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PREFACE

Wonderfully moving on with our inch by inch achievement. It's a mesmerizing experience of ours to find out lots of scholars coming up with their fabulous work to serve the readers with diverse in taste of their scholarly outlook on divers topics. The globe may appear too large for us to keep in touch with varied opinions of people but this journal at least can form a web of Exchange in opinions to bring the whole world in the clasp of our hands.

Our journal published by SOCIETY FOR INTERNATIONAL JOURNAL OF INTEGRATED RESEARCH AND DEVELOPMENT, NADIA actually emphasizes and focuses on the global identity. So we like to thank our members whose support have always guided us in our way.

We should always remember the actual aim of our International Journal which besides amplifying a scholar flares up the humanity as well. Therefore now it's a request to all the authors to properly go through the norms regarding their sending of papers and maintain the format as mentioned at the back cover of the journal and our website. Its worth mentioning that payment of processing fees alone won't work if the paper is devoid of certain primary necessities like proper format, conceptually evaluated work and the finality lies on the decision of the editorial board, for its publishing.

We really plead for forgiveness for mentioning one of our scholar's designation as Assistant Professor instead of Associate Professor. So as compensation we have decided to reprint his paper's first page in this volume.

Hope we can carry on our journey piercing through all the difficulties and once again thanks to all the members for their immense support and cooperation to take the journal at great heights.

Sibsankar Pal
Editor-in-Chief

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ECO-TOURISM AND ECO-DEGRADATION WITH SPECIAL REFERENCE TO COMMUNITY STUDY AT COASTAL AREAS OF TALSARI AND UDAYPUR AREAS OF BALASORE, ODISHA, INDIA

Debabrata Das

Ecology Laboratory, Lalgarh Govt. College, Paschim Medinipur, West Bengal, India
(Previously Microbiology Laboratory, P. G. Deptt. of Botany, Darjeeling Govt. College, Darjeeling, Formerly
Jhargram Raj College, Jhargram, Paschim Medinipur)
(Ex-JRF, CNS, ICFRE Project, Ex-JRF, SRF, CNH, BSI, Flora India Project, Howrah-1)
(Email: dr.debbratadas@rediffmail.com, Cell No.: 09434232596/09800301026)

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ABSTRACT

Tourism and Ecological degradation is very closely related. The first one is the cause and the second one is fate. That's why the concept of ecotourism has been launched. The goal is to save the environment as it is. But actually that is not possible because the concept is lucidly used and most tourists do not want to enjoy natural environment though most people are reluctant to enjoy artificially with malpractices. Every tourist spot has its own rules and regulations that to be obeyed by tourists otherwise the spot will be vulnerable. Remembering this a general study was conducted in the coastal zone of Udaypur and Talsari of Balasore District, Odisha to know the actual position of ecological status of that site.

Keywords : Udaypur-Talsari of Balasore District, Eco-degradation, Eco-restoration.

INTRODUCTION

The environment is hashing lucid due to degradation made by man. Day by day it becomes loss its common flora, fauna and local inhabitants due to excessive pressure made by different means. The main cause is economical but obviously that is indirectly influenced by political pressure. Local habitats of biotic components are dwindling and a new man-made environment is developing for any new and emerging tourist spot. Ecologically, that is called eco-degradation. Tourism leads to create that activity and enhance the process of eco-degradation. Therefore, we need eco-tourism rather than tourism to save nature, natural resources and environment. Eco-tourism is conceptually different from conventional tourism (Udgata, 2012). Ecotourism is now defined as "responsible travel to natural areas that conserves the environment, sustains the well-being of the local people, and involves interpretation and education" (TIES, 2015). Education is meant to be inclusive of both

staff and guests. The environment on coastal dunes is characterized by strong winds, sand movements (accretion and erosion), high evaporation, salinity, and limited availability of macronutrients. A gradient is usually found such that environmental extremes diminish away from the shore. Sand dunes are standard stressful habitats and plants have to evolve special strategies for survival in this harsh environment. Sand accretion on fore dunes may fluctuate to a great extent, and sand movement is considered among the most important factors that affect the distribution of plant communities on sand dunes (Greipsson, 2011). The ecosystem of coastal areas is fragile but very much important due to its varied types of flora and fauna which have ecologically significant. The site is playing a crucial role to adjust the transitional zone due to varied physicochemical properties as it is an ecotone zone. Since its origin the site is playing flood and cyclone cascade zone due to large sand dunes and great deposition of vegetation. The zone consists of both

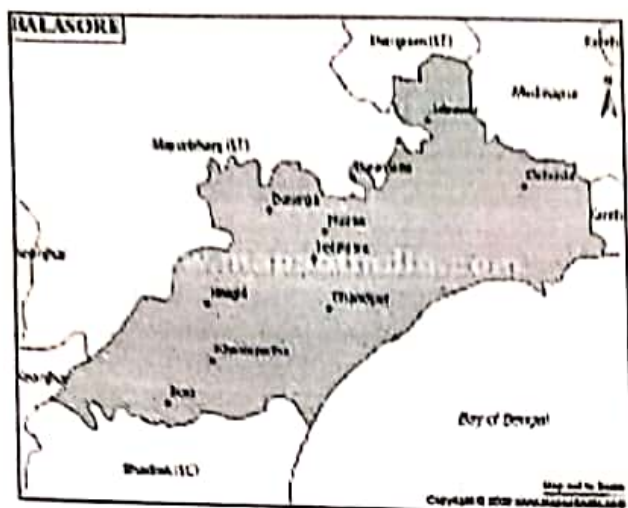
halophytic vegetation as well as halophytic associates. But man-made activities hampered above said ecosystem by unorganized tourism, fishery (both deep sea fishing as well as shoreline fresh water kind), and setting of hotels, motels and industries of different kinds. The over burden of the anthropogenic activities cause great loss of natural ecosystem and turn it more fragile. We, the human beings are destroying the valuable and unique coastal vegetation and fauna knowingly or unknowingly. The permanent settlement of inhabitants (hosts) in the coastal area are generally suppressing the natural environment, destroying the eco-habitats. So the environment becomes intolerable and fuzzy. The carrying capacity or threshold capacity therefore poses the loss and their unlawful life style causing more stress on environment so that the whole habitat is running under threat. Generally, the people break the rules and regulations imposed by the Govt. Development Authority and destroying havoc flora and fauna day by day, causing degradation of land more and more. A good example is red crab and mudskipper from fauna and *Prosopis* plant. Those animals are destroying by fishing net or by car driving at beach though these are not etables. Plant of the same is destroying by using indiscriminately as the plant is important in the boat framing or stump used in netting.

Near Udaypur of Odisha and Talsari site of West Bengal, people destroying *Spinifex* vegetation situated on sand dunes and creating garden of their own by drawing fencing outside the occupied area which once was a great shrubberies covered by *Pandanus* sp., *Caesalpinia bonduc*, *Azadirachta indica*, *Ziziphus jujuba*, *Albizzia lebbeck*, *Samanea saman*, and *Calotropis procera* along with *Spinifex* sp. Now, the site is filled with a small number of bushes composed of *Pandanas* and *Calotropis* along with frequently found *Spinifex* jungle on low lying land prepared by them from sand dune in the said area. A large patch of *Clerodendrum inerme* vegetation was also observed. Most of the people are engaged in fishing in the deep sea and preparing dry fish for transport. Therefore, land is required for the processing and drying the fishes before packaging them. The whole part of the sand dunes from Digha to Talsari is filled with a large number of residences for fishermen and their daily activities. By and large they changing the habitat and destroying the habitat particularly the sand dunes havoc and causing land degradation. Not only that, they always engaged with plantation of *Casuarina* and horticultural varieties for the same land and destroying local vegetation from there which is another threat and loss of biodiversity of local kind also. Nobody look after that, even the nega-

tive activities of them increasing so that they think they are the ruler and emperor of the present area. As a whole, the great change of the habitat, causing threat on vegetation, therefore, degradation of habitat and culture is going loss from there. Therefore, the area and neighboring areas would create loss of a few halophytes along with the halophytic associates. Ultimately local species along with the halophytes may vanish from the said area within 2 to 3 years for ever. The good example may be *Spinifex* sp. and *Cannavelia* sp. Therefore, study on such vegetation and monitoring of the vegetation is essential to restore the ecosystem in pristine as soon as possible by the help of coastal zone management authority along with the State and Central Government in near future. Not only that, it would be helpful to study the vegetation and introduced type for their co-existence to make the local ecosystem eco-sustainable and holistic towards the people centric way rather than business oriented type. The sand binders and local flora along with associated fauna will survive soon and disperse immediately due to proper management and conservation even by planning the area as confined one without occupying any rigidity. All will come together and will work soon in such a way that the habitat will revive soon to fulfill the activities of natural process without any illegal operations. The present study is therefore a study of vegetation and initial step of monitoring the same habitat to revive the habitat from eco-degradation and a mile stone for eco-restoration.

AREA UNDER STUDY

Study area fall under Balasore District of Odisha and Contai-subdivision of Purba Medinipur District, West Bengal, It lies in between Digha of West Bengal and Talsari of Odisha (Map 1). The site filled with Sand dunes, clayey plots, rice fields, eroded area, artificial ponds, plantation stand, markets, extreme coasts, markets, sea shore and canals passing through this site. The site filled with varied ecological environment. The microclimates of the habitats vary with the variation of high magnitude of various floral elements *i.e.* halophytes and halophytic associates to mesophytes including xerophytic vegetation. The hydrophytic elements also found in the said area though they are both the ecological types. Some are important ecotone species. The soil conditions also vary from site to site with low amount of macronutrients including Soil Organic Matter (SOM) as found in almost all coastal areas. The degree of altitudinal variation differs minutely though temperature and humidity fall which greatly vary from site to site. Therefore, the present study was taken which includes the study of different eco-status in all the study sites of coastal West



Map 1. Balasore District, Odisha

Soil and Climate

The soil in this area is alike the soil which is available in coastal part of West Bengal because the site lies nearer to west Bengal coast. The West Bengal coast comes of interaction of river and tides (Mandal *et al*, 2013). Therefore, soils of this area are alluvial, sandy and saline. Alluvial soil is found towards inland from the coast. This is very fertile from the coast in nature and therefore, different types of crops mainly rice, vegetable are grown there. Sandy soil is available on the sand dunes and is generally devoid of organic matter. Saline soil is found in this area and a number of salt pan is available to a far distance from Old Digha of Purba Medinipur up to Talsari via Udaypur of Balasore District. Climate of the area is very fine. Udaypur and Talsai are far different because at Talsari, river Subarnareha meets with Bay of Bengal. In the month of March to June, the temperature does not exceed 30^o centigrade and in winter i.e. during November to February it seldom falls below 20^o centigrade. So, eventually it ranges in between 11 to 28 degree centigrade. In summer moderate wind blows from the south west and normally continues during the monsoon. The monsoon is generally associated with low depressions which rarely intensify to a cyclone storm but at the initial stage and the recession stage of the monsoon. Heavy cyclonic storm generally originate in the Bay of Bengal within 200-500 kms far away from the shoreline during the pre or post monsoon period. This devastating storm is 4 times powerful than the Arabian Sea stormed. It acts on vegetation and people who are in fishing or in different activities near the shoreline or in deep sea. Along with the heavy rains storms and flood wash all the surface soil nearer to shoreline every year in a great extent. This means that, vegetation less area gradually diminishes surface soils

and cascade the onset of vegetation in each year due to over raining, cyclone and devastating flood.

VEGETATION AND FAUNA

The vegetation is common as *Jhau* (*Casuarinas equisetifolia*) in the plantation site where sand dunes are common. Naturally occurring vegetation patch made by dominant plant *Prosopis juliflora* along with *kea* (*Pandanus odoratissimus*) is available here. Other plants are *Acanthus ilicifolius*, *Aponogeton natans*, *Avicennia alba*, *A. officinalis*, *Ceripos decandra*, *Bruguiera gymnorhiza*, *Cyperus rotundus*, *Excoicaria agallocha*, *Halosarcia indica*, *Porteresia coarctata*, *Rumex dentatus*, *sessuvium portulacastrum*, *Fimbristylis barbata*, *Sonneratia apetala*, *Spinifex littoreus*, *Suaeda maritime*, *Glycosmis pentaphylla*, *zanthoxylum sp.*, *Cassia tora*, *Cassia sophera*, *Cassia siamea*, *C. fistula*, *Ipomoea fistulosa*, *Indigofera sp.*, *Catharanthus roseus*, *Opuntia sp.*, *Tectona grandis*, *Acacia auriculiformis*, *Eucalyptus hybrid*, *Swetenia mahagony*, *Anacardium occidentale*, *Odina wodier*, *Inga dulcis*, *Calophyllum inophyllum*, *Melaleuca leucanodendron* etc. Fauna available are Fauna: Different species of fauna area available which are common and available in Purba Medinipur. Birds are important as these are included with eco-tourism. Here, cultivated field is a common ground for some local birds because they need food grains. Pigeon and drongos are available in field where cultivated crops are common (Das and Das, 2016). But, Drongos and Green bee eaters collect insects in the same field where enormous insects are common. For roosting and nesting birds take a shelter for their own environment which is protected from any kind of enemy in the said habitat. Big trees, shrubberies, jungle, garden shrubs, river bank, stone caves, rock caves, monuments, barrage, rail station premises, social forestry sites, margin of lakes, temple and church, old buildings are the habitat for bird nesting and roosting. They come out during dawn and come back in dusk. Round the day they move here and there and collect their daily feed and carry valuable things to make their nests. The present study site revealed rock pigeon, house sparrow, common dove etc. Indian cuckoos, jungle babblers are common and are found in a group which collects insects from the environment. Crows i.e. *Corvus splendens* is available here as scavenger.

MATERIALS AND METHODS

Extensive field visits were carried out to different places of the study site which falls in Between eastern part of New Digha Digha by pointing some stations. The study sites having different zones, like sea shore, sea bank, sand dunes, highland, ponds, creeks, canals and low lying land

have been taken for vegetation association studies. The entire coastal area has low plantation of *Casuarina* along with *Melaleuca* sp. The orchard species also found there in the gardens and boundary areas of self occupiers in coastal Udaypur and Talsari of Balasore District in Odisha state. Association studies of plants have been taken for terrestrial ecosystem though for checklist preparation nearer species was also taken. So, the sites with low fluctuations and high eco-niche have been omitted to avoid the biasness of the data. The quadrats as well as transects were taken for monitoring vegetation in late summer, monsoon and winter also as per the latest ecological methods. For eco-restoration study, vegetation monitoring was done following the concept of Greipsson (2011). Parameter taken for stability study and concept of structure and function of elements in ecosystem along with dynamics of vegetation idea of Dash and Dash (2010), Das (2014) were taken. The management of the policymaker and similar managerial was taken from internet to get idea regarding the present day scenario of coastal area. Books, Journals and magazine including registers of different departments were also consulted for Literature work. Interviews and cross references were studied using Participatory Rural Appraisal (PRA) technique in field. Plant specimens from field were also collected and processed for presentation as herbarium specimens and for identification using botanical and ecological standard. Specimens were carefully studied, critically examined and cross checked with the specimens housed in the CAL herb, BSI, Shibpore, Howrah. For conformity of specimens, local floras were consulted (Prain, Vol-I-II, 1963; Haine, Vol-I-III, 1921, Hooker, 1892-1897). To consult some publications, Taxonomy and similar research papers from website have been downloaded and followed by Chakraborty *et al.*, (2012), Mandal *et al.*, (2013), Das (2013) and Das and Das (2014). Some books published by West Bengal Forest Directorate, Research Wing (2005, 2010) have also been consulted to analyze the report along with my collections that the plants are either medicinal or not. Methodology used for abundance study followed by Groom *et al.*, (2006) along with the thesis of Das (2007) and Das (2015). Relevant literature have been collected and consulted for the preparation of the manuscript. The voucher specimens were housed in departmental herbarium, Darjeeling Govt. College, Darjeeling, and Ecology Laboratory of Lalgarh Govt. College, Lalgarh, Paschim Medinipur West Bengal for future study.

RESULTS AND DISCUSSION

The homogeneity or heterogeneity of ecosystem has its specific characters which can govern the ecosystem and ultimately can lead to make a scenic environment.

That attracts tourists (Out comers or guests) as well as worker of any body as host. All components in any eco-tourism have their numerical strength. Both biotic and abiotic components interact and make a meaningful symbiotic environment if work scientifically. Living organism can change, modify and regulate their environment to some extent by their activities. In the course of millions of years, numerous biotic communities have been evolved. It is, therefore, important to study the diversity of these communities in space and time, so as to understand their role in ecosystem development and evolution, and in the maintenance of stability (Dash and Dash, 2010). Eco-tourism as well as eco-degradation is such a terms applicable in more sensitive way to depict the sound or healthy environment to regulate environment better and to regulate the economy better for better society development. The present study revealed some common aspects on eco-tourisms and management strategies through study of vegetation, flora, fauna and other components related to eco-tourism. In dry season, the number of species reduces in a great extent and in monsoon it increase so that, there is always a degree of fall which need to study in a later phase to know the actual status of vegetation in a lucid but more conspicuous form. Succession and repeated succession in fragile ecosystem is common but the process is hampered by different activities due to heavy load by tourists. Some plants grow naturally there in different sites without any problem (Table 1) for climax formation which is not fit for climatic climax.

Table 1. A general list of plant species along the coastal area of Balasore District, Odisha

Name of Plant species	Family
<i>Acacia nilotica</i> (L.) Willd. Ex Dellile	Mimosaceae
<i>Acanthus ilicifolius</i> L.	Acanthaceae
<i>Aegiceros corniculatai</i> (L.) blanco.	Myrsiniaceae
<i>Aleuropus lagopodides</i> (L.) Trin.	Poaceae
<i>Ammania baccifera</i> L.	Lythraceae
<i>Anisomeles indica</i> (L.) Kuntze	Lamiaceae
<i>Aponogeton natanas</i> L.	Aponogetonaceae
<i>Avicennia alaba</i> Blume	Avicenniaceae
<i>Avicennia marina</i> (Forssk) Vierh	Avicenniaceae
<i>Baugarvillea spectabilis</i> Willd.	Nyctaginaceae
<i>Bonnaya brachiata</i> Link & Otto.	Scrophulariaceae
<i>Borassus flabellifer</i> L.	Arecaceae
<i>Caesalpinia bonducella</i> (L.) Fleming	Caesaliniaceae
<i>Calophyllum inophyllum</i> L.	Clusiaceae
<i>Calotropis procera</i> (Aiton) W.T.Aiton	Asclepiadaceae
<i>Cannavalia rosea</i> (Sw.) DC.	Fabaceae
<i>Capparis sepiaria</i> L.	Cappridaceae
<i>Carissa carandas</i> L.	Apocynaceae
<i>Casuarina equisetifolia</i> L.	Casuarinaceae

Clerodendron indicum (L.) Kuntz.
Clerodendrum inerme (L.) Gaertn
Clerodendrum infortunatum L.
Heliotropium curassavicum L.
Sesuvium portulacastrum (L.) L.
Cocos nucifera L.
Coldenia procumbens L.
Commelina benghalensis L.
Criminum asiaticum L.
Crotalaria pallida Aiton
Cuscuta reflexa Roxb.
Cynodon dactylon (L.) Pers
Cyperus difformis L.
Datura metel L.
Dysoxylum excelsum Blume
Eclipta indaca L.
Enhydra fluctuans Lour.
Eriocaulon quinquangulare L.
Erythrina indica Lam.
Glinus oppositifolius (L.) Aug. DC.
Glycosmis pentaphylla (Retz.) DC.
Gnephaliium luteo-album L.
Grangea maderaspatana (L.) Poir.
Hydrolaea zeylanica (L.) Vahl.
Ichnocarpus frutescens (L.) W.T. Aiton
Ipomoea aquatic Forssk.
Ipomoea hederacea Jacq.
Ipomoea pes-caprae (L.) R. Br.
Jatropha gossypifolia L.
Lantana camara L.
Launea sarmentosa (Willd.)
 Schip. Bip.ex O. Kuntze
Mallotus repandus (Willd.) Muell.-Arg.
Mangifera indica L.
Martynia annua L.
Mecardonia procumbens (Mill.) Small
Melaleuca leucadendron (L.) L.
Ocimum tenuiflorum L.
Opuntia dilenii (Ker.-Gawl.) Haw.
Pandanus fasciculatus Lam.
Papaver somniferum L.
Pedaliium murex L.
Phoenix sylvestris (L.) Roxb.
Phylla nodiflora (L.) Greene
Physalis minima L.
Pithecellobium dulce (Roxb.) Benth.
Polygonum plebejum R. Br.
Pongamia pinnata (L.) Pierre
Prosopis juliflora (Sw.) DC.
Rothia indica (L.) Druce
Saccharum spontaneum L.
Scirpus articulatus L.
Scoparia dulcis L.
Solanum nigrum L.
Solanum sisymbriifolium L.
Solanum torvum Sw.
Sonneretia apetala Buch.

Verbenaceae
 Verbenaceae
 Verbenaceae
 Boraginaceae
 Aizoaceae
 Arecaceae
 Boraginaceae
 Commelinaceae
 Liliaceae
 Fabaceae
 Cuscutaceae
 Poaceae
 Cyperaceae
 Solanaceae
 Meliaceae
 Asteraceae
 Asteraceae
 Eriocaulaceae
 Fabaceae
 Molluginaceae
 Rutaceae
 Asteraceae
 Asteraceae
 Hydrophyllaceae
 Apocynaceae
 Convolvulaceae
 Convolvulaceae
 Convolvulaceae
 Euphorbiaceae
 Verbenaceae

 Asteraceae
 Euphorbiaceae
 Anacardiaceae
 Pedaliaceae
 Scrophulariaceae
 Myrtaceae
 Lamiaceae
 Opuntiaceae
 Pandanaceae
 Papaveraceae
 Pedaliaceae
 Arecaceae
 Verbenaceae
 Solanaceae
 Mimosaceae
 Polygonaceae
 Fabaceae
 Mimosaceae
 Fabaceae
 Poaceae
 Cyperaceae
 Scrophulariaceae
 Solanaceae
 Solanaceae
 Solanaceae
 Sonneratiaceae

Sphaeranthus indicus L.
Sphenoclea zeylanica Gaertn
Spinifex littoreous (N. L. Burman) Merrill
Stephania hernandifolia (Willd.) Walp.
Suaeda maritima (L.) Dumort
Swietenia mahagoni Jacq.
Tiliacora acuminata Colebr.
Torenia affinis De Wild.
Tribulus terrestris L.
Tylophora indica (Burm.f.) Merr.
Vandellia crustacea (L.) Benth.
Xanthium strumarium L.
Zizyphus oenoplea (L.) Mill.
Ziziphus jujube

Asteraceae
 Sphenocleaceae
 Poaceae
 Menispermaceae
 Amaranthaceae
 Meliaceae
 Menispermaceae
 Scrophulariaceae
 Zygophyllaceae
 Asclepiadaceae
 Scrophulariaceae
 Asteraceae
 Rhamnaceae
 Rhamnaceae

CONCLUSION

In the present study five dominant families were observed from the sea shore areas in Coastal Odisha. The families were Asteraceae, Fabaceae, Verbenaceae, Solanaceae and Scrophulariaceae found here as heterogeneous group. Other families with low number of species showed a less degree of distribution as they were homogenous and found in a habitat of specified kind. So, study of homogeneity to heterogeneity may be a new parameter to study the actual status of vegetation in the same site for study and survey in an eco-restoration program. This need based study requires study of nutrients in soil or in dunes, micro-flora, different fauna, birds, lower group of plants to study particular type of ecotone. The study also focuses on diversity and dominance of a group for studying eco-restoration. This also amplifies the documentation of record pattern of work in ecotourism and their fate for resource studies in near future.

Monitoring of vegetation along with spatial cascade in terms of stability in a succession stage is important to describe the need based work in the same field. This means that, incorporate some species like natural kind and fill the gap in between the spaces where nominal development is going on through pattern change. Not only may that, with high degree of loss of soil and disturbances in sand deposition lead to fluctuate the stand pattern so nutrient recycling study is required immediately. This may help to raise the scenario of development of climax vegetation. The present situation may be studied following the study of *Bestelmeyer et al.* in near future to establish a role model to restore the seashore and sand dune ecosystem more static rather than dynamic. Eco-stress of people is another important factor that can suppress the area and vegetation and can increase the loss of species and composition structure as well as loss of nutrients through gradual change of habitat. Example for this answer is that occupation in the

same site for different habitants. Case study revealed the scenario of the same more illustrative to establish the species loss or habitat loss for long term basis. Proportionate entities i.e. Economy versus business, support the fall or decline the shape and size of the habitat due to urgent need based trophic structure. Over pressure of introduced species of plants, animals as well as humans, enhance the activities day by day. Because, most of the people inhabiting in the said area are under Scheduled caste category though some people are found as fisherman from other caste category settled there to earn money. The number is moderately low. In case of reserved category they belong to poundra group. The record reference is also supported the result that the Poundra Kshatriyas are mainly concentrated in the district like Midnapore (Anonymous, 2005). Some are Namasudra and engaged in different activities along with the activities fishing and fish industry. A large number of people are coming from different parts of country to settle here and firmly attached with different activities to develop economy. As the economy is concerned with these activities in coastal area, so as by product the land and ecosystem will pose to be degraded. But remembering the eco-restoration term, we should take care to mitigate the problems which need solve in urgent basis. Otherwise, environment will change and will generate loss of diversity in different way which would cause devastating loss of trophic structure at different levels in near future. So, for eco-sustenance of life and ecosystem both we must follow the rules and regulations of Coastal management authority time to time. Keeping these views in mind, more and more research project should be lunched, to generate path to show the effects in a large scale in near future to draw a line in between present and future status of vegetation and wildlife along with human activities in an eco-friendly basis. This is our common motto that, "live together and live better" Therefore, we always be realistic rather than optimistic inn a eco-friendly habitat for better suit in a long term basis.

CONCLUDING REMARKS

So, to promote ecotourism and render eco-restoration following aspects are essential. These include-

1. Need to minimize the different impacts like physical, social, behavioral and psychological including political on eco-tourism.
2. Provide sophisticated inputs to the guests which obviously are the positive experiences that having little negative output and no side effects. Hosts also to be a receiver along with guests (tourists) during tourism activities.

3. Will have direct financial and technical benefits in connection with conservation strategy.
4. Entrepreneurship development through local people, local NGOs, local bodies (Govt. or Semi Govt.) is essential and generation of local economy for sustenance is mandatory.
5. Interpretations to visitors, scientifically to develop skill and attitude both for the hosts and guests are mandatory. Ultimate to generate sensitivity among hosts, and improvement of political, social, cultural, philosophical and ecological environment efforts may be made.
6. Designing and developing ideas to hold the environment and impacts through figures and diagrams and to upload data for next generation learner. Host of seminar and cultural seminar is essential.

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PHOTO PLATES (Photographs No. 1-15)



Fig. 1 Author in between vehicle and assistance

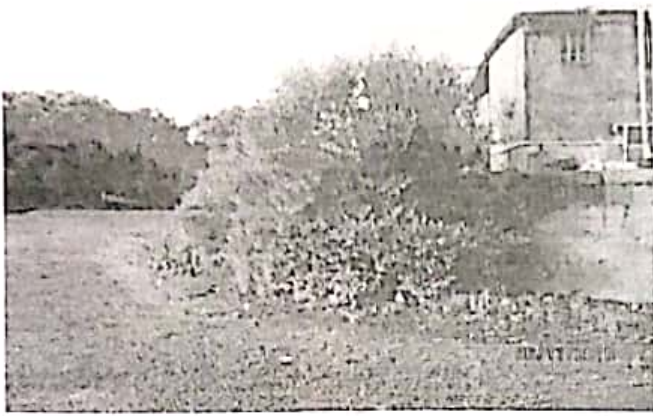


Fig. 2 *Avicennia officinalis* vegetation at Coast



Fig. 3 Mud skipper in tidal habitat



Fig. 4 *Opuntia* sp. and *Tephrosia* sp. along the coastal line



Fig. 5 First layer by *Clerodendrum viscosum* and second by *Catharanthus roseus* vegetation at Odisha Coast,

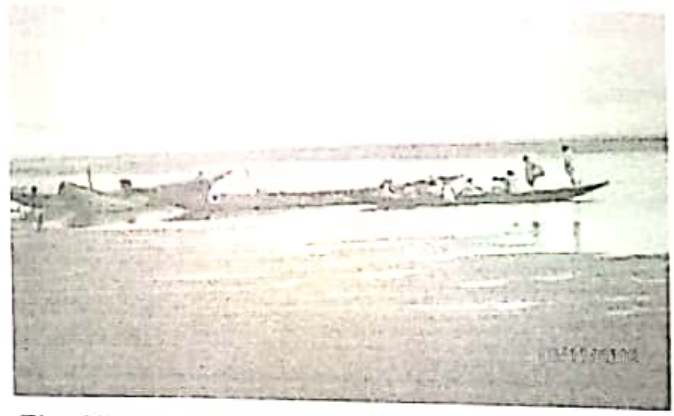


Fig. 6 Ferry an unique transport at Talsari of Balasore.



Fig. 7 People are much reluctant to netting and fishing daily round the year



Fig. 8. Fishing



Fig. 9 Scavenger bird Crow (*Corvus splendens*)



Fig. 10 Selling green coconut a source of economy



Fig. 11 Scenic beach at Coastal odisha with *jhau*



Fig. 12 Crabs before going to kitchen as sea food



Fig. 13 Drinking of wine at sea beach-social degradation



Fig. 14 Tourist eating cooked crabs and beer

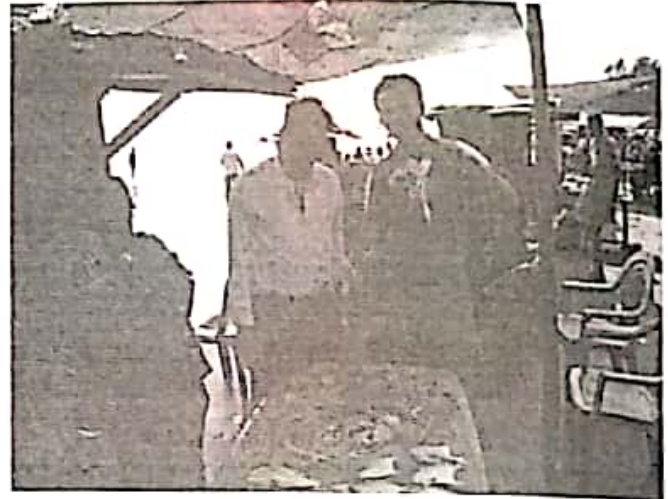


Fig 15 Raw shell fish to be cooked



Fig 16 Hilsa-A delicious fish

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A STUDY OF ONLINE ADVERTISING WITH SPECIAL REFERENCE TO ADVERTISING IN SEARCH ENGINES AND GENERAL PORTALS

Payal Sen Choudhury

Contractual Whole Time Teacher, New Alipore College, Kolkata, India
Ph.D. Scholar, Rabindra Bharati University, Kolkata, India
Mobile No. 9830151745; Email: payalsen@gmail.com

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ABSTRACT

Advertising have always been important for the society. It not only helps in increase of sales and overall development of the organisation but also helps in the development of the economy. From the invention of first printing press, advertising have used all forms of media to deliver its message to its consumer. With the changing technology the medium of advertising have also changed. Today in the 21st century new media have become the most opted technology for advertisers. Interactive advertising have earlier been practised in other media too. With new media the scale, scope and immediacy have increased. Online media have changed the level of interactivity and gave consumer a larger option to choose from. It has broadened the area for both the advertiser (where he can choose his required form of advertisement from a large number of options) as well as consumers (where he chooses whether to go through the advertisement and in how much details). The paper goes through the new trend of advertising in the form of online advertising and analyses the reason for its growing popularity among the advertisers as well as consumers. It also highlights the different options of advertisements available to advertisers to choose from. Along with analysing the ad presentation and opportunities provided by different general portals and search engines to advertisers to advertise their product, the paper also takes a look into the recent trend of online advertising in search engines and web portals

Keywords : Advertising, consumer, portal, media, effect, banner, sponsorship

1. INTRODUCTION

Advertising as a form of communication is intended to persuade an audience to purchase or take some action upon product, ideas or services. It is always accompanied with the name of the product or services and how the product or services could benefit the consumer, to persuade a target market to purchase or consume a particular band of product. It uses different form of media to reach maximum number of audiences. However, the form of media has changed with change in time and technological development. From the late 20th. century new media have started to evolve as an advertising medium. With the dawn of the new century, online advertising has gained fast momentum and today became a popular medium of advertising. Today advertisers' prefer new media as a form of advertising medium more than other medium because it can reach a large number of audience much

faster and effectively than other media. New media though made a late start in comparison to other media, yet today it has poised itself as a competitor to other forms of advertising medium in attracting advertiser. Internet is the fastest emerging powerful medium of advertising with millions of users and an average estimated growth of 124% annually (Source-Internet Marketing Research Bureau). With the number of Internet users increasing at such rapid pace, the new medium is viewed as the advertiser's dream.

Advertisers advertising in online media have various options of platforms to choose from in which they can advertise. This option ranges from search engine, social networking sites, and personal mail to marketing portals themselves. Various kind of advertising option is also available in online advertising to attract the probable customer. Advertisers thus have the freedom to choose from

banner ad to pop-up and animation ads. This paper will discuss in brief a few popular types of ad option available to advertisers out of the numerous. These are:

- 1.1 Banner Ads :** These are ads that usually appear as horizontal bars across the top of a web page, along with colour, graphic and often animation, together with the ability to click through to the advertiser's own website. Banner ads account for a huge part of online ad impressions.
- 1.2 Sky-scraper :** Similar to banner ads, these ad spaces run vertically down the left or right hand side of the page, allowing the advert to stay in view as the user scrolls down the page. As they are larger spaces, sky-scraper advertisements are more expensive than banner advertisements.
- 1.3 Search Engine Optimisation :** Also known as SEO, is an online advertising service provided by many web media companies. They look at the target audience, competitors and the keywords for the business and optimise website content so that it has a much better chance of appearing on the first page of the search results. A fee to the consultants is paid for this service.
- 1.4 Sponsorships :** Website sponsorship come in two formats— regular sponsorship where the advertiser has a space to place the logo and company message, and content sponsorship where the advertiser has limited control and submits their own content to the site as well as having an advertisement on the page.
- 1.5 Interstitial Adverts :** These adverts, sometimes referred to as Bridge Adverts, pop up as one moves between pages on a site. He is not left with the choice as to whether to view them or not, although it can be closed down.
- 1.6 Spam :** One can generally divide spam into three categories where spam posts are messages posted to an email discussion group, chat rooms or bulletin boards that are "off topic" or distinctly promotional. Junk email is considered broadcast email messages sent to multiple recipients who did not request it and not in the right target audience and non-permission marketing which is considered an email message which is or appears to be sent to multiple recipients who did not request it, even though they may be in the right target market (Brown, 2011).
- 1.7 Unicast Ads :** These ads pop-up and display something akin to a miniature television commercial. The consumer can then click on the ad to learn more about the product or make a purchase. So far, Unicast ads have proven very effective due to their engrossing story line and attractiveness (Rihan, 2011).

1.8 Pop-Up Ads : Pop-up ads are the ads which pop-up in another window when a person is visiting a page. The search of finding another effective alternative to banner ads ended with pop up and pop under ads. They have proven to be more successful than banner ads. However, the effectiveness declined and as an alternative pop under was born, where the window of an advertisement opens under the web page opened by a customer. These advertisements become visible as soon as the main page is closed. This alternative is used to avoid the irritation caused by pop up advertisements.

1.9 Text Links : These are links that a user can click on to visit another site. In such links the owners of two different sites often agree to "swap links," meaning that both install a link to the other's site. While the effectiveness may not be as great as paid advertising, it is a free way to gain more exposure.

1.10 Floating Ads : Floating Ads are the ads found when one visits a website, these ads will appear on the screen like a pop-up and then drift or float for anywhere from 5 to 30 seconds. Floating ads are often successful largely because they obstruct the user's view and force him to pay attention. While it may be annoying for the consumer, the results simply are effective.

1.11 Rich Media Banners : Rich media banners on the web use multi-media technology (such as audio, video, and graphics) to present advertisements. The primary aim of rich media banners is to draw viewers' attention using dynamic video and graphics, effective images and sounds. Though rich media banners may cost more to create than traditional banner advertising yet the increase in performance are significant and appear to be worth the incremental costs.

1.12 Email-based Advertisements : A powerful marketing tool available for communicating and developing relationships, is also used to conduct marketing and advertising at the same time. With the increase of Internet users, email has become an effective mean for online advertising.

1.13 Social Media Advertising : The social media industry is blooming, and when used in a planned manner can prove to be extremely profitable as an advertising medium. Social media advertising has come a long way in a relatively short period of time from its start with Facebook 2005. Today Social Media advertising is a natural choice of advertiser who prefers online advertising medium especially after the fall of banner advertising popularity.

2. ADVANTAGES

New media as an advertising medium have gained popularity at a much faster pace than that of other form of media. This is mainly because with the changing time, technology has changed and online media provides consumers as well as marketers updated opportunity as today's generation demands. Thus to capture the young market and the busy scheduled urban employees, the major chunk of consumers online advertising is the most preferred option. The reason behind fast growing popularity of new media as an advertising medium is for the various benefits and advantages it provides to marketers and consumers, which have been discussed briefly below:

- 2.1 Wider Coverage :** The online advertising gives advertisements a wider coverage and this globally wider coverage helps in making advertisements reach more audiences, which may ultimately help in getting better results. Marketers can easily extend their consumer reach to global market without having to increase much investment.
- 2.2 Affordable :** Online advertising is much more affordable compared with the traditional advertising costs. With a much lesser cost advertiser can advertise on the net for a wider range of audience. Advertisers are provided with various types of advertising option to choose from. The advertiser can make his own choice according to his budget.
- 2.3 Informative :** In online advertising, the advertiser is able to convey more details about the product/service in a relatively lower cost through leading viewers to pages giving detailed information through click option. Here users get more information about the product mentioned in the advertisement.
- 2.4 Easy Audience Engagement :** Online advertising makes it easy for the audience to engage with the ads or products through various attractive ad options like animated ads, online game ads etc. It helps advertiser to get more feedback from the audience and thereby improve the quality of ads going forward.
- 2.5 Better Branding :** Advertising helps in improving the branding of company, product or service and online advertising stands a notch high in improving the branding of the company, service or product.
- 2.6 Global Exposure :** The Internet reaches a worldwide audience and hence gaining global brand recognition becomes easier, gaining brand recognition from a global market gives the company the advantage in expanding its borders.
- 2.7 Better Targeting :** Defined audience targeting is successfully possible through online advertising. A largest number of customers in a defined area, age or sex

can be best reached through targeting method in online advertising thus helping to reach the maximum audience without wasting money.

- 2.8 Proof of Performance :** Advertisers have the facility to test and optimize the effectiveness of their online advertising campaigns in real time including impressions, clicks, and conversions to ensure the right message is reaching the right consumers.

The continued growth of online ad revenues clearly illustrates marketers' increased comfort with the extraordinary vitality and accountability of this medium, said IAB President and CEO Randall Rothenberg. "It reaches consumers with an unprecedented level of efficiency and measurability that provides marketers with actionable data. And the ever-changing landscape of new platforms and technologies that enrich interactive guarantees that this growth trend will continue." (IAB, June 6, 2007 p.2)

3. GENERAL PORTALS AND SEARCH ENGINES AS ADVERTISING PLATFORM The advertising network market is a large and growing market in all types of media. Among all the media the Internet advertising revenues is expected to grow globally. According to PWC (Price Waterhouse Coopers), the growth in advertising revenue in online media is expected to grow from \$135.42 billion in 2014 to \$239.87 billion in 2019. The revenue from online media as an advertising medium comes in different forms as discussed above. These ads are placed in different portals according to their popularity and advertiser friendly services. For the benefit of study these portals have been divided into various types and how they work as an advertising medium have been discussed below.

General portals are the portals that present news, views, articles and discussions on current affairs, entertainment, education and social affairs. These portals are a major platform of online advertisements as they are accessed by a large population of net users.

Search engines on the other hand are the sites which help their visitors to access the proper sites according to the keywords put by them and the web spiders from the search engines. Search engines like Google and Mozilla Firefox have changed the meaning of online advertising. The following are the popular websites and search engines that are largely accessed by net users and are favourites among advertisers.

- 3.1 REDIFF.COM :** Rediff.com is a leading online network in India founded in 1996 with its headquarter in Mumbai provides news, information, entertainment and shopping web portals. Its target audience are Indians worldwide. It is the largest e-commerce platform in India creating a desirable advertising and e-commerce platform.

Rediff makes all efforts to satisfy the online requirements of their users by not only providing them with relevant content, satisfying user experience ability to shop online through their ability to attract and retain users to their but also helps their advertisers through building their sites, designing and planning banners and sponsorships for them. Rediff is one of the leading e-commerce platform created to providing opportunities for advertisers to not only display their goods but sell their goods and services online at Rediff Marketplace.

Apart from providing opportunities to several merchants in India to sell their goods and services to customers, rediff is now providing advanced software that allows merchants to automatically sign-up to create their own store and make transaction on the web. On the other hand necessary facilities have been made to allow visitors to easily search and find the right goods and services in the Rediff Marketplace. (www.rediff.com).

3.2 YAHOO.COM : Yahoo is an American multinational technology company with its headquarter in Sunnyvale, California. It is popular for its Web portal, search engine Yahoo! Search, and other services, including Yahoo! Directory, Yahoo! Mail, Yahoo! News, Yahoo! Finance, Yahoo! Groups, advertising, and its social media website. Yahoo! is the highest-read news and media website, with over 7 billion readers per month, being the fourth most visited website globally, as of June 2015 (Source: Yahoo.com analytics). Yahoo claims to attract "more than half a billion consumers every month in more than 30 languages."

In 2004, Yahoo developed its own search technologies. 'Yahoo Search Marketing' another service provided by yahoo provides Sponsored Search, Local Advertising that lets different businesses advertise their products and services on the Yahoo network. Yahoo Publisher Network provides advertising tool that allows online publishers to monetize their websites through the use of site-relevant advertisements. Yahoo launched Panama, its new Internet advertisement sales system on February 5, 2007 to allow its advertisers to bid for relevant search results to users, a better overall experience, and to increase monetization. (Clay & Esparza, 2012).

3.3 MOZILLA FIREFOX : The Mozilla Firefox was started by Dave Hyatt and Blake Ross on an experimental basis. Mozilla Firefox 1.0 was first released on November 9, 2004. The latest version Firefox 45.0.2, was released on April 11, 2016.

Directory Tiles and Suggested Tiles are the software

created for a more powerful and personalized Web experience for the users. This technology is an important step to improve the state of digital advertising for the Web, and to deliver greater user experiences. Much of today's digital advertising utilizes data harvested through a user's browsing habits to target ads. Suggested Tiles and Directory Tiles are the system through which browsing to target specific audience to do relevant advertising and content recommendations is done while still maintaining users' privacy and giving them control over their data. Suggested Tiles will also help advertisers and content owners to connect with millions of Firefox users, at a time when the user is willing to hear from them (www.mozilla.org).

3.4 SIFY.COM : Sify which was formerly known as Satyam Infoway Ltd. is an information and communications technology company of India, was a subsidiary of Satyam Computers before being sold to Infinity Capital Ventures. Sify played an important role during the early spread of Internet and e-commerce in India. Sify.com aims at getting the viewer glued to the site with interesting and entertaining content. With a large number of options such as news, finance, sports, movies, health, games and more in nine languages along with English Sify.com is the preferred internet destination for millions around the world.

It has introduced innovative and customized advertising opportunities to make cost effective advertising solutions available to its advertisers that is not only innovative in nature like engaging target audience with video advertising facilities. It provides Video solutions to convert television commercial suitable for online viewing and repeat watch of commercials through innovative control panels. These ads are also sharable on social network sites increasing its viewership (www.sify.org)

3.5 MSN.COM : A Microsoft owned web portal launched in 1995, based in USA provides Internet services and apps for Windows and mobile devices. Microsoft has used the 'MSN' brand name for presenting a large number of services like Hotmail, Messenger (now replaced by Skype), and its search engine, known as now Bing.

MSN offers international versions of its portal for dozens of countries around the world having an audience of more than 425 million people across 50 countries. MSN has long been an integral part of peoples' online experience. For advertisers looking to make an impression throughout a person's day, Microsoft's presence enables brands to share the consumer's journey. With premium content and productivity tool s

delivered through the website, MSN provides for brands to meaningfully connect with audiences (www.mexicosolidarity.org)

3.6 GOOGLE.COM : Google was founded by Larry Page and Sergey Brin while in Ph.D. at Stanford University with the mission of organising the world's information and making it universally accessible and useful, now headquartered in California. It was initially incorporated as a privately held company on September 4, 1998 but soon followed by public offering on August 19, 2004. Rapid growth since incorporation has triggered a chain of products and services in offering from Google like Google Search, email facility Gmail, a cloud storage service Google Drive and a social networking service Google+, YouTube and Blogger.

It processes over one billion search requests each day making it a paradise for advertisers. Through Google Analytics, Google allows website owners to track where and how people use their website, like by examining click rates for all the links on a page. Google advertisements can also be placed on third-party websites. AdWords introduced by Google allows advertisers to display their advertisements in the Google content network, through either a cost-per-click or cost-per-view scheme. The sister service, Google AdSense, allows website owners to display these advertisements on their website and earn money every time ads are clicked (www.google.co.in).

4. LITERATURE REVIEW In the book, "Web Advertising" by Ana Janoschka the author has dealt with online advertising (Chapter-3) where she has laid stress to the fact how online advertising has grown important in the international arena. In this chapter, the author has focused on online advertising in general. Web ads have been discussed and classified according to their historical and technical appearance and also to their communicative functions. Examples have been used to elucidate how web ads are structured, how they function and address their audience. According to the author web advertising size and content varies according to its necessity. The content in search engine advertising are lesser interactive and informative in nature than when it links us to link. The size of the ads also varies according to the advertiser's choice and budget. Web advertiser while placing ad in a website should keep in mind the need to fulfill a minimum of three important functions i.e., attracting the users' attention, to motivate users to click and meet users' expectations. Web ads should appeal to users. It should compete with other elements and con-

tents like articles, headlines, and illustrations etc. that are also placed on the web site. Thus, distracting users from the actual content of the web site. Web ads should also aim to motivate users to click. This motivation might incorporate a 'reason why' or a users' benefit for activation and should meet users' expectations. They transfer a message which contains a kind of announcement or prediction about what users may expect on the target site, the linked advertising message. With this expectation, persuaded users arrive at the connected web page. There are different ways which attract attention and call to action. Language and graphics are essential to the success of web ads. For this, trigger words, motivational strategies, or activation instructions are employed. Some web ads place more emphasis on graphics, others more on language, and many operate with a combination of both.

In the paper "A Study on Impact of Online Advertising on Consumer Behaviour (with special reference to e-mails)" by Priyanka Srivastava stressed that an internet broadcast model is what many major advertisers have been waiting for. According to the researcher advertisers want to make Internet advertising more like television advertising or some times better than TV advertising with all visual impact of traditional broadcast along with the additional value of interactivity, because interactive advertising allows customers to become more involved which initiates most of the action. Experiences during this interaction will drive brand attitudes. According to the researcher feedback is one of the strengths of Internet sites, and effective sites captures information from visitors in a systematic way that can be used in strategic planning. For this reason copy testing methods are beginning to be developed to evaluate a site's ability to motivate click-through behaviour.

In the paper "Comparative Effectiveness of Radio, Print and Web Advertising", Prithvi B.J and Mihir Dash have shed light on the potential of the internet, print, and radio as advertising media, particularly in targeting particular consumer segments. It analyses the growing importance of internet advertising in consumer purchase behaviour, particularly in delivering product information. According to the researcher though TV advertising is usually projected as the most effective form of advertising, but this is now met with much scepticism. The study compares the effectiveness of radio, print and internet advertising over and above TV advertising. In this paper the authors have stressed that with the advent of new technology as an adver-

tising medium, two or more media can be combined and this prospect offers great new avenues to be exploited.

5. **CONCLUSION** The internet advertising market is growing much faster and unexpectedly than any other advertising from its birth. This is more due to the ever increasing technological development of the medium. Online business technology is at its infancy and yet technologically much advanced than print and electronic media. The technology for serving advertising online have gone more and more towards automated processes that analyses the page content and the user's preferences which has added to its development and increasing acceptability. The popularity of online advertising is increasing among the general public of all age group. This popularity is more due to the easy accessibility of internet through handy devices like laptop, tab and smart phone, lower tariff rate of internet and 24x7 availability of data. This trend is more relevant among the youth. To capture such a broad market and get fruitful result on the brand objective set the marketers should set their marketing goals beforehand. These can be in the form of setting target audience, researching online trends. These statistics can be used to understand the trend and achieve the target. Online advertising strategy should always be done keeping the target audience in mind.

The major advantage enjoyed by new media advertising is its option to elaborate and be descriptive and this can be viewed by customers at any time of the day and unlike print media advertisements have longer shelf life. Online advertisers should work on this area more. Detailed presentation of the product should be summarised giving extra attention to convincing the consumers about the advantage of the use of the product.

With the advancement of technology taking place almost every day, there are various quantitative and qualitative measurement techniques available to measure feedback and audience response. Good digital campaigns allow transparent and quick reaction possibilities, however it is necessary to have an able and apt team of advertiser who can take fast decision and positively react to the feedback received, which is possible as implementations is possible within a few hours.

Experimentation in ad which is necessary in all forms of media is comparatively easier to implement in online media. And so advertiser should try to bring in innovative concepts through attractive new designs and

innovative sales concept. While launching a website or placing an ad in online site the advertisers should be conscious enough to take care that the advertising does not take much downloading time. When a viewer has to wait too long to view an advertisement, he tends to lose interest in it or build a negative impression even before viewing it. An ad that roles like a radio or plays like a television just at the click of a mouse is sure to arouse interest in the viewer's mind.

Internet penetration ever increasing and thus future of online advertising is promising. Before planning an online advertising strategy the advertiser has to keep a few elements in mind to guarantee its success, such as- proper use of the media that do not overtly sell and encouragement of increased investments by various companies. The situation suggests that this medium has a long way to go only if the industry players ensure that the existing bottlenecks in the market are removed.

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EFFECT OF THREE AM FUNGAL INOCULA ON WIDELY DISTRIBUTED MEDICINALLY IMPORTANT PLANT PERIWINKLE IN RED LATERITIC SOIL OF SOUTHWEST BENGAL, INDIA

Pampi Ghosh and Nagendra Kumar Verma

Department of Botany, Seva Bharati Mahavidyalaya, Kaptari, Paschim Medinipur, W.B.
Ex-Professor, Deptt. of Botany & Forestry, Vidyasagar University, Midnapore-721102

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ABSTRACT

Medicinal plants have great importance for recent studies in health consciousness due to widely acceptance and eco-friendly use over the globe. Periwinkle [*Catharanthus roseus* (L.) G. Don.] is a common garden and road-side plant of southwest Bengal. It has tremendous medicinal importance. Leaves contain vinblastine and vincristine which have potentiality for the treatment of cancer. Studies revealed that there is a symbiotic relationship between plant rootlets and arbuscular mycorrhizal fungi (AMF). AM fungi helps in various ways to promote growth and yield of medicinal plants better in natural habitats. So, to promote growth in garden or man-made environment, application of VA-fungi as bio-fertilizer is beneficial. In this study, three AM fungal inocula were applied on periwinkle. Result revealed that AM inoculated periwinkle plants showed better result in respect of un-inoculated (controlled) one.

Keywords : Medicinal Plants Periwinkle, AM-fungi and Yield.

I. INTRODUCTION

Medicinal plants are important for the production of ayurvedic and homoeopathic as well as unani medicine. The plant parts are used in the treatment of various ailments and the constituents are protein, alkaloid, steroid, saponin, phenol, tannin etc. which are biologically active and are capable to which may regulate or stimulate physiology of human system (Altschul and Von, 1973; Ross, 1999; Melchior *et al.*, 2000; Merzouki *et al.*, 2000). *Catharanthus roseus* (L.) G. Don. of Apocynaceae is a common garden as well as degraded land plant also available in road-side of Southwest Bengal. This plant produces several important alkaloids including vinblastine and vincristine (Jallel and Panneerselvam, 2007). Plant is erect under-shrub and produces flowers and fruits round the year. Entire plant has medicinal value and used to treat diabetes, hypertension, cancer and high blood pressure. The acid lateritic soil of southwest Bengal has a low level

of phosphorous, high level of aluminium and iron which decreases the mobility of nutrients. Low p^H is responsible for inorganic phosphorus and lowering its solubility (Torch and Thompson, 1993). The occurrence of vesicular arbuscular fungi (VAM) in the roots of several medicinal plants was noticed by Karthikeyan *et al.*, 2009; Koul, 2012; Pawaar and Kakde, 2013; Ghosh, 2014; Das, 2015; Ghosh and Verma, 2015; Ghosh and Verma, 2016). These fungi help the host plants in various ways. It increases surface area of root and thus helps in absorbing not only diffusion limited nutrients like phosphate, zinc, copper etc. but also other important mineral nutrients from soil (Smith and Read, 1997), tolerance to drought and salinity (Auge *et al.*, 1994; Al Karaki *et al.*, 2004) by helping to obtain water which is critical to plant survival and growth under dry condition (Miyasaka *et al.*, 2003), plant protection against pathogen (Smith and Read, 2008, Jaiti *et al.*, 2007). Almost all land plants form symbiotic associations with mycorrhizal

fungi. These below-ground fungi play a key role in terrestrial ecosystems as they regulate nutrient and carbon cycles, and influence soil structure and ecosystem multifunctionality (Mareel *et al.*, 2015). Associated AM fungi with the medicinal plants not only enhances the growth of those plants but also improves the active principle contents of the plants or plant parts (Karthikeya *et al.*, 2008, 2009; Rasouli-Sadaghiani, *et al.*, 2010). So, it is now a day's need to perform extensive research to improve the quality and quantity of drugs produced from native medicinal plants in short time without using chemical fertilizer. Large scale applications of VAM fungi on selected plants show better yield as bio-fertilizer that increases growth parameter as well as yield (biomass) of plants. Seema and Garampalli (2015) showed the root, shoot length and whole weight of fresh plant increased in mycorrhizae inoculated *Piper longum* plant against non-inoculated plant. Three AM fungi viz. *Glomus fasciculatum*, *Acaulospora foveata* and *Gigaspora margarita* were used as inocula in the study. Among these three, *Gigaspora margarita* showed better result in biomass yield. Kasliwal and Srinivasamurthy (2016) in their current study established influence of arbuscular mycorrhiza (*Glomus mosseae*) inoculation on *Hibiscus rosa sinensis* and better result on application of VAM fungi. AM-fungal spore isolates from locally available VAM fungal spores of Southwest Bengal would be a boon to restore the ecosystem pristine. Remembering this, the present study was conducted to know the effect of different AM fungal inocula on periwinkle plant in net house condition.

II. STUDY SITE

The study was conducted in net house of Botany & Forestry Department, Vidyasagar University, West Bengal, India. It lies between 22° 19' latitude and 87° 19' longitude.

III. MATERIALS AND METHODS

Source of Plant : Seeds of Periwinkle plant was collected regularly from Gopegarh area, Paschim Medinipur for raising seedlings. The site was near the downhill side on Medinipur-Dherua metallic road under Southwest Bengal. Geographically it is located in western part of the town nearly 4 kms away from the centre of the town and nearer the bank of river Kansai. It is situated nearly 3.5 kms away from Vidyasagar University (Das and Ghosh, 2006).

The starter culture: Inocula of *Glomus mosseae*, *Acaulospora laevis* and *Gigaspora margarita* were obtained from Centre for Biological Resources and Community Development (CNBRCD), Anand Nagar, Bangalore through email communication to Prof. D. J. Bagyaraj's

laboratory.

Mass culture: For large volume of inocula production, soil was collected from the field and mixed with sand in 1:1 proportion. The sand soil mixture was sterilized by autoclaving at 15lb pressure for 1 hour followed by three consecutive days. Earthen pots with 30 cm diameter and 15cm depth were surface sterilized with raw formalin solution and sun dried for three days. After that each pot was filled with 2 kg sterilized sand-soil mixture. Seeds of Sudan grass (*Sorghum* sp.) were surface sterilized with 0.5% NaOCl solution for 15 minutes. Starter culture of 20 gm each was spread on sand soil mixture and sterilized sorghum seeds were placed just over the substratum. It was covered by a thin film of sterilized sand soil mixture. The pots were watered with sterile distilled water as and when required. The pot culture was maintained up to 90 days and intermediate samplings were done to study the root infection. Similarly spore density was recorded from the culture soil to know the spore population. After 90 days the shoot portion was discarded and entire root system was chopped off and mixed thoroughly with sand soil mixture followed by air drying. The soil inoculums containing spores, mycelia, and infected root pieces were preserved in airtight polythene bags for future use at room temperature. The mass culture of the specimens contained ± 5.4 spores in 1 gm soil. Soil and sand mixture (1:1) was sterilized by autoclaving at 15lb pressure for 1 hour followed by three consecutive days. The prepared and sterilized sand soil mixture was used to mass production of VAM-fungal inocula as a whole.

Soil preparation for Experiments with inocula: Soil was collected from the premise of Vidyasagar University garden at the depth of 20 cm. Soil was sterilized by formalin (38% formaldehyde) diluted with water (1:4) applied at the rate of 1 liter per 50 Kg. soil. The soil was sealed airtight with plastic bags for 15 days and then opened and spread to aerate for 20 days. Soil was examined for formalin free condition through direct testing by smell. Surface sterilization of selected seeds of experimental plant *Catharanthus roseus* was done using 0.5% NaOCl solution for 15 minutes. All the plantlets were raised in square plastic tray using sterilized sand as medium and after a certain height similar seedlings were transferred in proper sterile polythene bags filled with 2 kg prepared sterile soil. Polypots were filled with 2 kg sterilized soil. A small hole of 5 cm in depth and 2 cm in diameter was dug out. Twenty five gm of selected three VAM fungal inoculums (*Glomus mosseae*, *Gigaspora margarita* and *Acaulospora laevis*), consisting of root fragments, mycelia and about 130 spores were placed into the hole of respective treatments. Then 2-3 previously raised aseptic plantlets were placed in the hole of respective pots so

that inoculums and roots of plantlet could come close to each other. The treatments were: (i) control (sterilized soil without inoculums) - 24 (6 x 4) replicates (ii) sterilized soil + *Glomus mosseae* - 24 (6 x 4) replicates (iii) sterilized soil + *Gigaspora margarita* - 24 (6 x 4) replicates and (iv) sterilized soil + *Acaulospora laevis* - 24 (6 x 4) replicates for each experimental plant. The pots were placed in trays and were kept on raised iron tables specially made for it. Pots were watered on every alternate day initially but later watering was done on requirement basis. After two weeks thinning was done to maintain single seedlings per pot. The experiment was continued for six months in net house of Vidyasagar University. The experiment was laid out in eight (4 x 2) randomized blocks with 24 replicates of each treatment. Morphometric study and biomass study of VAM inoculated and control periwinkle plants were done at regular intervals.

IV RESULTS AND DISCUSSION

The number of leaves in *Catharanthus roseus* plant increased considerably in all four harvesting periods and this was significant over their control counterpart in all cases (Table 1). Highest percentage of leaf number increase over control was recorded in *Acaulospora laevis* inoculated plant (150 %) at 180 days harvesting period (Fig. 1) and highly significant at $p < 0.001$. There was a continuous increase in leaf area ($\text{cm}^2/\text{leaf}^{-1}$) with high significant value ($P < 0.05$, $P < 0.01$ and $p < 0.001$) than that of their respective un-inoculated counterpart at different harvesting periods. The highest percentage of increment (557.75 %) over control in the leaf area was recorded in *Gigaspora margarita* at 180 days harvest and highly significant (Table 2, Fig 2). The percentage increase of leaf area over control plant was increased in 120 days, 150 days and 180 days harvest gradually and was highly significant at $p < 0.01$. In case of *Acaulospora laevis*, same type of result was observed as in *Gigaspora margarita*. But in case of *Glomus mosseae*, percentage increase of leaf area over control showed no parity with day after transplantation (DAT) though highly significant increase of leaf area over control at different harvesting period was observed (Table 2).

Similarly, the dry weight of shoot in three different VAM inoculated *C. roseus* plant increased considerably in all four harvesting periods and this was significant over their control counterpart in all cases except two (Table 3). Highest percentage of increment in dry weight of shoot (1195%) over control was recorded in *Acaulospora laevis* inoculated plant at 150 days harvest period (Fig. 3) followed by 180 days harvest period (1175%) and both are highly significant at $p < 0.01$ level. Lowest percentage of shoot dry weight increase over control counterpart was

observed in case of *Glomus mosseae* in all harvesting periods though highly significant.

Table 1. Effect of VAM inocula on leaf number of *Catharanthus roseus* (L.) G. Don.

DAT	Mean number of leaves				Percentage of increase over control		
	Con	+M (Gom)	+M (Gim)	+M (Acl)	Gom	Gim	Acl
90 days	4.0	7.0**	6.8**	6.8**	75	70	70
120 days	4.6	7.5**	8.0***	7.0**	63.04	73.91	72.17
150 days	5.11	8.77***	9.5***	8.0**	64.54	78.23	56.96
180 days	4.0	8.0***	8.0***	10.0***	150	100	150

Note: Con.=Control i.e. without any inoculums, +M=with mycorrhizal inoculation, -M= without any inoculum i.e. for control plant, Gom-*Glomus mosseae*, Gim-*Gigaspora margarita*, Acl-*Acaulospora laevis*., Values are mean of three samples. Statistical significance as calculated between the VAM (+M) and non-VAM (-M) treatment. * = $p < 0.05$, ** = $p < 0.01$, *** = $p < 0.001$ and NS=Not significant.

Table 2. Effect of VAM inocula on leaf area of *Catharanthus roseus* (L.) G. Don.

DAT	Mean leaf area in sq. cm.				Percentage increase over control		
	-M (Con)	+M (Gom)	+M (Gim)	+M (Acl)	Gom	Gim	Acl
90 days	1.20	3.20***	5.1**	3.5*	166	325	191
120 days	1.36	3.20***	6.79**	4.11**	135.2	399	202.2
150 days	1.11	2.80***	6.70**	5.10**	152.25	503.6	359.45
180 days	0.973	2.33**	6.4**	5.13**	139.46	557.75	427.23

Note: Con.=Control i.e. without any inoculums, +M=with mycorrhizal inoculation, -M= without any inoculum i.e. for control plant, Gom-*Glomus mosseae*, Gim-*Gigaspora margarita*, Acl-*Acaulospora laevis*., Values are mean of three samples. Statistical significance as calculated between the VAM (+M)

Table 3. Above Ground Biomass of *C. roseus* at different harvesting periods

DAT	Dry weight of whole plant shoot in gram (g plant^{-1})				Percentage increase of dry wt. over control		
	-M (Con)	+M (Gom)	+M (Gim)	+M (Acl)	Gom	Gim	Acl
90 days	0.020	0.091**	0.104NS	0.126 NS	355	420	88.33
120 days	0.020	0.102**	0.188**	0.223**	410	840	1015
150 days	0.021	0.123**	0.201**	0.259**	515	905	1195
180 days	0.022	0.128***	0.221**	0.255**	540	1005	1175

Note: Con.=Control i.e. without any inoculums, +M=with mycorrhizal inoculation, -M= without any inoculum i.e. for control plant, Gom-*Glomus mosseae*, Gim-*Gigaspora margarita*, Acl-*Acaulospora laevis*., Values

are mean of three samples, Statistical significance as calculated between the VAM (+M) and non-VAM (-M) treatment. * = $p < 0.05$, ** = $p < 0.01$, *** = $p < 0.001$ and NS = Not significant.

FIGURES (1-3)

Fig. 1 Increase of leaf number

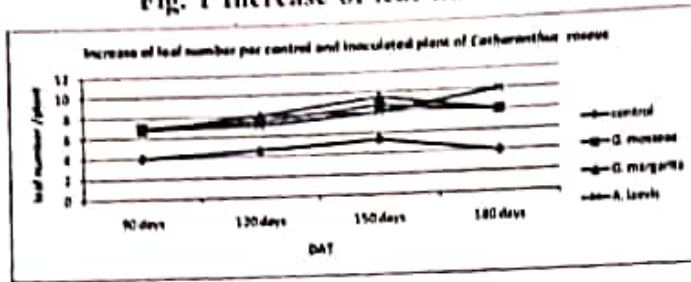


Fig. 2 Leaf area

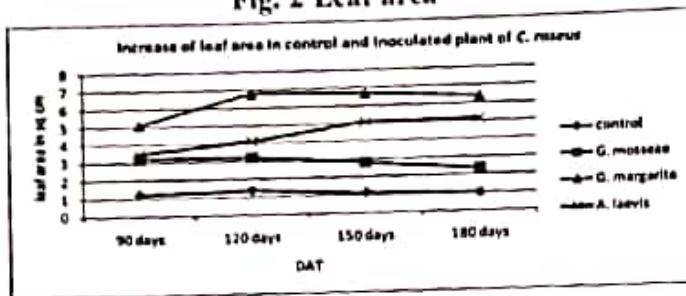
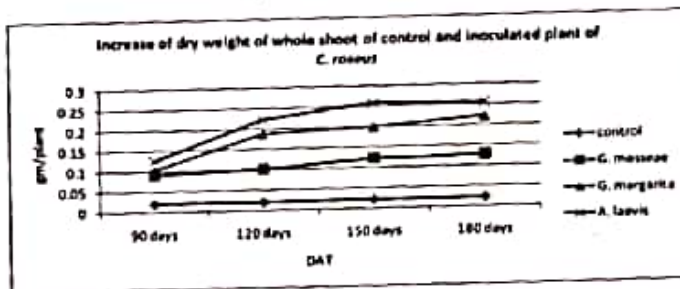


Fig. 3 Dry weight



Three different types of VAM fungal inocula namely *Glomus mosseae*, *Gigaspora margarita* and *Acaulospora laevis* were used to inoculate experimental medicinal plants periwinkle. VAM inoculated periwinkle plants have been reported to have superior growth of leaves. The result showed increased leaf number and leaf area at different harvesting periods which is supported by works of Arpana and Bagyaraj, 2007; Chauhan *et al.*, 2010; Chiramel *et al.*, 2006; Kasliwal and Srinivasamurthy, 2016. *G. mosseae* inoculated *C. roseus* plant showed more number of leaves at 90 days harvest but consistent increase of leaf number was seen in *Gigaspora margarita* at different harvesting periods. *Gi. margarita* inoculated plant of *Catharanthus roseus* (L.) G. Don showed highest percentage of leaf area increase over control and followed by *Acaulospora laevis* inoculated same plants. So, *C. roseus* plant is more mycorrhiza dependent. Leaf area is one of the most important growth parameters which influence the tran-

spiration, water uptake, photosynthesis and gaseous exchanges. Leaf area and leaf number index reflects the photosynthetic ability of the plant and its growth enhancement. VAM inoculated plants maintain a higher photosynthetic rate over un-inoculated counterpart (Kumari and Jha, 2016).

V. CONCLUSION

It is concluded that more detailed study of spores and fungal taxonomy is required to inoculate host plant with different VAM fungi to get better bio-fertilizer. From the large number of local variants VAMF spores may be isolated which may be a boon for further inocula production and application to field in near future for betterment of the society as a whole.

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ANTONIO GRAMSCI : HIS OUTSTANDING CONTRIBUTION TO MARXISM

Gargi Sengupta

Assistant Professor and Head of the Department, Political Science
Chapra Bangalji Mahavidyalaya, Nadia
E-Mail:- gargisengupta.cbm@gmail.com, Contact No: - 7098090390

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ABSTRACT

Antonio Gramsci was one of the important Marxist thinkers of 20th century. The factory council movement played a significant role in Gramsci's intellectual development. Through the concepts of ideology, hegemony and civil society Gramsci contributed a lot in Marxism. While Lenin stressed the importance of political leadership of the working class in the struggle, Gramsci went a bit further by emphasizing moral and intellectual leadership and the importance of non-economic relations between classes. According to Gramsci, hegemony is a condition in which fundamental class exercise political, intellectual and moral role of leadership within in a hegemonic system cemented by common world view or organic ideology. civil society, for Gramsci was a set of institutions through which society organized and represented itself autonomously from the state. Another contribution of Gramsci lies in his explanations of the two terms namely war of position or movement and war of maneuver. Gramsci emphasized on the concept of historical bloc in his way to explain the role of organic intellectuals to form a new society. All his concepts are still relevant at the stage of global era.

Keywords: hegemony, consent, war of position, war of maneuver, organic intellectual civil society, historical bloc.

Antonio Gramsci (1891-1937) was one of the important Marxist thinkers of the 20th century and a particularly key thinker in the development of western Marxism. He was one of the founders of the Italian communist Party. In 1911 Gramsci won a scholarship to study at the University of Turin, at the time when Turin as if, was going through industrialization. Trade unions became established and the first industrial social conflicts started to emerge. Gramsci joined the Italian Socialist Party in the late 1913. Despite showing latent for his studies, Gramsci had financial problems and poor health, together with his growing political commitment. These led him abandoning his education in early 1915. By this time he had acquired an extensive knowledge of history and philosophy from 1914 onward, Gramsci's writings for socialist newspapers such as Grido Del Popolo earned him a reputation as a notable

journalist. In 1916, he became co-editor of the Piedmont edition of Avanti, the socialist party official organ.

The outbreak of the Bolshevik revolution in October 1917 further stirred his revolutionary spirit and for the remainder of the war and in the years thereafter Gramsci identified himself closely, although not entirely uncritically, with the methods and aims of the Russian Revolutionary leadership and with the cause of socialist transformation throughout the advanced capitalist world. In the spring of 1919, Gramsci together with Angelo Tasca, Umberto Terracini and Togliatte founded L'ordine Nuovo: Rossegno settimanale di cultura socialista (The new order: A weekly Review of socialist culture), which become an influential periodical (on a weekly and later on bi monthly publishing schedule) for the following five years among the radical and revolutionary left in Italy. The review gave much at-

attention to political and literary currents in Europe, the USSR, and the United States. For the next few years Gramsci devoted most of his time to the development of the factory council movement. He, at that time, became a member of the PCI's central committee but did not play a leading role until several years later. In 1926, Gramsci was arrested in Rome. He was sentenced on June 4 1928, with other Italian communist leaders, to 20 years 4 month and 5 days imprisonment but his intellectual activities was not stopped for a single day there and prison note book is the source in which he led his unique contribution to the development of Marxism.

The factory council movement played a significant role in Gramsci's intellectual development. The April Movement in Turin was in fact a great event in the history not just of the Italian proletariat but of the European and we can say in the history of the proletariat of the whole world. Actually Factory Council Movement was such a movement by Italian workers which struggled in favour of creation of factory councils to act as organs of the proletariat's struggle for power. For the initiative of the ordina Nuovo group the movement took place during 1919 and 1920 under the conditions of a revolutionary upsurge. The tasks of the factory councils included not only defending the interests of labour but also establishing worker's control over production and organizing the proletariat's mass struggle for political power. The first factory councils appeared at plants in Turin and rapidly acquired considerable influence.

Gramsci wrote more than 30 notebooks and 3000 pages of history and analysis during his imprisonment. These writing, known as the Prison Notebooks, contain Gramsci's tracing of Italian history and nationalism, as well as some ideals in Marxist theory, critical theory and educational theory. The areas in which he Contributed a lot are as follows:

- i) Cultural hegemony as a means of maintaining and legitimizing the capitalist state.
- ii) The need for popular workers education to encourage development of intellectuals from working class.
- iii) An analysis of the modern capitalist state that distinguishes between political society which dominates directly and coercively and civil society which is constituted by means of consent.
- iv) Absolute historicism
- v) A critique of economic determinism that opposes fatalistic interpretation of Marxism

Through the concepts of ideology, hegemony and civil society - Gramsci contributed a lot in Marxism. Again one of the unique contributions of Gramsci in Marxism is that he emphasized on the other sides of leadership. It should be mentioned that conferring upon the superstruc-

tures and indeed ideology a great degree of efficacy and even materiality within the social totality of class society, is in the tradition of Marx's notion of ideology, as was held then by the "Marxist" theoreticians of the second International and the Bolshevik party of the Stalin period. While Lenin stressed the importance of political leadership of the working class in the struggle, Gramsci went a bit further by emphasizing moral and intellectual leadership and the importance of non-economic relations between classes. Also in the dialectical tradition, Gramsci was most particular in grasping the concepts of organic ideology and the organic intellectuals.

Gramsci's theory of hegemony is tied to his conception of the capitalist state. He never understood the 'state in the narrow sense of the government. Instead, he divided it between political society (the police, the army, legal system etc) - the arena of political institutions and legal constitutional control and civil society (the family, the educational system, seen as the 'private' or 'non-state' sphere), mediation between the state and the economy. He stressed, however, that the division is purely conceptual and that the two, in reality, often overlap. The capitalist state, Gramsci claimed, rules through force plus consent. Political society is the realm of the force and civil society is the realm of consent. Gramsci believed that under modern capitalism, the bourgeoisie can maintain its economic control by allowing certain demands made by trade unions and mass political parties within civil society to be met by the political sphere. Thus, the bourgeoisie engages in passive revolution by going beyond its immediate economic interests and allowing the forms of its hegemony to change. For Gramsci, the complex nature of modern civil society, means that a 'war of position' carried out by revolutionaries through political agitation, the trade unions, advancement of proletarian culture, and other ways to create an opposing civil society was necessary alongside a war of manoeuvre' - a direct revolution - in order to have a successful revolution without a danger of counter revolution or degeneration. Despite his claim that the lines between two may be blurred, Gramsci rejected the state worship that results from identifying political society with civil society, as was done by the Jacobins and Fascists. He believed the proletariat's historical task is to create a 'regulated society' and defined the 'withering away of the state' as the full development of civil society's ability of regulate itself.

According to Gramsci, hegemony (Predominance by consent) is a condition in which a fundamental class exercise political, intellectual and moral role of leadership within a hegemonic system cemented by a common worldview or "organic ideology". The exercise of this role on the ethico-political as well as on the economic sphere in-

volves the execution of a process of intellectual and moral reform through which there is a "transformation" of the previous ideology terrain and a "redefinition" of hegemonic structures and institutions into a new form. This transformation and redefinition is achieved through a rearticulation of ideological elements into a new world view, which unifies classes into a new hegemonic bloc, which constitutes new organic ideology (in the reductionist sense), by the new hegemonic class upon the subaltern group. Moreover, in the transformation of the ideological terrain there is no complete replacement of the previously dominant world view. Rather, the "New" world view is "created" or "moulded" by the aspiring hegemonic class and its consensual subalterns out of the existing ideological elements held by the latter in their discourses.

Marx believed that civil society is a sphere of conflicts between competing private interests and that far from reconciled in the state, these conflicts would take the form of class struggles in which the state itself would be overthrown. In Marx's later work, the concept of civil society is largely replaced by that of the capitalist mode of production. The Italian Marxist Gramsci referred civil society in a more specialized sense than that of 'Society minus the state'. He argued, instead that 'between the economic structure and the state with its legislation and coercion stands civil society'. Civil society for Gramsci was a set of institutions through which society organized and represented itself autonomously from the state. Gramsci built a comparative theory of political change on the concept of civil society. He argued that in the East, where civil society was weak, revolution might have succeeded through a direct violent assault on the state (as in Russia, in 1917). In the west, where Civil Society was strong, this would not be possible. The institutions of civil society worked as the shield of the state, through which the ruling classes maintained their 'hegemony' or dominance in society. It was necessary to transform civil society, indeed to create an alternative hegemony of the subordinate classes, before it would be possible to challenge state power. Gramsci's hegemonic theory of civil society saw transformation as a cultural, as well as political process and specified an important role for the intellectuals. According to Gramsci, each class developed its own intellectual groupings. While some traditional groups, such as priests and lawyers, continued from previous phases of society, many new groups had been created 'organically' through the development of capitalism such as managers, educators, social workers etc. These groups playing central roles in the institutions of civil society, contributed to maintaining the existing hegemony. A counter hegemony, which Gramsci conceived of in Marxist terms as led by the working class, would require its own organic

intellectuals and beliefs.

Another contribution of Gramsci lies in his explanations of the two terms namely war of position or movement and war of maneuver to indicate two different phases of class struggle and thus the appropriate strategy for the revolutionaries to take. The war of Maneuver, is for Gramsci, the phase of open conflict between classes where the outcome is decided by direct clashes between revolutionaries and the state. War of position on the other hand, is the slow, hidden conflict, where forces seek to gain influence and power. To be more simple, war of position is the struggle to gain decisive influence in society. To win this would mean that there are bases of significant self organized class power and that a libertarian socialist vision is predominant in the working class. War of Maneuver is the struggle for force - open struggle between classes. If war of position is the war of taking position or influence, war of Manoeuvre is such a war when this influence is mobilized overtly and coherently for a specific goal. Gramsci theorized that dominant groups maintain their position through a mix of sheer force (coercion through political society) and more importantly, with the active participation of the subordinate groups (consent through hegemony in civil society).

The use of coercion in the process of domination is the domain of what he called 'Political Society' i.e. the armed forces, police, law courts and prisons, together with all the administrative departments concerning taxation finance, trade, industry, social security etc. In Gramsci's view, however, these are only a portion of the state's domination framework. Indeed, the role of political society, the "apparatus of state coercive power" is to enforce "discipline on those groups who do not "consent". Consent to domination, the second portion of Gramsci's formula of power, is developed within civil society. Civil Society is the sphere within which the state pursues (and maintains) hegemony, a social order where 'a common social moral language is spoken, in which one concept of reality is dominant, informing with its spirit all modes of thought and behavior. Hegemony is not simply achieved through the alignment of the free choices of subordinate groups consent is actively manufactured within civil society. On the other hand hegemony is pursued through "extremely complex mediums, diverse institutions and constantly changing processes". Through their presence and participation in various institutions cultural activities and many other forms of social interaction, the dominant classes 'lead' the society in certain directions. Hegemony operates through the social institution of civil society: the church, the educational system, the press, all the bodies which help to create the people certain modes of behavior and expectations, consistent with the hegemonic social order. Thus Gramsci's

civil society is best described not as the sphere of freedom but of hegemony.

According to Gramsci, in the east the state was everything, civil society was primordial and gelatinous, in the west a proper relation between state and civil society and when the state tottered, a sturdy structure of civil society was immediately revealed. The state was just a forward trench behind which stood a succession of sturdy fortresses and emplacements. In modern liberal democracies, direct confrontation (armed uprising, general strike, etc) will not threaten the dominant groups so long as their credibility and authority is firmly rooted in civil society. Civil Society in other words, far from being a threat to political society in a liberal democracy, reinforces the fundamental meaning of hegemony. A war of maneuver involves physically overwhelming the coercive apparatus of the state. However the success of the strategy depends on the nature of the state's hegemony, that is, its position within Civil Society. In a comparison of the state in Czarist Russia with that in liberal democracies (referred to as the East and the West respectively), Gramsci noted that the strength of the latter lies in the sphere of Civil Society. State is equal to political society plus civil society to Gramsci. Again to him, a 'war of position' is resistance to domination with culture, rather than physical might as its foundation. War of position is a process which slowly builds up the strength of the social foundations of a new state by creating alternative institutions and alternative intellectual resources within existing society. The complex program of radical social change in a modern liberal democracy as described by Gramsci, involves more than anything, developing a strong and dynamic culture capable of establishing the necessary institutions for a subversion of hegemony.

Gramsci emphasised on the concept of historical bloc in his way to explain the role of organic intellectuals to form a new society. The concept of "organic intellectual", according to Gramsci was different from that of traditional. These intellectuals war at the service of the party and once established the strategy and actions to be taken the "organic intellectual" was the one in charge of looking for the best arguments to defend those strategies and action, that is, something very similar to the behavior of politicians or the behavior required from a lawyer by a client. Structures and super structures form an historical bloc that is to say the complex, contradictory and discordant ensemble of the super structures is the social relations of production. From this one can conclude that only an all encompassing system of ideologies gives a rational reflection of the contradiction of the structure and represent the existence of the objective conditions for the revolutionizing of praxis. If a social group is formed which is

one hundred percent homogeneous on the level of ideology, this means that the premises exist one hundred percent for this revolutionizing. That is that the 'rational' is actively and actually real. This reasoning is based on the necessary reciprocity between structure and super structure a reciprocity which is nothing other than the real dialectical process according to Gramsci. The formation of historical bloc thus refers to a historical congruence between material forces, institutions and ideologies or broadly an alliance of different class forces politically organized around a set of hegemonic ideas and structures that give strategic direction and coherence to its constituent elements. Historical bloc exists, however, in different conditions. Gramsci observed in the Italian context that the capitalist class was weak and emergent and politically and ideologically dominated by older class fractions (church and aristocracy). There was not a strong Italian capitalist class and a corresponding strong Italian capitalist state. The dominant historical bloc was thus a set of often discordant assemblages. In this context organic intellectuals of the dominant bloc (e.g. Cavour, leader of Piedmontese in the 19th century) had a role in developing its coherence and development. A historical bloc, therefore cannot to be reduced to a mere political alliance since it assumes a complex construction within which there can be sub blocs comprising different combinations of political economic and cultural allies that none the less maintain the general configuration of the fundamental historical bloc. To Gramsci, the concept of historical bloc is not only a form of analysis, it is also potentially strategic and transformatory because it suggests ways of building alliances, democratic structures in civil society (seen as political ideological and economic). It is thus a key organizing element of the concept of a counter hegemony Gramsci mentioned that the counter hegemonic bloc of the working class had to develop similar (though not identical) characteristics and processes, hence his focus on nurturing the organic intellectuals of the working class (and winning over traditional intellectuals) and thinking about the role of the political party (modern prince) as the key organizing force of the subaltern bloc.

In Gramsci's article on "the History of Subaltern classes", it becomes clear that Subaltern classes cannot have a history that is closely related to civil society, without becoming a "State". Hence Gramsci explains in six phases why now it is necessary to study subaltern classes. These phases can explain how a subaltern group can become a dominant group and a state, an aspect that might be interesting to look at. Gramsci ended this short excerpt by saying that Subaltern groups are always subject to the activity of ruling groups even when they rebel and rise up; only "Permanent" victory breaks their subordination.

and that not immediately. In reality even when they appear triumphant the subaltern groups are merely anxious to defend themselves.

Gramsci's key intellectual contribution to Marxist thought lies in explaining the function and culture of society, its relationship with politics and the economic system. While Marx discussed these issues briefly in his writing, Gramsci drew Marx's theoretical foundation to elaborate the important role of political strategy relation of society and the role of the state in regulating social life and maintaining the Condition necessary for capitalism. He thus focused on understanding how culture and politics might inhibit or spur revolutionary change, which is to say, he focused on the political and cultural elements of domination (in addition to, and in conjunction with the economic element). As such Gramsci's work is a response to the false prediction of Marx's theory that revolution was inevitable, given the contradictions inherent in the system of capitalist production. Gramsci used the term hegemony to denote the predominance of one social class over others (e.g. bourgeoisie hegemony). This represents not only political and economic control, but also the ability of the dominant class to project its own way of seeing the world so that those who are subordinated by its accept it as "Common sense" and "Natural" commentators stress that this involves willing and active consent. Unlike Althusser, Gramsci emphasized struggle. He noted that common sense is not something rigid and immobile but is continually transforming itself as it is the most important feature in Gramsci's "Philosophy of Praxis"

Gramsci's theory of the historical bloc and his concepts of hegemony, civil society ideology organic intellectuals, the wars of movement and position – enabled him

to accurately detail the balance of class forces in the society of his time. And they are still relevant today at the stage of global era.

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প্রসঙ্গ্যানবাদ

প্রীতম ঘোষাল

Assistant Professor, Department of Philosophy
Darjeeling Government College
E-mail id : ghoshalpreetam@gmail.com

Paper ID : PHILO/I/IRD/2016/DEC/V-II

ABSTRACT

ব্রহ্মসাক্ষাৎকার কী পদ্ধতিতে হইবে, তদ্বিষয়ে অদ্বৈতবাদীগণের মধ্যে মূলতঃ তিনটি মত প্রসিদ্ধ—প্রসঙ্গ্যানবাদ, প্রসঙ্গ্যানসহ মনঃকরণতাবাদ ও শাক্যপরোক্ষবাদ। তন্মধ্যে প্রসঙ্গ্যানবাদ-ই আলোচ্য নিবন্ধের বিষয়। যে মতে ব্রহ্মসাক্ষাৎকার বৃত্তির নিরন্তর ধ্যান হইতে কালান্তরে ব্রহ্মসাক্ষাৎকার হইয়া থাকে, সেই মত-ই প্রসঙ্গ্যানবাদ। সাঙ্খ্য, যোগ এবং কোন কোনও অদ্বৈতবাদী, যথা মণ্ডনমিশ্র, ব্রহ্মদত্ত প্রসঙ্গ্যানবাদী

Keywords : প্রসঙ্গ্যানবাদ, নিদিধ্যাসন, ব্রহ্মসাক্ষাৎকার, মনন

সকল অদ্বৈতবাদী-ই ইহা স্বীকার করিবেন যে, “তত্ত্বমসী” মহাবাক্য হইতে জাত ‘সেই-ই আমি’ বা ‘আমি-ই ব্রহ্ম’—এইরূপ জীব ও ব্রহ্মের অভেদবোধক অপরোক্ষজ্ঞান হইতেই পরমপুরুষার্থপ্রাপ্তি হইয়া থাকে। কিন্তু, প্রশ্ন হইল, ‘আমি-ই ব্রহ্ম’—ইহা এক প্রকার জ্ঞান বলিয়া সেই জ্ঞানের প্রতি করণ কে হইবে? ধ্যান বা নিদিধ্যাসন-ই কি ঐ জ্ঞানের করণ হইবে, অথবা মন ঐ জ্ঞানের করণ হইবে, অথবা ঐ মহাবাক্যটি স্বয়ং-ই উক্ত জ্ঞানের করণ হইবে? যে মতে ব্রহ্মসাক্ষাৎকারের প্রতি ব্রহ্মসাক্ষাৎকার বৃত্তিরূপ প্রত্যয়ের ধ্যানের দ্বারাই ব্রহ্মসাক্ষাৎকার হইয়া থাকে, তাহা হইল প্রসঙ্গ্যানবাদ। যে মতে প্রসঙ্গ্যানসহ মন-ই উক্ত সাক্ষাৎকারের অসাধারণকারণ, সেই মত হইল মনঃকরণতাবাদ। আর যে মতে মহাবাক্যই উক্ত সাক্ষাৎকারের হেতু, সেই মত হইল মহাবাক্যকরণতাবাদ বা শাক্যপরোক্ষবাদ। বর্তমান নিবন্ধের মূল আলোচ্য হইল প্রসঙ্গ্যানকরণতাবাদ।

“প্রসঙ্গ্যানেইপ্যকুসীদস্য সর্বথা বিবেকখ্যাতের্ধর্মমেঘঃ সমাধিঃ”
প্রভৃতি যোগসূত্র হইতে বুঝা যায় যে, ‘প্রসঙ্গ্যান’ শব্দটি যোগিগণপ্রসিদ্ধ। ইহার অর্থ ধ্যান বা ভাবনা বা নিদিধ্যাসন। সুতরাং যেমতে ব্রহ্মবিষয়ক

অখণ্ডাকার অন্তঃকরণবৃত্তির নিরন্তর আবৃত্তি বা ধ্যান হইতে ব্রহ্মসাক্ষাৎকার হইয়া থাকে, সেই মত-ই হইল প্রসঙ্গ্যানবাদ। এই মতে, শ্রুতি যেক্ষণে “আত্মা বা অরে দ্রষ্টব্যঃ শ্রোতব্যো মন্তব্যো নিদিধ্যাসিতব্যঃ”^১ প্রভৃতি সন্দর্ভে মহাবাক্যের শ্রবণের অনন্তর মননও নিদিধ্যাসনের বিধান করিয়াছেন, সেক্ষণে ইহাই বুদ্ধিতে হইবে যে, ঐ ধ্যান বা নিদিধ্যাসনটি-ই প্রধান। অর্থাৎ ধ্যানাভ্যাসের দ্বারাই ব্রহ্মসাক্ষাৎকার হইয়া থাকে। এইরূপে নিদিধ্যাসনটি-ই প্রধান বা অঙ্গী বলিয়া করণ। যোগিগণ তো প্রথম হইতেই ধ্যানাভ্যাসের দ্বারা বিলম্বে ব্রহ্মসাক্ষাৎকার করিয়া থাকেন। সাঙ্খ্যীও বলেন যে, কোনও প্রতিবন্ধক না থাকিলে শ্রবণ ও মননের অনন্তর নিদিধ্যাসনরূপ প্রসঙ্গ্যানের দ্বারা ঋটিতি ব্রহ্মসাক্ষাৎকার হইয়া থাকে।^২

কেহ বলিতে পারেন যে, ব্রহ্মসাক্ষাৎকারে প্রসঙ্গ্যান-ই যে করণ তদ্বিষয়ে কোনও প্রমাণ নাই। এই বক্তব্যের প্রতিবাদে প্রসঙ্গ্যানবাদী বলিয়া থাকেন, প্রথমতঃ প্রসঙ্গ্যানকরণে “ততস্ত তং পশ্যতে নিষ্কলং ধ্যায়মানঃ”^৩ প্রভৃতি শ্রুতিই প্রমাণ। এই শ্রুতি বলিতেছেন, নির্বিশেষ পরমাত্মার ধ্যান যিনি করিয়া থাকেন, তিনি সেই ধ্যানের দ্বারাই তাঁহার

দর্শন করেন। দ্বিতীয়তঃ, কেবল শ্রুতি-ই নহে, এতদ্বিধায়ে সূত্রপ্রমাণও বিদ্যমান। “আ প্রমাণাত্ তত্রাপি হি দৃষ্টম্” — এই সূত্র বলিতেছেন যে, মরণ পর্যন্ত সত্ত্বোপাসনার আবৃত্তি করিতে হইবে। কারণ, ইহা শ্রুতি-স্মৃতি প্রসিদ্ধ যে, মরণকালেও যোগিগণ ব্রহ্মের উপাসনা করিয়া থাকেন। সর্বদা ব্রহ্মচিন্তন না করিলে অক্ষাৎ মরণকালে সেই চিন্তন আসিবার নহে — ইহাই উক্ত সূত্রের তাৎপর্য। পুনরায়, “বিকল্পেই বিশিষ্টমলভাত্” সূত্রে সত্ত্বোপাসনা গুলির বিকল্পস্বীকারের কথা বলা হইয়াছে। কারণ, ব্রহ্মসাক্ষাৎকাররূপ ফলটি সর্বত্রই এক-ই হইয়া থাকে। অর্থাৎ, যে কোনও উপাসনা করিলেই সাক্ষাৎকরণ সম্ভব হইতে পারে — সবগুলিই করিতে হইবে এইরূপ নহে। যাহাদের প্রয়োজন সমান তাহাদের বিকল্প লোকসিদ্ধ। তৃতীয়তঃ, এতদ্বিধায়ে লৌকিক প্রমাণও রহিয়াছে। কামাতুর বিপ্রকৃষ্ট কামিনীর নিরন্তর চিন্তা করিতে করিতে সেই কামিনীকে সাক্ষাৎ করিয়া থাকেন। এই স্থলে কামিনী পুরোবর্তী নহেন বলিয়া তাঁহার সহিত চক্ষুসম্মিকর্ষ সম্ভব না হওয়ায় কামিনী-সাক্ষাৎকারে চক্ষুকে করণ বলা যাইল না। মনও ইহার করণ হইতে পারে না। যেহেতু “পরতন্ত্রং বহির্মনঃ” — এই ন্যায়ানুসারে বহির্বিষয় গ্রহণে মনের স্বাতন্ত্র্য না থাকায় কামিনীসাক্ষাৎকারের সামর্থ্য উহার থাকিল না। অগত্যা পরিশেষন্যায়ে কামিনীবিষয়ক নিরবচ্ছিন্ন চিন্তন বা ধ্যানকেই কামিনীসাক্ষাৎকারের করণ বলিয়া স্বীকার করিয়া লইতে হইবে। ব্রহ্মসাক্ষাৎকার বিষয়েও একই যুক্তি।^{১০}

আপত্তি হইতে পারে, শাস্ত্রে প্রসিদ্ধ প্রত্যক্ষাদি ষড়্বিধ প্রমাণের মধ্যে প্রসঙ্গ্যানের পরিগণন না হওয়ায় তজ্জনিত ব্রহ্মজ্ঞান প্রমা হইবে কী প্রকারে? অভিপ্রায় এই, যদি নিদিধ্যাসনজন্যজ্ঞানকে প্রমাণ বলা হয়, তাহা হইলে এইরূপ স্থলও প্রদর্শন করা যাইতে পারে যাহা অপ্রমাণজন্য অথচ পরিণামে প্রমাণ। আহার্যবৃত্তিস্থলে এইরূপ হইয়া থাকে। বাধকালীন ইচ্ছাজন্য বৃত্তিই আহার্য-বৃত্তি। ধরা যাউক কোনও এক শিশু ক্রীড়াচ্ছলে তাহার বন্ধুকে মুষ্টিবদ্ধ হস্ত প্রদর্শন করিয়া জিজ্ঞাসা করিল — ‘বল তো আমার হাতে কটা কড়ি আছে?’ তাহার বন্ধুটি ইচ্ছানুযায়ী বলিল ‘পাঁচটি’। এইস্থলে যদি ঐ যাদৃচ্ছভাবে বা কাকতালীয়রূপে পঞ্চত্ব সঙ্খ্যাটি সত্য হয়, তাহা হইলে ইচ্ছাপ্রসূতজ্ঞানের বিষয়টিকে অবধিত বলিতে হইবে। কিন্তু এইস্থলে তো যাদৃচ্ছভাবে পঞ্চত্বসঙ্খ্যার জ্ঞানটি পঞ্চত্বসঙ্খ্যায়ুক্ত বিষয়কে অবলম্বন করিয়া উৎপন্ন হয় নাই। তথাপি ব্যবহারকালে বিষয়ের সহিত সেই জ্ঞানের সম্বাদ থাকায় উহাকে সত্য বলা হইয়াছে। প্রকৃতস্থলেও একই কথা। যেমন, লিপ্সমূর্তিতে উপাসক ইচ্ছা করিয়া শিবজ্ঞান করিয়া থাকেন। পরবর্তীকালে প্রকৃতবিষয় শিবের সহিত ইচ্ছাপ্রসূত শিববুদ্ধি মিলিয়া যাইলে সেই জ্ঞানকে যথার্থ বলা হয়। কিন্তু এই আহার্যবৃত্তি সর্বত্র যে সত্য হয়, তাহা নহে। যাহা কুঞ্জানকরণাজন্য, তাহার জ্ঞানত্ব নাই, প্রমাণ তো দূরস্থান।^{১১} এইহেতু অবধিতার্থত্বমাত্রকে প্রমাণ বলিলে ইচ্ছার বিষয়ে অতিব্যাপ্তি হয়। অবধিতার্থজ্ঞানত্বই প্রমাণ। উপাসনাবৃত্তিবৎ আহার্যবৃত্তিও জ্ঞানভিন্ন মানসক্রিয়াবিশেষ। ইচ্ছার বিষয় অবধিত হইলেও ইচ্ছাকে যেরূপ কেহই প্রমাণ বলেন না, সেইরূপ আহার্যবৃত্তিতেও অবধিতার্থবিষয়ত্ব থাকিলেও ইচ্ছাদিবৎ উহাকেও প্রমাণ বলা যাইবে

না,^{১২} যেহেতু উহার বিষয় বাধিত হইয়া যায়। উহাকে ভ্রম-ও বলা যাইতে পারে না, যেহেতু উপাসনাদি ব্রহ্মভেদকে গ্রহণ করিয়াই ব্রহ্মজ্ঞান উৎপন্ন করিয়া থাকে।^{১৩} সূত্ররাং উহা কামাদির ন্যায় ভ্রমপ্রমাদিলক্ষণা মনোবৃত্তিবিশেষ। ভগবান শঙ্করচার্যও বলিয়াছেন যে, বিদ্বিজনাহেতু ধ্যান হইল মনসী ক্রিয়া। ইহা কদাপি জ্ঞানপদবাচ্য নহে।^{১৪} যাহা জ্ঞান-ই নহে, তাহাতে প্রমাণপ্রমাণের প্রমাণ উঠিলে না। কিন্তু যেসকল মতে মহাবাক্য বা শব্দ হইতেই ব্রহ্মসাক্ষাৎকার হইয়া থাকে, সেই মহাবাক্যী শব্দকে অন্ততঃ পরোক্ষপ্রমাণরূপে স্বীকার করিয়া থাকেন।

এইরূপ আপত্তির উত্তরে প্রসঙ্গ্যানবাদী বলিতেছেন — প্রথমতঃ, শ্রুতি বলিয়াছেন “যঃ সর্বজঃ”^{১৫}। অর্থাৎ ঈশ্বর সর্বজ। অদ্বৈতমতে মায়াবৃত্তি-ই ঈশ্বরের জ্ঞান। উহা প্রমাণজন্য নহে। ফলে, যাহা কেবল প্রমাণজন্য তাহাই প্রমাণ — এইরূপ বলিলে উক্ত শ্রুতির বাধোপস্থিত হইবে। সূত্ররাং অবধিতার্থবিষয়কত্বমাত্রকে প্রমাণ না বলিলে ঈশ্বরের মায়াবৃত্তিকে প্রমাণ বলা যাইবে না। ঈশ্বরের মায়াবৃত্তির ন্যায় ভাবনা-প্রযুক্ত সাক্ষাৎকারেও প্রমাণের উপপত্তি হইতে পারে।^{১৬}

পূর্বপক্ষী বলিবেন, ভাবনাপ্রযুক্ত জ্ঞান অপ্রমাই হইয়া থাকে। কামাতুরের নিরন্তর ভাবনাজন্য ব্যবহিত কামিনীসাক্ষাৎকারকে কেহ-ই প্রমাণ বলেন না। ইহাতে প্রসঙ্গ্যানবাদী বলিতেছেন, ভাবনাপ্রযুক্ত বিপ্রকৃষ্ট কামিনীসাক্ষাৎকার বাধিতবিষয়ক বলিয়া অপ্রমাণ হয় হউক, কিন্তু নিদিধ্যাসনপ্রসূত ব্রহ্মসাক্ষাৎকারের বিষয় যে ব্রহ্ম, তাহার বাধ না থাকায় ব্রহ্মভাবনাপ্রসূত ব্রহ্মসাক্ষাৎকার ঈশ্বরীয় মায়াবৃত্তিবৎ অবধিতার্থবিষয়ক হইয়া প্রমাই হইবে। অর্থাৎ, উভয়স্থলেই বিষয়ের অবধি সমান-ই।^{১৭}

এইরূপ বিচার হইতে অপর একটি সিদ্ধান্তও বাহির হইয়া আসিল; তাহা এইরূপ — যাহা ভাবনাজন্য তাহাই অপ্রমাণ — ইহা বলা সঙ্গত হয় না। কিন্তু, যাহার বিষয় বাধিত হইয়া যায়, তাহাই অপ্রমাণ। যেমন, গুঞ্জিরজতস্থলে ‘নেদম্ রজতম্’ — এইরূপ বাধকপ্রত্যয় উদয়ের অনন্তর-ই ভ্রমবৃত্তির উচ্ছেদ হয়। অর্থাৎ, সেই স্থলেও বাধদ্বারাই ভ্রমত্ব বা অপ্রমাণ্য অস্বীকৃত হইয়াছে — ভাবনাবৃত্তির কোনও স্থান তত্র নাই। আর ব্রহ্ম সকল প্রমাণের অগোচর (কেবল আত্মায়গোচর) বলিয়া তাহার বাধ অসম্ভব। ফলে তাহার ভাবনাজন্য জ্ঞানের প্রামাণ্যেরও ব্যাহতি নাই।^{১৮}

পূর্বপক্ষী বলিতে পারেন, কেবল বাধিতবিষয়ত্বই যে অপ্রমাণের প্রয়োজক, তাহা কিন্তু নহে, দোষজন্যও জ্ঞান অপ্রমাণ হইয়া থাকে। মীমাংসাসূত্রে-র ভাষ্যেও ভাষ্যকার বলিয়াছেন, যে স্থলে কারণটি দুষ্ট এবং ‘জ্ঞানটি মিথ্যা’ — এই প্রত্যয় রহিয়াছে, সেই স্থলেই জ্ঞানটি অসমীচীন হইবে।^{১৯} অপ্রামাণ্য যে দোষজন্যই হইয়া থাকে, তাহা বাস্তবিককারও স্বীকার করিয়াছেন।^{২০} কামাতুরের ব্যবহিত কামিনীসাক্ষাৎকাররূপ ভ্রমস্থলে প্রমাতৃগত কামাদি দোষ-ই হেতু হইয়া থাকে। একই প্রকারে ভাবনাপ্রসূত ব্রহ্মসাক্ষাৎকারও দোষমূলক বলিয়া অপ্রমাণ। অভিপ্রায় এই, বাধিতবিষয়ত্ব ও দোষজন্যত্ব — উভয়ই তুল্যবল। তন্মধ্যে বিপ্রকৃষ্ট কামিনীসাক্ষাৎকারে অপ্রামাণ্যের দুইটি প্রয়োজকই রহিয়াছে। কিন্তু ব্রহ্ম ত্রিকালাবাধ্য বলিয়া ভাবনাজ্ঞান ব্রহ্মসাক্ষাৎকারে বাধিতার্থবিষয়কত্ব না থাকিলেও ভাবনারূপ প্রমাতৃগত দোষ থাকাই উহার অপ্রামাণ্য।

প্রসঙ্গানবাদী ইহার উত্তরে বলিতেছেন, কোনও কোনও স্থলে ভাবনা দোষযুক্ত হইলেও সর্বত্রই যে তাহাই হইবে—এইরূপ বলা যাইতে পারে না। যদি সর্বত্রই দোষকে অপ্রামাণ্যের কারণ বলা হয়, তাহা হইলে ইহাও বলিতে হইবে যে, যে নিঃসন্দেহ থাকিবার জন্য যেত শব্দে 'পীত শব্দ' বলিয়া জ্ঞান হয়, সেই পীত শব্দটি নিজবিষয়ক জ্ঞানস্থলেও অপ্রামাণ্যের প্রযোজক হইবে। বাস্তবে কুত্রাপি কোথাও দুষ্টকরণজন্য অসমীচীন প্রত্যয়ের উদয় হয় বলিয়াই বিষয়বাদের ন্যায় দোষজন্যত্বকেও অপ্রামাণ্যের প্রযোজকরূপে কল্পনা করা হইয়াছে।^{১১} কেবল তাহাই নহে, বিষয়বাদের দ্বারা দুষ্টকরণজন্যত্ব বা দোষজন্যত্ব অনুমিত হইয়া থাকে। নচেৎ দুষ্টকরণজন্যত্বকল্পনা পরিভাষামাত্র হইয়া পড়ে। বস্তুতঃ, 'নেদং রজতম্'—এইরূপ বাধকপ্রত্যয়ের উদয়ের অনন্তরই ভ্রমকর্তা বুদ্ধিয়া থাকেন যে, প্রামাণ্যত্ব লোভ-ই তাহার ঐ গুণ্ডিতে রজতদর্শনের নিমিত্ত ছিল। মীমাংসা-ভাষ্যবাস্তি কাদিতেও কিন্তু বাধিতবিষয়ব্যাপ্যত্বরূপে দুষ্টকরণহেতুত্বকে অপ্রামাণ্যের প্রযোজক বলা হইয়াছে। অর্থাৎ, বাধিতার্থবিষয়কে ছাড়িয়া দোষজন্যত্ব থাকে না বলিয়া উহা অপ্রামাণ্যের স্বতন্ত্র প্রযোজক হইতে পারে না। অতএব, ব্রহ্মসাক্ষাৎকার ভাবনাপ্রসূত হইয়াও বিষয়ের অবাধ্যত্ব-হেতু প্রমাই।^{১২}

দ্বিতীয়তঃ, প্রসঙ্গানজন্য সাক্ষাৎকারের প্রমাণত্বপক্ষে আরও যুক্তি রহিয়াছে। সাধ্য এবং যোগ—উভয় মাগেই যে বিচারিত বা অবিচারিত বেদান্ত হইতে ব্রহ্মাঙ্ক্যক্যবোধ হয়, তাহার মূলও এই প্রসঙ্গান। অবিচারিত বেদান্তের দ্বারা ব্রহ্মাঙ্ক্যক্যজ্ঞান হইয়া থাকে—ইহা যোগমার্গের কথা। সাধ্যমার্গে বিচারিত বেদান্তের দ্বারাই সাক্ষাৎকার সম্ভব। মনে হইতে পারে, যদি বিচারিত বা অবিচারিত বেদান্তের দ্বারাই সাক্ষাৎকার হইয়া যায়, তাহা হইলে প্রসঙ্গান্যের কী প্রয়োজন? এই হেতুই বলা যাইতেছে যে, প্রসঙ্গান্যের পূর্বে অবিদ্যার নিবর্তক অপ্রতিবন্ধ ব্রহ্মাবগতি উৎপন্ন হইতে পারে না। ফলে প্রসঙ্গান্যপ্রযুক্ত ব্রহ্মাবগতি অবশ্যই প্রমাণমূলক।^{১৩}

প্রসঙ্গান্যবাদের মূল বস্তু এই যে, 'তত্ত্বমসী' মহাবাক্য শ্রবণজন্য একটি পরোক্ষপ্রমাণ উৎপন্ন হয়। ঋত্যানুসারে উক্ত শ্রবণের অনন্তরই ব্রহ্মবিচার ও ব্রহ্মের ধ্যান করিতে হয়। ঐরূপ ধ্যান বা নিদিধ্যাসন করিতে করিতেই মুমুকুর কালান্তরে ব্রহ্মসাক্ষাৎকার হইয়া যায়। এক্ষণে, এই ব্রহ্মসাক্ষাৎকারটি সাক্ষাদ্বরূপে প্রমাণজন্য না হইলেও মহাবাক্যজন্যজ্ঞানভাবনাপ্রযুক্ত বলিয়া অবশ্যই প্রমাণ-প্রয়োজিত। এইরূপে, ব্রহ্মদর্শন নিদিধ্যাসনাত্মক অপ্রমাকরণক হইলেও অবাধিতবিষয়ক ও মহাবাক্যরূপ মূলপ্রমাণের দৃঢ়তার উপর স্থাপিত বলিয়া অবশ্যই প্রমাণ।^{১৪}

মনে হইতে পারে, ধ্যানজন্য ব্রহ্মজ্ঞান যদি স্বীয় প্রামাণ্যের সিদ্ধির নিমিত্ত ঋতিকে অপেক্ষা করে, তাহা হইলে তো অদ্বৈতীকে তাহার স্বতঃপ্রমাণ্যত্বকে ত্যাগ করিতে হয়। কিন্তু প্রসঙ্গান্যবাদিমতে এইরূপ অপসিদ্ধান্ত হইবে না। কারণ, প্রসঙ্গান্যজনিত ব্রহ্মসাক্ষাৎকার যে প্রমাণ, তাহা সেই সাক্ষাৎকারের গ্রাহক সাক্ষীর দ্বারাই সদা প্রকাশিত হইয়া থাকে। সুতরাং উহার প্রামাণ্যগ্রহের নিমিত্ত মুক্ত ব্যক্তিকে মূলপ্রমাণের অনুসরণ করিতে হইবে না। কিন্তু, যদি কাহারও 'ভাবনাজনিত

নিপ্রকৃষ্টকামিনীসাক্ষাৎকার অপ্রমাণ, সুতরাং নিদিধ্যাসনজন্য ব্রহ্মসাক্ষাৎকারও অপ্রমাণ'—এইরূপে প্রসঙ্গান্যজন্য ব্রহ্মসাক্ষাৎকারেরও অপ্রামাণ্যশঙ্কা হয়, তাহা হইলে সেই সন্দিক্তব্যক্তিকে প্রসঙ্গান্যবাদী মূলপ্রমাণলভ্য গুণ্ডিকে অনুসরণ করিতে বলিবেন।^{১৫}

এইরূপে দেখা যাইল ব্রহ্মসাক্ষাৎকারটি প্রমাণজন্য না হইলেও কেবল মহাবাক্যরূপ বা শ্রুতি-প্রমাণের দ্বারা প্রয়োজিত বলিয়া তদনুরোধেই প্রমাণ হইয়া উঠিল। প্রসঙ্গান্যবাদিগণ তাহাদের বক্তব্যের সমর্থনে "জ্ঞানপ্রসাদেন বিগুহসদ্বৃত্ততস্ততং পশ্যতে নিঃসঙ্গা ধ্যায়মানঃ"^{১৬}, "বিজ্ঞায় প্রজ্ঞাং কুবীর্ত"^{১৭} প্রভৃতি শ্রুতি এবং ব্রহ্মসূত্রের বিকল্পাধিকরণ, অপ্রায়ণাধিকরণ প্রভৃতি অধিকরণ, কেবল তাহাই নহে, সেই সেই অধিকরণে ভগবদ্পাদ ভগবান ভাষ্যকারের কোনও কোনও উক্তিকেও স্বপক্ষের প্রমাণরূপে উদ্ধৃত করিয়া থাকেন।

এই স্থলে উল্লেখ্য যে, প্রসঙ্গান্যবাদ কিন্তু এক প্রকারের নহে।^{১৮} সুরেশ্বরচার্য তাহার নৈঃসঙ্গ্যসিদ্ধি-তে প্রসঙ্গান্যবাদের মধ্যে সূক্ষ্ম ভেদ করিয়া দুই প্রকারের প্রসঙ্গান্যবাদের সন্ধান দিয়াছেন। উক্ত গ্রন্থে আচার্য "কেচিত্ত্ব স্বসম্প্রদায়বলাবষ্টভাদাঃ"^{১৯} বলিয়া একটি মতের উল্লেখ করিয়া পুনরায় "অপরে তু" বলিয়া দ্বিতীয় প্রকার প্রসঙ্গান্যবাদের উল্লেখ করিয়াছেন। কিন্তু ইহারা কারা? সেই সন্ধান আমরা পাইয়াছি বৃহদারণ্যকভাষ্যবাস্তিকের শাশ্বতপ্রকাশিকা টীকায়। টীকাকার আনন্দগিরি নাম করিয়াই বলিয়াছেন যে, উক্ত প্রথম মতটি আচার্য ব্রহ্মদত্তের, যিনি মহর্ষি সূত্রকারেরও পূর্ববর্তী এবং দ্বিতীয় মতটি মণ্ডন মিশ্রের, যিনি ভাষ্যকারের সমসাময়িক। তন্মধ্যে আচার্য ব্রহ্মদত্তের কোনও গ্রন্থ রহিয়াছে^{২০} কিনা তাহা আমরা বলিতে পারি না। কিন্তু তাহার মত কোনও কোনও ব্রহ্মসূত্রে উল্লিখিত হইয়াছে। সুরেশ্বরচার্য নৈঃসঙ্গ্যসিদ্ধিতে ব্রহ্মদত্তকে অদ্বৈতবাদী বলিয়াই উল্লেখ করিয়াছেন।^{২১} ব্রহ্মদত্তের কোনও গ্রন্থ লক্ষ্য না হইলেও নৈঃসঙ্গ্যসিদ্ধি, বৃহদারণ্যকাদি হইতে জানা যায় যে তিনি জ্ঞানকর্মসমুচ্চয়বাদী এবং প্রসঙ্গান্যবাদী ছিলেন। যদ্যপি তাহার প্রসঙ্গান্যবাদ মণ্ডনমিশ্রের প্রসঙ্গান্যবাদ হইতে ভিন্ন।

টীকা

১. ছান্দোগ্যোপনিষৎ—৬/৮/৭
২. বেদান্তসিদ্ধান্তসূক্তিমঞ্জরী—৩/১৯-২০
"ননু কিং করণং ব্রহ্মসাক্ষাৎকারেইত্র কেচন।
প্রত্যয়াবৃত্তিমাচখ্যুঃ সাঙ্ঘ্যে যোগে চ সম্ভবাত্ ॥
অন্যে তু মন এবাহরেনাং তত্‌সহকারিণীম্।
মহাবাক্যং পরে প্রাহর্মসং প্রতিষেধতঃ ॥"
৩. যোগসূত্রম্—৪/২৯
৪. বৃহদারণ্যকোপনিষৎ—২/৪/৫
৫. সিদ্ধান্তলেশসংগ্রহঃ—পৃ. ৪৬৮
"কেচিদাঙ্কঃ—প্রত্যয়াভ্যাসরূপং প্রসঙ্গান্যমেব। যোগমার্গে অপি
আরম্ভোপাসনরূপস্য সাঙ্ঘ্যমার্গে মননান্তরনিদিধ্যাসনরূপস্য চ তস্য
সদ্বাত্ ॥"

মুণ্ডকোপনিষৎ—৩/১/৮

ব্রহ্মসূত্রম্—১/৩/২৮

তত্রৈব—৩/৩/৫৯

বিধিবিবেকঃ—১৭

১. সিদ্ধান্তলেশসংগ্রহঃ—পৃ. ৪৬৮

“ন চ তস্য ব্রহ্মসাক্ষাত্কারকরণত্বে মানাভাবঃ, ‘ততস্ত্ব তং পশ্যতে নিষ্কলং ধ্যায়মানঃ’ ইতি শ্রবণাত্। কামাতুরস্য ব্যবহিতকামিনীসাক্ষাত্কারে প্রসঙ্গানস্য করণত্বকুণ্ডেশ্চ। ‘আ প্রযাণাত্ তত্রানিত হি দৃষ্টম্’ ইত্যধিকরণে, ‘বিকল্পেইবিশিষ্টফলত্বাত্’ ইত্যধিকরণে চ দহরাদ্যহংগ্রহোপাসকানাং প্রসঙ্গানাদুপাস্যসংগব্রহ্মসাক্ষা- ত্কারাসী- কারাচ্।”

২. সিদ্ধান্তলেশটীকা—পৃ. ৪৫৩

“কুণ্ডজ্ঞানকরণজন্যস্য জ্ঞানত্বমেব নান্তি। প্রমাৎতু দূরাপাস্তম্।”

৩. সিদ্ধান্তলেশসংগ্রহঃ—পৃ. ৪৬৮-৪৬৯

“ননু চ প্রসঙ্গানস্য প্রমাণপরিগণনেষপরিগণনাত্ তজ্জন্যো ব্রহ্মসাক্ষাত্কারঃ প্রমা ন স্যাৎ। ন চ কাকতালীয়সংবাদিবরটিকসঙ্ঘ্যাবিশেষাহার্যজ্ঞানবদ্ অর্থাবাধেন প্রমাছোপপত্তিঃ, প্রমাণমূলকপ্রমাৎত্বাযোগাত্। আহার্যবৃণ্ডেশ্চ উপাসনাবৃন্তিবত্ জ্ঞানভিন্নমানসক্রিয়ানরুপতয়া ইচ্ছাদিবত্ অবাধিতার্থবিষয়ত্বেইপি প্রমাণত্বানভ্যুপগমাত্।”

৪. ন্যায়রত্নাবলী—পৃ. ৪২৬

“... নামাদৌ ব্রহ্মৈকোপাসনা ন প্রমা, বাধিতবিষয়কত্বাত্; নাপি ভ্রমঃ, নামাদৌ ব্রহ্মভেদস্য জ্ঞাতত্বেইপি তদুত্পত্তে...।”

৫. সিদ্ধান্তবিন্দুঃ—পৃ. ৪২৬-৪২৭

“নামাদিবু ব্রহ্মাধ্যাসস্ত ইচ্ছাধীনতয়া ভ্রমপ্রমাবিলক্ষণা মনোবৃন্তিরেব কামাদিবত্, তদুত্তম্—‘অত এব চোদনাজন্যত্বান্মানসী ক্রিয়েব সা। ন জ্ঞান’ মিতি।”

৬. মুণ্ডকোপনিষৎ—১/১/৯

৭. সিদ্ধান্তলেশসংগ্রহঃ—পৃ. ৪৬৯

“মৈবম্, কুণ্ডপ্রমাকরণমূলকত্বেই পীশ্বরমায়াবৃন্তিবত্, প্রমাছোপপত্তে...।”

৮. তত্রৈব

“... বিষয়াবাধতৌল্যাত্।”

৯. বেদান্তকল্পতিকা—পৃ. ১২৮-১২৯

“... ভাবনাজন্যত্বে জ্ঞানস্যাপ্রামাণ্যপ্রসঙ্গাত্, কামাতুরস্য কামিনীং ভাবয়তো ব্যবহিতকামিনীসাক্ষাত্কারবত্। ননু ন ভাবনাজন্যত্বং তত্র অপ্রামাণ্যপ্রয়োজকম্, কিন্তু বাধিতবিষয়ত্বম্। ভাবনানপেক্ষেইপি শুক্তিরজতাদিভ্রমে বাধাদেব, অপ্রামাণ্যস্বীকারাত্। ব্রহ্মাণি তু সর্বমানাগোচরে বাধাসংভবাত্, তস্ত্বাবনা জ্ঞানজন্যস্যপি প্রামাণ্যং ন ব্যাহন্যতে।”

১০. মীমাংসাসূত্রম্—১/১/৫, শবরভাষ্যম্—পৃ. ১১৭

“যস্য চ দৃষ্টং কারণং যত্র চ মিথ্যেতি প্রত্যয়ঃ, স

এবাসমীচীনঃ-প্রত্যয়ো নান্যঃ।”

১১. শ্লোকবার্তিকম্—১/১/২/৫৩, পৃ. ৪৭

“তস্মাদ্ বোধাসাক্ষেদেন প্রাপ্তা বুদ্ধেঃ প্রমাণতা।
অর্থানাথাহেতুসদোযজনানাদপোদ্যতে।।”

১২. বেদান্তকল্পতিকা—পৃ. ১২৯-১৩১

“ন চ ব্যবহিতকামিনীবিভ্রমাদৌ দোষদ্বেন ভাবনয়াঃ কুণ্ডহাত্, তজ্জন্যত্বে ব্রহ্মসাক্ষাত্কারস্য দোষজন্যদ্বেন ভ্রমদ্বং ভূমিন্যতি। বাধিতবিষয়দ্ববত্ দোষজন্যদ্বস্য ‘অপি ভ্রমদ্বপ্রমোজকত্বাত্।... ইতি তুল্যবলাদেব অপ্রামাণ্যপ্রয়োজকদ্বয়ম্ উক্তম্। তস্মাত্, বাধাভাবেইপি দোষজন্যত্বাত্ অপ্রামাণ্যম্ এব ইতি বাচ্যম্। ভাবনয়াঃ কচিৎ দোষত্বেইপি সর্বত্র দোষত্বানিশ্চয়াৎ। অন্যথা শঙ্খপীতভ্রমকারণীভূতস্য পীতদ্রব্যস্য স্ববিষয়জ্ঞানেইপি অপ্রামাণ্যপ্রয়োজকত্বং স্যাৎ। কচিৎ কশ্চিত্ দোষঃ ইত্যেবাস্বীকারাত্ বিষয়বাধেনৈব দোষজন্যত্বপ্রকল্পনাচ্।”

১৩. তত্রৈব, পৃ. ১৩১

“দৃষ্টকরণজন্যস্যপি অনুমানাদেবিষয়াবাধেন প্রামাণ্যভ্যুপগমাচ্, অন্যথা পরিভাষামাত্রাপত্তেঃ। মীমাংসাত্বায়াবার্তিককারাভ্যামপি বাধিতবিষয়ব্যাপ্যত্বেনৈব দৃষ্টকরণজন্যত্বমপ্রামাণ্যপ্রয়োজকত্বমুক্তম্, ন স্বাতন্ত্র্যেণ। তস্মাত্ ভাবনাজন্যমপি ব্রহ্মজ্ঞানমবাধাত্ প্রামাণ্যং লপ্যতাম্ ইতি।”

১৪. সিদ্ধান্তলেশসংগ্রহঃ—পৃ. ৪৬৯

“মার্গদ্বয়েইপি প্রসঙ্গানস্য বিচারিতাদবিচারিতাত্বা বেদান্তাত্ ব্রহ্মাত্মৈক্যাবগতিমূলকতয়া প্রসঙ্গানজন্যস্য ব্রহ্মসাক্ষাত্কারস্য প্রমাণমূলকত্বাচ্।”

১৫. বেদান্তকল্পতিকা—পৃ. ৫৬

“বেদান্তবাক্যজ্ঞানভাবনাজাইপরোক্ষধীঃ।
মূলপ্রমাণদাঢ্যেন ন ভ্রমত্বং প্রপদ্যতে।।”

১৬. তত্রৈব

“ন চ প্রামাণ্যপরতত্ত্বাপত্তিস্তু প্রসজ্যতে।
অপবাদনিরাসায় মূলশুদ্ধানুরোধনাদ্।।”

মূল কল্পতরুতে কিন্তু “ন চ প্রামাণ্যপরতত্ত্বাপাতঃ অপবাদনিরাসায় মূলশুদ্ধানুরোধাত্”—এই পাঠ-ই দৃষ্ট হয়। আমরা টীকামধ্যে যে পাঠটি গ্রহণ করিয়াছি, তাহা সিদ্ধান্তলেশসংগ্রহে(পৃ. ৪৭০) উদ্ধৃত কল্পতরু শ্লোকাকার পাঠ। আচার্যমুখ শুনিয়াছি উক্ত সিদ্ধান্তলেশসংগ্রহে ধৃত পাঠটিই যথাযথ পাঠ। এই হেতু আমরা এই স্থলে অল্পয়দীক্ষিতকেই অনুসরণ করিলাম।

১৭. মুণ্ডকোপনিষৎ—৩/১/৮

১৮. বৃহদারণ্যকোপনিষৎ—৪/৪/২১

১৯. নৈকর্ম্যসিদ্ধিঃ—১/৬৭

২০. তত্রৈব—১/৬৯

ग्रन्थपञ्जी

अभ्युदयदीक्षितकृत सिद्धान्तलेशसंग्रह, मूलशङ्करव्यास सम्पादित ओ अनूदित सिद्धान्तलेशसंग्रहः, चौखन्ना विद्याभवन, काशी, २००९ ख्रीः।

जैमिनिकृत मीमांससूत्र, शबरकृत शबरभाष्य, कुमारिलभट्टकृत प्रोक्तवार्तिक, पार्थसारथिकृत न्यायरत्नाकर, गजाननशास्त्री सम्पादित मीमांसोददर्शनम्, प्रथमः खण्ड, भारतीय विद्या प्रकाशन, काशी, १९९९ ख्रीः।

बादरायणकृत ब्रह्मसूत्र, शङ्कराचार्यकृत भाष्य, वाचस्पतिमिश्रकृत भामती, अमलानन्दकृत कल्लतरु, अभ्युदयदीक्षितकृत परिमल, के. एल. जोसी सम्पादित ब्रह्मसूत्रशाङ्करभाष्यम्, परिमल पाब्लिकेशन्स्, दिप्ति, २००९ ख्रीः।

मधुसूदन सरस्वतीकृत वेदान्तकल्ललतिका, आर. डि. कर्मकार सम्पादित ओ अनूदित वेदान्तकल्ललतिका, भागारकार ओरिएण्टल रिसर्च इन्स्टिट्यूट, पुना, १९७२ ख्रीः।

शङ्कराचार्यकृत दशश्लोकी, मधुसूदन सरस्वतीकृत सिद्धान्तविन्दु, गौड़ब्रह्मानन्दकृत न्यायरत्नावली, नारायणतीर्थकृत लघुव्याख्या, त्र्यम्बकरामशास्त्री सम्पादित सिद्धान्तविन्दुः, चौखन्ना संस्कृत संग्रहान, काशी, २००९ ख्रीः।

सुरेश्वराचार्यकृत नैकर्मसिद्धि, स्वामी जगदानन्द सम्पादित ओ अनूदित नैकर्मसिद्धिः, उद्बोधन कार्यालय, कलिकाता, १७२७ बङ्गाल।

UNDERSTANDING OF TRIBAL ABSORPTION AND SOCIAL CHANGE IN INDIA: APPROACHES AND TRENDS

Narbu Sherpa

Assistant Professor
Department of Political Science
Darjeeling Government College

E-mail I.D. : narbu123@yahoo.in, Ph. No. - 09831716930

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ABSTRACT

"The tribe is a social group with definite territory, common name, common district, common culture, behaviour of an endogamous group, common taboos, and existence of distinctive social & political system, full faith in leaders and self-sufficiency in their distinct economy" The process of absorption and slow and gradual transformation of society has varied meanings for different strata of society according to their phase of development and conditions of society, the approaches like isolationist, assimilation and integrationist have been discussed as the method of absorption and social change, the approaches of social change has also been discussed in depth as for example the evolutionary approach, cultural approach, Sanskritisation and westernization, little and great and multiple traditional, structural approach, Dialectical and Historical approaches have been discussed and lastly the present day information technology as an absorber has been presented

Keywords : *information technology, absorption, media-absorption etc.*

Methods:

This research paper is totally based on secondary sources of information. I have collected all the material from the different books, journals and e- based sources.

Introduction

The term tribe is derived from the Latin word 'tribes' meaning the 'poor or the masses'. In English language, the word 'tribe' appeared in the sixteenth Century and denoted a community of persons claiming descent from a common ancestor. The Cambridge dictionary has defined tribe "as a group of people, often of related families, who live together, sharing the same language, culture and history, especially those who do not live in towns or cities."¹ According to Oxford dictionary "A tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually

regarding them as having a common ancestor".² The term "tribe" has been defined by L.P. Vidyarthi as "The tribe is a social group with definite territory, common name, common district, common culture, behaviour of an endogamous group, common taboos, and existence of distinctive social & political system, full faith in leaders and self-sufficiency in their distinct economy".³ (L.P. Vidyarthi and binay kumar rai, pp 25) Imperial gazetteer of India defined the "tribe" "as a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous, though originally it might have been so" (L.P. Vidyarthi and binay kumar rai, pp 25)

The tribal population is found in all the parts of the world. Tribal are called variously in different countries. For instance, in the united states of America they are

known as "red Indians", in Australia as "Aborigines", in the European countries as "Gypsies" in the African and Asian countries as "Tribals". India has the second largest concentration of tribal population after that African continent. L.P. Vidyarthi a noted anthropologist further writes that "The tribal India lives in the forest hills and naturally isolated regions known as a rule by different names meaning either the people of forest and hill or the original inhabitant, and so on. The popular names are Vanyajati (castes of forest), Vanavasi (inhabitants of forests), Pahari (hill dwellers), Adimjati (original communities), Anusuchit Janjati (schedule tribe) and so on. Among all these terms Adivasi is known the most extensively, and Anusuchit Janjati scheduled tribe is the constitutional name covering all of them" (L.P. Vidyarthi and Binay Kumar Rai, page 25)

There is a procedure for including tribal groups in the Scheduled list. The President may, after consulting with the governor of a state, by public notification, specify the tribes which would deem to be Scheduled Tribes in relation to that State. Communities are notified as Scheduled Tribe under Article 342 of the Constitution based on the characteristics such as -Primitive Traits, Geographically Isolated, Distinct Culture, and Shyness of contact with community at large, and Economically Backward. (B.P. Sinha & Dr. Minaketan Behera,) There are as many as 533 tribals in the scheduled tribes list under article 343 of the constitution of India. While Gonds and Santals are the largest among the tribal of India. In 1951 the Scheduled Tribes constituted 5.29 percent of the total population of India. It went up to 6.93 percent in 1971 and further to 8.1 percent in 1991. However in the following decade it increased only marginally. In 2001 the Scheduled Tribe population stood at 8.2 percent of the total Indian population.

Nature of absorption and social change:

The process of absorption and slow and gradual transformation of society has varied meanings for different strata of society according to their phase of development and conditions of society. Its course becomes even more interesting when studied in relation to the tribal groups as firstly, they are isolated and little is known about them; secondly, these societies are highly marginalized and exploited by the subjects of mainstream society; thirdly, they are most neglected mainly because of their distinct and little known cultures and lastly, any little change in their social or economic sphere can never be studied in isolation but has to be studied in a holistic fashion". (Divya Katewa, pp.49-60.) The tribal society, their culture, religion and linguistic identities are also being absorbed in various scale and slowly merging with their larger society. The small tribal groups have been losing their actual

colour and process of absorption taking place silently. Andrew Beteilla has stated that "The process of absorption has been going on for centuries in fact since beginning of history in Indian scenario, hardly any of the tribes exist as a separate society because they have been absorbed in varying degrees into the wider society if India" (Beteilla Andrew, Pp 13)

Thus it is proved that the transformation, absorption or assimilation of the tribes are the continuous process. Because after independent India there were prepared many plan and policies for the development of the tribal of India. Before the independence of country, the programme, plan and policies of the British Government was totally different. The approaches and the administration system were the different regarding the tribal areas. They never tried to bring them in the national mainline instead they followed the policy of isolation and non-interference in the life of the tribal. But views, approaches and the administration changed when India became free from the hand of the British. It would analyse how the once homogeneous, cohesive and well-integrated social formations have fast drifted into complex heterogeneity as a result of contact with other tribal and Non-tribal communities.

The approaches to tribal absorption:

There have been different approaches of different scholars from the period of British imperialism in India to the present day Indian scenario of the tribal development. Some approaches tried to keep the tribal aloof from the main stream community whereas other has tried to make all tribal integrated and upliftment of tribal was the actual purposes. Following approaches for tribal absorption and social change can be best suited for the study of the tribal absorption and social change and their overall development.

Isolationist approach: The policy of isolation as followed by the British was intentionally developed not do anything in term of communication and transportations to keep the tribal totally secluded from the mainline society and discouraged communication with the plain Non-tribal people. Very few roads for communication and transportation were built but they were actually meant to exploit the forest products and to give benefit to the contractors. The north eastern Himalayan tribes were never encouraged for anything and always kept them out of touch for the long time. They had no communication system with the rest of the India so naturally there developed a sense of separatism in them

This approach was based on Elwin's earlier study of Baiga tribe of Madhya Pradesh. In his study (1934), Elwin advocated for the establishment of a sort of "National Park" or 'specimens in a human Zoo' of the tribal and

advised that their contact with the outside should be reduced to the minimum. In this approach, the tribal people are allowed to stay the same way they lived without interference. The approach was a legacy of the British regime, described as 'leave them untouched'. The policy was to isolate the tribal population from the masses.

Thus there were many tribal uprising in India. Some of the British administrator took some measures to protect the tribal interest and to save their ancestral land and forest, accordingly the Britishers passed numbers of Acts such as the scheduled Acts 1870, scheduled district Acts 1874, and the government of Indian act 1919, later on few more Acts were passed to protect the interest of the tribes by the Britishers. They enacted a Government of Indian Act, 1935 provided for the creation of the "excluded" and "partially excluded" areas with separate political representation of the tribal. The whole Darjeeling hill areas were also kept under the Partially Excluded areas by the Britishers

"The Government of India after independence also continued with the policy of isolation, of course, in a slightly modified form. The partial exclusion of large tribal areas was followed by special welfare measures, which resulted in a separatists move, i.e. the demand for an independent Naga State and an autonomous Jharkhand. The declaration of "a few particular areas of tribal concentration as Scheduled Areas and Tribal Areas" is also an example of partial isolation. The isolationistic treatment could also be noticed in the various five-year plans wherein tribal development faced a kind of financial segregation. The fund meant for 'tribal welfare' was kept reserved for tribal development and the general fund was not utilised for the developmental work among them. They were not given the benefit of being a part of the general mass" ⁹.(AVINASH SAMAL, retrieved on 12/1/16)

Assimilation approach : This approach aimed at assimilating the tribal people with the mainstream India. It was propounded by Thakkar Bappa, a disciple of Gandhiji, it emphasized on integration of the tribal with the national economy and political system such that they would enjoy the same rights, privileges and status as others in the society.¹⁰ (Priyadarshini page 36-37)

Integrationist approach : Otherwise known as tribal Panchsheel, this approach to tribal development again was propounded by Elwin in the second edition of his book. A philosophy for NEFA published in 1959. Nehru also endorsed it in the preface to the edition. Elwin realised that isolation of tribal people was no longer a practicable policy for tribal development, even though it seemed to be the most obvious option. He advocated spread of education and other facilities among the tribes for enabling them to attain the same level as other sections of the population.

He dismissed any other policy for tribal development. This approach had two interrelated objectives, namely protective and promotional. It aimed at bringing up the tribal out of poverty, ignorance and disease. ¹¹ (Priyadarshini page 36-37) The tribal development, tribal social change, tribal absorption and transformation have been taken place by natural process of the social change and social forces. The government intentionally prepared many policies and programmes for the development of tribal community as a whole on the other hand there were many other social, economic cultural, religions with the changing time and conditions with the time of discoveries, inventions, and with the development of the modern information and communication and technological advancement the society not only of the tribal but all the human society slowly and gradually and indirectly and sometime directly have been influenced to change. The society is also changing according to the conditions prepared by the unintentionally created forces of social change.

Approaches to Social change and absorption among tribals

Social changes are of various types and can be explained by different terms such as process, evolution, growth, progress, development, revolution etc.: Process is a change that takes place continuously in a definite manner. It consists of a series of alterations in an object from one moment to another. When a sense of direction added to continuity the change is expressed in terms of evolution.

Yogendra Singh, a noted Indian sociologist, classifies approaches to social change as follow in his book "Modernization of Indian traditions (1973) and his essay on the concepts and theories of social change (1974) as follows

Evolutionary approaches: The evolutionary approaches analyse the stages through which the institutions like caste, family, marriage and kinship and villages community moved in India. The British ethnographers in particular emphasized the study of caste in terms of its racial compositions and origin.

Sir Henry Main's study of the Indian village community and Baden- Powell study of land tenure were also influenced by the evolutionary-comparative perspective. The Indian village was compared with its western counterpart to ascertain its growth. The studies of social change based on the evolutionary-comparative perspective were followed by a functional approach to social structure and change. The studies conducted with the functionalist method were based on empirical investigations of micro social structures. These studies, in fact, lacked historical focus. Emphasis in the functional approach is on the study of interdependence of different parts of society assuming that one part is dependent upon another

part(s), and such a relationship is positive and functional for the entire system. ¹² Mondal Puja, retrieved on 15/01/16.

Cultural approaches : Sanskritisation: M.N. Srinivas (1966) explains the process of social change in India through the two concepts of sanskritisation and westernization. He defines Sanskritisation " as the process by which a low caste or tribe or other group takes over the customs, rituals, belief, ideology and style of life of a high and particular, a twice-born (dwija) caste"¹³ (Mondal Puja, retrieved on 15/01/16). Thus the lower caste people imitate the life-ways of the upper castes with a view to improve their status within the framework of caste.

Westernisation: It refers to changes brought as a consequences of the contact with western culture, particularly with the British. According to Srivinas, various upper castes adopted the cultural styles of the British. Besides cultural imitation, Many people have absorbed western sciences. Technology, education, ideology and values. The values of humanitarianism and rationalism are basic to the concept of westernisation. Srinivas does not find these two values in the concepts of Modernisation' hence his preferences for the concept of westernisation. However he has talked about the three level of westernisation. ¹⁴ Mondal Puja, retrieved on 15/01/16.

1. Primary: The primary level refers to those people who came directly into contact with the British.
2. Secondary : The secondary level refers to those who were directly benefited from the people who were at the primary level and
3. Tertiary: This level refers are the people who were remotely benefited by the process of westernisation. Both the Sanskritisation and westernisation are processes of cultural change. In fact Sanskritisation depends upon resources availability, Mobilisation and accessibility at the level of the lower castes. ¹⁵ Mondal Puja, retrieved on 15/01/16.

Little and Great and Multiple Traditions: Robert Redfield(1956) considers the social organisation of traditions as the basis of analysis of social and cultural change. The civilisation of India is primary or indigenous in nature. It has not been much affected by heterogametic factors of social change. The primary civilisation of India is divided into (1) the little tradition and (2) the Great traditions. While the little traditions refers to the folk or un-lettered peasants, (2) the great traditions includes the elite or reflective few. There is constant interaction between the little and the great traditions. Mckim Marriott (1955), the proponent of the " Universalisation and Parochialisation states that the universalisation refers to the spread of the elements of the little traditions which may also become a part of the Sanskritisation or great

traditions. Parochialisation refers to the filtering down of the elements of the great traditions to the un-related folk. These processes of spread-upward and downward- explain the nature of interaction between the little and the great traditions. ¹⁶ Mondal Puja, retrieved on 15/01/16 S.C. Dube (1990) is of the view that a dichotomy of the traditions is not adequate to explain the complex nature of India's structure of traditions. He refers to a hierarchy of traditions. He also doubts the concepts of Sanskritisation and dominant class. So he has mentioned a six fold classification of traditions in India.

- 1: the classical traditions
- 2: the emergent national traditions
- 3: the regional traditions
- 4: the Local traditions
- 5: the western traditions and
- 6: the local sub- cultural traditions of social groups. ¹⁷ Mondal Puja, retrieved on 15/01/16.

Structural Approaches: The structural approach identifies the role and status of groups and various categories of people of society. The hierarchy of groups, asymmetry of social relations, uneven distributions of social goods etc. This approach studies the concrete elements as focal points. Before independence, the princes, jagirdars and Zamindars controlled land and other resources. With the abolition of these systems of governance and land tenure, some structural changes have occurred. The structural changes are also due to green revolution, means of transport, adult franchise, development programmes and decentralisation of power at the local level. The family is today functionally joint to a large extent but structurally it is a nuclear. Caste is becoming increasingly an interest group of the articulate few from among the members of a caste. In the countryside, intermediate peasant castes have gained strength economically and politically. ¹⁸ Mondal Puja, retrieved on 15/01/16.

Dialectical-Historical approach: Karl Marx and Friedrich Engels are the main exponent of the dialectical and historical approach; the four phases of social evolution or social change and mode of production system like primitive, slavery system, feudal and capitalism and various mode of production like the Asiatic, the ancient and the feudal and modern bourgeoisie as mode of productions. Karl mark thought the Indian mode of production as static, historical and primeval social formations. But it was wrong to think of India as fixed and stationary. Later on Marx revised his thought about India which are as follows as stated by Yogendra Singh.

- a. The tribal community with undivided land and agriculture in common
- b. Disintegration of the tribal community and its trans-

formation into family communities with loosening of common property

- c. Share fixed by inheritance rights or the degree of kinship, thus creating inequality(tribal wars further increased this inequality)
- d. Trans-formation of inequality based on kinship into inequality based on possession as expressed by actual cultivation and

A system of periodic distribution of communal land.¹⁹

Mondal Puja, retrieved on 15/01/16.

Accordingly some Indian sociologist like D.P. Mukherjee (1958) and A.R. Desai (1996) applied the Marxist approach with certain modifications to the study of social change. Another approach to social change has been suggested by Gunnar Myrdal (1968). Myrdal's institutional approach highlights the non-economic factors as obstacles in economic development. He observes that the attitudes towards life, work and institutions much be changed to ensure economic development in the desired direction.²⁰ Mondal Puja, retrieved on 15/01/16.

Conclusion: The above approaches clearly show that the tribal absorption and social change is dynamic subject as according to time and conditions. Different situation may arise there but the change takes place. The variation of absorption, social change cannot be measured and these all happen in all society without the control of human power. The Modern day development of information technologies are unknowingly absorbing all types of human society and their cultural identity into a mainline society and giving exposures and connection to global society equally through the help of internet irrespective of their caste, religion, place of birth, and sex and colour. In our own personal opinion that everybody has been touched by the present day media of information technology. The present day technology specially mobile and internet have been playing an important tool in absorbing all communities including the tribal into a world culture or western culture. The many tribals' families are there who are well versed with the technology and they are mostly enjoying the life of man like in a developed country. A total change can be seen or observed in their elite life. So they have already absorbed and social change have been taken in their life due to modern invention of information technology. We want to call it " techno-absorption" or "Media-absorption" of tribal culture and their identity. This new phenomenon has been in society since the introduction of internet specially since the last decade of 20th century. A large number of tribal with a minimum economic efficiency are attracted towards this modern information technology and that can be easily observed North eastern states of India.

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সামগ্রিক আলোচনায় অমৃতলালের প্রহসন 'কৃপণের ধন'

দেবশ্রী ভট্টাচার্য

গবেষিকা (বাংলা), গৌড়বঙ্গ বিশ্ববিদ্যালয়
সহশিক্ষিকা (বাংলা), বেথুয়াডহরী উচ্চশিক্ষা বিদ্যালয়
শোঃ- বেথুয়াডহরী, থানা নাকশীপাড়া,
জেলা নদীয়া, পিন-৭৪১১২৬
E-mail Id: lunabappa@gmail.com

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ABSTRACT

বাংলা হাস্যরসাত্মক নাট্যজগতে জ্যোতিরিন্দ্রনাথ ঠাকুরের পরেই অমৃতলাল বসুর আবির্ভাব। তাঁর বহু হাস্যরসাত্মক নাটকের মধ্যে অন্যতম প্রহসন 'কৃপণের ধন'। এক কৃপণ ব্যক্তি হলধর হালদারের অপরিসীম কার্পণ্য এবং শেষ পর্যন্ত তাঁর জন্ম হওয়ার বিষয়কে নিয়ে এই প্রহসন। কৃপণ হলধর যৎপরনাস্তি কার্পণ্য তো করেনই, আবার মাতৃহীনা ভাগিনীকে যথেষ্ট সম্পদ থাকা সত্ত্বেও বিবাহ দিতে চান না। ভাগিনী কুন্তলার পাণিপ্রার্থী মমত্ব সুকৌশলে মধুখুড়ো নামক জৈন চতুর ব্যক্তির সাহায্যে হলধরের কাছ থেকে বিবাহপণের জন্য গচ্ছিত দশহাজার টাকা আদায় করেন ও কুন্তলাকে নিয়ে পালিয়ে যান। মধুখুড়ো সন্ধ্যাসী সেক্রে সোনা তৈরি করবার মিথ্যা প্রলোভন দেখিয়ে হলধরকে জন্ম করেন। কাহিনীতে হলধরের কার্পণ্য ও মধুখুড়োর রসিকতা হাস্যরস এনেছে। হলধর ও তার গৃহিনীর সংলাপ যথেষ্ট হাস্যকর হয়েছে। বেশ কিছু হাস্যকর মুহূর্তের প্রকাশও চোখে পড়ে। মূলত ব্যক্তির চরিত্রের কৃপণতা নিয়ে ব্যঙ্গ করা হলেও সব মিলিয়ে প্রহসনটি যথেষ্ট হাস্যকর ও শ্রাব্য হয়েছে।

Keywords : প্রহসন, অমৃতলাল, কৃপণের ধন, কাহিনী, চরিত্র, সংলাপ, হাস্যরস, উৎকৃষ্ট

বাংলা নাট্যসাহিত্যের জগতে হাস্যরসাত্মক নাটকের সংখ্যা খুব বেশি নয়। তবে এর মধ্যেও যে নাট্যকারগণ নিজস্ব দৃষ্টিভঙ্গি দিয়ে বিভিন্ন নাটক রচনা করেছেন, তাঁদের মধ্যে অমৃতলাল বসু অন্যতম। বাংলা রঙ্গমঞ্চের ইতিহাসে জ্যোতিরিন্দ্রনাথ ঠাকুরের পরবর্তীকালে অমৃতলাল বসুর আবির্ভাব। একাধারে মঞ্চাধ্যক্ষ, অভিনেতা ও নাট্যকার অমৃতলাল সমকালীন সামাজিক কিছু বিষয়কে ব্যঙ্গ করে কয়েকটি প্রহসন রচনা করেন। অবশ্য ব্যঙ্গ-বিদ্রূপের মধ্যে Fun তথা কৌতুক ব্যবহার করে প্রহসনগুলিকে তিনি উচ্চমানে পৌঁছে দিয়েছেন। নিরপেক্ষ ও নিরাসক্ত দৃষ্টিতে সামাজিক অন্যায় ও বিচারিকেশাণিত ব্যঙ্গের বাণে বিদ্রূপ করেছেন তিনি। তাঁর বেশ কিছু উল্লেখযোগ্য প্রহসনের মধ্যে থেকে কৌতুকময় একটি প্রহসন 'কৃপণের ধন' (১৯০০) কে নিয়ে আলোচনা করা যাক।

কৃপণের ধন (১৯০০) :-

অমৃতলাল বসুর এই 'কৃপণের ধন' (১৯০০) প্রহসনটিতে ব্যক্তিগত স্বভাবের ক্রটি নিয়ে হাস্যকৌতুক সৃষ্টি করা হয়েছে। এখানে কোনো

সামাজিক দোষত্রুটি প্রাধান্য পায়নি। এক কৃপণ ব্যক্তিকে জন্ম করবার কাহিনী নিয়ে কৌতুক তথা Fun এর প্রকাশ ঘটিয়েছেন নাট্যকার। অবশ্য শুধুমাত্র কৌতুকই নয় সেই কৃপণ ব্যক্তির কার্পণ্য স্বভাবকেও যথেষ্ট ব্যঙ্গ করা হয়েছে প্রহসনে। কিছু কিছু স্থানে উচ্ছ্বসিত হাস্যরসের প্রকাশও ঘটেছে। প্রহসনের কাহিনী নিম্নরূপ :-

হলধর হালদার নামক এক ব্যক্তি অত্যন্ত কৃপণ। তাঁর কৃপণতার কোনো পরিসীমা নেই। স্ত্রী, ভাগিনী বা অন্য কারো প্রতি তাঁর বিন্দুমাত্র মমতা নেই। কেবল অর্থের প্রতি তাঁর আসক্তি। তাঁর ভাগিনী মাতৃহীন হয়ে তাঁরই গৃহে আশ্রিত। বয়স হয়ে গেলেও তাঁকে খরচের ভয়ে পাত্রস্থ করবার কথা চিন্তাই করেন না তিনি। হলধরের ভাগিনী তার কন্যার বিবাহের জন্য সোনার গহনা ও নগদ দশহাজার টাকা তাঁর কাছে গচ্ছিত রেখে গেছেন। কিন্তু সেগুলি হাতছাড়া হবার ভয়ে তিনি ভাগিনীর বিবাহ দিতে চান না। এদিকে ভাগিনীও পণ করেছেন যে সেই টাকা তাঁর স্বামী না পেলে তিনিও বিবাহ করবেন না। হলধর ঠকিয়ে মধুখুড়ো নামক এক

চতুর ব্রাহ্মণের গচ্ছিত সম্পদ গ্রাস করেন। হলধরের ভাণ্ডী কুস্তলাকে বিনা অর্থে মশখ নামক এক যুবক লেখাপড়া শেখান। হলধর হিন্দুধর্ম ত্যাগ করতে চান খরচের ভয়ে। বোবা এক চাকর রেখেছেন কারণ সে মাইনে নেবেনা। এদিকে মশখ নামক যুবকটার সঙ্গে ছেলেবেলায় হলধরের ভাণ্ডী কুস্তলার বিবাহের বাকদান হয়। মশখ কুস্তলাকে বিবাহ করতে চায় অর্থ না পেলে কুস্তলা বিবাহ করবে না। কাজেই মশখ মধুখুড়োকে সমস্ত জানিয়ে উপায় করতে বলে।

এদিকে হলধরের গৃহিনী পিতামাতার উদ্দেশ্যে কলসী উৎসর্গে একটাকা ব্যয় করবেন শুনে তিনি অত্যন্ত ক্রুদ্ধ হয়ে পুরোহিতকে অপমান করে কলসী ভেঙে ফেলেন। মধুখুড়ো পাড়ার নাপতানি ইচ্ছাকে সঙ্গে নিয়ে হলধরের কাছে গিয়ে এক ধনী বিধবার সম্পত্তি রক্ষা করার কথা বলেন। বিধব সম্পত্তির কথা শুনে হলধর তৎক্ষণাৎ রাজী হয়ে যান। ধনী বিধবার সঙ্গে দেখা করতে যাওয়ার জন্য ভাল বস্ত্র কিনে দিতে মধুখুড়ো পাঁচটাকা আদায় করেন। আবার মধুখুড়ো নিজেই ছদ্মবেশে সন্ন্যাসী সেজে এসে হলধরকে পরশপাথর দিতে চান। তিনি বলেন যে দশহাজার টাকা দিলে এই পরশপাথর তার হবে, নতুবা তা অন্য ব্যক্তি পাবে। অর্থ সম্পদের লোভে লালায়িত হলধর তাকে দশহাজার টাকা দিয়ে দেন। সন্ন্যাসী তাঁকে রাত্রিতে শ্মশানে যেতে বলেন। অবশেষে শ্মশানে গিয়ে কিছু না দেখে হলধর বোঝেন যে তিনি ঠেকেছেন। আবার এদিকে তার অনুপস্থিতিতে সেই দশহাজার টাকা নিয়ে মশখ ও কুস্তলা পালিয়ে যায়। হলধর ধনী বিধবার ছদ্মবেশে থাকা এক পতিতার হাতে নাকাল হয়ে ঘরে ফিরে টাকার শোকে বিলাপ করতে থাকেন এবং সকলে তার কৃপণ স্বভাবকে দিকার দিতে থাকে। এইভাবে প্রহসনের সমাপ্তি হয়।

'কৃপণের ধন' প্রহসটির মূল চরিত্র হলধর। তাঁর চরিত্রে হাস্যরসের পাশাপাশি ব্যঙ্গরসের প্রকাশও ঘটিয়েছেন নাট্যকার। অন্যান্য চরিত্রের মধ্যে মধুখুড়ো কাহিনীতে হাসির খোরাক জুগিয়েছে। আবার কোথাও কোথাও গৃহিনী ও কুস্তলার সংলাপেও হাস্যরসের টুকরো প্রকাশ চোখে পড়ে।

হলধর হালদার স্বভাবকৃপণ ব্যক্তি। তাঁর চরিত্রের কৃপণতার দিকগুলিই হাস্যরসের প্রকাশ ঘটিয়েছে। মৃত ভাণ্ডীর গচ্ছিত সম্পদ হাতছাড়া করবেন না বলে ভাণ্ডীকে বিবাহ দিতে চান না তিনি। নিজের সন্তান হয়নি বলে তিনি একরকম খুশি, কেননা তাতে অর্থব্যয় বাড়তো। স্ত্রী কে পিতা-মাতার উদ্দেশ্যে কলসী উৎসর্গে বাধা দেন তিনি কারণ তাতে শুধুই অর্থ খরচ। খরচের জন্য তিনি কাছা দিয়ে ধুতি পরেন না; গলায় কাপড় দিয়ে রেখে ভিঝারিকে অশৌচ চলছে বলে বিদায় করেন; তেল, নুন, মশলা ছাড়া সিদ্ধ খেতে চান, বাজার থেকে পড়ে থাকা জিনিস কুড়িয়ে নিয়ে আসেন, আলু পটলের খেসাকে অমৃত জ্ঞান করেন ইত্যাদি নানাবিধ গুণ তাঁর রয়েছে। এমনকি গৃহিনী গলায় দড়ি দেবেন শুনে চিন্তিত হয়ে বলেন —

'....সর্বনাশ হবে, এখন তা দেখতে পাচ্ছি, পাহাড়াওয়াল আসবে। জমাদার আসবে, মোচড় নিয়ে কত আদায় করবে তা কে জানে? তারপর কলিকাতায় বাঁশে বাঁধবার রেওয়াজ নেই। খাট

কিনতে দু-দশ আনা লাগবে, সে আবার এখানে নয়, ...বৈয়্যব বেটারা বিস্তর হাঁকবে, ঘাটে আবার তিন টাকা সাড়ে সাত আনা —'

এমন ব্যক্তি যে বিরল তা বলার অপেক্ষা রাখেনা। আবার তিনি প্রচণ্ড লোভী ও দুর্ভ। ধনী বিধবার সম্পদ গ্রাস করার সুযোগ পেয়ে খুবই আগ্রহিত হয়েছিলেন। এরপর সন্ন্যাসী এসে যখন পরশপাথর দিতে চাইলেন তখন তাঁর অবস্থা আরো হাস্যকর হয়েছে। তিনি পরশপাথর পাবার লোভে সন্ন্যাসীর পদতলে থাকার কথা বলেছেন। এমনকি সন্ন্যাসীর কথায় একপায়ো দাঁড়িয়ে থেকেছেন। শেষপর্যন্ত তাঁর নাজেহাল হওয়ার বৃত্তান্ত জেনে আমরা হাস্যসম্বরণ করতে পারিনি আবার তাঁর প্রতি কিঞ্চিত মমতা ও করুণাও জন্মায়। যাইহোক হিউমার ও স্যাটায়ার মিশ্রিত এই চরিত্রটিই প্রহসনের প্রাণ একথা বলা যায়।

মধুখুড়ো চরিত্রটি চালাক ও নেশাখোর রসিক চরিত্র। বলতে গেলে কাহিনীকে তিনিই এগিয়ে নিয়ে গেছেন। হলধরকে জপ করবার জন্য মশখ তাঁরই শরনাপন্ন হয়েছে। হলধর তাকেও ফাকি দিয়ে গচ্ছিত ধন গ্রাস করেছে। কিন্তু মধুখুড়োর দুঃখ অন্য জায়গায়। তাঁর সম্পদের দুঃখ নেই, তাঁর মতো চালাক ব্যক্তিকেও হলধর ঠকিয়েছে এটিই তাঁর দুঃখ। তাই হয়তো মনের গভীরে থাকা প্রতিশোধ স্পৃহাও হলধরকে জপ করার কাজে সাহায্য করেছে। তিনি গাঁজাখোর ব্যক্তি। প্রকৃত লেখাপড়া করতে গেলে আগে নেশা করতে হবে; এই তাঁর যুক্তি। বৃন্দাবনে গিয়ে তাঁর ভুগ্নি হয়নি কারণ সেখানে গাঁজা নেই, কিন্তু বেনারসে গিয়ে তিনি খুবই খুশি হয়েছেন কেননা সেখানে নেশার আখড়া সর্বত্র। তাঁর রসিকতা মেশানো ব্যঙ্গাত্মক ও হাস্যকর সংলাপ প্রহসনকে প্রাণবন্ত করে তুলেছে। বেশ কিছু Wit বা বুদ্ধিদীপ্ত হাস্যরসও তাঁর কথায় পাওয়া যায়। সবথেকে হাস্যকর হয়েছে মধুখুড়ো যখন ছদ্মবেশে নাপিত ও সন্ন্যাসী সেজে হলধরের কাছে এসেছে। সন্ন্যাসী সেজে হলধরকে পরশপাথর দেবার জন্য যখন মধুখুড়ো দশহাজার টাকা চান এবং হলধর সন্দেহ প্রকাশ করেন তখন তাঁর ছদ্মকোপ দেখবার মতো হয়েছে। আবার মধুখুড়ো যথেষ্ট বুদ্ধিমানও বটে। কেননা হলধরকে কালীঘাটে পাঠিয়ে সেই সুযোগে কুস্তলাকে নিয়ে মশখের পালাবার পরিকল্পনাও তিনি করেন। মধুখুড়োর চাতুরী, অভিনয় ক্ষমতা ও রসিকতা প্রহসনের সম্পদ বলা যায়। এছাড়া হলধরের পত্নীর ও কুস্তলার দু-একটি কথা ও আচরণ বেশ হাস্যকর হয়েছে।

'কৃপণের ধন' প্রহসনটিতে অন্যান্য প্রহসনের মতোই নাট্যকার সংলাপে হাস্যরসের প্রকাশ ঘটিয়েছেন। হলধর হালদার-এর বেশ কিছু সংলাপ হাস্যকর হয়েছে। তার মধ্যে দু-একটি উল্লেখ করা যাক —

ক) হিন্দুধর্ম সম্পর্কে হলধরের মন্তব্য —

'...হিন্দুধর্ম বড় ধর্ম। শান্তির মুখে আগুন, মনুর মাথায় মুড়ো ঝাটা, হিন্দুধর্ম করেছে। ও তো উড়নচণ্ডী ধর্ম, বালি খরচ, খালি খরচ।'

খ) সন্ন্যাসীর ছদ্মবেশে মধুখুড়োর সঙ্গে সংলাপ —

'মধু। কা তুম বিশ্বাস করতা নেই? আমি সব ভস্ম কর দেগা।

হল। হাঁ বাবা, তুমি ভস্ম কত্তেও পারতো? তা হলে

আমার আর একটু উপকার কর না বাবা, আমরা ভায়ী হায়, পনের বছরকা মাণী-বিয়ে নেই হোতা, ওকে ভুখ কবে দিতে পার বাবা? তা হলে আমার অনেক টাকা বজায় থেকে যাবা, পোড়াবার খরচা পর্যন্ত লাশেগা নেই।”

ইত্যাদি বহুবিধ সংলাপ প্রহসনে হাস্যরসের সৃষ্টি করেছে। আবার গৃহিনী দয়াময়ী যখন পুরোহিতের সঙ্গে মন্ব বলেছেন, তখন তাঁর ভুল উচ্চারণ উচ্ছসিত হাসির সৃষ্টি করে। যথা-

‘ পুরো। অপবিত্র: পবিত্রো বা-
দয়া। অপ্নর বাস্তির পাবিস্তির ধোণা।

.....
পুরো। য: স্মরেং পুওরীকাফ:
দয়া। যাচ্ছি রেতে পুট্রী খ্যাক্য।
পুরো। স বাহাভ্যন্তরে শুচি:
দয়া। সরভাজাতে ভাঁড়াবে।...”

এই ধরনের সংলাপ সমগ্র প্রহসন জুড়ে ছাড়িয়ে রয়েছে। কাজেই সংলাপের হাস্যরসই প্রহসনটিকে আরো উপভোগ্য ও কৌতুকপ্রদ করে তুলেছে।

আবার মধুখুড়োর সংলাপে বেশ কিছু Wit রয়েছে। যথা মন্বথকে তিনি বলেছেন —

‘... এই খেলোয়াড়ের চেয়ে যে উপর চাল চালে,
তার নজর বেশী, তোমার খুড়ি ম’রে অবধি আমি
বাবা, কখন ছিপ হাতে করিনি, কিন্তু পরের ফাতনায়
বরাবর দৃষ্টি রাখি।...”

এখানে কুস্তলা ও মন্বথের গোপন প্রণয়ের প্রতি মধুখুড়োর ইঙ্গিত যথেষ্ট বুদ্ধিদীপ্ত হয়েছে। আবার তাকে বিবাহ করার প্রসঙ্গে বলেছেন —

‘...বিয়ে ক’রে ফেল না কেন? দিনরাত পড়াবে,
বেয়ারিংয়ে নিলেই ছেড়ে দেবে।...”

অর্থাৎ মন্বথ বিনাঅর্থে কুস্তলাকে বিবাহ করতে চাইলে হলধর রাজী হবে বোঝাতে বেয়ারিংয়ে চিঠি ছাড়ার তুলনা দিয়েছেন মধুখুড়ো। এইরকমভাবে সংলাপগুলিতে হাস্যরসের যথার্থ প্রকাশ ঘটেছে সর্বত্র।

প্রহসনটিতে বেশ কয়েকটি হাস্যকর ও নাটকীয় মুহূর্ত দেখা গেছে। হলধরের গৃহিনী কলসী উৎসর্গ করবার সময় হলধর এত খরচ হচ্ছে দেখে যখন কলসী ভাঙতে বলেছেন এবং পুরোহিতের টিকি ধরে আকর্ষণ করেছেন, তখনকার দৃশ্যটি অত্যন্ত হাস্যকর ও নাটকীয় হয়ে উঠেছে। হাবা কলসীগুলি ভাঙতে উদ্যত, এদিকে গৃহিনী বাধা দিতে যাচ্ছেন ও হলধরকে যাচ্ছেতাই গালিগালাজ করছেন, পুরোহিতের টিকি আকর্ষণ করে হলধর দাঁড়িয়ে আছেন এবং পুরোহিত পরিত্রাহি চিৎকার করছেন। এই মুহূর্তটি প্রহসনে সবথেকে হাস্যকর হয়েছে বলে মনে হয়। কিছুটা সংলাপ দিলে পরিবেশটি বোঝা সহজ হবে।

‘দয়া। খবরদার, কলসী দেব না।
হাবা। এ্যাও এ্যাও এ্যাও।
দয়া। এ্যা এ্যা এ্যা, বেটা ছুঁসনে বলছি।

হল। নামনা, হোর টিকি কাটবো, হাবা ভাঙ।
পুরো। ওরে ঝিড়ে গেল, ঝিড়ে গেল — হাত ছোড়ে
দে, বেটা নরকে যাবি।
দয়া। কলসী ভাঙ হাবা।
হাবা। আউ আউ আউ
হল। ভেসে ফেল — ভেসে ফেল, আমি ধরে
রেখেছি।...”

এবং তারপর যখন সত্যি সত্যি ‘মার টান হেইও’ বলে পুরোহিতের টিকি উপড়ে নেন তখনকার দৃশ্যটি উচ্ছসিত হাসির সীমা ছাড়িয়ে গিয়েছে এবং চরমতম নাটকীয় মুহূর্ত সৃষ্টি করেছে।

শেষপর্বে যখন হলধর নাকাল হয়ে ফিরে এসেছেন তখনকার দৃশ্যটিও হাস্যকর হয়েছে। তেরো চৌদ্দ হাজার টাকার শোকে মুহূর্তন হলধর বিলাপ করে চলেছেন। বলেছেন —

‘এ্যা, এ্যা, তবে কি সন্ন্যাসী বেটা জোচ্চোর? সেই
তো দশ হাজার টাকা নে গেল আমার কাছ থেকে,
সোনা করে দেবে বলে। ওরে শালারা, সবাই
জোচ্চোর, সবাই জোচ্চোর — ডাকাত বেটারা, চোর
বেটারা, আমার সব লুটে নিলে, আমি টাঁকে দড়ি
দিয়ে মরবো।’

এই অবস্থায় হলধরকে দেখে আমাদের যুগপৎ হাস্য ও অনুকম্পা বোধ হয়। হলধরের শেষ পরিণতি অনেকটা ‘বিয়ে পাগলা বুড়ো’ রাজীবলোচন অথবা ‘বুড় শালিকের ঘাড়ে রো’-এর ভক্তপ্রসাদের কথা মনে করিয়ে দেয়। তবে এদের চরিত্রের যে ঞ্টি ছিল তা হলধরের ছিল না। তিনি কেবলমাত্র কৃপণই ছিলেন। যুবতী বিধবার সান্নিধ্যে যাবার সময় নিজের চেহারায় তাঁর চোখ পড়েছে ঠিকই, কিন্তু তাঁর আদল উদ্দেশ্য ধনসম্পদ গ্রাস করা বলেই মনে হয়েছে।

পরিশেষে বলা যেতে পারে যে ‘কৃপণের ধন’ প্রহসনটিকে নাট্যকার বিশুদ্ধ কৌতুক হিসাবেই গড়ে তুলতে চেয়েছেন। এর মধ্যে ব্যক্তিগত চরিত্রের ঞ্টি নিয়ে যে ব্যঙ্গ রয়েছে তা এতই সামান্য যে চোখে পড়ে না। হাস্যরসের মোড়কে সেই ব্যঙ্গ চাপা পড়ে গেছে। পরিস্থিতি ও সংলাপ দিয়ে হাস্যকর আবহ তৈরি করে সমগ্র প্রহসনটিকে সাজানো হয়েছে। অমৃতলালের স্বভাবসুলভ ভাষাগত চাতুরিও সেখানে দেখা যায়। অনেক সমালোচক মলিয়ের-এর ‘The Miser’ নামক প্রহসনের দ্বারা এটি প্রভাবিত মনে করেন।^১ তবে কাহিনীতে কিছু ভিন্নতা দেখা যায়। শেষ পর্যন্ত হলধরের জপ হওয়ার বিষয়টি পোয়েটিক জাস্টিস এর জন্যই করা হয়েছে বলে মনে হয়। যাইহোক সমগ্র প্রহসনটির আলোচনা করে এটি আদ্যোপান্ত সরস ও কৌতুকময় একটি উৎকৃষ্ট রচনা বলতে কোনো বাধা নেই।

তথ্যসূত্র :-

- ১। ওপ্ত ক্ষেত্র ও গঙ্গোপাধ্যায় শম্ভুনাথ (সম্পাদিত) : অমৃতলাল বসুর শ্রেষ্ঠ প্রহসন, পৃথি, কোলকাতা, ১৯৯৪, পৃষ্ঠা ৩০৯।
- ২। ওপ্ত ক্ষেত্র ও গঙ্গোপাধ্যায় শম্ভুনাথ (সম্পাদিত) : অমৃতলাল বসুর শ্রেষ্ঠ প্রহসন, পৃথি, কোলকাতা, ১৯৯৪, পৃষ্ঠা ৩২৮।

- ৩। ওপ্ত ক্ষেত্র ও গঙ্গোপাধ্যায় শত্ৰুনাথ (সম্পাদিত) : অমৃতলাল
বসুর শ্রেষ্ঠ প্রহসন, পুঁথি, কোলকাতা, ১৯৯৪, পৃষ্ঠা ৩৩১।
- ৪। ওপ্ত ক্ষেত্র ও গঙ্গোপাধ্যায় শত্ৰুনাথ (সম্পাদিত) : অমৃতলাল
বসুর শ্রেষ্ঠ প্রহসন, পুঁথি, কোলকাতা, ১৯৯৪, পৃষ্ঠা ৩৩১।
- ৫। ওপ্ত ক্ষেত্র ও গঙ্গোপাধ্যায় শত্ৰুনাথ (সম্পাদিত) : অমৃতলাল
বসুর শ্রেষ্ঠ প্রহসন, পুঁথি, কোলকাতা, ১৯৯৪, পৃষ্ঠা ৩৩৩।
- ৬। ওপ্ত ক্ষেত্র ও গঙ্গোপাধ্যায় শত্ৰুনাথ (সম্পাদিত) : অমৃতলাল

- বসুর শ্রেষ্ঠ প্রহসন, পুঁথি, কোলকাতা, ১৯৯৪, পৃষ্ঠা ৩৩৪।
- ৭। ওপ্ত ক্ষেত্র ও গঙ্গোপাধ্যায় শত্ৰুনাথ (সম্পাদিত) : অমৃতলাল
বসুর শ্রেষ্ঠ প্রহসন, পুঁথি, কোলকাতা, ১৯৯৪, পৃষ্ঠা ৩৩৫।
- ৮। ওপ্ত ক্ষেত্র ও গঙ্গোপাধ্যায় শত্ৰুনাথ (সম্পাদিত) : অমৃতলাল
বসুর শ্রেষ্ঠ প্রহসন, পুঁথি, কোলকাতা, ১৯৯৪, পৃষ্ঠা ৩৩৬।
- ৯। যোগ অজিত কুমার ; বাংলা নাটকের ইতিহাস, দে'জ পাবলিশিং,
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ধর্ষণ, ধর্ষণ এবং ... তারপর ?

দীপেশ প্রামাণিক

M.Phil. Student in Bengali, Rabindra Bharati University
Guest Lecturer, Department of Bengali,
Dr.B.R.Ambedkar College, Betai, Nadia.
E-mail: pramanikdipesh@yahoo.in

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ABSTRACT

দিনে দিনে একটি ধর্ষণের পর আরেকটি ধর্ষণ ঘটেই চলেছে। ধর্ষণের প্রকৃত কারণ সম্বন্ধে প্রতিটি সচেতন অনুভবী মনেই কৌতূহল জাগা স্বাভাবিক। সেই লক্ষ্যে পুনর্গঠ করা যেতে পারে ড. শিবশংকর পালের লেখা "ধর্ষণ: দুর্বল পিতৃতন্ত্রের পুংলিঙ্গনির্মাণ" শীর্ষক দীর্ঘ প্রবন্ধটি। সমাজবিজ্ঞান ও স্নায়ুবিজ্ঞানের যৌথ পথরেখা ধরে এই ভয়াল অপরাধের অন্তর্নিহিত কারণসমূহকে প্রাবন্ধিক খুঁজে দেখতে চেয়েছেন। ধর্ষণের গভীরে নিহিত আছে দীর্ঘযুগ লালিত যে পিতৃতন্ত্র তথা পৌরুষ, আলোচ্য প্রবন্ধে তার প্রতি উচ্চারিত হয়েছে সুতীব্র ব্যঙ্গ। সবশেষে ইউনিভার্সিটি অব পেনসিলভেনিয়া-র গবেষকদের নিউরো-সাইকিয়াট্রিক সমীক্ষার ফলাফলকে ভিত্তি করে প্রাবন্ধিক মানবসভ্যতার অগ্রগতির লক্ষ্যে পরস্পরের সহযোগীরূপে নারীপুরুষের যৌথ পথচলার উপর সবিশেষ গুরুত্ব দিয়েছেন। তবে ধর্ষণের ক্ষেত্রে এ দেশের অবস্থান বুঝে নিতে গেলে পাশ্চাত্য থেকে প্রকাশিত গ্রন্থ-নিবন্ধ পাঠই যথেষ্ট নয়। ধর্ষণের কারণ হিসাবে এদেশের বিশিষ্ট কিছু পরিপ্রেক্ষিত আছে। গণধর্ষণ বা সশস্ত্র বাহিনীর সদস্যের দ্বারা ধর্ষণের মতো গুরুত্বপূর্ণ দিকগুলি আলোচ্য প্রবন্ধে অনুচ্ছেদিতই রয়ে গেছে। এছাড়া নারীবাদকে প্রবন্ধলেখক যেভাবে কাঠগড়ায় দাঁড় করিয়েছেন, তাকে আদৌ সমর্থন করা যায় না। নারীপুরুষের যৌথ পথচলার উপর জোর দিতে গিয়ে লিঙ্গপরিচিতির অপরাধের স্বতন্ত্র পরিসরগুলো কখনো কোনোভাবেই যেন বিপর্যস্ত না হয়। তবে তথ্য-যুক্তি-অন্বেষণের দীর্ঘ রাস্তা পেরিয়ে প্রাবন্ধিক যেভাবে সত্য-সুন্দর ও মঙ্গলের হৃদিস দিয়েছেন, তার জন্য তাঁকে সাধুবাদ জানাতেই হয়। শুরু হোক ধর্ষণ নিয়ে পড়াশুনো এবং বন্ধ হোক ধর্ষণ।

Keywords : ধর্ষণে লিঙ্গের অবস্থান, ধর্ষণে ভারত, ধর্ষণের রাজনীতি, গণধর্ষণ, নারীবাদ, পোস্টমডার্ন তত্ত্ব ও লিঙ্গপরিচিতি।

মাতৃশক্তির আরাধনায় গমগম করছে আকাশবাতাস। প্রাতঃকৃত্য সেরে পরিচ্ছন্ন হয়ে চায়ের কাপে চুমুক দিতে দিতে খবরের কাগজে চোখ রাখলেন গৃহকর্তা – 'ধর্ষণ করে খুন মনিকাকে'। লোডশেডিং-এর মতো তাঁর সকালটা কি দপ করে রাত্রির থেকেও অন্ধকার হয়ে উঠলো? না! চায়ের সঙ্গে সঙ্গে নানাবিধ খবরের নির্যাসটুকু পান করে 'দিনকাল খুব খারাপ পড়েছে' এই হা-হতাশ করতে করতে বাজারের ব্যাগ হাতে পরিচিত অভ্যাসে তিনি বেরিয়ে পড়লেন। দিনে দিনে একটি ধর্ষণের পর আরেকটি ধর্ষণ ঘটেই চলেছে; এখন এই ধর্ষণের প্রকৃত কারণ কী এবং সেই পরিপ্রেক্ষিতে সাধারণ নাগরিকের অবস্থান কী হওয়া উচিত – এই ভাবনা প্রতিটি সচেতন অনুভবী মনকেই আলোড়িত করে।

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Development -এর September 2014 সংখ্যায় প্রকাশিত হয়েছিল ড. শিবশংকর পালের "ধর্ষণ: দুর্বল পিতৃতন্ত্রের পুংলিঙ্গনির্মাণ" শীর্ষক দীর্ঘ প্রবন্ধ। সমাজবিজ্ঞান ও স্নায়ুবিজ্ঞানের যৌথ পথরেখা ধরে এই ভয়াল অপরাধের অন্তর্নিহিত কারণসমূহকে প্রাবন্ধিক খুঁজে দেখতে চেয়েছেন। সমগ্র প্রবন্ধটি একত্রিশটি অনুচ্ছেদে বিন্যস্ত। সবশেষে বিস্তৃতভাবে উল্লিখিত হয়েছে "সহায়ক গ্রন্থ নিবন্ধ ও তথ্যসূত্র"।

প্রবন্ধের শুরুতেই লেখক পাঠকের আচ্ছন্ন চেতনার অন্ধ সংস্কারগুলোকে ভাঙতে ভাঙতে এগোন এবং স্পষ্টতই দেখিয়ে দেন যে, ধর্ষণকে আদৌ 'নারকীয়, পৈশাচিক বা পাশবিক' বলে অভিহিত করা যায় না। এরপর তিনি 'ধর্ষণ'-এর আইনি সংজ্ঞায় না গিয়ে বরং শব্দটির অভিধানগত তাৎপর্য উল্লেখ করে সিদ্ধান্তে এসেছেন –

“... ধর্ষণ সাম্প্রতিক কালেই ব্যাপক হারে বেড়েছে এবং ভয়ানক বা আরও বিকৃত রূপধারণ করেছে। ফলে বিশ শতকের প্রথমার্ধে সংকলিত অভিধানে ধর্ষণের এ কালের বীভৎসতা সঙ্গত কারণেই ধরা পড়েনি।” P.90 লক্ষণীয়, শুধুমাত্র ‘ধর্ষণ’-এর আইনি সংজ্ঞা নয়, ধর্ষণ সংক্রান্ত যাবতীয় আইনি বিষয়কেই তিনি আলোচনার বাইরে রেখেছেন। ঠিক - *এই* *আরও* *বিকৃত* *রূপধারণ* *করেছে*। আরেক রকম পত্রিকার ১৬ জুন ২০১৩ সংখ্যাটিতে। মালিনী ভট্টাচার্যের “যৌন হিংসা ও আইন”।

মনস্তত্ত্ব ও সমাজতত্ত্বগত দিক থেকে ধর্ষণ ও ধর্ষকের চরিত্র ও প্রবণতা পরিশ্রুত করতে প্রবন্ধলেখক নানা সময়ের নানা গবেষকের মতামতকে তুলে ধরেছেন এবং বিচার করে দেখেছেন। শিশুদের উপর যৌননিগ্রহের প্রসঙ্গটিও সংক্ষেপে উপস্থাপিত হয়েছে। ধর্ষণের গভীরে নিহিত আছে দীর্ঘযুগ লালিত যে পিতৃতত্ত্ব তথা পৌরুষ, তা-ই হয়ে উঠেছে প্রবন্ধের দ্বিতীয়ার্ধের কেন্দ্রীয় বিষয়। বিশ্লেষণের ফাঁকে ফাঁকে তথাকথিত পৌরুষের প্রতি উচ্চারিত হয়েছে তীব্র ব্যঙ্গ। যেমন, “খুব ছোটোবেলা থেকেই আমরা শিখে যাচ্ছি, দেখে যাচ্ছি, ছেলেদের সাত খুন মাফ; পুরুষের বিগড়ে যাওয়ার কারণ মেয়েরাই। এভাবেই গড়ে উঠছেন দেবতা। এই দেবতার পূজার একমাত্র অর্থ্য হলো যৌনতা। তিনি এখন অখিল ক্ষুধা নিয়ে জেগে উঠছেন। মুখে তার উদার হাসি। বাইরে তার প্রগতির ধ্বজা উড্ডীন।” P.94 সবশেষে সমিবেশিত হয়েছে ইউনিভার্সিটি অব পেনসিলভেনিয়া-র গবেষকদের নিউরো-সাইকিয়াট্রিক সমীক্ষার ফলাফল। যাতে স্পষ্ট হয়ে ওঠে – নারী ও পুরুষের মস্তিষ্কের গড়ন এমনই যে, তারা বিভিন্ন পরিস্থিতিতে পরস্পরের প্রতিযোগী বা প্রতিদ্বন্দ্বীরূপে নয় বরং পরিপূরক হিসাবে কাজ করতে পারে। এই বৈজ্ঞানিক সারাংশসারকে ভিত্তি করেই প্রাবন্ধিক মানবসভ্যতার অগ্রগতির লক্ষ্যে পরস্পরের সহযোগীরূপে নারীপুরুষের যৌথ্যাপনের উপর সবিশেষ গুরুত্ব দিয়েছেন। এখন শুরুতেই ধর্ষণের পরিপ্রেক্ষিতে লিঙ্গের অবস্থানকে স্পষ্ট করে নেওয়া প্রয়োজন।

ধর্ষণকে সাধারণত নারীর বিরুদ্ধে পুরুষ কর্তৃক সংঘটিত অপরাধ হিসাবেই গণ্য করা হয়, যদিও সাম্প্রতিককালে এই পরিচিত সমীকরণের মধ্যেই ধর্ষণ সীমাবদ্ধ থাকছে না। নারী কর্তৃক নারীর ধর্ষণ, পুরুষ কর্তৃক পুরুষের ধর্ষণ, এমনকি নারী কর্তৃক পুরুষের ধর্ষণের ঘটনাও আজ আর অলভ্য নয়। যদিও ‘সমলিঙ্গের ধর্ষণের কারণ ও প্রতিপার্শ্বের প্ররোচনা সম্পূর্ণ ভিন্ন’ (P.92) বলে ড.পাল আলোচ্য প্রবন্ধে প্রসঙ্গটিকে উহা রাখতে চেয়েছেন। নারী কর্তৃক পুরুষের ধর্ষণের ঘটনা বিশ্বের অন্যান্য দেশের মতো ভারতেও ঘটছে। শতাংশের বিচারে এমন ঘটনা ধর্তব্যের মধ্যে না এলেও এমনতর ঘটনা ঘটছে এবং তা ক্রমবর্ধমান। ইন্টারনেটে সন্ধান করলেই আগ্রহীরা ঐ সম্পর্কিত তথ্য পেয়ে যাবেন। তবে সামাজিক কলঙ্কের ভয়ে ঐ ধরনের ঘটনা নথিভুক্তই হয় না। ‘শিশুদের উপর যৌননিগ্রহ’-এর বিষয়টি উত্থাপিত করেও ড.পাল বিশেষভাবে ‘শিশুকন্যা’ বা ‘নারীশিশু’-র উপর ‘যৌনঅত্যাচার’কেই তুলে ধরেছেন। কিন্তু এই নিগ্রহ বা ধর্ষণের হাত থেকে শিশুপুত্ররাও যে একইরকমভাবে রেহাই পায় না! নারীর দ্বারাও যে ধর্ষণ সংঘটিত

হতে পারে, সেই বিষয়ে ভারতে কোনো আইন নেই। এবং নারী-অধিকার বিষয়ক সংগঠনগুলি ধর্ষণ সংক্রান্ত আইনকে লিঙ্গনিরপেক্ষ হওয়ার ক্ষেত্রে তীব্র বিরোধিতা করেছে। তারা মনে করে যে, ধর্ষণ সংক্রান্ত আইন লিঙ্গনিরপেক্ষ হলে তা নারীদের পক্ষে আরো বিপজ্জনক হয়ে পড়াবে এবং বিচারের ক্ষেত্রে সংশ্লিষ্ট আইনের আর প্রতিরোধক মূল্য থাকবে না। যেহেতু মুখ্যত নারীরাই পুরুষ কর্তৃক নির্মমভাবে সবচেয়ে বেশি ধর্ষিত হন, তাই সঙ্গত কারণেই ‘ধর্ষণ’ বলতে ড.পাল পুরুষ কর্তৃক নারীর ধর্ষণকেই প্রবন্ধটির মূল্যধার রূপে তুলে ধরেছেন। তবে প্রবন্ধটিতে বেশ কিছু সমস্যা চোখে পড়ে।

ক) “এমনকি বৈবাহিক সম্পর্কের মধ্যেও ঘটে যাচ্ছে ধর্ষণ। নানা কারণে আমাদের দেশে যা এখনও নথিভুক্ত (যদ্যুৎ তল্লিখিতম) করা শুরু হয়নি।” P.90

খ) “ভারতীয় উপমহাদেশে এই চিত্রটি অবশ্য এর বিপরীত হতে পারে।” P.91

গ) “আর আমাদের দেশ? যে দেশের মানুষের বিশেষত মেয়োমানুষের চলতে ফিরতে কোটি কোটি দেবদেবীর ভয়, সেখানে ‘পরম’ পুরুষকে খচিয়ে কে নিজের ঘরে সিঁদ কাটবে?” P.93

ঘ) “ক্রম অবস্থাতেই নারীনিধন; আর ছেলে হলে জোড়া পাঁঠাবলি! এ তথ্য গাঁজাখুরি নয়, মেরা ভারত মহানের।” P.94

ঙ) “এই একশ শতকেই, এবং এমনকি পশ্চিমের অতি আধুনিক দেশে যদি এই হাল হয়, তাহলে আমাদের দেশের অবস্থাটা কেমন দাঁড়াতে পারে?” P.96 উপরের উদ্ধৃতিগুলি থেকে স্পষ্ট হয় যে, সংশ্লিষ্ট বিষয়ে পাশ্চাত্যের প্রতিতুলনায় লেখক নিজের দেশের অবস্থানকেই বুঝে নিতে চাইছেন। বিশ্লেষণের জন্য সহযোগী উদাহরণগুলি ভারতীয় প্রেক্ষাপট থেকেই চয়িত। ‘দিল্লী, কামদুনি, মুম্বাই, বড়োঞা, বদায়ুন সহ সমগ্র দেশের ধর্ষণের ঘটনাগুলি’ (P.91) – এই উল্লেখ পূর্বেই অভিমতকেই সমর্থন করে। কিন্তু ‘সহায়ক গ্রন্থ নিবন্ধ’-এর দিকে মনোযোগী দৃষ্টি দিলে স্পষ্ট হয় যে, এগুলির প্রকাশস্থান পাশ্চাত্য এবং মূলত মার্কিন যুক্তরাষ্ট্র। রচয়িতা এবং গবেষকরাও সেই ভূখণ্ডের অধিবাসী। তাঁদের সমীক্ষা ও গবেষণায় লব্ধ সাধারণ সত্যের আলোকে ভারতের প্রেক্ষাপট বিচার করা যেতেই পারে। কিন্তু সেই সাধারণ সত্যের বাইরেও ধর্ষণের কারণ হিসাবে এদেশের বিশিষ্ট কিছু পরিপ্রেক্ষিত আছে, যা ঐ সমস্ত গ্রন্থ ও নিবন্ধপাঠে স্পষ্ট হওয়া সম্ভব নয়। আসলে ধর্ষণের উপর এদেশে যে মুষ্টিমেয় বই পাওয়া যায়, তা মূলত আইন সংক্রান্ত বিষয়গুলি নিয়ে পর্যালোচনা। ধর্ষণকে কেন্দ্রে রেখে সমীক্ষা ও গবেষণা এদেশে সম্ভব হয়নি পরিকাঠামোগত কারণে এবং আরও বিশেষভাবে সমাজমানসিকতার জন্য। সে কথা প্রাবন্ধিক উল্লেখও করেছেন – “... ধর্ষণকে পড়াশুনোর অন্তর্ভুক্ত করার কথা উঠলে এ দেশ সত্যি ভিরমি খাবে।” P.93। তবে এক্ষেত্রে সহায়ক হয়ে উঠতে পারতো ভারতের National Crime Records Bureau-র তথ্যাদি।

NCRB-র রিপোর্ট অনুসারে ভারতে নারীদের প্রতি সংঘটিত অপরাধের ক্ষেত্রে ধর্ষণ রয়েছে চতুর্থ স্থানে। NCRB-র তথ্যানুসারে

সাল	রিপোর্ট করা হয়েছে এমন ধর্ষণের ঘটনা
২০১০	২২, ১৭২
২০১১	২৪, ২০৬
২০১২	২৪, ৯২৩
২০১৩	৩৩, ৭০৭
২০১৪	৩৬, ৭৩৫
২০১৫	৩৪, ৬৫১

ধর্ষণের এই ক্রমবর্ধমান চেহারা যে কোনো সচেতন নাগরিকের কপালে ভাঁজ ফেলার পক্ষে যথেষ্ট। নারীশিক্ষার বিস্তার, স্বাবলম্বিতা ও স্বাধীনতার কারণে বর্তমানে নিগূহীতারা রিপোর্ট করতে এগিয়ে আসছেন। যদিও ধর্ষণের ভয় দেখানোর কারণে, অপরাধী পরিচিত হওয়ায় এবং সামাজিক কলঙ্কের আশঙ্কায় অধিকাংশ ধর্ষিতাই অভিযোগ দায়ের করেন না। আবার অনেক ক্ষেত্রে পারিবারিক সম্মানরক্ষার তাগিদে অনেক ধর্ষিতাই আপস করে নিয়ে অভিযোগ প্রত্যাহার করে নেন। 'Crime in India 2015' অনুযায়ী মোট ৩৪,৬৫১ টি ধর্ষণের ঘটনার মধ্যে ৩৩,০৯৮ টি ক্ষেত্রেই ধর্ষক ধর্ষিতার পরিচিত, যা শতাংশের বিচারে ৯৫.৫%। এই পরিচিত মানুষদের মধ্যে আছেন ঠাকুরদা/ দাদু, বাবা, দাদা/ ভাই, ছেলে, অন্যান্য ঘনিষ্ঠ পারিবারিক সদস্য, অপরাপের আত্মীয়বর্গ, প্রতিবেশী, নিয়োগকর্তা/ সহকর্মী, প্রাক্তন সঙ্গী/ বিবাহবিচ্ছিন্ন স্বামী, বাগদত্ত এবং অপরাপের চেনা মানুষজন। ১৮ থেকে ৩০-এর নীচে বয়সের বয়স, সেই নারীরাই ভারতে সর্বাধিক ধর্ষণের শিকার হয়েছেন। ২০১৫তে ৩৪, ৬৫১ টি ঘটনার মধ্যে ১৬,৯৬৬ টি ক্ষেত্রেই নারীরা ঐ বয়সকালের অন্তর্গত। আর আঠারো বছর বয়সের নীচে ধর্ষিতার সংখ্যা ১১,৩৯৩। উল্লেখ্য, ধর্ষণের ঘটনার দিক থেকে বড়ো শহরগুলোর মধ্যে রাজধানী দিল্লী সবচেয়ে এগিয়ে। এখন ভারতে ধর্ষণের কারণানুসন্ধানে এদেশের নিজস্ব কিছু বাহ্যিক পরিপ্রেক্ষিতের দিকে চোখ ফেরানো যাক।

এদেশে পুরুষের তুলনায় নারীদের সামাজিক মর্যাদা অনেক কম। ঘরের বাইরে যেমন তাঁদের নিরাপত্তা নেই, ঘরেও তো তথৈবচ। সাধারণ নাগরিকদের নিরাপত্তার খাতিরে আরো অধিক হারে পুলিশকর্মী প্রয়োজন। অবশ্য এমন অভিযোগ প্রায়শই প্রকাশ্যে আসে যে, পুরুষ পুলিশকর্মীরা অনেক সময়ই ধর্ষিতার অভিযোগ নিতে চান না এবং নির্যাতিতা আরো হেনস্থা ও অবমাননার শিকার হন। এখন ভারতে মহিলা পুলিশকর্মীর সংখ্যা নগণ্য। মহিলা পুলিশকর্মীরাই পাবেন মনোযোগ দিয়ে যথাযথভাবে ধর্ষিতা নারীর অভিযোগ গ্রহণ করতে। সেক্ষেত্রে আরো বেশি সংখ্যায় তাঁদের নিয়োগ ফলপ্রসূ হবে বলে আশা করা যায়। ভারতীয় বিচারব্যবস্থা অত্যন্ত সেকেলে এবং ধীরগতিসম্পন্ন। আর প্রয়োজনের তুলনায় বিচারকের সংখ্যাও অনেক কম, প্রতি দশ লক্ষ নাগরিক পিছু গড়ে ১৪ জন বিচারক। আদালতে ধর্ষণ-বিষয়ক অপরাধ প্রমাণিত হওয়ার হার গত ৪০ বছরে উদ্বেগজনকভাবে কমে গেছে। ধর্ষণের ঘটনায় অপরাধ প্রমাণিত হওয়ার হার ১৯৭৩-এ ছিল ৪৪.৩%, ১৯৮৩তে ৩৭.৭%, ২০০৯-এ ২৬.৯%, ২০১০-এ ২৬.৬%, ২০১১তে ২৬.৪%, ২০১২তে ২৪.২% এবং ২০১৩তে ২৭.১%। নিগূহীতার পূর্বমতের পরিবর্তন, প্রাথমিক তথ্যাদি নথিভুক্তকরণে দীর্ঘসূত্রিতা, ক্রটিময় তদন্ত,

উকিলের ঔদাসীন্য বা বিচারকের অসংবেদনশীলতা রায়দানের ক্ষেত্রে কাণামক প্রভাব ফেলেছে। নিগূহীতারা তাঁদের বিরুদ্ধে সংঘটিত অপরাধের প্রায়ই বিচার পান না। তদন্তকারী পুলিশকর্মীরা অনেক সময়ই যথাযথ মনোযোগ দিয়ে অভিযোগগুলো দেখেন না এবং / অথবা 'medical evidences' অনেক ক্ষেত্রেই নিবন্ধীকৃত হয় না। ফলস্বরূপ প্রচলিত আইনের গারানুসারে অপরাধীরা সহজেই রেহাই পেয়ে যায়। এতে ধর্ষিতা যেমন বিচারব্যবস্থার উপর আস্থা হারিয়ে ফেলেন, অন্যদিকে অপরাধীরা উৎসাহিত হয়। দরকার পূর্বনো আইনগুলোর সংস্কার এবং নতুন আইন প্রণয়ন। ধর্ষণসহ অপরাপের নারীনিগ্রহের ঘটনাগুলির দ্রুত বিচারনিষ্পত্তির উদ্দেশ্যে কেন্দ্রীয় স্তরস্থিত রাজ্যগুলিকে পৃথক fast-track court স্থাপনের কথা বলেছিলেন এবং সেই সঙ্গে সমস্ত রকম সাহায্যের আশ্বাসও দেন। ভারতে ধর্ষণের ঘটনাগুলোর মধ্যে একটা বেশ বড়ো সংখ্যার ধর্ষণ ঘটেছে বাড়িতে শৌচাগার না থাকার কারণে। গ্রামগঞ্জে ও শহরের বস্তি এলাকার বাড়িগুলিতে নিজস্ব শৌচাগার না থাকায় ঘরের মেয়েরা সকালসন্ধ্যায় বাইরের খোলা জায়গায় মলমূত্র ত্যাগ করতে গিয়ে ধর্ষিত হয়েছেন। উপরের বিষয়গুলো ধর্ষণের পরিপ্রেক্ষিতে নিতান্তই বাহ্যিক প্রেক্ষাপট। ধর্ষণের প্রতিরোধে দরকার আইনের সংস্কার ও তার যথাযথ প্রয়োগ, সার্বিক পরিকাঠামোগত পরিবর্তন, শিক্ষা-সংস্কৃতিগত ও অর্থনৈতিক উন্নয়ন এবং সর্বোপরি সমাজমানসিকতার বদল। বিদ্যালয়স্তরে যৌনশিক্ষা চালু হলে ধর্ষণ নিয়ে ছেলেমেয়েদের মধ্যে অস্পষ্টতা যেমন কেটে যাবে, তেমনি সচেতনতা বৃদ্ধি পাবে। সেই সঙ্গে আত্মরক্ষার কৌশল বিষয়ক পাঠ ছাত্রীদের পাঠক্রমে আবশ্যিক হওয়া জরুরি। আর দরকার ছাত্রী থেকে দেশের প্রতিটি নারীকে তার আইনি অধিকার বিষয়ে সচেতন করা। তবে সবচেয়ে ভয়ঙ্কর ধর্ষণ নিয়ে রাজনীতি।

তাপসী মালিক যেমন সঙ্গত ভাবেই প্রতিবাদের অন্যতম নাম হয়ে ওঠেন, অন্যদিকে পার্কস্ট্রিট ক্রমে সেজে উঠতে থাকে। কামদুনির মেয়েরা নিরাপত্তা ও বিচারের দাবি জানালে 'মাওবাদী' আখ্যা পেয়ে যান। ধর্ষণ সম্পর্কে নানা সময়ে দেশের নানা নেতানেত্রীর মন্তব্য চরম বিভ্রান্তিজনক। ড.পাল তাঁর প্রবন্ধে লিখছেন—“এমনকি বৈবাহিক সম্পর্কের মধ্যেও ঘটে যাচ্ছে ধর্ষণ। নানা কারণে আমাদের দেশে যা এখনও নথিভুক্ত (যদুষ্ঠং তন্নিখিতম) করা শুরু হয়নি।” P.90। বিবাহিত স্ত্রীর সম্মতি না নিয়ে কিংবা তাঁর অসম্মতিতে এবং/অথবা বলপ্রয়োগের মাধ্যমে স্বামীর যৌনতায় লিপ্ত হওয়ার বিষয়টি ভারতে ধর্ষণ হিসাবে এখনও পরিগণিত হয় না, তাই ভারতীয় বিচারব্যবস্থায় 'বৈবাহিক ধর্ষণ' ধারণাটির আদৌ স্থান নেই। এজন্য তা অপরাধ বলেও গণ্য হয় না। যদিও ২০০৫ সালের পারিবারিক নির্যাতনে মেয়েদের সুরক্ষা আইনটি (Protection of Women from Domestic Violence Act 2005)-তে এই সমস্যাকে স্বীকৃতি দেওয়া হয়েছে। তবে সেক্ষেত্রে শান্তি অনেক লঘু। আসলে পিতৃতান্ত্রিক সমাজকাঠামোয় ধরে নেওয়া হয় যে, স্ত্রী স্বামীর অধীনস্থ থাকবেন। ভারতীয় সমাজে পরিবার যেহেতু মূল ভিত্তি, তাই 'বৈবাহিক ধর্ষণ' স্বীকৃত হলে পারিবারিক কাঠামো ভেঙে পড়বে বলে আইনজ্ঞরা মনে করেছেন। সেকারণেই এমন ঘটনা নথিভুক্তকরণের

উপর मनोयोग দেওয়া হয়নি। আইনের এই ফাঁকটুকুর সুযোগ নিয়ে ধর্ষক ও তার পরিবার নির্যাতিতাকে অভিযোগ প্রত্যাহার করে নিতে বলে, এমনকি ধর্ষককে বিবাহ করার জন্য ধর্ষিতাকে উৎসাহিত করা হয়। যুক্তি হিসাবে বলা হয় যে, ভবিষ্যতে নিগৃহীতাকে কেউ বিবাহ করতে চাইবে না, যা তাঁর পরিবারের পক্ষে লজ্জার বিষয় হয়ে দাঁড়াবে। বেশির ভাগ ক্ষেত্রে গ্রামের বিধানদাতা ও পুলিশেরও অমন বিবাহে সমর্থন থাকে। যেহেতু ভারতের আইনব্যবস্থায় বৈবাহিক ধর্ষণের স্বীকৃতি নেই, তাই নির্যাতিতাকে বিবাহের মাধ্যমে অপরাধী ছাড় পেয়ে যায়। এও আরেক ধরনের রাজনীতি। ড.পালের প্রবন্ধে আরো কিছু দিক সংযোজিত হতে পারতো।

নিগ্রহের প্রচণ্ডতায় নির্যাতিতার যেমন মৃত্যু হতে পারে, তেমনি বহু ক্ষেত্রে ধর্ষকের হাতেই তাঁরা খুন হয়ে যান। আবার অনেক সময় নিগৃহীতার আত্মহত্যার পথও বেছে নেন। সাধারণত ডেট রেপের ক্ষেত্রে ট্যাগটিকে অক্ষম করে দেওয়ার জন্য অপরাধীরা অ্যালকোহল এবং ওষুধ ব্যবহার করে থাকে। ডেট রেপে ব্যবহৃত সবচেয়ে সাধারণ ওষুধগুলির মধ্যে উল্লেখযোগ্য হলো Rohypnol, Ketamine এবং Gamma-hydroxybutyrate(GHB)। উপরের ওষুধগুলির বিক্রির উপর নিয়ন্ত্রণ অত্যন্ত জরুরি। ড.পাল তাঁর প্রবন্ধের এক জায়গায় ধর্ষণ সম্পর্কে লিখছেন –

“ট্যাগটিকে মুঠোয় নিয়ে আসতে ইতিমধ্যে সে রচনা করে নিয়েছে একটি গ্যাং।” P.93

এই একটবার মাত্র ‘গ্যাং’ শব্দটি উচ্চারিত হয়েছে, কিন্তু গ্যাং রেপ বা গণধর্ষণের বিষয়টি আলোচ্য প্রবন্ধে একরকম অনুল্লিখিতই রয়ে গেছে। যখন দুই বা ততোধিক অপরাধী সম্মিলিতভাবে একটি অভিন্ন ধর্ষণের ঘটনায় লিপ্ত হয়, তারই নাম গণধর্ষণ। এই ধরণের ঘটনা তখনই সংঘটিত হয়, যখন অপরাধীদের মধ্যে কোনো না কোনোভাবে যুথবদ্ধতা কাজ করে। সাধারণত যৌনভাবে আগ্রাসী আচরণের অধিকারী অল্পবয়সী যুবকরা এমন ‘গ্যাং’ তৈরি করে নেয়, যেখানে পৌরুষকেই চরম ও পরম বস্তুরূপে ভজনা করা হয়। ছোটো স্কার্ট পরা কিংবা ঘনঘন বারে যাওয়া এমন সমস্ত আচরণকে অনুচিত রূপে যাতে সংশ্লিষ্ট নারী উপলব্ধি করতে পারে, সেকারণেই তাকে নিবৃত্ত করতে বা শাস্তি দিতে এমন ঘটনা ঘটে থাকে – গণধর্ষণে জড়িত পুরুষরা এভাবেই বিষয়টিকে দেখে। এই ধরনের ধর্ষণে নির্যাতিতার শারীরিক ও মানসিক আঘাত আরও প্রচণ্ড হয়ে থাকে; নিগৃহীতাদের প্রায় ২০% যৌনরহিত অপরাধের আঘাতের কারণেই মারা যান। অপরাধীদের একাধিক সংখ্যার কারণে নিগৃহীতার Sexually Transmitted Infections (STI)-এর সম্ভাবনাও আশঙ্কাজনকভাবে বেড়ে যায়। ভারতে ধর্ষণের পরিসংখ্যানে গণধর্ষণ একটা বড়ো জায়গা জুড়ে আছে। ২০১৪তে ৩৬,৭৩৫ টি ধর্ষণের ঘটনার মধ্যে ২,৩৫৩ টিই গণধর্ষণ। গণধর্ষণ ছাড়াও ড.পালের প্রবন্ধে আসতে পারতো দাপ্তিকালীন ধর্ষণ, যুদ্ধকালীন ধর্ষণ বা সেনাকর্তৃক ধর্ষণের প্রসঙ্গ। ভারতের ২০১৩-র যৌন হিংসা-সংক্রান্ত নতুন আইনে সশস্ত্র বাহিনীর সদস্যের দ্বারা ধর্ষণ অধিকতর শাস্তিযোগ্য বলে চিহ্নিত হয়েছে। কিন্তু সশস্ত্র বাহিনীর বিশেষ ক্ষমতা-সংক্রান্ত আইনে

(AFSPA) কোনো সংশোধন না হওয়ায় এ দ্বারা কাশ্মীর বা উত্তরপূর্ব ভারতে আদৌ প্রযোজ্য হবে কিনা, তা নিয়ে সংশয় থেকেই যায়। মনে পড়া স্বাভাবিক, ২০০৪-এ মণিপুরে ধর্ষিতা ও গুলিতে নিহত মানোরমার কথা এবং সেই সঙ্গে একদল মধ্যবয়সী নগ্ন মহিলার ব্যানার হাতে স্লোগান – “Indian Army, rape us!”

আলোচ্য প্রবন্ধে ড.পাল নারীবাদকে ‘আর এক স্মৃতির চোরাবালির চর’ (P.96) রূপে তুলে ধরেছেন, পিতৃতন্ত্রের পাশাপাশি নারীবাদকেও কাঠগড়ায় দাঁড় করিয়েছেন। কিন্তু যৌন ‘পুরুষ মাত্রই নারীবিরোধী’ (P.93), ‘নষ্ট শ্রষ্ট কানুক’ (P.98) বা ধর্ষক নন – ঠিক তেমনি করেই সকল নারীবাদী মাত্রই পুরুষবিরোধী নন। প্রকৃতপক্ষে নারীবাদীদের বিদ্বেষ পুরুষের প্রতি নয়; বরং পিতৃতান্ত্রিকতা, পুরুষপ্রাধান্য, লিঙ্গভূমিকা, লিঙ্গবৈষম্য ও নারীবিরোধের প্রতি। পিতৃতন্ত্র যুগ যুগ ধরে প্রাতিষ্ঠানিকতার মাধ্যমে শাসনতন্ত্রে অধিষ্ঠিত থেকে নারীকে নিরন্তর অবদমিত রাখতে চায়। নারীবাদ এরই বিরুদ্ধাচরণ করে এবং নারীপুরুষ নির্বিশেষে সকলের সমানাধিকারের কথা বলে ও তার সপক্ষে কাজ করে। নারীর সম্পত্তির অধিকার, সমস্ত ধরনের শিক্ষায় ও শিক্ষা-প্রতিষ্ঠানে প্রবেশাধিকার, ভোটাধিকার, কর্মক্ষেত্রে অংশগ্রহণের সুযোগ, পুরুষের সঙ্গে সমমজুরির অধিকার, স্বৈচ্ছায় বিবাহের অধিকার, বিবাহ-বিচ্ছেদ মামলা শুরু করার অধিকার, গর্ভপাতের অধিকার, নিবচনে প্রতিদ্বন্দ্বিতা করার অধিকার, পুরুষের সমান আইনি অধিকার ইত্যাদি অর্জনের ক্ষেত্রে নারীবাদ দেশে বিদেশে অতি সদর্পক ও গুরুত্বপূর্ণ ভূমিকা পালন করে আসছে। ‘ABSTRACT’-এ প্রাবন্ধিক লিখেছেন –

“... যুগে যুগে সকল সমাজব্যবস্থায় রাষ্ট্রশাসকদের সঙ্গে গাঁটছড়া বেঁধে পুরুষ ও পিতৃতন্ত্র মানবীজাতির উপর সবরকমের ছড়ি ঘুরিয়ে তাকে তাঁবে রাখতে চেয়েছে।” P.89

এখন হঠাৎ করে পুরুষের এমন সুমতি বা দুর্মতি হবে কেন যে, ক্ষমতা ও কর্তৃত্বের আনন্দ ছেড়ে দিয়ে সে নারীর কাছাকাছি আসতে চাইবে – একসঙ্গে তার হাত ধরে চলবে! সেই চেতনা জাগানোর উদ্দেশ্যেই কথা বলে নারীবাদ। ২০০ বছরের বেশি সময় ধরেই তো বলে আসা হচ্ছে যে, নারীবাদীরা পুরুষবিরোধী। আসলে মূল সমস্যা থেকে অভিমুখ ঘুরিয়ে দেওয়ার এও এক দীর্ঘ দিনের কৌশলী প্রয়াস। যেকোনো ভাবেই হোক ড.পাল ঐ মনোভঙ্গিকে সমর্থন করে ফেলেছেন। ধর্ষণ সম্পর্কিত আইন প্রণয়ন ও সংস্কারের ক্ষেত্রে এ দেশের নারী-আন্দোলনেরও অতি গুরুত্বপূর্ণ ভূমিকা আছে। অন্যদিকে নারীদের একটা বড়ো অংশ পুরুষতান্ত্রিক মানসিকতাকেই সম্মেহে মস্তিষ্কে লালনপালন করেন, সর্গর্বে তার ধ্বজা বহন করেন এবং দিনরাত্রি তার আরাধনা করে উচ্চ হৃলুধ্বনি দেন। এমন নারীদের ঐ মানসিকতার বিরুদ্ধেও তো ধিক্কার জানানো উচিত।

আলোচ্য প্রবন্ধে ‘আপসকামী পৌরুষ’ সম্পর্কে বলতে গিয়ে প্রাবন্ধিক আত্মবিদ্বেষের সুরে বলছেন – “... এই অধমের মতো পোস্ট মডার্ন প্রগ্রেসিভ ম্যাটার নিয়ে আর্টিকেল লিখবে। ডিকনস্ট্রাকশন নিয়ে সেমিনারে আকাদেমিসভায় মিঠে মিঠে বুলি কপচাবে!” P.95। আরো কয়েকবার উচ্চারিত হয়েছে ‘উত্তর আধুনিক জমানা’ (P.93), ‘উত্তর আধুনিক

মানুষ' (P.97)-এর মতো কথাগুলি। এখন 'পোস্টমডার্ন' কিংবা 'ডিকনস্ট্রাকশন' তত্ত্ব তো লিঙ্গের প্রচলিত দ্বিকোটিক পরিসরকেই বিনির্মিত করতে চায়। তাহলে অস্ত্রিম অনুচ্ছেদে এসে প্রাবন্ধিক কেন সর্কটাক্ষে উচ্চারণ করলেন – “নারীবাদ, ফেমিনিজম, মহিলামুক্তি সংঘ, একলা বাঁচো অ্যাসোসিয়েশন, লেসবিয়ানের উদার আকাশ, হোমোর দায়হীন ধরাতল, নিগৃহীত পুরুষ সংঘ, মেনিমুখো মিনসে সমিতি – এসব রোগের বিহিত নয়”! P.98। দেশে দেশে সমকামিতা ক্রমশ স্বীকৃত হচ্ছে। 'Homosexuality' সম্পর্কে Wikipediaতো স্পষ্টই বলছে –

“While some people believe that homosexual activity is unnatural, scientific research has shown that homosexuality is a normal and natural variation in human sexuality and is not in and of itself a source of negative psychological effects.”

: 'Homosexuality', last modified on 1 November 2016, Wikipedia, viewed 4 November, 2016, <<http://en.wikipedia.org/wiki/Homosexuality>>

বর্তমানে লিঙ্গপরিচিতির আরও নানা গড়ন রয়েছে। নারীপুরুষের যৌথ

পথচলার উপর জোর দিতে গিয়ে এই স্বতন্ত্র পরিসরগুলো কখনো কোনোভাবেই যেন বিপর্যস্ত না হয়। না হলে 'ধর্ষণ' নামক ভয়ানক যৌননিগ্রহকে বন্ধ করতে গিয়ে আরো কিছু মানুষের স্বাভাবিক অধিকারকেই খর্ব করা হবে।

বেশ কিছু সমস্যা সত্ত্বেও ধর্ষণকে সামনে রেখে কোনোরকম রাখটাক না করেই তথ্য-যুক্তি-অন্বেষণের দীর্ঘ রাস্তা পেরিয়ে প্রাবন্ধিক যেভাবে সত্য-সুন্দর-মঙ্গলের হৃদিস দিয়েছেন, তার জন্য তাঁকে সাধুবাদ জানাতেই হয়। তাঁর এই প্রচেষ্টা অত্যন্ত সং, সাহসী ও অতিপ্রয়োজনীয়। ধর্ষণের যে বিষয়গুলো বর্তমান প্রবন্ধের পরিসরের বাইরে রয়ে গেলো, সেগুলো নিয়ে তিনি আরো অনেক চেতনা-জাগানো মন-আলো-করা প্রবন্ধ কিংবা পৃথক গ্রন্থ রচনা করবেন – এমন প্রত্যাশা রয়েই যায়। যেমন, ধর্ষণ ও ধর্ষিতার প্রতিকারের ব্যবস্থাপনা কী হবে অথবা এ বিষয়ে সরকারি উদ্যোগ পর্যালোচনা করে একটি পৃথক প্রবন্ধ রচিত হতে পারে। এ দেশের আদৌ কতখানি চেতনা আছে যে, ধর্ষণকে পড়াশুনোর অন্তর্ভুক্ত করার কথা উঠলে সে সত্যি ভিরমি খাবে! চেতনা যাতে জাগে, সেই উদ্দেশ্যে আলোচ্য প্রবন্ধ পাঠে প্রণিত হয়ে বলা যেতে পারে – গুরু হোক ধর্ষণ নিয়ে পড়াশুনো, লেখালেখি ও আলোচনা এবং বন্ধ হোক ধর্ষণ।

PERFORMANCES OF LIFE INSURANCE CORPORATION OF INDIA IN TERMS OF SOME IMPORTANT PARAMETERS IN RECENT YEARS

Dr. Tapas Kumar Pal
Associate Professor of Economics
Darjeeling Government College
e-mail: tkpeco@rediffmail.com
Ph.9830357997
And
Miss Sangeeta Yonzon
Assistant Professor of Economics
Darjeeling Government College
e-mail- yonzonsangeeta@gmail.com
Ph: 9647826755

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ABSTRACT

In this paper we analyse the trends of some important variables representing the performances of Life Insurance Corporation of India (LIC) during the year 2005-06 to 2014-15. The reason behind the fall in LIC premium, over the concerned years is perhaps due to emergence of private insurance sectors as well as dominance of other financial institutions like GICI, UTI etc. There exists a fluctuation of investment by LIC as revealed from percentage rate of change in investment. This implies that there is also fluctuation of income and profit as well. We have the significant regression results for the investment of LIC over the years which is very much significant to influence the Income from investment to total income at 1% level. It is to be noted that infrastructural sector and social sector of our economy is very much crucial for the growth of the economy. But LIC's investment is the least in this sector. The effects of change in investment by LIC on "Yield on investment ratio", on different variables are also very much statistically significant. The relation between operating expense and total expense is also crucial. Since investment trends are very much fluctuating, measures have to be adopted to make it stable so that there comes stability in profit trends. Proper measures are to be taken by LIC to reduce the operating expenses and management expenses.

Keywords: *Correlation, Covariance, Least Square Estimation*

Section -1

Insurance is a social device where uncertain risks of individuals may be combined in a group and thus made more certain – small periodic contributions by the individuals provide a fund out of which those who suffer losses may be reimbursed. In addition to being a means to protect oneself, the Insurance Industry is an efficient conduit for the saving of people to be channeled towards economic growth. In India, the Insurance Industry is more than 150 years old. Today, it is monopolized by two PSU's in their respective fields of Life and General Insurance. However, with the successful passage IRDA Bill through both

houses of parliament in December 1999 the sector has been opened up to private players. This will provide much needed impetus to the Industry and will improve the quality of services and products and will also increase employment opportunities. There are still some issues their need to be sorted out, particularly with regard to the status of intermediaries as envisaged by the Insurance Regulatory Authority. This paper deals with performances of Life Insurance Corporation of India (LIC) in terms of its income-expenditure and other important variables over the year 2005-06 to 2014-15.

LIC is a public sector life insurance company that was

founded in 1956 when the Life Insurance of India act that nationalized the private insurance industry in India was passed by the parliament. 200 odd insurance companies and provident societies were merged to create the LIC. Its estimated value is around Rs. 1560 crores. It is the largest insurance company in India. It offers various insurance plans and products to its customers to suit their needs. LIC has 2048 branches spread all over the country.

Functions of LIC Among financial services in the financial system of India, LIC have been playing significant role. For rural development and social security of people LIC contributes a lot. Remarkable functions of LIC are discussed here:

1. Economic and Social Security Functions
2. Expansion of Life Insurance
3. Mobilisation of Savings
4. Capital Formation
5. Assistance in Infrastructural Development
6. Creation of Employment Opportunities

Literature Review

In order to find out the gaps in research, the literature already available pertaining to the problem is to be reviewed. The literature on life insurance industry in India includes books, compendia, theses, dissertations, study reports and articles published by academicians and researchers in different periodicals. The review of this literature gives idea to concentrate on the unexplored area and to make the present study more distinct from other studies. The literature available is presented below:

1. Mishra, K.C. and Mishra Simita, (2000) in their article on "Insurance Industry: Recipe for a Learning Organization" say that like any other industry, insurance industry in India suffers from one challenge repeatable a hundred times, that is the constraints of infrastructure.
2. Balasubramanian, T.S. and Gupta, S.P. (2000) in their book on "Insurance Business Environment" explain at length the global and Indian pictures of Insurance systems. The impact of globalization and also liberalization on Insurance business environment is also discussed analytically to have a clear understanding of the challenges faced by the insurance industry.
3. Mitra Debabrata (2000) in the thesis entitled "Employees and the PSU: A Study of their Relationship with Special reference to Jalpaiguri Division of the Life Insurance Corporation of India" opines that the State-owned Undertakings provide all sorts of facilities and amenities to employees along with usual emoluments. But, their productive rate is low when compared it with the private sector undertakings. In the Jalpaiguri Division,

the employee relationship with the LIC is clearly discussed and some suggestions are also given in the thesis.

4. Wadlikar Ashok Laxaman (2001) in his thesis on "Innovativeness in the Insurance Industries", Ph.D. Thesis submitted to the Department of Management, University of Pune, Pune, 2001. Confirms a general opinion that innovativeness in every activity alone rules and dominates the industry. But, at the same time, the practicality and economic justification of that innovativeness are also to be analysed.

Objectives of the Study

Everything in life holds some kind of objectives to be fulfilled. The study is not an exception to it. The following are few straight forward goals :

1. To analyse the trends in premium income, claim payment, total investment, sector wise investment, yield on investment, Profit After Tax (PAT), income from investment etc. of LIC for the period 2005-06 to 2014-15.
2. To consider the performance of different variables over the years.
3. To analyse the impact of investment by LIC on important variables taken.

Methodology

The study is based on the data obtained from various sources like chapters of books, journals, web pages, contents included in different sites. The main data for the analysis of the performance of LIC is obtained from its Annual Reports, Handbooks of Statistics of RBI and the websites of the LIC.

The paper is based on secondary data obtained from the above mentioned sources. The data so obtained has been tabulated, edited and transformed into required information on the basis of the requirements. The secondary data for analysis of the performance of LIC includes the information from Annual Reports consisting Financial Statements for the period under study. The span of the study is for 10 years, during 2005-06 to 2014-15.

Various financial and statistical tools are used as per availability of data. The tools are: (1) Financial tools like (a) Ratio Analysis. (2) Statistical tools like (a) Charts and Graphs, (b) Descriptive Statistics, (c) Karl Pearson's Correlation Analysis, (d) Regression. In this paper we have tried to analyse the trends of important variables like investment, yield on Investment, Profit After tax (PAT), Income from Investment, operating expenses etc. during the period 2005-06 to 2014-15. Also the impact on investment on different variables has been studied.

So we analyse the trends of investment and other important variables of LIC computing year to year percent-

age rate of change in investment.

In order to have the idea of degree of association between two variables, Karl Pearson's product moment correlation coefficient has been used, which is given by,

$$r = \frac{\sum_{i=1}^n x_i y_i}{\sqrt{\sum_{i=1}^n x_i^2} \sqrt{\sum_{i=1}^n y_i^2}}$$

Regression equation of y on x indicates the prediction of y by x has been used here to find out the significance of percentage rate of change in investment on the various important variables like yield on investment, PAT, income from investment etc. This is of

the form $y_i = \alpha + \beta x_i + U_i$ is the disturbance term which incorporates the factors not captured by the model.

We test the null hypothesis $H_0: \beta = 0$ against $H_1: \beta \neq 0$ using 't' statistic. Considering the 'p' value (probability of rejection of null hypothesis), we conclude whether the null hypothesis is rejected or not at 1% or 5% or 10% levels. If value of 'p' is very much less (p then we reject the H_0 . So that we accept the H_1 implies there exists influence of x on y.

The entire study is based on the following sections:

- **Section 1:** Introduction, Objectives and Methodology.
- **Section 2:** Presentation of Data Analysis and Findings
- **Section 3:** Concluding observations and Recommendations.

Section -2

Presentation of Data Analysis and Findings

In this paper we like to analyse the trends of some important variables representing the performances of Life Insurance Corporation of India (LIC) during the year 2005-06 to 2014-15. We try to study the performances of LIC with respect to those variables using some statistical tools. We first analyse the trend of premiums obtained and claims made by the customers of LIC. We use Mean, Standard Deviation (S.D), Coefficient of Variation (C.V), measure of correlation coefficient and to have the impact of Investment by LIC on its different variables like year to year percentage rate of change in Investment, Yield on Investment, Profit After Tax (PAT) to Total Investment, Income from Investment to Total Income and Operating Expenses to Total Expenses.

Premium Income of LIC

First we try to study the trends in premium income of LIC for the period 2005-06 to 2014-15. Premium is an amount paid periodically to the insurer by the insured for covering his risks. In an insurance contract, the risk is transferred from the insured to the insurer. For taking this risk, the insurer charges an amount called the **premium**. On the other hand, **Premium paying term** is the total number of years for the policy holders to pay the premium. Policy

term is normally equal to the premium paying term. Here, the sum assured will be calculated by using the formula -

$$= \left(\frac{\text{Total number of of premium paid}}{\text{Total number of premiums payable}} \right) \times \text{Sum}$$

assured + Vested Bonus (if any).

Table-2.1: Total Premium Earned by LIC and Year to Year Percentage Rate of Change in Income Earned from Premium.

Year	Total Premium Earned (Rs. in Laacs)	Year to Year Percentage Rate of Change in Income Earned from Premium (%)
2005-06	1265.56	2.82
2006-07	1343.740	6.18
2007-08	1052.97	-21.64
2008-09	921.40	-12.50
2009-10	777.89	-15.58
2010-11	781.37	0.45
2011-12	737.03	-5.67
2012-13	605.77	-17.81
2013-14	527.08	-12.99
2014-15	486.61	-7.68

Sources: LIC Annual Reports, Various Years. Results Computed.

We have calculated Year to Year Percentage Rate of Change in Income earned from the Premium. From the percentage rate of change in income earned from premium we see premium income has been increased from 2005-06 to 2006-07. But in the next year, in 2007-08, it has declined, significantly from 6.18% to -21.64%, implying that there was fall in rate of premium by near about 28%. Thereafter it has also been falling except in 2010-11.

The reason behind the fall in LIC premium, over the concerned years is perhaps due to emergence of private insurance sectors as well as dominance of other financial institutions like GIC, UTI etc. Since, there is a trend in people income and if over the years it do not increase and if people go for other insurances, obviously they will go away from life insurance.

2.2: Claim Payment of LIC

An insurance claim is the actual application for benefits provided by an insurance company. Claim settlement is an integral part of the insurance business which is a service industry and its growth is dependent upon the services provided to its customers. It is inevitable for the insurance company to protect and guard the interest of the policyholders. Since, claim payment is the major expense of LIC. So, we try to explain trends of total claim paid and its year to year percentage rate of change. The

claim payment has increasing tendency from 2005-06 to 2007-08. Then in 2008-09 it has been decreased and has increased in the year 2009-10. Thereafter it is decreasing but in the year 2012-13 total claim got a jump compared to previous years.

Table-2.2 : Total Claim paid by LIC and Year to Year Percentage Rate of Change in Claim Payment

Total Claim Payment (Rs. In Lacs) And Year to Year Percentage Rate of Change in Claim Payment		
Year	Total Claim Paid (Rs. In Lacs)	Year to Year Percentage Rate of Change in Claim Payment (%)
2005-06	433.35	-2.41
2006-07	496.62	14.60
2007-08	969.62	95.27
2008-09	700.40	-27.77
2009-10	761.63	8.74
2010-11	716.57	-5.92
2011-12	513.48	-28.34
2012-13	3912.89	662.03
2013-14	991.61	-74.66
2014-15	1015.48	2.41

Sources: LIC Annual Reports, Various Years, Results Computed.

2.3: Investment by LIC

Investment is the most important variable by any institutions, because the returns and profit of the institution depends upon it. Infact, main role of LIC is to mobilize savings from the people and to channelise it into productive investment. The investment which gives returns are productive. As investment increases in the different sectors of the economy, they are benefitted and so contributes for economic development thus LIC has significant role in the development process via enhancement of investment, in the Indian Economy. So we first notice the trends in total investment and year to year percentage rate of its change over the concerned years

Table-2.3: Total Investment And Percentage Rate of Change in Investment

Total Investment And Percentage Rate of Change in Investment During The Year 2005-06 to 2014-15

Year	Total Investment (Rs. In Lacs)	Year To Year Percentage Rate of Change In Investment (%)
2005-06	48722700	23.91
2006-07	52173500	7.08
2007-08	63574800	21.85
2008-09	76289200	19.99
2009-10	91824700	20.36
2010-11	107027600	16.55
2011-12	120381800	12.47
2012-13	134899600	12.05
2013-14	151113300	12.01
2014-15	170848900	13.06

Source: LIC Annual Reports, Various Years, Results Computed.

The percentage rate of change in investment is very much fluctuating from 2005-06 to up to 2010-11. Thereafter it has decreasing tendency at the rate average 12% up to 2013-14. In the year 2014-15 it has increased a little bit. After 2005-06, the percentage rate of change in investment was the highest in the year 2007-08 and it was the least in the previous years. Thus LIC could have contributed for the benefits of different infrastructures of our economy in 2007-08, which necessarily has the long term implications. There exists fluctuation of investment by LIC as revealed from percentage rate of change in investment. This implies that there is also fluctuation of income and profit as well.

Table-2.4: Investment Pattern of LIC

Investment Pattern Of LIC	
Patterns Of Investment	Modes Of Investment
(1) Government securities	25%
(2) Other Approved Securities	25%
(3) Approved Investment in Infrastructure and Social Sector	15%
(4) Other Subject to Prudential Norms not exceeding	20%
(5) Other than in Approved Investments subject to Prudential Norms	15%

Source: LIC Annual Reports, Various years.

In Table-2.4, we have shown patterns of Investment by LIC in Govt. Securities and in other sectors. It is seen that LIC invests maximum in Govt. Securities and other Approved Securities (25%). It invests 25% of total investment in Govt. Securities. In infrastructure and social sector, LIC invests only 15%. In other sector subject to prudential norms LIC invests 20% and in case of other than Approved Investment subject to Prudential Norms it invests 15%. It is to be noted that infrastructural sector and social sector of our economy is very much crucial for the growth of the economy. But LIC's investment is the least in this sector.

Table-2.5: Percentage Rate of Change in Investment and Yield on Investment Ratio

Year	Percentage Rate of Change In Investment (%)	Yield On Investment (%)
2005-06	23.91	8.72
2006-07	7.08	8.21
2007-08	21.85	7.81
2008-09	19.99	7.71
2009-10	20.36	7.59
2010-11	16.55	7.39
2011-12	12.47	7.70
2012-13	12.05	7.95
2013-14	12.01	8.08
2014-15	13.06	8.22

Value of Mean, Standard Deviation (S.D) & Coefficient of Variation (C.V)

Variable	Mean	S.D	C.V
Percentage Rate of Change in Investment	15.93	5.41	33.99
Yield on Investment	7.93	0.38	4.84

Source: Computed from Table-2.5

In Table-2.5, we compare percentage rate of change in Investment and Yield on Investment to LIC for the years under consideration. We see the percentage rate of change in investment is very much fluctuating but yield on Investment is more or less stable from 7% - 9%. The Yield on Investment has a decreasing tendency up to 2010-11, in which year it has been 7.39%, thereafter it has been increasing up to 8.22% in the year 2014-15. Now we compare the average value and the performance of both the series, The average investment ratio is 15.93% over 10 years and Yield on Investment is 7.93%. Again it has been noted that S.D of Yield on Investment is quite less than that of percentage rate of change in Investment. To compare the consistency of two series we calculate Coefficient of Variation and we see the result that yield on Investment is more consistent than percentage rate of change in Investment. The correlation coefficient (r) between percentage rate of change in Investment is very much poor for LIC because it is -0.01 and has inverse relation. This mean virtually there is no correlation. For this reason, we get very insignificant regression result. But if we ignore the intercept term of the regression equation (i.e., when I=0, Y=some constant is ignored), then we have the significant result, which is given by,

$$Y=0.45I \quad (\text{where, } Y= \text{Yield on investment and } I= \text{Rate of change in investment})$$

$$t=9.18 \quad R^2=0.90$$

$$p=0.00$$

This shows that Investment of LIC over the years is very much significant to influence the Yield on Investment ratio at 1% level. Again $R^2=0.90$ shows that total variation of Yield on Investment is explained by 90%, only 10% is unexplained, which is explained by other factors. Obviously investment must have some impact on income from investment. So here we try to study such impact

Table 2.6: Percentage Rate of Change in Invest-

ment and Income from Investment to Total Income

Year	Year To Year Percentage Rate of Change In Investment (%)	Income From Investment To Total Income (%)
2005-06	23.91	0.30
2006-07	7.08	0.26
2007-08	21.85	0.26
2008-09	19.99	0.21
2009-10	20.36	0.37
2010-11	16.55	0.32
2011-12	12.47	0.29
2012-13	12.05	0.35
2013-14	12.01	0.37
2014-15	13.06	0.41

Source: LIC Annual Reports, Various Years.

Value of Mean, Standard Deviation (S.D) & Coefficient of Variation (C.V)

Variable	Mean	S.D	C.V
Percentage Rate of Change in Investment	15.93	5.41	33.99
Income from Investment to Total Income	0.31	0.06	19.46

Source: Computed from Table-2.6.

The correlation coefficient between income from investment to total income and rate of change in investment is -0.21. In this case, also correlation is very low and there is an inverse relationship which means as percentage rate of change in investment increase, income from investment to total income falls. In this case, also we get very insignificant regression relation

But if we ignore the intercept term of the regression equation then we have the significant result, which is given by,

$$Y=0.02I \quad (Y=\text{Income from Investment to Total Income} \& \ I= \text{Rate of change in Investment})$$

$$t=7.24 \quad R^2=0.85$$

$$p=0.00$$

This shows that Investment of LIC over the years is very much significant to influence the Income from Investment to Total Income at 1% level. Again, $R^2=0.85$ shows that total variation of Income from investment to Total Income is explained by 85% and only 15% is unexplained, which is explained by other factors.

2.7: Percentage Rate of Change in Investment and Profit After Tax (PAT) to Total Investment.

Since investment expenditure has some returned and

PAT is a return to investment for LIC. So, here we discuss the trends in profit rates and impact of investment by LIC on its profit for the concerned period.

Table-2.7: Percentage Rate of Change In Investment To Total Investment

Year	Year To Year Percentage Rate of Change In Investment (%)	Profit After Tax To Total Investment (%)
2005-06	23.91	0.129
2006-07	7.08	0.148
2007-08	21.85	0.132
2008-09	19.99	0.125
2009-10	20.36	0.115
2010-11	16.55	0.109
2011-12	12.47	0.109
2012-13	12.05	0.107
2013-14	12.01	0.109
2014-15	13.06	0.106

Source: LIC Annual Reports, various years. Results Computed

Value of Mean, Standard Deviation (S.D), Coefficient of Variance (C.V)

Variable	Mean	S.D	C.V
Percentage Rate of Change in Investment	15.93	5.41	33.99
Profit After Tax To Total Investment	0.001	0.00014	11.81

Source: Computed from Table-2.7.

The correlation coefficient between percentage rates of change in investment and PAT to Total Investment is 0.084. So if percentage rate of investment rises PAT to total investment rises. But correlation is very much negligible. If we ignore the intercept term of the regression equation then we have significant result, which is given by,

$Y=6.78I$ (Y=PAT to Total Investment & I=Rate of change in Investment)

$t=9$ $R^2=0.90$

$p=0.00$

This shows that Investment of LIC over the years is very much significant to influence the PAT to Total Investment at 1% level. $R^2=0.90$ which shows that total variation of PAT to Total Investment is explained by 90% and only 10% is unexplained, which is explained by other factors.

2.8: Percentage Rate of Change in Investment and Operating Expenses to Total Expenses Ratio. Here we like to see the effects of change in investment on the operating expenses of LIC over the years.

Table 2.8: Percentage Rate of Change in Investment and Operating Expense To Total Expense

Year	Year To Year Percentage Rate of Change In Investment (%)	Operating Expenses To Total Expense (%)
2005-06	23.9180	45.99
2006-07	7.0825	43.57
2007-08	21.8526	46.47
2008-09	19.9991	47.46
2009-10	20.3692	50.27
2010-11	16.5564	56.06
2011-12	12.4773	51.51
2012-13	12.0597	53.08
2013-14	12.0190	58.75
2014-15	13.0601	59.73

Source: LIC Annual Reports, Various Years, Results Computed.

Value of Mean, Standard Deviation (S.D), Coefficient of Variance (C.V)

Variable	Mean	S.D	C.V
Percentage Rate of Change in Investment	15.93	5.41	33.99
Operating Expenses To Total Expenses	0.51	0.055	10.87

Source: Computed from Table-2.8

The correlation coefficient between Operating Expenses to Total expenses and percentage rate of change in Investment is -0.297. In this case also correlation is very much low and there is an inverse relationship which means as percentage rate of change in investment increases, Operating Expenses to Total Expenses falls. In this case also we get very .But if we ignore the intercept term of regression equation then we have the significant result which is given by,

$Y=0.02I$ (Y=Operating Expenses to Total Expense & I=Rate of Change in Investment)

$t=8.071$ $R^2=0.87$

$p=0.00$

This shows that Investment of LIC over the years is very much significant to influence the Operating Expenses to Total Expenses at 1% level. Again, $R^2=0.87$ shows that total variation of Operating Expenses to Total Expenses is explained by 87% and only 13% is unexplained, which is explained by the other factors.

SECTION-3

CONCLUSION AND RECOMMENDATIONS

Conclusion 3.1: The reason behind the fall in LIC pre-

mium, over the concerned years is perhaps due to emergence of private insurance sectors as well as dominance of other financial institutions like GICI, UTI etc. Since, there is a trend in people income and if people go for other insurances, obviously they will go away from life insurance.

We also see that the percentage rate of change in claim payment, it has been increased in 2007-08 and in 2011-12 it has been decreased significantly. Investment is the most important variable by any institution, because the returns and profit of the institution depend upon it. Infact, main role of LIC is to mobilize savings from the people and to channelise it into productive investment. The percentage rate of change in investment is very much fluctuating from 2005-06 to up to 2010-11. Thereafter it has decreasing tendency at the rate, average 12% up to 2013-14. In the year 2014-15 it has increased a little bit. After 2005-06, the percentage rate of change in investment was the highest in the year 2007-08 and it was the least in the previous year. Thus LIC could have contributed for the benefits of different infrastructures of our economy, which necessarily has the long term implications. There exist fluctuations of investment by LIC as revealed from percentage rate of change in investment. This implies that there is also fluctuation of income and profit as well.

It is very important to see the pattern of investment by LIC because it reveals the contributions of LIC in different sectors and securities. For example, investment in Government securities indicates the money contribution to the Government at least for short term use. It is to be noted that infrastructural sector and social sector of our economy is very much crucial for the growth of the economy. But LIC's investment is the least in this sector. We compare percentage rate of change in investment and Yield on Investment ratio to LIC for the years under consideration. We see the percentage rate of change in investment is very much fluctuating but yield on investment ratio is more or less stable from 7% - 9%. The Yield on investment ratio has a decreasing tendency up to 2010-11, in which year it has been 7.39%, thereafter it has been increasing up to 8.22% in the year 2014-15. To compare the consistency of two series we calculate Coefficient of Variation and we see the result that yields on investment is more consistent than percentage rate of change in investment. The correlation coefficient (r) between percentage rate of change in investment and yield on investment is very much poor for LIC because it is -0.01 and has inverse relation. This means virtually there is no correlation. For this reason, we get very insignificant regres-

sion result. But if we ignore the intercept term of the regression equation then we have the significant result which shows that investment of LIC over the years is very much significant to influence the Yield on Investment ratio at 1% level. Again $R^2=0.90$ shows that total variation of Yield on Investment is explained by 90%, only 10% is unexplained, which is explained by other factors.

We try to compare income from investment to total income with year to year percentage rate of change in investment. The correlation coefficient between income from investment to total income and rate of change in investment is -0.21. In this case, also correlation is very low and there is an inverse relationship which means as percentage rate of change in investment increase, income from investment to total income falls. In this case, also we get very insignificant regression relation with intercept term of regression equation. But if we ignore the intercept term of the regression equation then we have the significant result, which shows that investment of LIC over the years is very much significant to influence the income from investment to total income at 1% level. Again, $R^2=0.85$ shows that total variation of income from investment to total income is explained by 85% and only 15% is unexplained, which is explained by other factors.

Since investment expenditure has some return, and PAT is a return to investment for LIC. So, here we consider the trends in profit rates and impact of investment by LIC on its profit for the concerned period. It is seen that PAT has a continuous decreasing tendency over the years. We also see the result that PAT to total investment ratio is more consistent than percentage rate of change in investment. So the performance of PAT to total investment is better. If we ignore the intercept term of the regression equation then we have significant result, which shows that investment of LIC over the years is very much significant to influence the PAT to total investment at 1% level. $R^2=0.90$ which shows that total variation of PAT to total investment is explained by 90% and only 10% is unexplained, which is explained by other factors.

We compare Operating Expenses to Total Expenses Ratio with Percentage Rate of Change in Investment. It has been seen that operating expenses to Total Expense is continuously increasing after 2006-07. We also see the result that Operating Expenses to Total Expenses of LIC is more consistent than the percentage rate of change in investment. But if we ignore the intercept term of regression equation then we have the significant result which shows that investment of LIC over the years is very much significant to influence the Operating Expenses to Total

Expenses at 1% level. Again, $R^2=0.87$ shows that total variation of Operating Expenses to Total Expenses is explained by 87% and only 13% is unexplained, which is explained by the other factors.

3.2: Observations

1. Falling tendency of LIC premium after 2006-07.
2. Claim payment has more or less increasing tendency.
3. Regarding the pattern of investment, LIC has the least investment in infrastructure.
4. Yield on Investment is more or less stable.
5. Effect of Change in investment on LIC is very much significant at 1% level.
6. PAT to total investment has a decreasing tendency over the years and investment is very much significant to influence PAT. So to increase profit by LIC, investment has to be increased.
7. Operating Expense to Total Expense is continuously increasing after 2006-07 and investment has significant impact on expense. Increase in investment may lead to more return (like profit) which can outweigh the operating expense.

3.3: Recommendations

1. LIC's investment in the social sector and infrastructural sectors are very much less, so proper measures are to be taken by the policy makers to enhance such investments. These investments accelerate the growth process of the country bring development raising income and employment through multiplier process.
2. Investment trends are very much fluctuating; measures have to be adopted to make it stable so that they can bring stability in profit trends.
3. Premium incomes are falling in recent years, so LIC has to take some measures to compete with other insurance institutions; LIC has to launch new insurance products so that people are attracted, premium incomes increase. Higher premium incomes will lead to high investments by LIC, by which it can contribute for economic development in India.
4. Proper measures are to be taken by LIC to reduce the operating expenses and management expenses.

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HALF GIRLFRIEND

Chetan Bhagat

Rupa Publications India : New Delhi, 2014. 285 pages.

Reviewed by Swastika Tarafdar
Student, B.A.(English Hons), 1st Year
Chittaranjan College, Kolkata

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The very title of the book 'Half girlfriend' attracted me a lot— as if it acted like a secret diary telling about those facts behind one's half gained and half lost life. Particularly today's young generation is so much involved in all sorts of extreme emotional feelings and sentimental ideas that this book of Chetan Bhagat – a strong love story with its sentimentalized atmosphere brings goose bump in every caress turning over of page.

Bhagat, an Indian author, columnist, screenwriter, television personality and motivational speaker is well known for his dramady novels matched out with the lives of the middle class young urban Indians. Even after having degrees from IIT, IIMA and working as an investment banker for a decade in Hongkong, his hidden talent of being a writer could not just be suppressed. His first book 'Five point someone' turned him into a full time passionate writer.

Several of his books like 'Three mistakes of my life', 'Revolution 2020', 'One night at the call centre' and the likes actually deal with the feelings and emotions of the young generations and so also this book 'Half girlfriend'. His works actually depict the mind set-up of the youths. Mainly from this book one can well realize the sequential change in the youthful immaturity to mellowness.

The very notion that one gets out of this book is that never to be over emotional and neglect the small things or slightest of clues coming in one's path. If one can control all his emotions and give even importance to the smallest of small things then he is sure to be a total winner instead of a half gainer.

The very beginning of the story introduced us with the author, the hero of the story Madhav Jha and his diseased girl friend, Riya Somani's journals. According to Madhav those journals of his dead girl friend were just useless and so he handed them over to the author if they might be of

any importance to him. But we then found the author throwing the journals into the waste box thinking them to be rather useless. That should not have been the first instinct of a professional author rather he should have more engaged himself to possibly find out any importance out of them. Though later that professional outlook of the author which was lost somehow revived into him and made him bring back those journals from the waste box to find out their significance. Later on this professional outlook of the author only, ushered down the happiness into the over emotional out look of the hero.

As Madhav spoke up to narrate his past life to the author, we got to know about his Bihar background and his admittance to the St Stephen's college through the sports' quota. He was a state level basket-ball player. As per him after giving his interview in that college nothing would have happened "if she weren't tall I wouldn't have noticed her. It is funny how her height shaped my life. If she had been four inches shorter, my eyes may never had met hers and everything would have been different. If I had not been bored and arrived at the basketball court an hour earlier it would have been different. If someone had not missed a pass and the ball had not come out of the court and hit me on the head, I would have had a different life. Tiny bumps in time shape our lives, even though we spend hours trying to make long- term plans. I had no plan to meet the love of my life on a basketball court" (24). That certain time and place played a crucial role in Madhav's life when and where he met his love, Riya.

Thereafter, passing by of the days brought enough intimacy between Madhav and Riya. Though both had enough dissimilarities yet some undefined intimacy conquered all odds. Madhav was a boy from Bihar with some past princely identities but was actually found to be a simple person who could not speak English well and looked for-

ward to make himself and his Bihar a little wealthy. On the contrary, Riya was the daughter of a rich businessman in Delhi who spoke fluent English and never had much feelings for riches or wealth. She just wanted to lead a simple, peaceful life and always dreamt to be a bar singer of New York, singing for passionate music lovers. A typically unusual match up between the two. Again there was another side of the two. Madhav was quite sensuous and was always interested to have a relationship but Riya wanted to maintain only a strong friendship. When the writer tried to depict the simplicity of the boy or of a first time lover, he should not have made him too much possessive or over emotional. If the writer would not have emphasized much on the sensuous feelings of Madhav, a real simplicity and transparency could have been created out of this character. The writer's intention to making Madhav a true lover could have been better portrayed through some other sincere actions or dialogues. Particularly the writer had made his Madhav quite immatured and very common at certain times in his college life.

Riya's character was well portrayed as any girl conscious of her virginity would not simply open up just in the name of true love. Though she had made several joking replies to Madhav's sensuous proposals, she had always tried to keep herself reserved and preserved. Though she did not surrender herself fully yet after several requests of Madhav, decided only to be a half girlfriend. In the very mean time we saw Madhav's over indulging in love led to a break-up and Riya was later discovered to be married to Rohan, a rich businessman and her family friend. In that way their college love-life came to an end.

One year and three months later passing out of his college, Madhav's replies at the HSBC interview depicted a gradual change in his outlook of over emotion. His straight cut answers and cross questions to the interviewers told about his neglect towards the pretension of being a high class person. When the interviewers asked him several questions like why he wanted to do banking or if he had any preferences or whether he really wanted that job, he came up with all sorts of practical answers without any ornamentation. His replies like, 'because that is what you want me to do— well, I need a job. Yours is one of those available and you pay well. So yes, I'll do whatever you want me to do'(107) really spoke of his ever daring attitude. When he was asked if he wanted the job, he cross questioned the interviewer whether he was happy with the job. Before allowing him to answer he pointed out the reality by saying, 'None of you look happy. Nobody wants this job. Every one wants the money you offer. You see the difference?'(107) Even if his answers were quite mocking to them yet his practicality forced them to offer him the job. But we found that the writer wanted his

Madhav to be someone different, devoid of greedy passions and thereby made him to refuse the six lakh per year job offer with rather an irrelevant reason, 'I am done serving rich people'(107). So long the writer maintained a strong side of Madhav but that last dialogue somehow made him quite loose and insensible before the interviewers. True it was that he had failed to get love from a rich girl but he should not have taken that failure as a tiresome service to the rich ones. Somehow or the other the writer again brought back that over emotional feeling into Madhav, thus over weighing all his practical ideas.

Leaving such a covetous job and joining his mother to help her run the Dumraon Royal School in Nandan village, on the outskirts of Dumraon in Bihar was felt something more satisfactory to Madhav. The village scene of Dumraon was well exposed by the writer with flings of illiteracy here and there among the villagers and also through the notions of the Sarpanch or of the MLA as for them it was useless for the village children to study in a school as they might not get proper job offers nor they could be better farmers. All these well stated how much backward the state of Bihar was in consideration to Delhi. Delhi with all sorts of developments rose high above whereas Bihar being devoid of proper electric supply, well equipped schools, water supply and the likes was just laying below mixed with the dust. Over-burdened with such troubles, at one time Madhav felt for his insensibilities and thought it would have been better if he had accepted the job offer, he could have helped his mother by sending enough money. Hovering over such thoughts would have been yet another insensible attempt for Madhav but his sudden attachment to hard work at least for the development of the school brought before him some golden opportunities. He had been informed by the MLA of Dumraon that the eminent entrepreneur and philanthropist Mr. Bill Gates along with few other delegates from the Gates Foundation in a week-long trip would be visiting Bihar. He was also informed that if wished Mr. Gates could also be made the chief- guest in any event of Bihar. Taking this as a great chance, he started making preparations for a function in his school where Mr. Gates could be invited as a chief-guest. Everything was going well and even the preparation got more ignited when Madhav came to know that they could also be helped with some grant from the Gates foundation. Later he was advised by Samantha Myers, a member of the foundation to deliver a speech in English about his up coming developmental schemes for the school which might be better attractive to Mr. Gates for granting the grant. Hearing that, Madhav got slightly low- spirited yet got more determined to face the challenge of delivering an English speech, poor in which he really was.

No matter how hard the fact was yet the writer made him to be a courageous hero, acting bravely- where we found Madhav going to Patna for a spoken English course. May be his little act of bravery came to him as a reward as there again he got to meet his love, Riya. Through their divers discussions came out the fact that

Riya was divorced and later engaged herself in a mere work in Patna for sustaining her own life. She also got to know about Madhav's later lives and his involvement in a tough journey. Riya then assured of making him a confident speaker fluent in English.

Thereafter we saw another side of their intimacy which had been even more intensified than their college lives. Nice English classes went on in Riya's apartment and Madhav just like any other matured person beheld her at times of her need. Once when he brought her to his house and introduced her to his mother, she was not much welcomed by Rani Sahiba, Madhav's mother. This Rani Sahiba's character was just like any other Indian mother who always wanted to place her son in an armored position and protect him from the shadow of any stained woman. Her character was portrayed as a concerned mother but at times she was even made over-concerned which got well reflected through some of her questions to Riya like, "so how long were you married for?" (177) or to her son like, "and she latched onto you?" (179) or "I have suffered enough in life. Don't add it too." (179)

The awaited day of the programme came at hand and the newly confident Madhav delivered a dazzling speech which so attracted Mr. Gates that he promised his foundation would give a grant of twenty lakh rupees then and four lakhs a year for the next five years. Amidst all these happiness, Madhav could not find out Riya there and later received a letter, mentioning about her lung cancer and that she had only a three months' time to live. There was also mentioned that he should not be much worried nor wander around in search of her rather be happy and lead on a happier life with a better partner than her. How much hard he tried to find her out, every single attempt went in vain.

Later, after almost two years when he discovered some of Riya's journals, felt them to be useless at first but later found them to be of utmost importance. Though it was the author's credit who actually found out those journals' importance as those journals only provided information about the alive Riya. Those journals bore away the reasons behind her divorce, her sudden feelings of true love for Madhav and also about her failure to express it. Madhav then found out that to keep his mother happy she

had actually sacrificed her love and made a false story of lung cancer. These writings made him sure that she was alive and so wanted to make a final attempt to search her out.

We were then taken to the romantic place of New York which was supposed by Madhav to be Riya's fleeing address. He had one hazy idea of her stay in New York as he once heard about her dream to be a bar singer of New York. So he chose to stay there for three months with an idea to do an internship which was thought of less priority as his first priority was to find out Riya. Days went by in futile search for Riya but true love united them at last. Café Wha? in New York where the two lost love birds were reunited and they moved ahead leading a happy married life.

Lastly we also saw how the once over concerning mother of Madhav realized the very importance of Riya. It might be that the sacrificing nature of Riya made his mother understand how much she really treasured her love and also how much sympathetic and courteous she was to his mother.

Thus "Half girl friend" can not just be considered as an imaginary story only rather it's something like an almost real story which may have occurred in one's life though not following the same style but may be somewhat similar to this. Among several other stories of Chetan Bhagat, this story is the most interesting one as it provides many important lessons in one's life. The title of the story becomes a bit controversial when one reaches the flag end of it because till the moment Madhav was unaware of the alive Riya and the contents of her journals, the title was very much suitable but the last moment of reunion between Madhav and Riya did not much suffice the title. The title should have been something more inspiring else before reading the story one might think of only sadness, separations, failures or disappointments mentioned in it. Also at a first glance such a title might not be much attractive to those who did not like tragic stories and therefore might remain unnoticed and unread by such readers. Now if we think about the lessons, there are many to mention - we should not be over passionate about anything, should find out the significance of the smallest of small things, should not consider little failures as the closed doors of chances, should never lose hope rather act bravely against any challenging issue and as the story mainly focused on love, it's rather a message to all lovers to be strong, faithful and devotional ones to have a happy ending in life.

WOMEN AND RELIGION: - A STUDY OF THE BENGALI MUSLIM WOMEN OF THE EARLY 21st CENTURY

Saika Hossain

Assistant Professor
Department of History, Chandernagore College
Phone : 9433421539 / 8335056750
E-mail I.D. : saikahossain7@gmail.com

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ABSTRACT

Muslim women constituted a major part of the population of the sub-continent. Like the women of other countries of the Muslim world the position of the Bengali Muslim women was deplorable. For thousands of years Muslim women were kept in total subjugation in the patriarchal society of Bengal. For centuries it was a natural law, in this part of the sub-continent that women were inferior to men and must submit to the latter's authority for the smooth running of family life. In the traditional Bengali Muslim society, for the majority of Muslim women, home was their only world. The absence of Muslim women from the written history of the 19th century Bengal is typically explained in terms of their apparent 'traditionalism' and "backwardness" Bengali Muslim women remained in the traditional society as victims of the age-old bondage and were segregated from the outside world. The colonial rule in India did not help much to the development of Bengali Muslim women's condition. The first half of the nineteenth century was a period of darkness, gloom and despair of the Muslims of Bengal along with the Muslims of the whole Indian sub-continent. With the advent of modernization in the Muslim society from the late nineteenth century Muslim women began to be involved in a greater sphere of activity. During the first half of the twentieth century, the Muslim community of Bengal was in a transition from tradition to modernization. It was within this process of transformation that Bengali Muslim women stepped into a new arena. This article intends to trace the issue of Bengali Muslim women's empowerment through education, in the early part of the twentieth century, Bengal.

**Keywords : Traditionalism, Backwardness, Transition, Modernization
Transformation, Education, Empowerment**

Women have played an important role in India society yet they have received relatively less attention from historians and scholars. There has been no methodical or chronological study of women's past. Although traditional historiography claims to investigate multiple areas of human development, it leaves out the women, who form a good half of the population and ignores their multifarious role in history and society. Bharati Roy points out that, women have long been pushed to the seams of history and that there has been marginalization of women, both in mainstream history and in society.¹ The views and con-

tributions of women have neither been appreciated nor knitted into the mainstream of history. While this criticism is apt about the historiography of most countries in the world, it is all the more appropriate for Bengal and especially for the Bengali Muslim women. Although muslim women constituted a major part of the population of this part of the subcontinent, there is hardly any written account of the Bengal Muslim women and as a result, we see that they are missing from the pages of history. In the Nationalist Histories of Colonial India, we find that the Bengali Muslim women are invisible and silenced. The

absence of Muslim women from the written history of the 19th century Bengal is typically explained in terms of their apparent "traditionalism" and "backwardness".

According to the conventional story of the Bengal Renaissance, Muslim women in Bengal, unlike many Brahmo or Hindu upper castes were largely unable or perhaps even unwilling to participate in the 19th century reforms initiated by the Brahmo or the Hindu Bhadrak. Therefore since the historical accounts of the 19th century Bengal typically centres around the story of the Bengal Renaissance, Muslim women rarely appears in them except as footnotes, even when such accounts deal explicitly with women. When Muslim women do appear in few historiography they are portrayed as the oppressed, mute, backward and eventually invisible "other" of the normative modern history. Indeed, from a survey of the Indian historiography, one might get the impression that as far as the public life of late colonial Bengal was concerned, Muslim women almost did not exist. This essay will endeavour to fill up the lacuna to some extent, and will focus on Bengali Muslim women during the first half of the twentieth century. In this essay I would like to discuss the problems and limitations that the Bengali Muslim Women faced and would like to focus on three such remarkable Bengali Muslim 'New Women' who overcame many constraints and orthodoxies in the prevailing 19th century Bengali society and played significant role in the society.

The Bengali Muslim society has a patriarchal structure and like most societies in the world, the Muslim society in India has historically been based on a deep inequality of the sexes. This asymmetry between man women relationship was a product of carefully and deliberately formulated cultural values, where the females remained mostly in domestic domain and the males were in charge of the public domain that included political and economic activities which led to the control of persons or control of things. This paper will highlight the Bengali Muslim women's slow awakening to this inequality- their challenge to the old values and the public and domestic division. We will look closely into the writings of Muslim women themselves, creative literature of the period and other published works. From these works, scholars have tried to map out "when and where" Muslim women "enter" into the written history of colonial Bengal.

In the early nineteenth century there were strong prejudices against Muslim women's education. In his 'Report on the State of Education in Bengal' for 1836, William Adam wrote that a superstitious feeling existed in the Bengali society that a girl who were taught to read and write would become a widow, soon after marriage. Adam also recorded that a fear existed among the Hindus and the Muslims of the Bengali Society that a "knowledge of

letters might facilitate female intrigue."² It was said that no man would marry an educated girl.³ William Adam's survey of education in Bengal concluded that almost all Bengali women were illiterate, Daughters of zamindars were sometimes given an elementary education in reading, writing and keeping accounts, so that they could retain and manage their estates on widowhood.⁴

Even in the early twentieth century, the education of the Bengali Muslim girls was in a similar condition and it was in a deplorable state. While men were being educated and were getting in various professions, most elite women were behind purdah- under strictest purdah, upper class women belonging to the Sharif aristocrat families, were confined to the andarmahal (inner quarters) and were also subjected to the greater form of seclusion or abarodh which literally means confinement. The women of the upper and middle class families received some traditional education that consisted primary of knowledge of the Koran and a few religious texts. Education was usually imparted from the age of four or five and the girls in about two years learned to read the Koran in Arabic without any comprehension. In some families they were taught some Urdu too. Reading and writing Bengali were discouraged, because Urdu was the language of the Muslim elites in North India. So, basically the Bengali Muslim girls learnt how to read the Koran, learnt household oriented works, and how to keep an account of their family expenses and perhaps some basic Urdu. Thus we see, that the nature of education that the Bengali Muslim girls received was primarily religious. Begum Rokeya pointed out in a satirical manner that: "In Bengali, Muslim girls are not educated in a sensible way. They are not allowed to begin their studies by reading books which are easy to understand. Before learning their mother tongue, they are expected to memorize the Quran like a parrot without understanding the meaning of the Arabic words. Naturally the girls did not make any satisfactory progress in the field of learning. Some of them learn to read Urdu but do not learn to hold the pen and finally early marriage closes this chapter of incomplete learning. The maximum qualification that a Muslim girl could achieve under such circumstances is to learn cooking and sewing."⁵

Another article by Begum Rokeya, created quite a stir among the educated Bengali Muslims, when she wrote that gradually Muslim women had turned into domesticated animals.⁶ She had an earnest appeal to the Bengali Muslim women to realise their miserable plight and get themselves educated so that they could emancipates themselves.⁷ Through her articles, Rokeya reminded the Muslim men folk that women constituted a half of the society, and she questioned them how society could progress, when women lagged behind?⁸ From her writing, it is clear that

for Rokeya, the education of women was an all important issue which held the key to Muslim women's emergence from social bondage.⁹

There were several reasons why Bengali Muslim women lagged behind in education. The custom of strict purdah was an important hindrance for the female education. Abarodh deprived Bengali Muslim girls the access to education. The debate over purdah (veil) was closely related to the question of education in the Muslim society. While Muslim reformers were unanimous about the urgent necessity of women's education in their society, they could not reach any consensus over the issue of purdah or the freedom of women. Even at the end of the nineteenth century, the noted Bengali Muslim writer Ismail Hossain Shirazi supported purdah.¹⁰ On the other hand, while Begum Rokeya was certainly against the rigidity with which purdah was observed in Bengali, she was not totally against purdah. She only opposed "unjust purdah" while favouring a "moral purdah" a moderate form which should be reconcilable with higher learning and the concept of civilization.¹¹ The majority of Bengali Muslims reforms supported Begum Rokeya's stand on purdah.¹²

The second impediment to women's education was the custom of early marriage for girls. Reviewing the backwardness of female education, the British government came to the conclusion that the Bengali Muslim guardians were reluctant to send their daughters to educational institutions as it was unprofitable from the economic point of view. Most Muslim fathers discriminated between their sons and daughters. Whereas they were enthusiastic for the education of their sons, they were hardly interested in educating their daughters as they considered daughters would not be able to help them financially, as after marriage they would belong to a different family. Sons were encouraged to go through the university system; white daughters were not even permitted to finish school. Criticizing the practice of child marriage or early marriage Ismail Hossain Siraji wrote in *Al-Islam* in 1918 that the system of child marriage was a hindrance to female education and progress in a child's life. Considering child marriage specially harmful for girls, Siraji warned that the evil practice would lead to the miseries of the Muslims.¹³ Beside child marriage and strict observance of purdah, poor economic condition of the Muslims, burden of domestic chores, distance of schools and college and want of female teachers were the main obstacles in the way of female education in Bengali.¹⁴

Although conservative outlook and purdah were cited as two main causes of Muslim women's educational backwardness, there were other objective factors that hindered the education of Muslim women in Bengal. Generally, the Muslims of Bengal considered female education highly

improper and throughout the nineteenth century, education was limited to the women of wealthy and enlightened families. A section of the Muslim elite did not encourage female education in fear of violation of purdah and they did not think of getting their girls education in public institutions. The purdah or rigid system of seclusion largely hampered the free movement as well as education of women. Apart from the conservative outlook of the Muslims and purdah, early marriage also retarded the progress of women's education. William Adam wrote that the major hindrances to women's education were inherent in the Indian social system. William Adam pointed out that ignorance, superstitions prevailing in native society and inaccessibility of the women were some other obstacles for a women's education.¹⁵

Complete absence of economic inducement hindered the progress of female education in Bengali. As the Muslim girls never expected to enter wage work and earn their living, the middle class Muslim found no economic incentive to educate their girls. Most of the Muslims regarded expenditure on girl's education as a waste of money as compared to that on boys in whose case the expenditure was considered an investment even during the end of the nineteenth century. Muslim women were still not imagined as bread earners in the family. Right from their early years, girls were taught how to be a good housewife and educated women might not be willing to fulfil their role within home. It was thought that they would be more productive at home. The general feeling was that marriage was the only aim of women's life and home was her best place to stay.¹⁶ They were vested with such responsibilities which would give them practical experience about how to perform the household duties in a better way. Besides, the elderly women had prejudices and they did not permit the girls of their families to read and write, neglecting the domestic work. The young married women usually had to look after their babies and perform household work from morning up to the late hours at night and so they had no time to get themselves educated. The Bengali Muslim men and women did not realize that for running the home efficiently and to rear the children properly a certain amount of education was necessary.

A section of the Bengali Muslims thought that daughters would be married off, therefore, spending on their education was meaningless. Even if the girl child was educated, it was felt that expenditure at the time of marriage in the form of dowry and rituals could not be avoided. Providing higher education to daughters meant their becoming more aged and sending grown-up daughters to schools and colleges would invite social criticism which might create problems at the time of marriage. The Muslim parents feared that providing higher education to girls

would create problems in getting equally educated grooms. Another kind of fear that existed in the minds of Muslim parents was that in case girls were given higher education, they might marry on their own, which would be a cause of humiliation of the family in the eyes of the society. Poor economic condition, family unwillingness to allow grown up girls to continue education, prejudices to send girls to secular institutions, distance of schools and colleges and burden of domestic chores were the major factors responsible for Muslim women's education backwardness. The want of an adequate number of female teachers and the lack of fund for women's education also hampered the growth of female education. Great opposition to send girls to co-education institutions and insistence on religious education were the other factors that retarded the progress of modern secular education among Bengali Muslim women.

Throughout the nineteenth century and the early part of the twentieth century, the Maulavis views represented the general attitude of the orthodox Muslim community towards women and education. They recommended purdah and seclusion for the Bengali Muslim women and denied them institutional education. However, there were few Bengali Muslim women who dared such attitudes. By defying established social norms, they strove to venture on hitherto forbidden grounds. We have isolated references of such women. These women did not wait for any male protagonists to support them. They themselves were the pioneers. An unknown Bengali Muslim girl studying in a remote village school, BodaBalikaBidyalya in East Bengal raised the first voice of protest against social discrimination of women.¹⁷ She considered education to be the natural right of women. She was Taherunnesa. Taherannessa raised few valid points about education and social rights of women in a journal called BamabodhiniPatrika which was sympathetic to the cause of women's education and their liberation from the antapur or the inner sanctum of the household. Nothing else is known about Taherannessa, apart from just this single piece published in Bamabodhini in 1868, which makes her the first Bengali Muslim women to write in modern prose.¹⁸ Her essay is in the form of a long letter, "Bamaganer Rachana" which appeared in the BamabodhiniPatrika in mid-February – mid March 1865, was the first published essay written by a Bengali Muslim women.¹⁹ Taherannessa writes this letter to the edition of BamabodhiniPatrika and in this letter she pleads for women's education. In this letter she write, "Men and women together constitute the whole society, therefore women have a definite role to play, but they are unable to do so owing to their ignorance and backwardness. Let women be ducated."²⁰ As Taherannessa's identity could not be traced, many doubted

her existence. However Taherannessa's "Vindication of the rights of women" can be taken as the beginning of a movement.

When it comes to spirited and inspirational writings Mrs. Masuda Rahman (1885 – 1926) is second only to RokeyaSakhawatHossain. Unfortunately, very little about Mrs. M. Rahman, one of the most noteworthy writers of the second decade of the twentieth century can be known from her books and the notes which she left. Masuda Rahman was born in 1885 in an enlightened and educated family of Sherpur in the district of Hooghly. She was deprived of higher education due to strong opposition from her father Khan BahadurMazharul Anwar Chowdhury who was a distinguished lawyer of the Hooghly judge's Court. As the daughter of a prosperous educated family in Hooghly, Masuda learnt how to read the Koran, and some Bengali and Urdu in her paternal home. Like Rokeya and Karimunnesa, she secretly took lessons from her paternal uncle's son and their family Accountant. Masuda was married off at a very young age of eleven (eight or nine, according to some) to the zamindar of Furfura in Hooghly, KaziMahmudurRahman, who was the registrar of Calcutta at that time.²¹ She began writing after the First World War, during which she had met the poet Nazrul Islam. The explosive articles of RokeyaSakhawat, published in Nabanoor, had a deep impact on her mind and probably inspired her to write. Like Rokeya, she drew attention of the Muslim society to the lack of women's rights, their economic helplessness and patriarchal domination.

Mrs. M. Rahman did not hesitate to hit out at the male guardians in a Muslim family as well as the Bengali Muslim society of the time, through her incendiary writings. Rahman's writings were mainly centred on the realization of the rights of women as sanctioned by Islam. It is her recklessness that marks her apart. Her use of abrasive words and aggressive views makes her a rebel, quite different from her contemporaries.

In her article titled "AmaderSwarup" published in Dhumketu in 1923 B.S. she wrote "there are a myriad other ways to realize one's womanhood other than marriage."²² She writes in an articles in Saugat, Ashwin 1926, that "In this age of our awakening, she (woman) shall not blindly follow religion nor accept ritual as its substitute."²³ Mrs. M. Rahman insisted upon a liberal interpretation of scriptures, the Islamic Golden age, purdah and aborodh. In the Sahachar (Chaitra, 1329B.S) Mrs. M. Rahman severely condemned Muslim society for keeping Muslim women under purdah. She wrote, "In the name of severity of purdah, we have been deprived of many good things in life, no longer must we remain so deprived of many good things in life, no longer must we remain so

deprived. We demand honour, freedom and rights as bestowed on us by Islam. Who is there to hold us back? The Satanic society? No it will never succeed."

The idea of women's emancipation held by Mrs. M. Rahman has been expressed quite well in an article titled 'AmaderDabi' in which she deplored the inadequate education given to women in the traditional system. She writes "Both men and women must acquire knowledge and education. No discrimination should be made between a son and a daughter in this respect. In spite of this, the less than human followers of Mohammad treat sons as the guide who will lead them to deliverance and daughters like garbage..... A considerable amount is spent on the son's education, but no one remembers to educate the daughter."²⁴ Mrs. Rahman raised the issue of women's economic independence and the Indian male's colonial domination. She wrote that liberty is meaningless unless women were given economic independence.²⁵ Through her bold writings she wanted to denounce patriarchal institutions which were considered to be the main obstacle in the way of women's emancipation. Mrs. Rahman's other articles, such as 'Barbanal', 'Katha banamKaaz' published in *Bijli* in 1329 B.S and 'Santi o Sakti' published in *Dhumketu* in 1329 B.S are the wonderful literary creations relating to women's awakening. Mrs. M. Rahman died on 20th December 1926. An article in *saugat* said, "she was concerned with protecting the rights of women at all times and her writings strongly condemned the injustices meted out to women".

Among the women in this generation of writers, Nurunnesa Khatun Vidyavinodini (1894–1975) was probably the most purely literary. She was born into a sharif Khondkar of Shahpur village family Khondkar Habibus Sobhan in Murshidabad district and her father was in government service. We come to know from the scant material available on Nurunnesa Khatun that she had learnt some Persian from her maternal grandfather Syed Siyadat Hossain. Nurunnesa herself recalls this gratefully in the introduction to her novel *Bhagyachakra* (The wheel of fortune). Girls from ancient respectable Muslim families, she says had very limited opportunities to study.²⁶ Nurunnesa had never in her life 'tasted the pleasure of sitting down on a school bench.' The very use of the word 'tasted' indicates how intense this desire must have been. She wrote in the introduction of *Swapnadrishata*, "I never sat down in front of a teacher with a book. I picked up the alphabet to satisfy my curiosity and ultimately managed to read a few books."²⁷ Purdah was very strictly observed in their house. She wrote, "I was hardly aware of the social and worldly realities due to the strict observance of purdah in one family. To tell the truth, in my father's house. I had not known the beauty of na-

ture except for the moon and star-studded night sky like a canopy overhead."²⁸

The strictness of purdah was relaxed a bit in 1921, after Nurunnesa was given in marriage to Kazi Golam Mohammad, a lawyer from Serampore (in Hooghly). He had liberal ideas, a taste for literature and was fond of travelling. He encouraged her literary activities. Nurunnesa used to accompany her husband on his tours. The experiences Nurunnesa gathered while travelling with her husband helped her to become a writer. Her first novel *Swapnadrishata* was published in 1923.²⁹ Nurunnesa's works include two 'domestic' novels one historical novel, three novels and several essays. For her marvellous literary works, she was entitled as 'Bidyabinodini' by the *Nikhil Banga Sahitya Samiti* and *Sahitya Saraswati* by the *Nikhil Bharat Sahitya Sangha*.³⁰ Her novels were set among the emergent middle-class *bhadralok* in the Muslim society. Nurunnesa severely criticized the evil effects of purdah and *abarodh* and urged the secluded women to come out of it. She expressed liberal and sometimes radical views on women's emancipation.

According to Nurunnesa the main factor behind the backwardness of the Muslim community is their blind opposition to western learning for the want of which the Muslims are more backward than the Hindus. Like many other female emancipator of her time, Nurunnesa often stressed the necessity of being ideal mother, wife and companion in domestic life.³¹ Like those of her peers, her essays were also devoted to issues such as women's education, Hindu – Muslim unity, the evils of *abarodh* and the matter of Bengali Muslim identity. Though never an activist like Rokeya or Shamsunnahar, Nurunnesa always upheld the cause of women's rights in the Presidential addresses she had to deliver in various literary conferences and in her own writings. She strongly advocated for Muslim women's education which can be seen from her speech in the Bengal Muslim Women's Association where she says "I must declare that I consider women's education an absolute necessity. I am disappointed and grieved by the near-total lack of any effort in this direction in our society".³² Nurunnesa died in 1975 in Kamalapur in Dhaka.

It can be concluded from the above discussion that social prejudices which had hindered the education among Bengali Muslim women began to disappear gradually from the twentieth century. As the Muslim Community came into closer contact with the westernizing influences through education, job etc. the traditional family life of the Muslims began to enter into transition. The process of cultural adaptation set in among the Muslims of Bengal and the traditional idea of female education began to change. As the *andarmahal* itself was undergoing significant trans-

formation, traditional educations imparted, there was no longer deemed adequate and the need for the institutionally educated women was generated. The late nineteenth and early twentieth centuries witnessed the emergence of "new women" within Bengali Muslim Society. Taherunnesa criticized the native bhadralok, both the Hindus and the Muslims for their opposition to female education, pointing out that like son the educated daughters too can glorify both private and public worlds. Mrs. Masuda Rahman stressed on women's economic self-sufficiency for achieving self-reliance for them as well as for the entire nation. Nurunnesa Khatun's writings dealt with female education. Thus we see that a kind of feminist consciousness began to grow gradually among the Muslim Women in Bengal. In the early 20th century which late them in their journey towards the upliftment of their social-legal and political status.

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BHAKTI-YOGA: INTERPRETATION OF SWAMI VIVEKANANDA'S VIEW

Rubai Saha

Assistant Professor in Philosophy
Jadavpur University, Kolkata -700032
Contact: 9433018109
Email : rsubaisaha@gmail.com

Paper ID : PHILO/2/IRD/2016/DEC/V-II

ABSTRACT

This article is based on Swami Vivekananda's view on Bhakti Yoga, one of the paths to attain the Divine Being. Vivekananda has been trained up by his master (guru) Sri Sri Ramakrishna Paramahansa in the field of Vedanta. His theory of bhakti is based on the concept "Śiva jñāne Jīva Seva" which has been elucidated in the article.

Keywords : Aparokṣānubhūti, Ātma-nivedana, 'God intoxicated', Iṣṭa, Sraddhā, Vyākulatā

Swami Vivekananda, one of the most towering spiritual personalities of India in the latter half of the nineteenth century has offered a very lucid, yet enkindling interpretation of various religious thoughts of ancient India, as depicted in the scriptures. It was this great soul to whom we owe, for opening up the treasures of India's rich heritage before the western world.

One such idea is that of *Bhakti Yoga* – the path of devotion. To begin with, the term 'Yoga' refers to a certain course or path which enables a man to establish a relationship with God, the Absolute, to build up a communion between his individual self (*jīvātmā*) and the Supreme Self (*Paramātmā*). Attainment of the Divine Spirit is possible through various paths namely that of *bhakti* (devotion), *karma* (action) and *jñāna* (knowledge). Men, in this world are of varied propensities. Each path is suitable for each man and not for the other. But all paths lead to the self-same goal. Men are mistaken in cherishing the idea that the path adopted by them individually is

the only true one.

The term '*bhakti*' has been described as a deep earnestness to achieve God and a profound admiration for Him. Sage Narada explains the nature of Bhakti as 'intense love to God'. When a man attains this divine love, he expresses love towards all creatures and aversion towards none. He attains eternal peace.¹ The concept of *Bhakti* has been discussed in the *Veda-s* and elaborated in the *Purāna-s*. The *Bhaktisūtra-s* of *Nārada* and *Prahlāda* and the commentary on the *Brahmasutra* of *Rāmānuja* deserve special mention. In the medieval period, India has been swayed away by the waves of many devotional personalities like *Śrī Śrī Caitanya Mahāprabhu*, *Mirābāi* and others.

But, at the very outset, we need to question that why do man aspire for God. The answer to this question will give us a hint at the theory of devotion.

If we make a close analysis of ourselves, we shall notice that man is a conglomeration of two elements –

the 'physical' constituted of the body (*deha*) composed of material elements and the 'spiritual' consisting of the self (*ātman*), the extra-sensory entity. There is a sharp distinction between the Indian and western views on this point. In India, man is thought of as a soul who possesses a body. Thus, when a man passes away, it is usually said 'X has left his body'. On the contrary, in the west, man is treated primarily as a body which encompasses a soul. That is why, the westerners speak of death as 'giving up the ghost'.

Again we notice a distinction between man and other living beings. Other lower animals have their sense-organs much more strong than we, men do possess. Even a barbaric tribal man is physically more powerful than a civilized man only because, in the former, the physical aspect is more pronounced than the rational aspect of the latter. It is a proven truth that the more a living being advances in the scale of progress, the more his sensuous appetites become weak and his reasoning faculty develops and as a consequence he aspires for the Higher Ideal.

Love (*prema*) in ordinary usage refers to our sense of affection towards an object or a person which is motivated by self-interest. Common man is engrossed in the petty web of material life and tries to derive gross pleasure from the satisfaction of sensuous appetites and attainment of cherished objects. In fact, except a chosen few, man is ignorant and oblivious of a Higher Entity.

Only love towards God or love of God for his creation is 'genuine love' in the truest sense of the term. Just as a mother loves her child selflessly, likewise The Supreme Being loves His creation. Very few people are able to achieve the grace of God or His boundless love as that requires austere penance. And those select few men are great who turn their soil, they are born in, pure ever. Our love for our dearest ones are trivial but we think it to be great. But, when a man is able to realize the majestic love of God, the Absolute Being, he is swayed away as a 'God-intoxicated' person (*bhagavat premonmatta puruṣa*) as Emerson has very aptly remarked.¹ It is like the radiance of the Sun which fills our entire soul with light and removes the veil of ignorance. But achieving that state is indeed a long and arduous process. So long as we are engrossed in the mundane love of physical objects and persons we are materialists but once we experience the 'Real Love' of God, we are modified into spiritual beings and are able to realize the essence of the Self.

Bhakti Yoga is one such practice to attain God. When man after realizing the temporary nature of the

world becomes tired of enjoying worldly objects which do not provide him with lasting joy, he turns his attention finally towards that Supreme Self who is above all imperfection. He is the Absolute Being. But attaining him is not so simple. One has to be eager enough to know about God. Tremendous eagerness (*vyākulata*) to achieve God implies that we cannot survive without attaining Him. When we feel that we need Him in every step in our lives, our self starts getting transformed. The knowledge of the Self cannot be had simply by studying texts or through critical reasoning.⁴ He reveals Himself only to those people who sincerely aspire to attain Him. It is because love is reciprocal. God loves those men who love Him too. Thus, *bhakti* (devotion) is the highest ideal which we as human beings must try to pursue and at length He will reveal Himself to us and finally, we will be able to reach the ultimate destination of human life. In the words of Swami Vivekananda "Bhaktiyoga is a real, genuine search after the Lord, a search beginning, continuing and ending in love One single moment of the madness of extreme love to God brings us eternal freedom"⁵

Bhakti (devotion) is characterized by non-attachment (*anāsakti*). It is directed towards God with a sense of absolute self-surrender (*ātma-nivedana*) at His feet. An ardent devotee experiences a strong bond of love towards God. He loves God not for any material gain, but simply to love only as His essence is sheer love. In order to contemplate on God, what is most required is the purity of heart. And the heart is rendered pure by consuming sanctified food (*āhārasuddhou sattvasuddhiḥ sattvasuddhou dhruvā smṛtiḥ*).⁶

Bhakti is a form of worship (*upāsana*) and all worship is rooted in love. It consists of two levels – one is *vaidhī* or *ānuṣṭhānika* (formal) while the other is *parā* (highest) or *mukhya* (prime). But, in any case it is necessary first to train ourselves to reach the Supreme, the Absolute. We should keep in mind that *dharma* (righteousness) does not consist in merely reciting scriptural texts or critical discussion of occult concepts nor in performing rituals. It is rather a direct realization of the Ultimate Truth (*aparokṣānubhūti*).

Thus, when we notice that a person executes the mandates of the scriptures in his life like speaking the truth always or never hurting any living being, thereby practicing non-violence, we realize that he has truly understood the inner meaning of *dharma* (righteousness) and has shaped his character in accordance with the ideal path. Thus, *dharma* is the fundamental truth which we need to realize in our lives through ardent and constant personal endeavour. This is known as *vaidhī bhakti*.

It is the stepping stone towards *parā bhakti*. Man worships God mainly in the form of idols because His subtle essence cannot be grasped easily. It has to be imagined in a certain form initially and idol-worship is the most tangible form. But the essence of worship lies in the fact of comprehending the image or form of the Divine in one's own heart. Each man varies from the other in his temperament and aptitude. Thus, each needs a separate model of worship which suits him the best. All paths are equally conducive to make man reach the Ultimate goal. This separate path of austerity (*sādhanā*) for each individual is known as his '*iṣṭa*' (which is beneficial for him only). At the same time, he should not hesitate to admit other parallel views with respect (*śraddhā*) and patience.

Man, as a finite being cherishes many desires. He prays for his health or wealth or even to attain heaven where he thinks he will enjoy un-ending pleasure. But all these pleasures are motivated by a certain purpose underlying beneath. But one who is able to abandon all his desires and worships God solely to love and adore Him is a true devotee (*bhakta*) because he offers his life at the altar of God to make him a servant of His will in order to execute His plan. In fact, God is the Supreme 'treasure trove' of all love and affection. He who prays to God for trivial things is a short sighted man just as one who digs well to fetch water while residing near the banks of the Ganges.⁷ If we pray to God in order to fulfil our needs, we are no better than animals. He is the Supreme Lord before whom we must not exhibit our misery. Rather, if we approach God to receive His Divine Grace, our lives will be enlightened forever.

Bhakti does not mean mere ceremonialism or idol-worship where sincerity and purity is lacking. He who serves God's children – the poor, the weak, the down-trodden and the distressed is said to be performing the highest form of worship. He visualizes '*śiva*' (the God) in every living creature. This way of performing charity or exhibiting compassion should be accompanied with respect (*śraddhā*) and should be carried out without any propaganda. A person serving another person should have the feeling in mind that he himself is grateful by serving the latter which is nothing but a form of serving God.

Thus, true devotion is an expression of selfless love which deserves no return. Its essence lies in love (*anurakti*) of a devotee towards the Lord for the sake of Love and adoration only. The first and the last word in *bhakti* is 'love'. Being a lover, he knows nothing but God. He witnesses the presence of God in every walk of life – in the palace or in the slums, in every material object, in every physical phenomenon and even in cos-

mos. It is His eternal love which unites the universe in close association and is a source of constant inspiration and blissful joy. With this aim in view, Swami Vivekananda had wished to take birth even hundred times to serve humanity till they could all be lifted up.

Love towards God assumes many forms. The lowest form of it is known as the peaceful (*śraddhā*) ... When his love is just commonplace love, a little higher than mere forms and ceremonies and symbols, ... it is said to be *śānta*⁸. The next higher form is that of servitude (*dāsyu*). Then a man thinks himself to be a faithful servant of God, always ready at His service. Still higher form of love is that of friendship (*sakhya*). A man feels himself to be a close friend of God who stays with him in all walks of life. *Vātsalya* is the form of love towards God when a devotee holds God to be his own child. Just as a man has a filial affection towards his child, a devotee too possesses such a feeling towards God. The highest form of love is known as the sweet (*madhura*). Just as a husband loves his wife, or a wife her husband, a devotee loves God in the same manner. In this divine form of love, God is our husband. All men are women and God is their most beloved. Sri Caitanya is said to have exhibited this form of love. He says "O Lord, I seek not wealth, seek not friends, or beauty, or learning, or even freedom; Let me be born again and again and be Thou ever my love. Be Thou ever and ever my love."⁹

This article is concluded by narrating a famous song of Rabindranath Tagore which echoes the same tone:

"Anek diyechho Nāth,

Āmāy anek diyechho Nāth,

Āmār vāsanā tabu purila nā--

Dīnadaśā ghuchila nā, āśruvāri muchhila nā,

Gabhīra prāṇera īrṣā miṭila nā, miṭila nā //

Diyechho jībana mana, prāṇapriya parijana,

Sudhāsnigdha samīraṇa, nīlkanta ambara, śyāmasobhā dharaṇī.

Eto yadi dile, Sakhā, āro dite hobe he--

Tomāre nā pele āmi phiriba nā, phiriba nā //!¹⁰

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The Completion of a fuzzy metric space

Dr. Gobardhan Rano

Assistant Professor in Mathematics
and

OIC, Tehatta Government College, West Bengal, India

E-mail I.D. : gobardhanr@gmail.com

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ABSTRACT

In this paper, a redefined definition of fuzzy metric introduced by Kramosil & Michalek is given and the completion theorem on this redefined fuzzy metric spaces is established. The uniqueness of this theorem is proved.

Keywords : Fuzzy metric, fuzzy metric space, t-norm.

0. Introduction

In 1975, Kramosil & Michalek[4] introduced an idea of fuzzy metric on a non-empty set X by a mapping which assigns some grade $\alpha \in [0, 1]$ of distance associated to every pair of points $x, y \in X$ and a non-negative real number t . Many authors ([1]-[11]) studied different ideas of fuzzy metric, fuzzy norm and developed the different properties in the respective spaces. The completion theorem on different type of fuzzy metric spaces was done by many authors ([1], [6], [11]). The completion theorem on different type of fuzzy normed linear spaces was also done by many authors ([1],[2]). In this paper, we redefined the definition of fuzzy metric introduced by Kramosil & Michalek and established the completion theorem on this redefined fuzzy metric spaces and proved the uniqueness of this theorem.

The organization of this paper is as follows:

Section 1 comprises some preliminary results. In section 2, a redefined definition of fuzzy metric introduced by Kramosil & Michalek is given. In section 3, the definitions of completeness, fuzzy isometry are introduced and the completion theorem, uniqueness of this theorem are established.

1. Some preliminary results:

In this section we take some preliminary results from Kramosil and Michalek [4] which are used in this paper.

Definition 1.1[4]. (Kramosil and Michalek) The 3-tuple $(X, \bar{M}, *)$ is said to be a fuzzy metric space if X is an arbitrary set, $*$ is a continuous t-norm and \bar{M} is a fuzzy set on $X^2 \times [0, \infty)$ satisfying the following conditions:

$$(\bar{M}1) \bar{M}(x, y, 0) = 0,$$

$$(\bar{M}2) \bar{M}(x, y, t) = 1 \quad \forall t > 0 \quad \text{iff } x = y,$$

$$(\bar{M}3) \bar{M}(x, y, t) = \bar{M}(y, x, t) \quad \forall x, y \in X,$$

$$(\bar{M}4) \bar{M}(x, y, t) * \bar{M}(y, z, s) \leq \bar{M}(x, z, t + s),$$

$$(\bar{M}5) \bar{M}(x, y, \cdot) : X^2 \times [0, \infty) \rightarrow [0, 1] \text{ is left continuous, where } x, y \in X \text{ and } t, s > 0.$$

\bar{M} is called a fuzzy metric on X .

Definition 1.2 [4] Let $(X, \bar{M}, *)$ be a fuzzy metric space. A sequence $\{x_n\}$ in X is said to be convergent and converges to a point x in X if

$$\lim_{n \rightarrow \infty} \bar{M}(x_n, x, t) = 1 \quad \forall t > 0.$$

Definition 1.3 [4] In a fuzzy metric space $(X, \bar{M}, *)$, a sequence $\{x_n\}$ is said to be a Cauchy sequence if

$$\lim_{n \rightarrow \infty} \bar{M}(x_n, x_{n+p}, t) = 1 \quad \forall t > 0, \quad \forall p = 1, 2, 3, \dots$$

2. Redefined fuzzy metric.

We redefine the definition of fuzzy metric introduced by Kramosil and Michalek as in the following:

Definition 2.1. The 3-tuple $(X, M, *)$ is said to be a fuzzy metric space if X is an arbitrary nonempty set, $*$ is a continuous t-norm and M is a fuzzy set on $X^2 \times [0, \infty)$ satisfying the following conditions:

$$(M1) M(x, y, 0) = 0 \quad \forall x, y \in X,$$

$$(M2) M(x, y, t) = 1 \quad \forall t > 0 \quad \text{iff } x = y,$$

$$(M3) M(x, y, t) = M(y, x, t) \quad \forall x, y \in X,$$

$$(M4) M(x, y, t) * M(y, z, s) \leq M(x, z, t + s) \quad \forall x, y, z \in X \text{ and } t, s \in [0, \infty). \quad (M5)$$

$$M(x, y, \cdot) \text{ and } \lim_{n \rightarrow \infty} M(x_n, y_n, \cdot) \text{ both are left continuous in } (0, \infty).$$

Note 2.2 $M(x, y, \cdot)$ is nondecreasing $\forall x, y \in X$.

3. The Completion theorem.

In this section a definition of a complete fuzzy metric space is given and a Completion theorem is established. The uniqueness of this theorem have been studied.

Definition 3.1 The space $(X, M, *)$ is said to be a complete fuzzy metric space if every Cauchy sequence in X is convergent in X .

Definition 3.2 Let $(X_1, M_1, *)$ and $(X_2, M_2, *)$ be two fuzzy metric spaces. $T : X_1 \rightarrow X_2$ is said to be fuzzy isometry if

$$M_1(x, y, t) = M_2(Tx, Ty, t) \quad \forall x, y, \in X_1, t \in [0, \infty).$$

Note 3.3 Clearly the isometry T is one-to-one mapping i.e. if $x \neq y$ then $Tx \neq Ty$. If possible let $x \neq y$ but $Tx = Ty$ then $M_1(x, y, t) = M_2(Tx, Ty, t) = 1 \quad \forall t > 0$ and $M_1(x, y, t) = 1 \quad \forall t > 0$ implies $x = y$. A contradiction.

Definition 3.4 The space $(X_1, M_1, *)$ is said to be fuzzy isometric to $(X_2, M_2, *)$ if there exists a fuzzy isometry from X_1 onto X_2 .

Definition 3.5 The sub space $(X_1, M, *)$ of $(X_2, M, *)$ is said to be dense in $(X_2, M, *)$ if for any $x \in X_2$ and any $\epsilon > 0$ there exists a $y \in X_1$ such that $M(x, y, t) > 1 - \epsilon \quad \forall t > 0$.

Theorem 3.6(Completion) For any fuzzy metric space $(X_1, M_1, *)$ there exists a complete fuzzy metric space $(X_2, M_2, *)$ which has a dense subspace $(W, M_2, *)$ isometric with $(X_1, M_1, *)$. This completion is unique up to fuzzy isometry.

Proof. We subdivide the proof into following steps:

(a) **Construction of $X_2 = (X_2, M_2, *)$.**

Let $\{x_n\}$ and $\{y_n\}$ be Cauchy sequences in X_1 .

Define $\{x_n\}$ is equivalent to $\{y_n\}$, written $\{x_n\} \sim \{y_n\}$ iff

$$\lim_{n \rightarrow \infty} M_1(x_n, y_n, t) = 1 \quad \forall t > 0.$$

Now we show \sim is an equivalence relation.

(i) $\lim_{n \rightarrow \infty} M_1(x_n, x_n, t) = 1 \quad \forall t > 0.$

$$\Rightarrow \{x_n\} \sim \{x_n\}.$$

(ii) Clearly $\{x_n\} \sim \{y_n\} \Rightarrow \{y_n\} \sim \{x_n\}.$

(iii) Let $\{x_n\} \sim \{y_n\}$ and $\{y_n\} \sim \{z_n\}$, then

$$\lim_{n \rightarrow \infty} M_1(x_n, y_n, t) = 1 \quad \forall t > 0$$

and

$$\lim_{n \rightarrow \infty} M_1(y_n, z_n, s) = 1 \quad \forall s > 0.$$

$$\text{Now } M_1(x_n, z_n, t) \geq M_1(x_n, y_n, \frac{t}{2}) * M_1(y_n, z_n, \frac{t}{2}).$$

$$\Rightarrow \lim_{n \rightarrow \infty} M_1(x_n, z_n, t) \geq \lim_{n \rightarrow \infty} M_1(x_n, y_n, \frac{t}{2}) * \lim_{n \rightarrow \infty} M_1(y_n, z_n, \frac{t}{2}).$$

$$\Rightarrow \lim_{n \rightarrow \infty} M_1(x_n, z_n, t) = 1 * 1 = 1 \quad \forall t > 0.$$

$$\Rightarrow \{x_n\} \sim \{z_n\}.$$

Let \bar{x} denote the equivalence class of $\{x_n\}$ and X_2 be the set of all such equivalence classes.

Now we set

$$M_2(\bar{x}, \bar{y}, t) = \underline{\lim}_{n \rightarrow \infty} M_1(x_n, y_n, t) \quad \forall t > 0 \\ = 0 \text{ for } t = 0.$$

First we shall show that $\underline{\lim}_{n \rightarrow \infty} M_1(x_n, y_n, t)$ is independent on the choice of $\{x_n\}$ and $\{y_n\}$.

Let $\{x'_n\} \in \bar{x}$ $\{y'_n\} \in \bar{y}$ and $0 < \epsilon < t$ then

$$M_1(x_n, y_n, t) \geq M_1(x_n, x'_n, \frac{\epsilon}{2}) * M_1(x'_n, y'_n, t - \epsilon) * M_1(y'_n, y_n, \frac{\epsilon}{2})$$

$$\Rightarrow \underline{\lim}_{n \rightarrow \infty} M_1(x_n, y_n, t) \geq \underline{\lim}_{n \rightarrow \infty} M_1(x'_n, y'_n, t - \epsilon).$$

Similarly we can show

$$\underline{\lim}_{n \rightarrow \infty} M_1(x'_n, y'_n, t) \geq \underline{\lim}_{n \rightarrow \infty} M_1(x_n, y_n, t - \epsilon)$$

$$\Rightarrow \underline{\lim}_{n \rightarrow \infty} M_1(x_n, y_n, t) = \underline{\lim}_{n \rightarrow \infty} M_1(x'_n, y'_n, t) \text{ [Since } \epsilon \text{ is arbitrary, } M_1 \text{ and } \underline{\lim}_{n \rightarrow \infty} M_1 \text{ are left continuous].}$$

Now we show $(X_2, M_2, *)$ is a fuzzy metric space.

$$(M1) M_2(\bar{x}, \bar{y}, 0) = \underline{\lim}_{n \rightarrow \infty} M_1(x_n, y_n, 0) = 0 \quad \forall \bar{x}, \bar{y} \in X_2.$$

$$(M2) \text{ Let } M_2(\bar{x}, \bar{y}, t) = 1 \quad \forall t > 0$$

$$\Rightarrow \underline{\lim}_{n \rightarrow \infty} M_1(x_n, y_n, t) = 1 \quad \forall t > 0$$

$$\Rightarrow \lim_{n \rightarrow \infty} M_1(x_n, y_n, t) = 1 \quad \forall t > 0$$

$$\Rightarrow x_n \sim y_n \Rightarrow \bar{x} = \bar{y} \text{ [Since } \{x_n\}, \{y_n\} \text{ are arbitrary].}$$

Conversely if $\bar{x} = \bar{y}$ then

$$\lim_{n \rightarrow \infty} M_1(x_n, y_n, t) = 1 \quad \forall t > 0$$

$$\Rightarrow \underline{\lim}_{n \rightarrow \infty} M_1(x_n, y_n, t) = 1 \quad \forall t > 0$$

$$\Rightarrow M_2(\bar{x}, \bar{y}, t) = 1 \quad \forall t > 0.$$

$$(M3) M_2(\bar{x}, \bar{y}, t) = M_2(\bar{y}, \bar{x}, t) \text{ [From definition].}$$

$$\begin{aligned}
 \text{(M4)} \quad M_2(\bar{x}, \bar{y}, t) * M_2(\bar{y}, \bar{z}, s) &= \lim_{n \rightarrow \infty} M_1(x_n, y_n, t) * \lim_{n \rightarrow \infty} M_1(y_n, z_n, s) \\
 &= \lim_{n \rightarrow \infty} M_1(x_n, y_n, t) * M_1(y_n, z_n, s) \\
 &\leq \lim_{n \rightarrow \infty} M_1(x_n, z_n, t+s) \\
 &= M_2(\bar{x}, \bar{z}, t+s).
 \end{aligned}$$

Thus $(X_2, M_2, *)$ is a fuzzy metric space.

(M5) is immediate from definition.

(b) Construction of fuzzy isometry $T : X_1 \rightarrow W \subset X_2$.

Let \bar{w} denote the equivalence class of constant Cauchy sequence $\{w, w, w, w, \dots\}$ of X_1 and W be the set of all such equivalence classes. We define the function $T : X_1 \rightarrow W$ by $Tx = \bar{x} \quad \forall x \in X_1$.

Then clearly T is bijective and

$$M_2(Tx, Ty, t) = M_2(\bar{x}, \bar{y}, t) = \lim_{n \rightarrow \infty} M_1(x_n, y_n, t) = M_1(x, y, t) \quad \forall t > 0.$$

Thus T is a fuzzy isometry from X_1 to W .

(c) Dense of W in X_2 .

We consider any $\bar{x} \in X_2$ and $\{x_n\} \in \bar{x}$. Since $\{x_n\}$ is a Cauchy sequence in X_1 ,

$$\lim_{n \rightarrow \infty} M_1(x_n, x_{n+p}, t) = 1 \quad \forall t > 0 \quad \forall p = 1, 2, 3, \dots$$

So for any $\epsilon > 0$ there exists a positive integer N such that

$$M_1(x_n, x_{n+p}, t) > 1 - \epsilon \quad \forall n \geq N \quad \forall p = 1, 2, 3, \dots$$

We consider the constant Cauchy sequence $\{x_N, x_N, x_N, \dots\}$ and let \bar{x}_N be its equivalence class, then clearly $\bar{x}_N \in W$.

$$\text{Now } M_2(\bar{x}, \bar{x}_N, t) = \lim_{n \rightarrow \infty} M_1(x_n, x_N, t) \geq 1 - \epsilon \quad \forall t > 0.$$

Thus W is dense in X_2 .

(d) Completeness of X_2 .

Let $\{\bar{x}_n\}$ be any Cauchy sequence in X_2 . Since W is dense in X_2 there is a $\{\bar{z}_n\}$ such that

$$M_2(\bar{x}_n, \bar{z}_n, t) > 1 - \frac{1}{n} \quad \forall t > 0 \quad \forall n \in \mathbb{N}.$$

Let $\{x_n\} = \{x_{n_k}\}$ and $\{z_n\} = \{z_{n_k}\}$. Then $\{x_{n_k}\}$ and $\{z_{n_k}\}$ be the Cauchy sequence in X_1 and

$$\lim_{k \rightarrow \infty} M_1(x_{n_k}, z_{n_k}, t) \geq 1 - \frac{1}{n} \quad \forall t > 0, \quad \forall n \in \mathbb{N}.$$

$$\text{Now } M_2(\bar{z}_m, \bar{z}_n, t) = \lim_{k \rightarrow \infty} M_1(z_{m_k}, z_{n_k}, t) \quad \forall t > 0$$

$$\text{Again } M_1(z_{m_k}, z_{n_k}, t) \geq M_1(z_{m_k}, x_{m_k}, \frac{t}{3}) * M_1(x_{m_k}, x_{n_k}, \frac{t}{3}) * M_1(x_{n_k}, z_{n_k}, \frac{t}{3}) \quad \forall t > 0$$

$$\Rightarrow \lim_{k \rightarrow \infty} M_1(z_{m_k}, z_{n_k}, t) \geq \lim_{k \rightarrow \infty} M_1(z_{m_k}, x_{m_k}, \frac{t}{3}) * \lim_{k \rightarrow \infty} M_1(x_{m_k}, x_{n_k}, \frac{t}{3}) *$$

$$\lim_{k \rightarrow \infty} M_1(x_{n_k}, z_{n_k}, \frac{t}{3}) \quad \forall t > 0$$

$$\geq (1 - \frac{1}{m}) * 1 * (1 - \frac{1}{n})$$

$$\Rightarrow \lim_{m,n \rightarrow \infty} M_2(\bar{z}_m, \bar{z}_n, t) = 1 \quad \forall t > 0$$

Thus $\{\bar{z}_n\}$ is a Cauchy sequence in W . If we define $z_m = T^{-1}\bar{z}_m$ then $\{z_m\}$ is a Cauchy sequence in X_1 . Let \bar{x} be the equivalence class such that $\{z_m\} \in \bar{x}$. We show that \bar{x} is the limit of the Cauchy sequence $\{\bar{x}_n\}$.

$$\text{Now } M_2(\bar{x}_n, \bar{x}, t) = \lim_{k \rightarrow \infty} M_1(x_{n_k}, z_n, t)$$

$$\geq \lim_{k \rightarrow \infty} M_1(x_{n_k}, z_{n_k}, \frac{t}{2}) * \lim_{k \rightarrow \infty} M_1(z_{n_k}, z_n, \frac{t}{2}) \quad \forall t > 0$$

$$\geq (1 - \frac{1}{n}) * \lim_{k \rightarrow \infty} M_1(z_{n_k}, z_n, \frac{t}{2}) \quad \forall t > 0$$

$$\Rightarrow \lim_{n \rightarrow \infty} M_2(\bar{x}_n, \bar{x}, t) = 1 \quad \forall t > 0$$

$$\Rightarrow \lim_{n \rightarrow \infty} \bar{x}_n = \bar{x} \in \bar{X}$$

(e) Uniqueness of X_2 except for fuzzy isometries.

Let $(X'_2, M'_2, *)$ be another complete fuzzy metric space having a dense subset W' isometric with $(X_1, M_1, *)$. Let $\bar{x}' \in X'_2$ then there exists $\{\bar{x}'_n\} \in W'$ such that $\{\bar{x}'_n\} \rightarrow \bar{x}'$. Clearly $\{\bar{x}'_n\}$ is a Cauchy sequence in W' . Since W' is fuzzy isometric to W , there exists a bijective mapping $T : W' \rightarrow W$ such that

$$M'_2(\bar{x}', \bar{y}', t) = M_2(T\bar{x}', T\bar{y}', t) \quad \forall \bar{x}', \bar{y}' \in W', t \geq 0.$$

Let $T\bar{x}' = \bar{x}$ then, clearly $\{\bar{x}_n\}$ is a Cauchy sequence in W , ie in X_2 . Since X_2 is complete, there exists $\bar{x} \in X_2$ such that $\{\bar{x}_n\} \rightarrow \bar{x}$. Thus for each $\bar{x}' \in X'_2$ there exists unique $\bar{x} \in X_2$. Similarly we can show, for each $\bar{x} \in X_2$ there exists unique $\bar{x}' \in X'_2$. So $T : X'_2 \rightarrow X_2$ defined by

$$T\bar{x}' = \bar{x} \quad \forall \bar{x}' \in X'_2, \text{ is a bijective mapping.}$$

If $t = 0$ then, $M'_2(\bar{x}', \bar{y}', t) = M_2(\bar{x}, \bar{y}, t) \quad \forall \bar{x}', \bar{y}' \in X'_2$. Let $t > 0$ and $0 < \epsilon < t$ then

$$M'_2(\bar{x}', \bar{y}', t) = \lim_{n \rightarrow \infty} M_1(x_n, y_n, t) = \lim_{n \rightarrow \infty} M_2(\bar{x}_n, \bar{y}_n, t) \geq \lim_{n \rightarrow \infty} [M_2(\bar{x}_n, \bar{x}, t - \frac{\epsilon}{2}) * M_2(\bar{x}, \bar{y}, t - \epsilon) * M_2(\bar{y}, \bar{y}_n, t - \frac{\epsilon}{2})] = M_2(\bar{x}, \bar{y}, t - \epsilon).$$

$$\Rightarrow M'_2(\bar{x}', \bar{y}', t) \geq M_2(\bar{x}, \bar{y}, t - \epsilon).$$

Similarly we can show

$$M_2(\bar{x}, \bar{y}, t) \geq M'_2(\bar{x}', \bar{y}', t - \epsilon)$$

Since $\epsilon > 0$ is arbitrary

$$M'_2(\bar{x}', \bar{y}', t) = M_2(\bar{x}, \bar{y}, t).$$

Thus X'_2 is fuzzy isometric with X_2 .

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CORRESPONDENCE

Dr. Sibsankar Pal, Editor-in-Chief

Mobile : 09476183571, 09434165614, 08926666554

E-mail : dr.sibsankar.pal1965@gmail.com or sibsankar1916@yahoo.com

Dr. Barin Kumar Pramanik

Managing Editor

Mobile : 09433128121

E-mail : barinkp1969@gmail.com

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