্গলচন্দ্র সুরেন
- ৪। দেখ, খেড়্যা জাগছে — উপেন কিস্কু (প্রাক্তন ভারপ্রাপ্ত মন্ত্রী, অনগ্রসর কল্যাণ বিভাগ)
- ৫। প্রবন্ধ বিচিত্রা — ড. দেবেশ কুমার আচার্য
- ৬। আদিম সাঁওতাল জাতির খেড়্যানুষ্ঠানের প্রত্যক্ষদর্শী — শোম কিস্কু, সহকারী শিক্ষক, লাঙ্গগোলা

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ABSTRACT

ইংরেজ প্রবর্তিত শিক্ষা ব্যবস্থাকে গ্রহণ না করে বাংলার মুসলমান জনগোষ্ঠী প্রতিবেশী হিন্দুদের চেয়ে সামাজিক ও অর্থনৈতিক ভাবে পিছিয়ে পড়ছিল উনিশ শতকের প্রথমার্ধে। উনিশ শতকের দ্বিতীয়ার্ধ থেকে কয়েকজন মুসলিম নেতা অনুধাবন করেন ইংরেজি শিক্ষা গ্রহণ করতে না পারলে অবস্থা আরো ভয়াবহ হবে। রক্ষণশীলতার চাপে মুসলিম নারীর অবস্থা ছিল আরো শোচনীয়। কিন্তু অল্পকালের মধ্যেই কুমিল্লার নবাব ফয়জুন্নেসা, বেগম রোকেয়া প্রমুখ নারীর ব্যক্তিগত উদ্যোগ, ঢাকার মুসলমান সুহাদ সম্মেলনীর মত কিছু সভা সমিতির প্রচেষ্টা, কিছু প্রগতিশীল সাময়িক পত্রের নিয়ন্ত্রণ প্রচার — এসবের সমবেত প্রয়াস ও সরকারি নির্দেশের ফলে ধীরে ধীরে বাংলার মুসলিম নারী শিক্ষা রিসর উদ্ভূত হয়েছিল।

Keywords : ইংরেজ প্রবর্তিত শিক্ষা ব্যবস্থা, বাংলার মুসলিম নারী-শিক্ষা, রক্ষণশীলতা, শোচনীয়, নবাব ফয়জুন্নেসা, বেগম রোকেয়া, মুসলমান সুহাদ সম্মেলনী, প্রগতিশীল সাময়িক পত্র

অষ্টাদশ শতকের শেষ অর্ধ থেকে উনিশ শতকের প্রথম অর্ধ পর্যন্ত বাংলার মুসলমান সমাজ ছিল দিশাহারা এবং অতীতের গৌরববোধে আচ্ছন্ন। বর্তমান দুঃখ দুর্দশা থেকে মুক্তির উপায় খোঁজার ব্যাপারে কোন বাস্তবমুখী প্রচেষ্টা এই সময় পর্বে তাদের মধ্যে লক্ষ করা যায় না। রেনেশীর আলো গায়ে মেখে হিন্দুরা যখন অগ্রসর হতে শুরু করেছিল তখন বাংলার মুসলমানরা অতীতমুখী মানসিকতা নিয়ে ধর্মগুচ্ছি আন্দোলনে ব্যস্ত থেকেছে। ১৭৬০-১৭৯৮ এর মধ্যে সংগঠিত হওয়া ফকির বিদ্রোহ, ওয়াহাবি ও ফরায়েজি আন্দোলন, দিপাহী বিদ্রোহ — এ সবের প্রতিক্রিয়ায় এটা সাব্যস্ত হয়েছিল যে, ইংরেজ ও মুসলমান পরস্পরের শত্রু। নতুন শাসক ইংরেজদের কিছু শাসনাত্মিক সিদ্ধান্তের (চিরস্থায়ী বন্দোবস্ত, সেনাবাহিনীর পুনর্গঠন, লাখেরাজ সম্পত্তি আইন, ফরাসির পরিবর্তে ইংরেজিকে প্রশাসনিক ভাষা রূপে স্বীকৃতিদান, সরকারী চাকরির ক্ষেত্রে ইংরেজি শিক্ষাকে প্রাধান্য দেওয়া ইত্যাদি) ফলে তৎকালীন মুসলিম জনসমাজ অর্থনৈতিকভাবেও বিপর্যস্ত হয়ে পড়েছিল।

উনিশ শতকের দ্বিতীয়ার্ধ থেকে কয়েকজন মুসলিম নেতা উপলব্ধি করতে শুরু করেন ইংরেজ প্রবর্তিত আধুনিক ইংরেজি শিক্ষা গ্রহণ করতে না পারলে মুসলমানদের অবস্থা আরো ভয়াবহ হবে। নবাব আবদুল লতিফ, সৈয়দ আমীর আলি, সৈয়দ আমীর হোসেন প্রমুখ মুসলিম নেতা নতুন

শিক্ষাব্যবস্থা গ্রহণের পক্ষে মত প্রকাশ করতে শুরু করেন। ইতিমধ্যে ইংরেজ সরকারও মুসলমানদের মধ্যে শিক্ষা বিস্তারের আশু প্রয়োজনীয়তা উপলব্ধি করতে শুরু করে। ১৮৭১ সালে ভারত সরকার মুসলমানদের শিক্ষা বিষয়ক এক প্রস্তাব পেশ করেন। ১৮৮৩ সালে হাট্টার কমিশন তাঁর রিপোর্টে 'মুসলিম শিক্ষা' শিরোনামে ১৭টি সুপারিশ করেন। ১৮৮৫ সালে লর্ড ডাফরিন কয়েকটি সুপারিশ গ্রহণ করেন। মুসলিমদের মধ্যে শিক্ষা বিস্তারের অনুকূল পরিস্থিতি তৈরির পিছনে ঢাকা মুসলমান সুহাদ সম্মেলনী (১৮৮৩) কলিকাতা মহামেডান ইউনিয়ন (১৮৯৩) চট্টগ্রাম মুসলমান শিক্ষা সভা (১৮৯৯) বঙ্গীয় প্রাদেশিক মুসলমান শিক্ষা সমিতি (১৯০৩) প্রভৃতি সভা-সমিতির প্রচার আলোচনাও খুব কার্যকরী হয়েছিল। প্রতিবেশী হিন্দুদের তুলনায় অনেক দেরীতে বাংলার মুসলমান সম্প্রদায় অত্যন্ত ধীর গতিতে ইংরেজি শিক্ষা গ্রহণে অগ্রসর হয়েছিল নানা প্রতিবন্ধকতার সঙ্গ লড়াই করে। এই পরিপ্রেক্ষিতে বাংলার মুসলিম নারী-শিক্ষার অবস্থা যে কী শোচনীয় ছিল তা সহজেই অনুমেয়। রক্ষণশীলতার প্রবল চাপ মুসলিম নারীর অগ্রগতির পথে প্রধান অন্তরায় ছিল সেদিন।

শিক্ষার অভাব, নানাবিধ সামাজিক সংস্কার, চরম পুরুষতান্ত্রিকতার কারণে বাঙালি মুসলিম নারীকে দারুণ দূরবস্থার মধ্যে কাটাতে হত। সেই সময়কার নারীদের বিবরণ দিতে গিয়ে বেগম রোকেয়া বলেছেন, তারা

ছিল দুনিয়ার মুক্ত আলো-বাতাস থেকে অনেক দূরে, শিক্ষা থেকে বঞ্চিত, রোগে-শোকে চিবিংসাহীন। উইলিয়াম আডাম তাঁর রিপোর্টে (১৮৩৫-৩৮) উল্লেখ করেন যে, বালিকাদের শিক্ষা গ্রহণকে অমঙ্গলের চিহ্ন হিসেবে গণ্য করা হত, মনে করা হত এর ফলে মেয়েরা বিগনা শু কুচক্রী হবে। বাংলার মুসলিম সমাজেও এই ধারণার কুসংস্কার ছিল। হিন্দু নারীর মুক্তি ও শিক্ষা বিস্তারের জন্য রামমোহন-ইশ্বরচন্দ্র-কেশবচন্দ্র প্রমুখের যে ঐতিহাসিক ভূমিকা ছিল, মুসলিম সমাজে সেইরকম নারী কল্যাণকামী কোন নেতার আবির্ভাব তখনো হয় নি, ফলে মুসলিম আবির্ভাব তখনো হয় নি, ফলে মুসলিম নারীদের অবস্থা ছিল শোচনীয়। সৈয়দ আহমেদ খান আলীগড় আন্দোলনের প্রধান সৈনিক; কিন্তু মুসলিম নারীর শিক্ষা বিষয়ে তাঁর মত ছিল — “যতদূর পর্যন্ত ব্যাপক সংখ্যক মুসলমান পুরুষেরা যথার্থ শিক্ষা গ্রহণ না করছে ততদূর পর্যন্ত মুসলমান মেয়েদেরও সমশ্রেণিক শিক্ষা দেওয়া সম্ভব নয়।” (সৈয়দ আহমেদ খান, উদ্ধৃত, C.F.I. Graham, ১৯০৯, পৃ. ২২৪, দ্রষ্টব্য সোনিয়া নিশাত আমিন : বাঙালি মুসলিম নারীর আধুনিকীকরণ, বাংলা একাডেমী, ঢাকা, ২০০২, পৃ. ১০৯)

১৮৫৪ সালের ডেসপ্যাচে নারীশিক্ষার প্রসারের জন্য পদক্ষেপ গ্রহণের কথা বলা হয়েছিল। ১৮৭০ সালে বাংলার সরকার পৌরসভার হাতে শিক্ষাসংক্রান্ত দায়িত্বের একটা বড় অংশ অর্পণ করে। ফলে স্থানীয়ভাবে কোথাও কোথাও বালিকা বিদ্যালয় স্থাপনের চেষ্টা হয়। মুসলিম নারী সমাজের মধ্যে শিক্ষা বিস্তারের লক্ষ্যে ব্যক্তিগত ভাবে এগিয়ে এসেছিলেন মুসলিম নারীরাই — বিবি তাহেরানেসা, কুমিল্লার জমিদার নবাব ফয়জুন্নেসা চৌধুরাণী (১৮৩৪-১৯০৩), করিমুন্নেসা খানম (১৮৫৫-১৯২৬)। নবাব ফয়জুন্নেসা ১৮৭৩ সালে কুমিল্লা শহরে কান্দিরপাড়ে একটি বালিকা বিদ্যালয় স্থাপনা করেন। অন্য একটি বালিকা বিদ্যালয় তৈরি করেছিলেন ঐ শহরেরই নানুয়াদিখীর তীরে। সৈয়দা জাহানারা হায়দার এবং মেহেরুন্নেসা ইসলাম সেই সময়ে ঐ বিদ্যালয়ে পড়ে — জীবনে প্রতিষ্ঠিত হয়েছিলেন। বেগম রোকেয়ার বড় বোন করিমুন্নেসা খানম মুসলিম মেয়েদের শিক্ষার জন্য চেষ্টা করেছিলেন।

১৯০৯ সালে কলকাতায় ষোড়শো আকতার বানু একটি বালিকা বিদ্যালয় চালু করেন। ১৯৩৮ পর্যন্ত ঐ বিদ্যালয় চালু ছিল। ১৯১১ সালে কলকাতায় বেগম রোকেয়া ‘সাখাওয়াত মেমোরিয়াল গার্লস স্কুল’ স্থাপন করেন। নারী জাগরণের প্রথম পর্যায়ে রোকেয়ার স্কুল থেকে বহু মুসলিম নারী শিক্ষার আলোয় আলোকিত হয়ে সমাজে অবদান রেখেছিলেন। রোকেয়া দ্বারে দ্বারে ঘুরে অভিভাবকদের অনুরোধ করতেন স্কুলে মেয়েদের পাঠাবার জন্য। ঢাকায় ১৮৬৩ সালে ১৬ জন ছাত্রী নিয়ে স্থাপিত হয় সরকারী নর্মাল বালিকা বিদ্যালয়। ১৮৮৩ সালে ঢাকার ‘মুসলমান সুহাদ সম্মেলনী’ মুসলমান মেয়েদের শিক্ষার অগ্রগতির লক্ষ্যে ‘অস্তঃপুর পদ্ধতিতে’ শিক্ষাদানের উদ্দেশ্যে এগিয়ে আসে। ১৯০৫ সাল নাগাদ ঐ প্রতিষ্ঠান বন্ধ হয়ে যায়। ১৮৭৮ সালে ঢাকায় ইডেন মহিলা স্কুল স্থাপিত হয়। ১৮৮০ সালে ইডেন স্কুলের ১৫৩ জন ছাত্রীর মধ্যে মাত্র একজন ছিল মুসলমান। ১৯১১ সালে মুসলিম ছাত্রীর সংখ্যা

হয় ২৫। ইডেন স্কুলের কৃতি ছাত্রী আখতার ইমামের স্মৃতিরূপে ‘ইডেন থেকে বেগুন’ থেকে ইডেন স্কুলের অনেক মুসলিম ছাত্রীর নাম ও পরিচয় জানা যায় যারা পরবর্তীতে সমাজে নিজ নিজ ক্ষেত্রে সুপ্রতিষ্ঠিত হয়েছিলেন। ১৯২১ সালে ঢাকাতে বিশ্ববিদ্যালয় প্রতিষ্ঠিত হয়। ঢাকা বিশ্ববিদ্যালয়ের প্রথম ছাত্রী লীলা নাগের দিপালী সংঘ ১৯২০ - ১৯২৮ সালের মধ্যে ঢাকায় চারটি মহিলা স্কুল প্রতিষ্ঠা করে। তার মধ্যে একটি স্কুল পরবর্তীতে মুসলিম ছাত্রীদের জন্য ‘কামরুন্নেসা স্কুল’ নামে পরিচিত হয়। উনিশ শতকের শেষ দিকে বাঙালি মুসলিম নারী শিক্ষার প্রসার প্রধানত ব্যক্তিগত / গোষ্ঠীগত উদ্যোগেই সংঘটিত হয়েছিল। সেন্ট্রাল ন্যাশনাল মহামেডান অ্যাসোসিয়েশন (১৮৭৭), ঢাকা মুসলমান সুহাদ সম্মেলনী (১৮৮৩) বঙ্গীয় প্রাদেশিক মুসলমান শিক্ষা সমিতি (১৯০৩) বেগম রোকেয়া প্রতিষ্ঠিত আধুনিক খাওয়াতিনে ইসলাম (১৯১৬) মুসলিম নারীর শিক্ষা বিস্তারে জনমত গঠন থেকে শুরু করে নানা কার্যকরী ভূমিকা গ্রহণ করেছিল।

সে সময়ের মুসলিম বুদ্ধিজীবীদের একটা বড় অংশ নারীশিক্ষার প্রসার চাইছিলেন। সৈয়দ এমদাদ আলী সম্পাদিত ‘নবনূর’ (প্রথম প্রকাশ ১৯০৩), মোহাম্মদ আকরম খাঁ সম্পাদিত মাসিক মোহাম্মদী (১৯০৩), মোহাম্মদ নাসিরউদ্দিন সম্পাদিত সওগাত (১৯১৮), আবদুল করিম ও আবদুর রশিদ সিদ্দিকি সম্পাদিত সাধনা (১৯১৯), বেগম সুফিয়া খাতুন সম্পাদিত আমেসা (১৯২১) নজরুল ইসলাম সম্পাদিত ধুমকেতু (১৯২২) এবং শিখা পত্রিকায় নারীর স্বাধীনতা, শিক্ষার প্রয়োজনীয়তা, নারী শিক্ষার প্রসার, নারীর অধিকার বিষয়ক নানা লেখা প্রকাশিত হয়। আবার মোয়াজ্জিন, শরীয়ত, তবলীগ প্রভৃতি পত্রিকায় নারী বিষয়ক রক্ষণশীল মত প্রচার হত। ফলত সমাজ নারীর অধিকার সংক্রান্ত নানা প্রশ্নে-দ্বন্দ্ব-মতামতে আলোড়িত হত। এই সব আলোড়ন পক্ষান্তরে মুসলিম নারীর বন্ধতাকে ভাঙতে সাহায্য করেছিল। এই সময়ে কয়েকজন সাহিত্যিক নারীর শিক্ষা, পর্দা, যন্ত্রণা, অধিকার প্রভৃতিকে উপজীব্য করে উপন্যাস লিখলেন। সাহিত্যিক নজিবুর রহমান লিখলেন দুটি উপন্যাস — আনোয়ারা (১৯১৪) গরীবের মেয়ে (১৯২৩), নুরুন্নেছা খাতুন লিখলেন স্বপ্নদ্রষ্টা (১৯২৩) আখতার মহল সৈয়দা খাতুন লিখলেন নিয়ন্ত্রিতা (১৯২৭) মরণ বরণ (১৯২৯), বেগম রোকেয়া লিখলেন পদ্মরাগ (১৯২৪) কাজী ইমদাদুল হক লিখলেন আবদুল্লাহ (১৯৩৩) ইত্যাদি। এইসব সামাজিক সন্দর্ভের মাধ্যমেও পক্ষান্তরে মুসলিম নারীর শিক্ষার প্রয়োজনীয়তার কথা ব্যক্ত হয়েছিল।

নিম্নে ১৯১২ একে ১৯২১-২২ সাল পর্যন্ত বাংলার মুসলিম নারী শিক্ষার অগ্রগতির অবস্থা দেখান হল।

(দ্রষ্টব্য মো. আবদুল্লাহ আল-মাসুম : বাংলার মুসলিম সমাজে

বছর	শিক্ষার স্তর	শিক্ষাপ্রতিষ্ঠানের সংখ্যা	হিন্দু ছাত্রী	মুসলিম ছাত্রী	মুসলিম হার
১৯১২	প্রাথমিক	৬৫৭২	১২৪৯৭৭	৭৬৩৫৩	৩৯.২
১৯১৭	প্রাথমিক	৯৩৬২	১৪০১৭৭	১২৯৩৪১	৪৫.৫
১৯১৯	প্রাথমিক	১০৬৩৬	১৪২৭৭১	১৪৮৮৫৪	৫১.৬
১৯২২	প্রাথমিক	—	১৩৯২৯৯	১৭৩৪৯৪	৫১.৯

বছর	শিক্ষার স্তর	শিক্ষা প্রতিষ্ঠানের সংখ্যা	হিন্দু ছাত্রী	মুসলিম ছাত্রী	মুসলিম হার
১৯১২	মাধ্যমিক	৪৭	৪১৮২	১৩৩	১.৫
১৯১৭	মাধ্যমিক	৬৪	৫৪৬৭	২৪১	২.৮
১৯১৯	মাধ্যমিক	৬১	৬৩৪০	৪১৫	৫.৩

প্রাথমিক শিক্ষায় মুসলিম নারীর অগ্রগতি

মাধ্যমিক শিক্ষায় মুসলিম ছাত্রীর অগ্রগতি

বিশ শতকের শুরুতে উদীয়মান মুসলমান মধ্যবিত্তের জীবন প্রক্রিয়া ধর্মীয় মূল্যবোধকে সমন্বিত করে কিতাবে বাহিত হবে, সে সম্পর্কে কিছু নির্দেশিকা রচিত হয়েছিল। আশরাফ আলি আনবির বিশাল নির্দেশিকা গ্রন্থ 'বেহেশতী জেওর' ১৯০৫ সালে লেখা হয়। সে সময় সম্রাট মুসলমান পরিবারে বালিকা ও মহিলাদের জন্য সম্পূর্ণ শিক্ষামূলক গ্রন্থ রূপে বিবেচিত হত আনবির বেহেশতী জেওর। বেগম রোকেয়ার স্কুলে ঐ গ্রন্থ পাঠ্য তালিকায় ছিল। নজিবর রহমানের 'আনোয়ারা' উপন্যাসের নায়িকা আনোয়ারার পাঠ্য তালিকায় বেহেশতী জেওর ছিল। শান্ত, সংযত, ধর্মিক, সতী মুসলিম মেয়েদের রান্না পরিচ্ছন্নতা, ভ্রমণ, কেনাকাটা, শিশুপালন, চিঠি লেখা পোস্ট করা, গৃহ চিকিৎসা ইত্যাদি জেনে Angel in a home (গৃহলক্ষ্মী) এর ভূমিকায় অবতীর্ণ করতে সচেষ্ট ছিল বেহেশতী জেওর। এই বইটি সেকালে সত্যিই খুব জনপ্রিয় হয়েছিল মুসলিম সমাজে। পরিবর্তিত সমাজেও মুসলিম নারীর রক্ষণশীল মূর্তিই কাম্য ছিল। মুসলিম

সমাজে নারী শিক্ষার পথের বাধাগুলি (পর্দাপ্রথা, বাল্যবিবাহ, নারীশিক্ষার প্রতি বিরুদ্ধ ধারণা, যোগ্য শিক্ষিকার অভাব, পাঠ্যসূচি সম্পর্কে যুগোপযোগী ধারণা না থাকা, অর্থের অভাব ইত্যাদি) যখন বহু মানুষের সভা সমিতির ও সরকারী প্রচেষ্টার ফলে দূরীভূত হতে শুরু করল তখন আধুনিক শিক্ষায় শিক্ষাপ্রাপ্ত মুসলিম নারীরা স্বাধীনতা অর্জন করতে লাগলেন। গৃহলক্ষ্মী গৃহলক্ষ্মীর ধারণা ভাঙতে শুরু করল।

সহায়ক গ্রন্থপঞ্জী :

- ১। আফরোজা খাতুন : বাংলা কথা সাহিত্যে মুসলিম অস্তুর পুঁজ পাবলিশিং, কলকাতা, ২০১১
- ২। জাহিরুল হাসান : বাংলায় মুসলমানের আটশো বছর পূর্বে, কলকাতা, ২০১১
- ৩। তাহমিনা আলম : বাংলার সাময়িকপত্রে বাঙালি মুসলিম নারী সমাজ বাংলা একাডেমী, ঢাকা, ১৯৯৮
- ৪। মীরাতুন নাহার : জীবনশিষ্টী রোকেয়া, উদার আকাশ; দঃ ২৪ পরগণা, ২০১৩
- ৫। মোঃ আবদুল্লাহ আল মাসুম : বাংলার মুসলিম সমাজে আধুনিক শিক্ষার অগ্রগতি (১৮৮৫ - ১৯২১) বাংলা একাডেমী, ঢাকা, ২০০৭
- ৬। সুফিয়া আহমেদ : বাংলার মুসলিম সম্প্রদায়, বঙ্গলা একাডেমী, ঢাকা ২০০২
- ৭। সোনিয়া নিশাত আমিন : বাঙালি মুসলিম নারীর আধুনিকায়ন অনুবাদ - পাপড়ীন নাহার বাংলা একাডেমী, ঢাকা, ২০০২

A RESEARCH ARTICLE ON FLOOD PRONE VILLAGE NISCHINDIPUR OF GHATAL BLOCK, PASCHIM MEDINIPUR, WEST BENGAL, INDIA

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ABSTRACT

The flood intensify the process of pauperisation in rural areas of Ghatal because Ghatal block is a closed area by the river Silabati, old kangsabati, Dwarakeswar and Jhumi. This critical drainage pattern of Ghatal blocks makes severe floods. It damages the growing crops, disrupts road-linkages and communication infrastructure in the village of nischindipur of Ghatal block.

The survey of this locality showing evidence of displacement the way of life due to this natural calamity. The study will focus on the socio-economic conditions of the local people and ways and methods adopted by them to cope with this vulnerability and their adaptability

Keywords: *Natural calamity, Vulnerability, Adaptability*

Introduction

As per the statistical records of west Bengal, out of seven typical hazards occurring at regular interval in different parts of this state, six are directly associated with flood phenomena. In this state about 37,660 sq km (42.43%) out of total geographical area of 88,752 sq km (100%) is considered flood prone. A systematic study supported with time series analyses is thus required urgently upon which remedial measures under sustainable development plan for this flood-vulnerable area of west Bengal.

Location of the study area

Nischindipur is a riverside village and located at the Eastern part of the ghatal police station on the right bank of silaboti River. It is extended within 22 65 00-22 75 33 latitudes and 87 76 20 -87 78 45 longitudes. It has an area 177.83 hec and had 2484 people in 2001. The area extended for about 300 sq km and falls in the survey of india topo sheet no 73n/13 (1:50000).

Selection of the study area

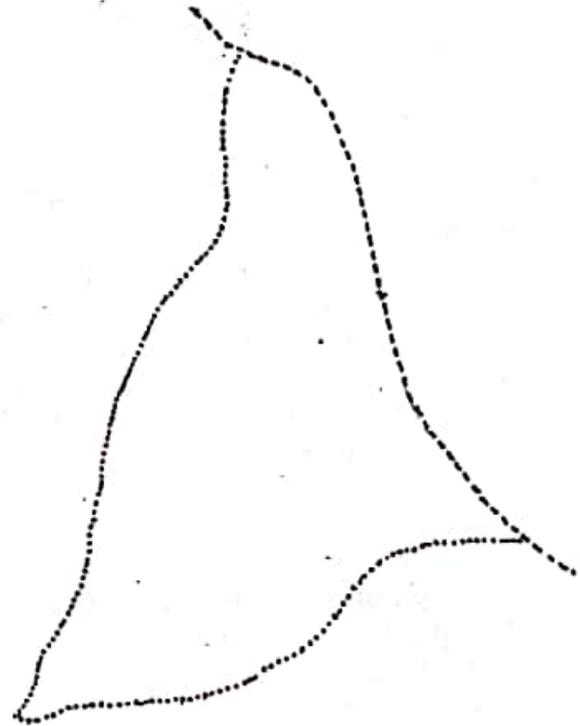
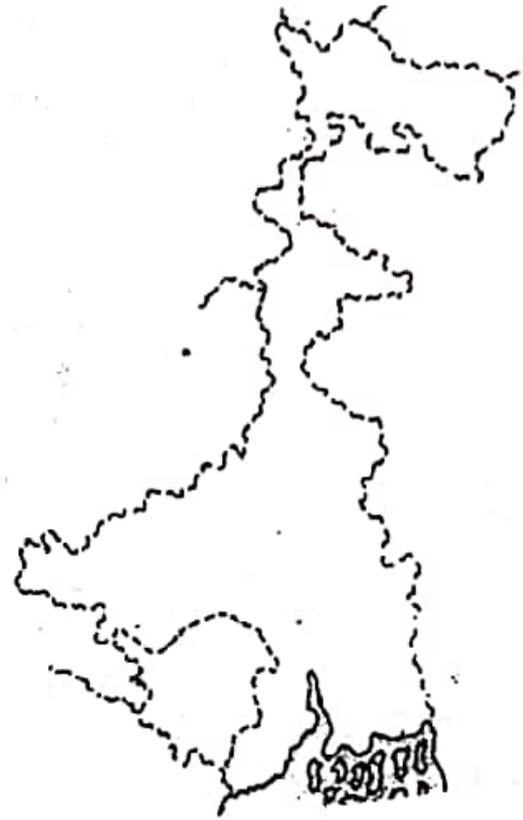
1. Nischindipur village come under frequent flood hazards. almost every year during the monsoon months.
2. Necessary maps and public literature of this area were made available conveniently through different sources.
3. This area is quite easily accessible.
4. The extents of flood hazards create a wide range of impacts on the socio-economic life.
5. A concise and comprehensive report on the extent and characteristics of flood hazard, as well as suggestion for its proposed management and seek appropriate ways for economic development of this area.

Objectives of the research

The main objectives of this research are the following:

1. to make a through assessment of the geo-environmental set-up of the area.
2. to enquire into the physical and natural causes of flood

- occurring in this part almost in every year
3. to identify and map the extent of flood affected areas and their zoning
 4. to assess the agricultural crop pattern and irrigation practices in the area and range of loss faced in agriculture.
 5. to workout a systematic and viable plan for sustainable development and community based preparedness programme of the area through minimizing the impact of flood hazard.



1.4 Data Base

Data have been collected mainly through field survey, through personal interview. Besides data have also been collected from different government offices like Block Development Office, Agricultural Development Office, Ghatal, Block Relief Office Ghatal, BL&LRO office in Ghatal Police Station. Central Water Commission Office.

Sub-Divisional Relief Office Ghatal. Department of Irrigation and Waterway, Ghatal, Government of West Bengal, Survey of India, Woods Street Kolkata., National Atlas Thematic Mapping Organization, Salt lake Kolkata, D.D.G.M. Regional Meteorological Centre

1.5 Methodology of Research

1.5.1 Base Work

Study of the background History and Mythology

The history of the development of Ghatal Police Station, as a flood prone area was studied from existing literature. The notable ones among these are that of Lt. Haywood (1866) Hunter (1876), O'Malley (1911) Lt. Garnault (1984) Mr. Horn (1902) Mr. Addams Williams (1913) The extent and nature of flood disaster, one the most important contemporary environmental problems affecting the habitats were also studied. The Govt. of West Bengal, Irrigation & Waterway Department has recently taken initiative to mitigate measures over this hazard phenomenon.

1.5.2 The Framework

Pattern of Investigation

The methodology of research for the preparation of this dissertation work may be defined into two parts: a) Methodology applied for physical environmental studies, and b) Methodology applied* for the socio-economic studies. The- attributes contributing to the development of the existing physical environments and the socio-economic aspects of the area have been studied separately and systematically during the period of field investigation. The pattern and characteristics of man-environment relationship have been studied carefully. Changes that have taken place in the physical environments in recent years and their impacts on the human environment have studied using primary and secondary data were made available from different Government and non-Government concerns and from personal survey.

Framework for Physical Environmental Studies

Pre-field study: Prior to visiting the Silaboti, Dwarakeswar, Mundeswari, Rupnarayan and Damodar basin and the adjacent field area, the Existing literature, Government published reports; various cartographic products, satellite data etc were thoroughly looked upon and surveyed to prepare a complete fieldwork program.

As a whole, the pre-field study followed the following steps:

Study of geo-historical background of the study area.

I. Location of the study area was identified 73 N/14 and

mouza maps were collected.

II. Literature including Paschim Medinipur District Gazetteers and the public were studied to understand the environmental scenarios of the village and its surrounding

III. Study of the agencies shaping the basin tract.

IV. Climatologically controls on morphologic modification of the study area.

V. Flood prone area changes during the last century

Field work : using various survey techniques has done the fieldwork. Various maps have also been prepared on the basis of the information and data collected during the fieldwork. The fieldwork was directed towards the understanding of the following:

I. 'significant geomorphological features emerging around Rivers basin tract.

II. The existing condition of the Rivers basin area adjacent to the Ghatal Police Station in terms of composition, the pattern of gradient of the basin and the extent to which it comes under erosion and accretion.

Framework for Socio-cultural Studies

The socio-cultural study of this Rivers basin area has been found to be interesting because of the fact that the physical elements of the basin environment area have significantly affected the nature of the socio-cultural systems. The main stapes followed for the socio-cultural study are as follows:

Pre field study: By using the previous reports, published papers etc a program for fieldwork was prepared

I. Identify the actual natural problems, which affect the human society directly.

II. Adaptation of the society with the changing environment.

III. Human intervention on the changing environment.

IV. Future prospect and development of the study area.

Fieldwork: The fieldwork has been done on the basis of the collection of the data by using various techniques namely:

i) Using the mouza map land use survey was conducted and a proper land use map was prepared

ii) Survey of the fieldwork to identify their occupational structure and changing pattern of occupation;

iii) On the basis of different questions field data were collected including demographic characteristics occupational types etc

iv) Through random sampling people of different workshop were interviewed to understand the environment, environmental changes and the pattern of the environmental degradation.

v) Collect secondary data from the various authorities

and government offices to understand the total socio-cultural development

v) Photographs were taken as the records of the different aspects of the villages

Investigation upon the socio-cultural attributes of the area

in the first phase of this survey, the family structure, education, occupation and the associated parameters were looked upon for the four villages separately. In the second phase, the views of the residents towards their environment were investigated upon.

In the second, opinion surveys of randomly selected samples were carried out among the local people, on the basis of different sets of questionnaires for environments perception study. The aim of this opinion survey was to understand the notion and views of the flood prone villages towards their existing environment on various aspects. Information was also collected on destination and frequency of bus services to assess accessibility of Ghatal rivers basin area.

1.5.4 Post-field work analysis

- i) The data generated of the field and collected from different sources as well as the information gathered were compiled and analyzed using suitable statistical techniques.
- ii) The compiled data were graphically presented using Microsoft Office Excel and other software like Microsoft Office Word in the computer.
- iii) On the basis of records and information collected from the field different types of field maps like, land use maps, land classification maps etc.
- iv) The entire work was then presented in the systematic format of literature; the dissertation was thus prepared.

1.6 Limitations of the study

As the study is mostly dependent upon a database and narrative as well as analytical, so availability or lack of data is a real problem. It is really a hard job because not all the required data were available and some authorities did not provide data due to official secrecy. Yet data and information have been collected as per capacity and co-operation from the part of different authorities. Without these co-operations, the successful completion of the dissertation could not have been possible. This shortage of time hindered to a certain extent, collect all types of information in some cases.

CAUSES OF FLOOD

As the location of Ghatal P.S., lies in the lower reach of Kharagpur sub-division and the rivers encircle the Ghatal P.S. namely Darakeswar, Silabati, Rupnarayan,

Mundeswari, River, River Damodar flow of the east of the study area

- a) Due to the discharge water from the D.V.C through Damodar and its prime branches Mundeswari and torrential minfall at the origin Point of Silaboti, Darakeswar River as like upper reaches like Purulia Districts, Bankura Districts, Burdwan districts, Jharkhand state are the root causes of flood of Ghatal P.S.
- b) Due to human interferences and natural causes, most of these channels have been choked up. Due to inadequacy of these outlets, the floodwater enters in the low-lying countryside & remains stagnant.
- c) Tidal influx through Rupnarayan and Paschirn Medinipur further aggravates the situation. As results, the floodwaters cannot recede quickly and flooded areas remain submerged for long periods.
- d) If the floods of Kangsabati, silabati, Darakeswar that fell into Rupnarayan coincide with floods in the Mundeswari then water stagnation in flooded areas is further prorogated adding to the miseries people
- e) The physical causes of flood disaster as like Topographically the regions is low lying area. Drainage Patterns, Channel Pattern, and Stream Deposits Floodplains and Levees, Alluvial Fans, Slope of the river, Shape of the basin, Riverbed Aggradations. Inadequate Sediment Accumulation, Subsidence and Compaction of Sediments.
- f) The Climatic causes of flood disaster as like Monsoon downpour, Hydrological Characteristics etc.
- g) The anthropogenic causes of flood disaster as like Discharge of water from Durgapur Barrage, Damming of Rivers, Deforestation, Excessive Development, Soil Erosion due to Tilling. Dams and their positions as well as roles in flooding, the earthen embankments breaching.

The basic amenities of this village are: There are 12 tube wells, mostly owned by individuals, one primary school, and un-metalled road of only 2 Km length passes along the Silaboti river side.

Land use Pattern : About 63.28 % of the village area is devoted to cultivation and about 19.77 % of its area is under river way, About 16.95 % of its area is not available for cultivation, which provides space site, communication nets, and land for community use.

Socio-economic Set-up: Residents of this village were interviewed to have the first-hand information of their economic and social set-up. The following information has been collected: a) On an average a family consists of 5 members b) The sex ratio, i.e., Number of female per 1000 males has been worked out as 1047 c) Education: literate persons 611, d) Number of school passed persons: Primary 62.07 % Secondary 25.20%, e) Average monthly

income of a family: Rs 2050.
Loss in agriculture during 2010 - 2011

Table 2.7: Crops damage due to flood hazard 2011 and 2012

Year	Affected crops	Crop covered	Crop affected	Damage Computed	Production loss in M. T	Money value loss in Lakhs
2011	Aus paddy	1	1	1	1.2	0.096
	Aman	52	52	52	104	8.32
	Veg	1	1	1	10	0.8
2012	Aus paddy	3	3	3	3.4	.126
	Aman	43	43	43	95	8.01
	Veg	2	2	2	9	1.5

Source: Agricultural development office.

Table 2.8. House damage due to flood hazard 2011.

Name of the village	Entirely damaged	Partly damaged
Nischindipur	58	384

Source: Marokhana Gram Panchayat Office

CHAPTER - 4 ENVIRONMENTAL PERCEPTION STUDIES UPON SELECTED VILLAGE

Introduction

Flood is a topological hazard and interestingly in spite of risk and frequent losses, people maintain affinity with the flood environment. It may be partly ascribed to its economic values. Flood hazards have direct bearing on the kind and level of human occupancies. So, in flood affected areas, despite growth in income, the social status remains low, as therein the social activities are hindered by various factors such as conspicuous lack of transport facilities, uncertain as well as irregular income and unhealthy atmosphere characterized with diseases and deaths. The floods in the study region are natural in occurrence but the hazards associated with them are partly man-made. Notably, the density of population over here is 1300 person/sq. km and the region, in fact, happens to be the most populated part of the District.

Perceptions of the local people of the study area on various aspects of flood:

Undoubtedly, the dwellers in the study area are aware of the flood disaster and save their own life and property from damage to a considerable extent. As the table reveals, all the 60 respondents of the village perceive occurrence of the flood as an annual feature, though their opinions regarding its magnitude and frequency differ. Normal inundating of crop land is taken as a regular event; but their opinion is divided with regard to devastation by floods. With their past knowledge and experience, they definitely perceive the future floods.

Pattern of man-environment relationship.

Ali 60 families were surveyed for understanding the pattern of Flood, Man and Environment relationship, as well as the perception of the residents towards their environment and possible scope of development. The people were interviewed on systematically prepared questionnaires

Table 4.1: Root causes of flood as perceived by the people

Root cause of flood	No of respondents	% of respondents
Excessive Rainfall	21	35
Discharge of water from DVC barrages	14	23.33

Sedimentation problem in the river bed		
Tidal effect	7	11.67
Physical set-up of the surrounding area	6	10
Do not Know	8	13.33
Total Nos Interviewed	4	6.67
	60	100

Source: Data collected from field survey

Table 4.2: Types of flood as experienced by the people

Types of flood	No of respondents	% of respondents
Flash flood	6	10
Single event flood	7	11.67
Multiple event flood	25	41.66
Seasonal flood	20	33.33
Do not know	2	3.33
Total nos of interviewed	60	100

Source: Data collected from field survey

Table 4.3: Rating of rivers in terms of causing flood devastation

Name of the River	No of respondents	% of respondents
Dwarakeswar River	6	10
Rupnarayan River	28	46.67
Silaboti River	24	40
Do not know	2	3.33
Total Nos Interviewed	60	100

Source: Data collected from field survey

Table 4.4: Frequency of flood in a year

Interval of flood	No of respondents	% of respondents
1-2 times in a year	3	5
2-3 Times in a year	7	11.67
3-4 times in a year	40	66.67
Above 4 Times	10	16.67
Total Nos of interviewed	60	100

Source: Data collected from field survey

Table 4.5: Sources of drinking water at the time flood

Sources of water	No of respondents	% of respondents
Native Tube well	19	31.67
Flood water (boiled)	22	36.67
Water supplied under relief works (Govt)	7	11.67
Water supplied by the N.G.Os	10	16.67
Do not Know	2	3.33
Total Nos Interviewed	60	100

Table 4.6 Average distance of fetching drinking water during flood

Distance from the house	No of respondents	% of respondents
0.5 km	5	8.33
0.5km to 1.0 km	10	16.67
1.0 km to 2.0 km	24	40.00
> 2 km	18	30.00
Do not Know	3	5.00
Total Nos Interviewed	60	100

Source: Data collected from field survey

Table 4.7: Pattern of spontaneous activity at the start of the flood event.

Response	No of respondents	% of respondents
Remove livestock	15	25.00
Remove Family members (Women & Children)	20	33.33
Remove valuable resources	12	20
Evacuation from the house	11	18.33
Do not know	2	3.33
Total Nos Interviewed	60	100

Source: Data collected from field survey

Table 4.8: Location of shelter as looked for at the event of flood

Location of shelter as looked for	No of respondents	% of respondents
On the boat	10	16.67
Shelter the Govt, house	12	20.00
On the roof of house	6	10.00
On the embankment	16	26.67
Leave for relatives house at distance	12	20.00
Do not know	2	3.33
Total Nos Interviewed	60	100

Source: Data collected from field survey

Table 4.9: Prime source alert received prior to the flood

Prime source alert	No of respondents	% of respondents
Govt Officials	10	16.67
Radio	6	10.00
T.V	16	26.67
Newspaper	8	13.33
Previous experiences	17	28.33
Do not know	3	5
Total nos interviewed	60	100

Source: Data collected from field survey

Table 4.10: Crop cultivation preferred in the flood affected lands

Crop cultivation preferred	No of respondents	% of respondents
Vegetables	5	8.33
Jute	25	41.66
Dhanche (weed for fire wood)	16	26.67
Aman paddy	12	20.00
Do not Know	2	3.33
Total Nos Interviewed	60	100

Source: Data collected from field survey

Table 4.11: Type of crop preferred on the land after flood

Type of crop preferred	No of respondents	% of respondents
Potato	11	18.33
Mustered	22	36.67
Ground nut	13	21.66
Vegetables	12	20.00
Others	2	3.33
Total Nos Interviewed	60	100

Source: Data collected from field survey

Table 4.12: Type of irrigation preferred in the flood prone area

Type of irrigation preferred	No of respondents	% of respondents
River Lift irrigation	13	21.66
Boro-bandh	30	50.00
Cannel irrigation	10	16.67
Pond	4	6.67
Do not know	3	5.00
Total Nos interviewed	60	100

Source: Data collected from field survey

Table 4.13: Type of disease/sickness during flood period

Name of Diseases	No of respondents	% of respondents
Cold Cough	6	10
Fever	10	16.67
Cholera	8	13.33
Malaria	10	16.67
Skin problem	9	15.00
Gastroenteritis	5	8.33
Chest respiration problems	6	10.00
Do not know	6	10.00
Total Nos Interviewed	60	100

Source: Data collected from field survey

Table 4.14: Health facilities received by the flood-affected people

Health facilities received	No of respondents	% of respondents
Primary health Centre	21	35
Private health centre	16	26.67
Hospital	10	16.67
Quacks	12	20.00
Do not know	1	1.67
Total Nos interviewed	60	100

Source: Data collected from field survey

Table 4.15: Whether the rescue operation is perfect at the time of flood

Whether the rescue operation is perfect	No of respondents	% of respondents
Yes	23	38.33
No	34	56.67
Persons said Do not know	3	5.00
Total Nos Interviewed	60	100

Source: Data collected from field survey

The social condition of the people is not as good as their economic condition because of the fact that they have developed a number of alternatives to make up for economic losses. But their social condition is much lower than expectation reflected by low level of education, poor housing condition and inadequate modern facilities. A remarkable feature is that some people show interest about the flood insurance schemes, especially to cover the loss of crops and houses. In response to this if the Government comes forward to open schemes like this it will certainly be beneficial for the people at large.

CHAPTER - 5 MAJOR FINDINGS OF THE STUDY AREA

All 60 families were surveyed for understanding (the pattern of Flood, Man and Environment relationship, as well as the perception of the residents towards their environment

- Root causes of flood as perceived by the people: Physical set up 13.33%, Excessive rainfall 35%
- Types of flood as experienced by the people.: multiple Flood 41.66%
- Rating of rivers in terms of causing flood devastation, Silaboti River 40% Rupnarayn River 46%
- Frequency of flood in a year: 3-4 times 66%
- Sources of drinking water at the time flood: native Tubewell 31.67%
- Average distance of fetching drinking water during flood: 1-2 km 40%
- Pattern of spontaneous activity at the start of the flood event. Women child remove 33.33%
- Location of shelter as looked for at the event of flood : on the embankment 20%
- Prime source alert received prior to the flood: Tv 26.66% Previous Experience 28.3 3%
- Crop cultivation preferred in the flood affected lands ; Jute 41.66%
- Type of crop preferred on the land after flood: Mustered 36.67%
- Type of irrigation preferred in the flood prone area: Boro bandh 50%
- Type of disease/sickness during flood period: Fever 16.67%
- Health facilities received by the flood-affected people: Primary Health centre 35%

• Whether the rescue operation is perfect at the time of flood: No 56.70%

CHAPTER - 6 HAZARD MANAGEMENT AND COMMUNITY BASED PREPAREDNESS PROGRAMME

5.1 Mitigation of flood hazard

Flood hazard prevention and preparedness will essentially require comprehensive assessment of the vulnerability of different areas of flooding. In flood prone areas, some actions are always taken to save lives and reduce damage even if detailed risk evaluation studies have not been carried out. But based on past experience and other flood data available, it is possible to undertake risk evaluation study which offers best means of ensuring that productive measures are comprehensive and economical.

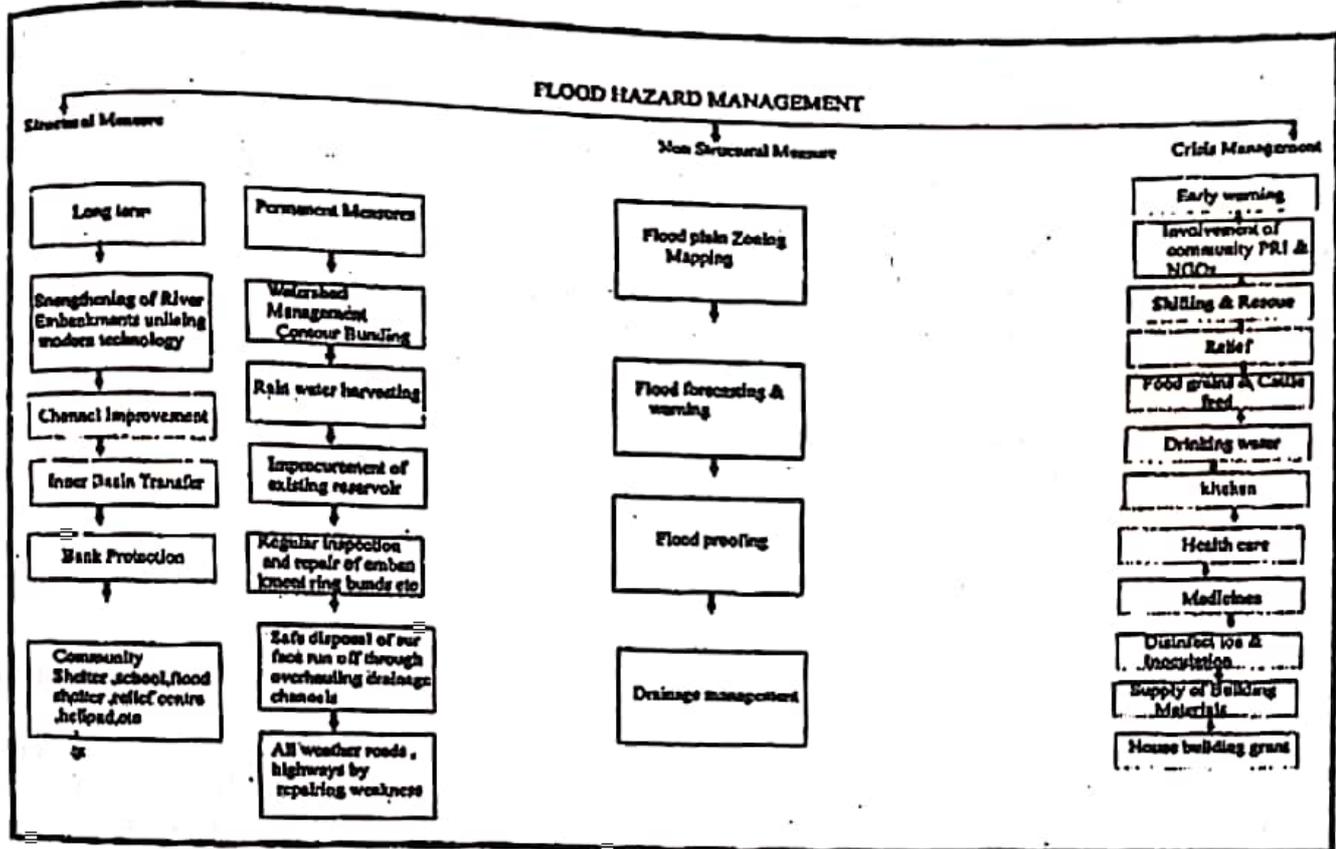


Fig.5.1 : Schematic diagram, showing the processes of flood hazard management.

Recommendations

The following recommendations are suggested.

7.3 Flood alleviation measures

Since man is unable to control the floods, he has decided to adjust to the hazard by means of flood alleviation projects. The adjustments have been classified into two broad categories i.e. a) structural adjustment and b) non-structural adjustment.

a) Structural Adjustment

Structural schemes include the whole range of engineering adjustments, such as embankments along rivers, dams, drains, reservoirs, land-use planning etc

□ Construction of firm Embankment

Earthen embankments on its both banks of River Silaboti and Rive Rupnarayan.

- Proposed flood relief channel
 - Silabati River to kangsabati river
 - Channel enlargement or improvement
 - Proposed Flood storage reservoirs on the upper basin area
- Plate. No 7: Proposed flood storage reservoirs (Scale 1 cm to 20 Km)

- Flood abatement scheme land use change in upstream (afforestation)
- Flood proofing measures: Adjustment to building and road
- Soil conservation measures in the basin area
- Construction of levees
- Regulating Water discharge controlled from Durgapur Barrage

Non-structural Adjustment:

- Public relief funds
- Flood insurance
- Flood alleviation training programme
- Flood plain zoning
- Flood Forecasting system: Weather forecasting and Warning
- Establishment of rain gauge station, Establishment of gauge reading centre and discharge of water through at the confluence point at bandar
- Need of a Computerized GIS Database
- There is intense need for computerized GIS databases for the study area. Such data will help the planners and decision-makers to take positive and in time steps during pre-disaster situation. It will also help the planners and decision-makers during post-disaster activities for the assessment of damages and losses occurred due to flooding.

Community based preparedness programme

Preparedness in Pre disaster phase

- a) Motivating people to live with flood hazard b) Ideal Housing provision for people in the flood prone area c) Swimming d) Alternative Arrangement for education in the flood prone area e) Recognition of indigenous systems of disaster management f) Collection of local resources, g) Storage facilities h) Maintenance of communications transportation/ supply line i) Stock of essential medicines and sanitation/hygiene requirement j) Plan for maintenance of the dead bodies, k) Kitchen Garden, i) Alternative Income, j) Practical Training. k) Village level plan.

Preparedness in On-Disaster Phase

- Honoring primary signals. b) Evacuation. c) Rescue operation. d) Camp management. e) IEC programme on Health, hygiene and sanitation. f) Medical camps. g) Monitoring and Surveillance Restoring Supply Line. Communication/ Transportation.

Preparedness in Post-Disaster Phase.

- Rehabilitation/ Reconstruction Protective Health Measures Monitoring and Surveillance

Community Contingency Plan

- For coping with flood disaster, certain precautionary measure can reduce the devastation. For this purpose, the community should be equipped with a comprehensive plan for an emergency community contingency plan, which requires identification of disaster prone areas.
- **The Plan:** Social organizations or NGO or Govt officials: But each group will have distinct activities to carry out before and after the flood.
- **Before flood:** Preparations to be made during the flood season i.e. April to May and July to December and all the groups should be ready to face to flood.

- **During flood:** Actions to be taken in the event of a flood i.e. when a flood warning is received and during the strike itself and evacuate people and their belonging to safer places when necessary.
- **After flood:** Activities to cope with and alleviate the effects of the flood and coordinate with relief officials for identifying the victims, carrying out the rehabilitation work etc. Some examples of possible actions groups are given below:
- Such groups are Warning Group, Shelter Management Group (SMG), Evacuation and Response Group, First Aid & Medical Camp, Sanitation Group, Relief Group.

Conclusion :

The Flood is a natural calamity of this area and nischindipur is also a flood prone village. River silaboti and monsoon climate fluctuation and also critical drainage pattern are the main cause of flood in this village as usual with this block. This locality mainly affects by structural damages, crop failure, damages of road and communication system. So to minimize the effects of flood, people of this locality should adapted with an alternative livelihood system against flood, people of this locality should adapted with an alternative livelihood system against flood with the help of government, NGO, and other social institutions.

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